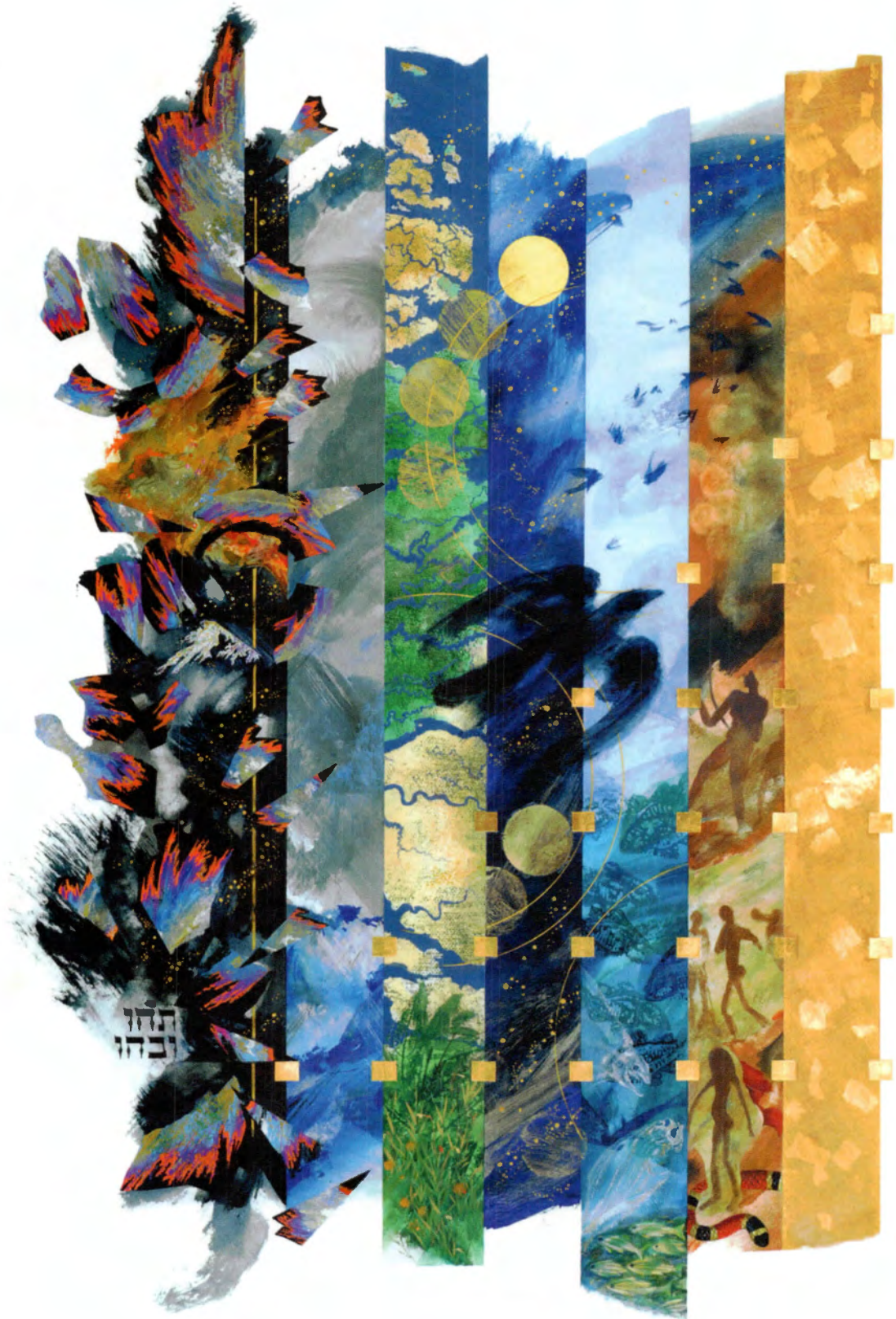


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Volume 231 Number 20

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

## THIS WEEK



**The Cover** In "Creation" by Donald Jackson, seven columns represent the days of creation, beginning with the Hebrew word for chaos and reaching the Sabbath's serenity. This image appears in the Pentateuch volume of The Saint John's Bible [see page 20]. Above, Mr. Jackson incorporated a digital voice print from a recording of Gregorian chant to illuminate the Psalms volume of The Saint John's Bible.

© 2003 and 2004 The Saint John's Bible and Saint John's University, United States of America. Used courtesy of Hill Museum and Manuscript Library.

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SUNDAY'S READINGS

# Dies Irae, Day of Wrath!

*'When they say, "Peace and security," then sudden destruction' (1 Thess. 5:1)*

**The 26th Sunday After Pentecost (Proper 28A), Nov. 13, 2005**

**BCP:** Zeph. 1:7, 12-18; Psalm 90 or 90:1-8, 12; 1 Thess. 5:1-10; Matt. 25:14-15, 19-29

**RCL:** Judges 4:1-7 or Zeph. 1:7, 12-18; Psalm 123 or 90:1-8, (9-11), 12; 1 Thess. 5:1-11; Matt. 25:14-30

We have a difficult time with God having anger. When it comes to the wrath of God, his promise of dark days, his anger, and sudden destruction, we try to make them disappear. If the references come in hymns, we give them asterisks so they can be bypassed. If they come up in lessons, we merely delete them from the reading.

The lessons for this week give a full dosage of these themes. They challenge us deeply.

Zephaniah concentrates on the day of the Lord. The day will be bitter, a day of wrath and anguish, of fiery passion. The end will be a terrible one for all the inhabitants of the earth. It seems so unfair to tarnish our lovely ideas of the end of time. We want to look forward to an eternity of happy reunions with family and friends. Don't count on it, says the prophet.

The psalmist, reflecting on the years of his life, sees not just the shortness of his span of years. He sees his life in the presence of the holy God and faces the anger, the wrath, and the consuming displeasure of God.

Paul's warns of the dark side of God in his exhortation to the Thessalonians. The day of the Lord will be like a thief

in the night who will bring sudden destruction, not at all the peace and security we assume.

How can we react to these prevailing themes? Dismiss with an asterisk or merely delete? If so, on what authority? And if we do, are we not presuming the right to shape God the way we wish? Are we not making God in our own image?

Meeting up with the dark side of God is a wake-up call — we are not to trifle with God! After all, this is God's self-revelation. Check out the collect. Our part is to let it find room in our understanding of God. If it doesn't fit neatly, should that surprise us? Better an understanding of God that gives us fear and awe than one that is tidy — as if God were tidy!

Can we find hope beyond or beside the harshness of the Lord? Only if the promise of mercy and steadfast love prevail in the heart of God. The psalmist assures us that is so. He could hold together his fear of God and his hope, his distance from God and his comfort in God's presence. He gives us all this in his closing prayer, "May the graciousness of the Lord our God be upon us."

## Look It Up

What makes for a day of the Lord that will be tolerable? Good indications are found in Isaiah 58 and the first two servants in today's gospel.

## Think About It

In the context of the references to God's wrath, can we see contemporary parallels?

## Next Sunday

**The Last Sunday Before Advent: Christ the King (Proper 29A), Nov. 20, 2005**

**BCP:** Ezek. 34:11-17; Psalm 95:1-7; 1 Cor. 15:20-28; Matt. 25:31-46

**RCL:** Ezek. 34:11-16, 20-24; Psalm 100 or 95:1-7a Eph. 1:15-23; Matt. 25:31-46

# plan

Presenting two great ways to date in 2006:

## 18 months hath the Episcopal Planning Calendar!

This 18-month planning and reference calendar, produced in partnership with the Episcopal Church Center, goes from July 2005 through December 2006. Includes liturgical dates for all Sundays, major holy days, and lesser feasts; listings of national and regional church events and meetings; charming and colorful photos that highlight the Church's programs and ministries, and a phone and address directory of Episcopal Church agencies, offices and foundations.



## HAHAHA! It's the 2006 Cartoon Liturgical Wall Calendar!

Laugh right through the year with this perennial favorite! 12 brand new cartoons by the Rev. Jay Sidebotham, plus complete liturgical information for the official observances of the Episcopal Church in this large, color-coded, double-sided calendar. (The reverse of each page lists the Eucharistic Lectionary, the Daily Office Lectionary, and the Seasonal Weekday Eucharistic Readings for each month.)



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

### Dawn of the Messiah

#### The Coming of Christ in Scripture

By Edward Sri. Servant Books. 162. Pp. 160.  
\$10.99. ISBN 0-86716-720-3.

The author of this book is an assistant professor of theology at a Roman Catholic college in Kansas and a founding leader of the Fellowship of Catholic Students, so it can be surmised that his initial target audience would be Roman Catholic university students and their families. But despite what some might perceive as a slight leaning toward Mariolatry, the book is written so well and anchored so deeply in a broad view of the Old Testament preparation for the birth of Christ that it should appeal beyond that group, at least to Anglicans.

The author states as his goal "to help bring the reader back into the first century Jewish world so as to discover many of the spiritual treasures that are packed into practically every line and every detail of these Gospel accounts." In this he succeeds admirably. In 10 chapters, each with a set of reflection questions, he leads us through first the Lukan and then the Matthean accounts of the birth of Jesus.

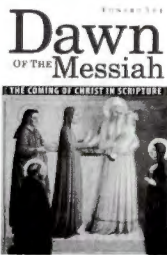
This book would make an excellent foundation for an Advent retreat.

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

### The Reformation

By Diarmaid MacCulloch. Viking. Pp. 800.  
\$34.95 ISBN 0670032964.

Early in the 17th century, as the horrors of the Thirty Years War convulsed central Europe, reformed Christians in Transylvania (now part of Romania) traveled as far as England, 1,500 miles away, in search of a proper education. They returned to their homeland filled with the ideals they had imbibed at Cambridge and became known as "Puritans" for their efforts to conform the Transylvanian Church to the latest ideas from England. England, of course, was moving at that time



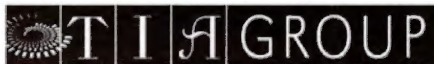
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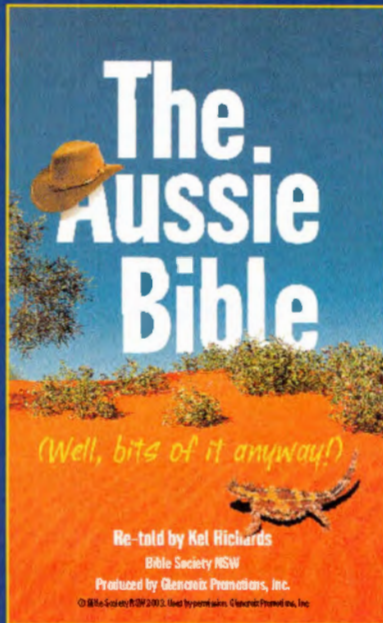
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# The Aussie Bible

(Well, bits of it anyway!)

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A bunch of Aussies have spent the day at the beach. They wind up in someone's backyard and the barbecue is fired up. Later, over a cold can or a cup of tea, one bloke starts telling stories. They are some of the best known and best loved stories in the world. Stories about the carpenter who changed history, but this time those stories are re-told in real, fair dinkum, Aussie English!



"Kel Richards has given us an Aussie Bible and, when I read it, I was surprised by my own feelings. It is not a translation. It is more like a re-telling of what it would be like if the whole story had happened (in Australia.)"

— Dr. Peter Jensen, Archbishop of Sydney

"The Aussie Bible (published by the Bible Society NSW, Australia) works. It works because the story of Jesus holds compelling interest when we strip it of its clichés. Although the book is meant to draw in non-Christians, it works for believers as well."

Adventist Review

"Thank you for sending my copy of The Aussie Bible. I got about 12 pages in to it, and was hooked. Please send 20 more copies to me ... I have that many friends to give it to!"

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toward its own convulsions and the beheading of its archbishop. Some English Christians felt driven by circumstances to seek refuge in the new lands being explored in North America. From the edge of the wilderness in New England to the borders of Russia in the east, the Reformation transformed the world.

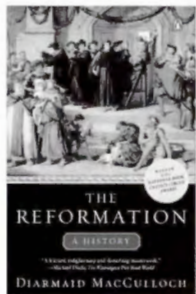
"The Reformation" is a neat title for an untidy event. The changes that swept the Western world between the

15th and 17th centuries shattered the unity of the Church but shattered also the unity of the feudal society in which Church and state were seen as an organic whole. Secular rulers were consolidating their power and

working out new relationships with the Church in the process. A study of the Reformation that neglects the social, political, and economic changes taking place at the time can never do justice to the event.

Diarmaid MacCulloch's new study of the Reformation is a massive and generally successful attempt to grapple with the whole messy canvas of Western civilization in these centuries and to notice the way in which the various aspects of human life were inter-related. Throughout the areas affected, new forms of social, ecclesiastical, and political life were emerging — and not always in neatly planned patterns. The Reformed Churches of Transylvania had bishops and sang Genevan metrical psalms in Hungarian. The atrocities Ireland experienced in the mid-17th century at the hands of Cromwell's forces were influenced by the sack of Magdeburg, a protestant city in Germany, in which the majority of the inhabitants, more than 20,000 people, were killed by an army loyal to the papal cause. Do you want to know how Freemasonry evolved out of the Reformation in Scotland or why so many of the Reformers wore beards? All this is a part of MacCulloch's portrait of the time. Two chapters on "Love and Sex"

(Continued on next page)



(Continued from previous page)

and his discussion of the way in which women became the primary audience for the clergy provide a useful background to contemporary issues.

MacCulloch's narrative, ranging across this vast field, is sometimes as chaotic as the history he describes, though he makes a valiant effort with frequent cross-references to bring the whole picture into focus. His tone ranges from cynical: "one feels that if the parliamentary legislation of 1559 had laid down that English clergy were to preach standing on their heads, then Hooker would have found a theological reason for justifying it," to colloquial: Luther "ditched his belief in purgatory around 1530," but is often simply awkward.

A particular quirk of the author (I first noticed it in his biography of Cranmer) is his obsessive use of violent words like "fury" and "outrage." Leaving aside the frequent use of

words like "loathed," "despised," "detested," "hated," and "savagely" to describe relationships, my notes indicate nearly a hundred uses of the words "fury," "furious" and "enfuriated" (sometimes twice in a paragraph) and I undoubtedly missed a few. Not only are leading figures like Henry VIII, Luther, Calvin, Elizabeth I, and Catherine de Medici described as furious or enfuriated but so are whole classes of people such as Jesuits, friars, Huguenots, evangelicals, Catholic crowds, and the Roman bureaucracy. Since the Oxford Dictionary defines "fury" as "tumult of mind approaching madness" the resultant picture is of a world run amok. Perhaps that was the situation, but other authors have written of Cranmer and the Reformation without such a massive deployment of violent language.

One other quirk is MacCulloch's frequent use of "the Atlantic Isles" as a synonym for the British Isles. One

wonders whether he is aware of Iceland, Bermuda, and Long Island. Since he speaks of "this side of the Atlantic" to refer to the rivalry between England and the Netherlands, he seems to know that there is another side but not one where he apparently expects to find readers. That is unfortunate since there is much to be learned from this book — but much also to make some readers furious.

(The Rev.) Christopher Webber  
Sharon, Conn.

### The Mystical Language of Icons

By Solrunn Nes. Eerdmans. Pp. 112. \$30.  
ISBN 0-8028-2916-3.

This beautifully and lavishly illustrated book by one of Europe's outstanding modern iconographers presents an amazing amount of information considering the length of the work. Nes discusses the history of icons and the iconoclasts in a brief but easily comprehended manner, relating,

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as did the original arguments, the icon to the doctrine of the Incarnation. She presents the technique of iconography with a series of photographs to show the progression. She even explains the mixture of the artist's creativity and

the strict, dogmatic format to which the icon must conform.

Explanations of perspective, attribute, symbol, and motif help the reader understand some of the basic details in icons, such as the placement of the fingers in

the blessing hand of saints, the meaning of the Greek letters in Christ's halo, and the meaning of a deesis.

After all the background information, Nes presents a number of specific icons and icon types, explaining them in some detail and including, where it would help the reader to understand the icon, quotations from Orthodox liturgies and historical Christian writers.

*Elizabeth Hudgins  
Fairfax, Va.*

## Flannery O'Connor and the Christ-Haunted South

By **Ralph C. Wood**. Eerdmans. Pp. 272. \$22.  
ISBN 0-8028-2117-0.

Many of us grew up in high school or college, moving from infants' milk to solid food spiritually when we encountered the fiction of southern writer and devout Roman Catholic Flannery O'Connor. For those who have eyes to

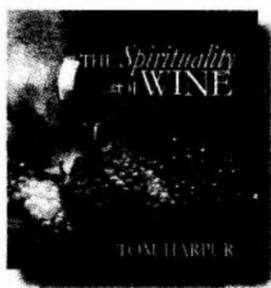
see or ears to hear, she is the mentor who appears at the right time to shift one's plane of comprehension and perception, especially on sacramental theology.

Who among her readers has not been riveted by the often-anthologized short story "A Good Man Is Hard to Find" about the serial-killer "Misfit," who has well-honed religious instincts as opposed to the

(Continued on next page)

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(Continued from previous page)

high-toned old Christian grandmother, a judgmental, egocentric racist, who, at the moment of her murder, has a genuine spiritual epiphany? Or her novel *The Violent Bear It Away* with its baptismal drowning of a dim-witted child?

Greatly admired by Thomas Merton, among thousands of others, Miss O'Connor has disdain for what she termed "Mass Catholics" who don't really take to heart the orthodox teachings of the Church. She was, though, keenly aware that she was writing stories about "Bible Belt" Christianity, a "Christ-haunted,"

though not necessarily Christ-centered, culture.

Professor Wood, University Professor of Theology and Literature at Baylor University, has written a remarkably well-researched and thorough piece of scholarship and associative reading on O'Connor's stories and novels. His readings and insights are first rate, especially on her nihilistic characters such as Rayber, the father of the baptized-drowned child.

The author emphasizes that, in the end, hope endures in the catholic faith — and in O'Connor's fiction. His thesis is proven beyond critical doubt that "Flannery O'Connor's work both enlivens and extends this hope because it was inspired by a terrible and wonderfully Christ-haunted region." His final chapter is not only profound but elegant.

As a southerner, a sometime English teacher, and a sacramental Christian, I have read and taught Flannery O'Connor's fiction for 30 years and have at one and the same time admired and been repulsed by her "slam-bang brashness."

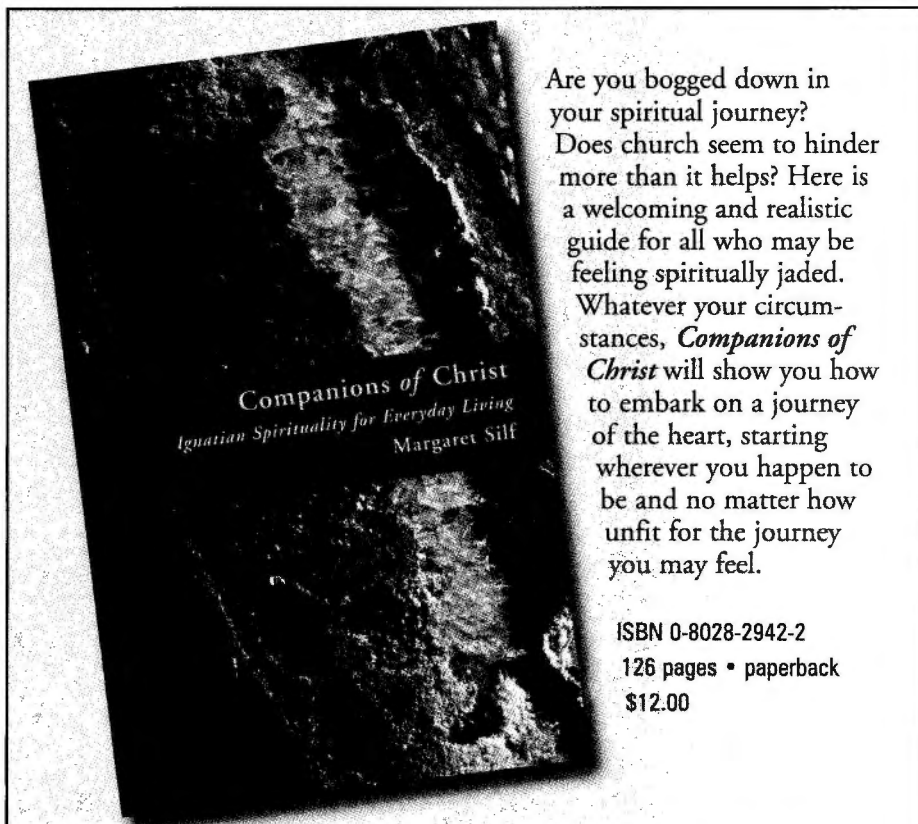
(The Rev.) Travis Du Priest  
Racine, Wis.

**Sermons for the Christian Year**

By John Keble. Selected and introduced by Maria Poggi Johnson. Foreword by Geoffrey Rowell. Eerdmans. Pp. 208. \$23. ISBN 0-8028-2299-1.

John Keble (1792-1866) is remembered today as the author of *The Christian Year*, as a leader of the Oxford Movement, and as the preacher of the famous sermon "National Apostasy." He is less recalled for his work as parish priest from 1836 to 1866 among the people of Hursley in Hampshire, England. There he worked diligently as priest, preacher, catechist and pastor during the same period so fruitful for his theological, controversial and poetical writing. In this volume, Maria Poggi Johnson has gathered 24 of Keble's parochial sermons, all arranged in order of their delivery during the liturgical year.

Keble preaches with a gentle, con-



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sistent intensity, urging his hearers to imagine themselves as participants in the scriptural narratives. Over and

over, he encourages his parishioners to take seriously their lives as baptized Christians, to prepare earnestly for receiving communion, and to lead lives of determined regular prayer. "His sermons are both moral and

professor of theology at the University of Scranton (Pa.), has done Anglican readers a great service by bringing into print this substantial selection of Keble's inspiring, moving and delightfully readable sermons.

*Richard J. Mammama, Jr.  
Stamford, Conn.*

## Saving Salvation

### The Amazing Evolution of Grace

By **Stephen Smith**. Morehouse. Pp. 112.  
\$12.95, paper. ISBN 0-8192-2138-4.

Are you saved? Many an Episcopalian would become partially unglued at such a direct inquiry about personal salvation. However, that such a question is considered indicative of the faith stance of many Americans suggests the challenges to many Episcopalians and mainline churchgoers of the growing cultural supremacy of the Christian Right. The importance of this cultural shift to mainline

Christians in the face of much of conventional conservative Christianity is the focus of Stephen Smith's provocative and evocative book.

This short, simple book offers the reader an in-depth analysis of the concept of salvation, as it is evidenced in scripture, throughout history, and in experience. In it, the author reclaims salvation as God's gift to us all, and affirms the love of God for all humankind. Throughout, Smith also reflects on some of the current "minimalist" perspectives on salvation and how they achieved popularity. "All these views of salvation — a ticket to the next world, a way out of the fires of hell, or a guarantee of a pain-free life — fail to capture the depth of what salvation means for Christians," writes Smith. "In fact, these views diminish the power of our faith."

Stephen Smith is an Episcopal

(Continued on next page)



sacramental," writes Geoffrey Rowell in the Foreword, "concerned to inculcate the habits of devotion that underpin the life of grace. [...] Keble strives to connect with the very ordinary trades and patterns of life that his congregation pursued."

The Introduction situates Keble's sermons in the wider context of his life and writing, giving readers an overview of his theology and his practice of pastoral work. Johnson,

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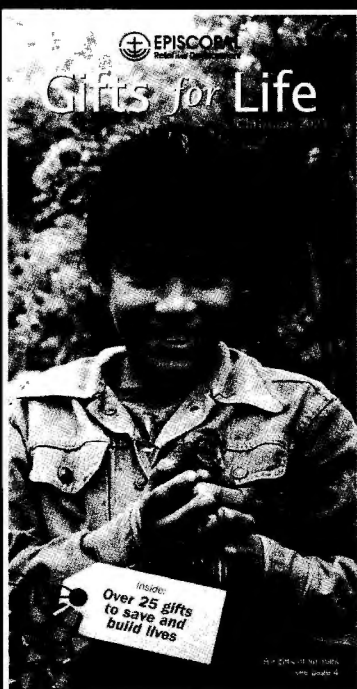
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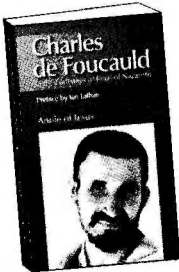
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Annie of Jesus  
Preface by Ian Lathan



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Paper: 1-56548-229-8, 104 pp., \$12.95.

### THOMAS MERTON

I Have Seen What I Was Looking For  
M. Basil Pennington (ed.)



"An engaging approach for new readers and a refreshing review for long-time Merton fans, this carefully planned anthology by a fellow monk and a friend abounds with helpful insights into the life and writings of the most influential spiritual mentor of our time."

William H. Shannon  
Author of *Silent Lamp*;  
*The Thomas Merton Story*

Paper: 1-56548-225-5, 260 pp., \$19.95.

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## BOOKS

(Continued from previous page)

priest and the rector of St. Patrick's Church in Dublin, Ohio.

The eight chapters of *Saving Salvation* trace the concept of salvation through the Hebrew Bible and the New Testament, indicating that the biblical view of salvation encompasses a variety of meanings, rooted both in this life and in the belief of an afterlife. Significantly, the author's treatment of the concept



of salvation throughout church history reveals how the early Church understood that it was about more than "getting our ticket punched on the train to the afterlife," but that soon afterwards, through the influence of Augustine, shifted the emphasis on salvation into the next life through the Reformation period. Nevertheless, an emergent strain of Christianity, typified in North America, sought to bring forth the reign of God in a transformed human society.

(The Rev.) Sheryl A. Kujawa-Holbrook  
Cambridge, Mass.

### Drawn into the Mystery of Jesus through the Gospel of John

By Jean Vanier. Paulist Press. Pp. 360.  
\$18.95. ISBN 0-8091-4296-1.

In this volume, elderly Jean Vanier, Canadian-born founder of the worldwide l'Arche ministry to the disabled, shares his profoundly personal reflections on the Gospel of John. Written in a prose style which makes the book a good deal shorter than its listed 360 pages, it is frequently insightful and at times deeply moving. Given the author's background and manner of devotion, it comes as no surprise that the book is long on concern for and solidarity with victims of injustice, including the handicapped, profoundly disabled, and the unborn. This reader was particularly taken with the meditation on the wedding feast early in the work.

A worthy contribution from a man of world-class compassion.

Daniel Muth  
Prince Frederick, Md.

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*Kathleen Howard*

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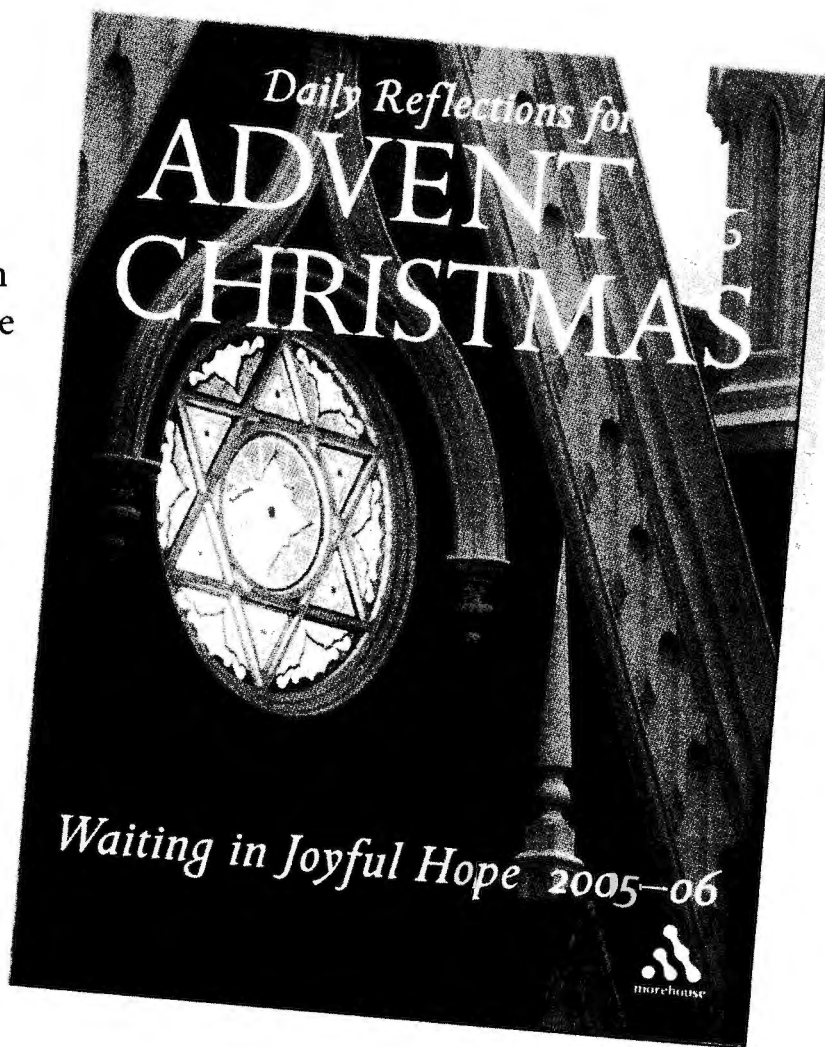
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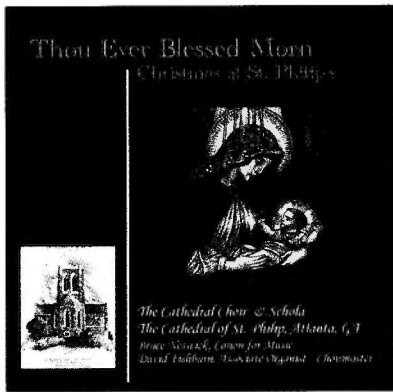


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## GIFT IDEAS

# Calendars for the New Year



The Cathedral Choir and Schola of the Cathedral of St. Philip announce their Christmas CD, *Thou Ever-Blessed Morn*.

A listening pleasure, the CD is full of favorite tunes, including *Silent Night*, *God rest you merry, gentlemen* and *Angels we have heard on high*.

Copies are \$15 from The Cathedral of St. Philip Music Department  
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### Soaring Spirits

www.nationalcathedral.org

A year of images from the Washington National Cathedral gardens, hangings, stonework and windows. The Girls' Choir appears in June and a JFK needlepoint cushion in July.



### Prayer & Meditation

Light shines in the peaceful mind

www.prayermeditationcalendar.org

From Truth Consciousness, a non-profit organization in Tucson, Ariz., seekers of peace in a monastery cave, a Hawaiian mountain, an oceanside rock, a busy city grace the year's pages. Each month ends with a song or a prayer or a comment. For April, from St. John of the Cross: "All the soul's desires, energy, and faculties have been gathered into one intention: paying homage to God. This is her pathway out of herself, out from all created things, toward the sweet and delicious union of love with God."

### Episcopocast Calendar

National Episcopal Historians and Archivists.  
509 Yale Ave., Swarthmore, PA 19081.  
nehahqs@aol.com



The loveable felines have graced our walls for years. The calendar begins with this month. September's diva could run a diocese!

### Come and Grow

Episcopal Planning Calendar  
www.churchpublishing.org

"Each month... lifts up a different area of mission and ministry," with

colorful pictures and plenty of writing space. Covers July 2005 to December 2006. Holidays and saints' days are noted, as are the dates of the 75th General Convention in June. Following December 2006 is the Episcopal Church Center directory of services, with phone and e-mail information.



### Church Pension Group

Church Publishing. www.churchpublishing.org

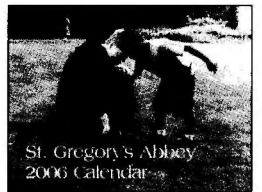
The chuckle-inducing cartoons by the Rev. Jay Sidebotham, rector of Church of the Holy Spirit, Lake Forest, Ill., that we've seen in the church office are now available to the rest of us, from Church Pension Group. Check out Ash Wednesday in March, and the organist's woe (one of them at least) on Christmas Eve.



### St. Gregory's Abbey

56500 Abbey Rd., Three Rivers, Mich., 49093-9595

The black and white photos in this calendar were taken by the Benedictine monks at St. Gregory's Abbey in Three Rivers, Mich., and reflect the daily life of the community.

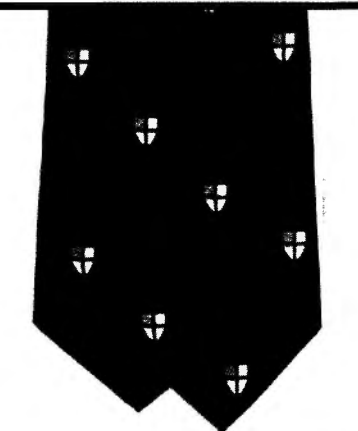


*The previous few hang on the wall; the following occupy the desk.*

### The Historic Episcopal Churches Engagement Calendar

nehahqs@aol.com

Margaret Landis never ceases to



## EPISCOPAL CHURCH TIES

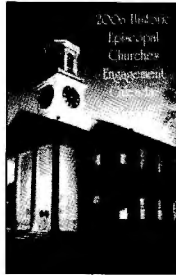
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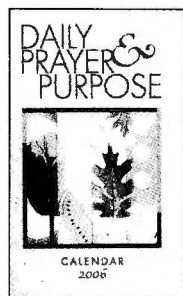


amaze. Each year she marshals both the cats and the churches virtually singlehandedly. These churches, one per week, are poignant and beautiful. Look for the pic-

ture of May 28, of St. John's, Ocean Springs, Miss., "which survived Katrina although at least a third of the congregation and the rector lost their homes.

## Daily Prayer & Purpose

Forward Movement.



www.forwardmovement.org

A hard-cover, spiral-bound calendar, each month begins with a full page, followed by two days per page with a collect for each, and plenty

of space for appointments and notes. There are pages for a prayer list, dates of 2006 holidays and holy days, a complete layout of the years 2005, '06, and '07, and finally, a few pages for important addresses. And it's up to date. In addition to the usual name, address and phone number, the entries include cell phone, e-mail, and birthday lines.

## Daily Prayer 2006

Liturgical Training Publications. orders@ltp.org

This one from the Roman Catholic Archdiocese of Chicago's publishing house is "a book of prayer, psalm, sacred reading, and reflection in tune with the seasons, feasts, and ordinary days of the year." Each day has an antiphon and a

psalm, a reading, a reflection, and prayers. Indices include the sources used, each day's readings throughout the year, and the psalms cited.

Patricia Nakamura



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## Conferences and Workshops

### December 4-8, 2005

John Bell  
*Unlearning the Bible*

### December 11 - 14, 2005 (4:00 pm Sunday - 1:00 pm Wednesday)

Frank T. Griswold, Jean Milliken, Eugene Sutton  
*Christ: Dayspring of Wisdom - A Time of Advent Reflection and Retreat for Clergy before the Poinsettias Arrive*

### January 15-20, 2006 in Los Angeles

Steven Charleston  
*Preaching in Urban Multi-Cultural Churches*

### January 30-February 3, 2006

Esther de Waal  
*Thomas Merton and the Cistercian Tradition: A Study Seminar*

### February 7-10, 2006

Victoria Barnett  
*Bonhoeffer's Spirituality and Sermons: A Retreat*

### February 22-24, 2006

Fred Craddock  
*Preaching the Death of Jesus*

### March 6-10, 2006

Fleming Rutledge  
*Biblical Power for Powerful Preaching*

### March 14-15, 2006

Marcus Borg  
*Being Christian Today*

### May 8-12, 2006

Thomas G. Long  
*Creative Biblical Preaching: From Encounter to Delivery*

### May 28-June 9, 2006

Herbert O'Driscoll and Marcus Losack  
*The Flight of the Dove: A Pilgrimage to Iona*

### June 3 - June 8, 2006

Douglass M. Bailey, Joan Chittister, Frank Thomas  
*The City of God for American Cities: Reinventing the Urban Church*

### June 12-16, 2006

Katherine Grieb and David Schlafer  
*Matters of Life and Death: Preaching Atonement and Incarnation from Hebrews and John*

### June 19-23, 2006

Dan Moseley  
*Preaching: The Art of Facilitating Healing Relationships*

### June 26-30, 2006

Shannon Daley-Harris & staff from the Children's Defense Fund  
*Advocating for Children from the Pulpit*

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Susan Russell photo

The Rev. Altigracia Perez of the Diocese of Los Angeles greets attendees after preaching at the closing Eucharist of the Vision, Values and the Via Media conference in Washington.

## The Values Debate

# Progressive View Presented

Drawing Episcopalians from Maine to California, the Values, Vision and the Via Media conference at Washington National Cathedral Oct. 13-15 offered a progressive vision of Christian social values.

More than 50 speakers drawn from the clergy, politics, media, business and academia addressed questions on the topics of Economic Justice, the Environment, Family Values, Peacemaking, Racism and Social Oppressions that sought to "reclaim the values debate" from the "religious right."

"I did not become a liberal in spite of my being a Christian. I became a liberal because I am a Christian," E.J. Dionne of the *Washington Post* stated at the start of the gathering at St. Alban's House on the cathedral precincts.

In the keynote address, the Rev. John C. Danforth, former senator from Missouri, spoke to the work of the Church in unifying society. "The gospel entrusts us with the ministry of reconciliation," he said.

By its very nature, the Episcopal Church is the "via media," uniting both "protestantism and catholicism" in

one Church, Sen. Danforth argued. A monochrome vision of faith that does not give faithful expression to its full diversity is unfaithful to its witness, he argued. "We have to be humble" about knowing the mind of God and not fall into the trap of believing God's will can be "encapsulated into a political program," he said.

Sen. Danforth also preached moderation and tolerance, cautioning against enlisting God in parochial political battles. "Once you believe that you're on God's side," he said, there is a temptation to believe "people who disagree with you are not on God's side, or are even enemies of God," opening the door for "hatred and animosity and bitterness."

The Rev. Michael D. Kinman, network facilitator for Episcopalians for Global Reconciliation, and chaplain to the Episcopal Campus Ministry community at Washington University in St. Louis, noted the conference succeeded in "framing a new broader-based definition of 'family values' that isn't limited to abortion and homosexuality. "Global poverty, racism, and environmental stewardship" are equally family values, he said.

## Contingency Plan

*Via Media Draft Minutes Suggest What Could Happen 'Day After' General Convention*

Plans to bring presentment charges against bishops affiliated with the Anglican Communion Network are included in the strategy unveiled in draft minutes for a meeting of the steering committee of the organization Via Media USA held recently in Dallas. Members of the committee have authenticated, but sought to diminish the significance of, plans already underway for the "Day After" the 2006 General Convention.

"The steering committee meeting was not open to the public and the minutes were not intended for public release," said Joan R. Gunderson, who is listed at the end of the four-page document as temporary secretary. The steering committee, she said, met prior to the start of the Sept. 29-Oct. 2 annual meeting, which was open to the public. Mrs. Gunderson, who is also vice president of Progressive Episcopalians of Pittsburgh, an independent local organization affiliated with Via Media USA, said the "strategy discussion" was part of a "what-if" contingency plan based on a "worst-case scenario" in which after the 75th General Convention next June in Columbus, Ohio, the Episcopal Church would remain in a smaller Anglican Communion with the majority of Anglican provinces in Africa breaking communion with the See of Canterbury and the network bishops seeking to follow.

### 'Blank Presentments'

"What will be our response the 'Day After' when the bishops start announcing they are in a 'new' Anglican Communion and the Network is 'recognized' as the only legitimate expression of the A.C. in North America?" the steering committee asked itself. "Blank presentments" for abandonment of communion should be prepared in advance along with docu-

(Continued on next page)



## Legal Proceedings Explained to Clergy

When clergy of the Diocese of Central New York gathered last month, they heard a presentation on ecclesiastical legal proceedings by diocesan Bishop Gladstone B. Adams III against one of his rectors.

The Rev. David G. Bollinger [TLC, Oct. 30], rector of St. Paul's Church, Owego, has been inhibited and accused of financial malfeasance. The charge was made by the bishop after Fr. Bollinger forwarded to the diocese a sexual misconduct complaint against a former rector of St. Paul's. That priest remains in good standing and canonically resident in the diocese.

Shortly after the conference began, Bishop Adams was notified that a member of the clergy was using a tape recorder. The priest said

the tape was being made for a colleague (not Fr. Bollinger) who could not be present, but Bishop Adams and others insisted that the priest stop recording and turn over the tape to diocesan officials. The priest surrendered the cassette from the machine and left the proceedings.

Responding to a question, Bishop Adams said the diocese had concluded there was insufficient evidence upon which to pursue sexual misconduct charges against the former rector of St. Paul's. The Rev. Kathryn Eden, chair of the diocesan review committee, told participants it was unlikely there would be any change in the current situation until after an investigation of the malfeasance complaint against Fr. Bollinger by church attorney James E. Sparks.

## Hurricane Wilma Complicates Communication

Three days after Hurricane Wilma sailed across southern Florida, the greatest difficulty was communication. The Rt. Rev. Leo Frade, Bishop of Southeast Florida, said he hadn't been able to reach his archdeacon, and that only one of his priests had a working cell phone. "He was in Indiana!" Land circuits were overloaded.

"We are trying to assess the damage but it is hard, with the curfew and the roads. Driving is tremendously dangerous — there are no traffic lights. I had to evacuate my building; I live on the 25th floor, next to the diocesan offices. With the power out, there is no elevator."

Communications officer Mary Cox said there had been no deaths or injuries reported. "Our greatest problem is getting through to people. This storm covered our whole diocese. Electricity just came back in the office Tuesday afternoon — one-third of the state lost power. We are totally dependent. It's humbling — kind of back in the stone age."

Churches and houses suffered roof damage and downed trees. A window in the cathedral hall was sucked out into the parking lot, and the bishop said a stained glass window had cracked.

## Contingency Plan

(Continued from previous page)

mentation to have the see declared vacant and an "interim bishop" appointed, the draft minutes reported. Under the proposed plans, the interim bishop would then be given a previously prepared request for a special convention "so that vacant spots in diocesan government can be filled (trustees, council, standing committee, commission on ministry, etc.)."

Christopher Wilkins, facilitator for Via Media, USA, said he arrived late for the steering committee meeting and had not yet seen a copy of the draft minutes, but that the contingency plans as reported are consistent with the organization's mission statement, which says in part that the "alliance of associations of laity and clergy is committed to promoting and protecting the faith, unity, and vitality of the Episcopal Church as the American expression of Anglican tradition."

## From Fear to Faith

Challenging the diocese to live out its faith through action, the Rt. Rev. C. Franklin Brookhart, Bishop of Montana, called upon Episcopalians to be the "people of the resurrection" at the diocese's convention Sept. 16-18.

Bishop Brookhart told delegates from the diocese's 43 congregations gathered at the Lighthouse Christian Center in Miles City that life in Christ is "not a matter of something as fleeting as feelings" or mere "opinion," but a gift from God.

Fear, he argued, had sapped the vigor of the diocese. "I hear in a variety of ways" the diocese lacks "money, energy, young people, old people, talent, insight — you name it." Yet he reminded the diocese that God had provided "all they need to do what God calls them to do" and asked those who were afraid to "drop the language" of fear and indecision.

Financial challenges continue to face the diocese, convention learned. Funds were found to increase the diocesan youth budget to \$31,500, but diocesan financial support to mission congregations will be reduced by 20 percent. In his convention address, Bishop Brookhart said the financial question facing the diocese "should not be what can we do to keep the doors of our churches open?", but "what can we do" as people of the resurrection to "transform our state?"

Convention welcomed the Rt. Rev. Charles Duvall, retired Bishop of the Central Gulf Coast, as its guest preacher and workshop leader.

## Expression of 'Regret'

Declaring their intention to remain part of the Episcopal Church and the Anglican Communion, delegates to the convention of the Diocese of Alaska endorsed three resolutions backing the Windsor Report.

Gathered at the Meier Lake Camp

(Continued on next page)



Bishop Brookhart



David Blanchett photo

The Rev. Paul Klitzke, rector of St. David's Church in Wasilla, Alaska, is ordained to the priesthood during the Diocese of Alaska's convention.

## Alaska

(Continued from previous page)

and Conference Center in Wasilla, Oct. 6-9, delegates adopted a resolution that "accepts without reservation the recommendations of the Windsor Report 2004" to express "regret" that "the proper constraints of the bonds of affection were breached in events surrounding the election and consecration" of Bishop V. Gene Robinson of New Hampshire.

The resolution noted that this "expression of regret" represented the desire of the diocese "to remain within ECUSA as part of the Anglican Communion."

The Rt. Rev. Mark MacDonald, Bishop of Alaska, strongly supported the resolution, proposed by All Saints' Church, Anchorage, and it unanimously passed convention.

A second resolution asked the 2006

General Convention to "indicate without reservation" the Episcopal Church's desire "to remain within the Anglican Communion." It also asked convention to conform to the Windsor Report and to offer an expression of "regret" for the actions of the 74th General Convention in breaching the "bonds of affection" of the Anglican Communion. The resolution passed unanimously.

A third resolution, also offered by All Saints', Anchorage, asked the diocese's deputies to the 2006 General Convention to step down if they could not, in good conscience, affirm the first two Windsor Report recommendations. The resolution was amended on the floor of convention and asked instead that the Alaska 2006 General Convention deputies "give due consideration" to the Windsor Report resolutions. It passed with one abstaining, and one nay vote.

In other business, delegates discussed funding clergy pension assessments for native clergy who do not fall under the provisions of the Church Pension Plan.

Convention adopted a budget of \$862,238.

## Structural Change

Delegates to the convention of the Diocese of **Eastern Oregon** passed the first reading of a series of constitutional amendments altering the legal structure of the diocese.

The 132 lay and clergy delegates gathered at the Church of the Transfiguration in Sisters, Oct. 7-9, voted to reorganize the diocese, forming a "religious not-for-profit organization." The Rt. Rev. William O. Gregg, Bishop of Eastern Oregon, explained to convention that the move from a "corporate sole" entity to "religious not-for-profit" gave the diocese a "clearer, safer structure."

As a "corporate sole," the bishop acts alone as the legal structure of the diocese. Bishop Gregg explained that the new model makes the bishop the diocesan "CEO" and the standing committee its "board of directors."

"The corporate bylaws will be our

canons" and the "articles of incorporation" will serve as the diocesan constitution, Bishop Gregg noted.

The convention also kicked off a three-year capital "legacy" campaign titled "Where Our Heart Is." The campaign seeks to raise \$1.5 million to form the nucleus of a diocesan endowment fund. The proposed plan would allow up to 5 percent of the endowment's value to be drawn down each year to provide ministry support for the diocese's 23 congregations.

In a post-convention letter to the diocese, Bishop Gregg wrote, "The reason for this campaign is to provide the financial stability and underpinnings for the mission and ministry of all of us and to equip us for ministry with training, education, and formation."

Convention also passed a balanced 2006 budget of \$647,950. The Rev. Michael Battle, associate dean of academic affairs and vice president at Virginia Theological Seminary, was the convention chaplain and preacher.

## Rethinking Total Ministry

Warning to a theme popularized by his predecessor, Presiding Bishop Frank T. Griswold told the convention of the Diocese of **Nevada** the gospel of Jesus Christ was a message of radical inclusion, as there were no outcasts from the love of God.

"Let us ask God to expand our hearts and give us the capacity to embrace all whom God sets before us," he said on Oct. 9 at St. Paul's Church, Sparks. "Let us pray we will find ourselves able to make room and give welcome to the stranger: those in the streets, those who shock and unsettle us, those who stretch and challenge our notions of community, those whose truth may threaten our own."

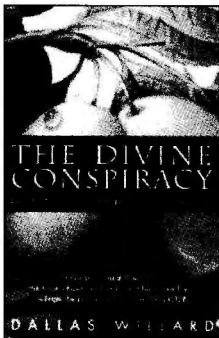
Taking time away from the fall meeting of the national Executive Council in Las Vegas [TLC, Oct. 30], Bishop Griswold told the 160 lay and 59 clergy delegates at the convention's closing Eucharist he had come to

(Continued on page 41)

# Inspired Gifts

*Readers offer their recommendations*

THE LIVING CHURCH invited readers and visitors to its website for recommendations on books that have meant the most to their spiritual lives in the past year, along with an explanation of why they would give that book as a gift or recommend it to a friend. Here are some of the new releases and rediscovered favorites they suggested:



In *The Divine Conspiracy* (Harper, \$23.95), Dallas Willard — this century's C.S. Lewis—lays out the essentials of God's call to a personal relationship and life in the kingdom. His clarity of thought, down-to-earth explanations, and good-humored demolition of

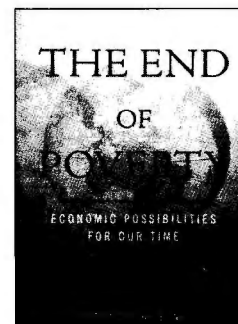
denominationalism's shibboleths makes for lively reading and study. Anybody who can start a book by discussing what happens when you don't know you are flying upside down and decide to gain altitude by pulling up on the controls is sure to capture your attention. What else could you expect from a guy whose Ph.D. thesis explained the philosophy of mathematics?

*Doug Irish  
Paradise Valley, Ariz.*

not ready to take the leap toward God with full hearts stop off at the Heavenly Village, where we work out our earthly needs. God respects us and our free will and doesn't want us on false pretenses. Grace and love are the themes of this extended metaphor. The book offers great comfort to seekers at the same time it challenges us to be more God-like in our treatment of others. It's beautiful.

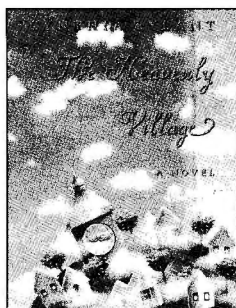
*Sandy Carlson  
Woodbury, Conn.*

The book that has had the most powerful impact on my own spiritual life over the past year is *The End of Poverty* by Jeffrey Sachs (Penguin, \$27.95). While we all like to believe that we are doing our best to love our neighbor and to feed the hungry, this book graphically introduces us to the poorest of the poor while, at the same time, offering very real and doable goals for ending poverty.



However, knowing that different folks are at different places in their spiritual lives, I also would highly recommend *This Far by Grace*, by Bishop Neil Alexander (Cowley, \$10.95), and *When Jesus Came to Harvard*, by Harvey Cox (Houghton Mifflin, \$26). The former, regardless of where one stands on the outcome of General Convention

(Continued on page 34)



*The Heavenly Village* by Cynthia Rylant (Scholastic, \$4.99) is a children's book for adults. Rylant, author of *Cat Heaven* and *Dog Heaven* (and about 60 other children's books), looks at the spiritual journey as a journey toward heaven. Those of us who are



Donald Jackson leads a team of scribes and artists in Monmouth, Wales.

© Saint John's University

# Ancient Tradition Reborn

*In The Saint John's Bible, medieval arts meet 21st-century technology.*

The Saint John's Bible, so named because it was commissioned by Saint John's Abbey and University, Collegeville, Minn., is the first "illuminated, handwritten Bible of monumental size to be commissioned by a Benedictine monastery in 500 years." Each page is two feet tall and the book opens to nearly three feet wide.

Donald Jackson, senior scribe to Queen Elizabeth's Crown Office, is leading a team of scribes and artists in Monmouth, Wales, in undertaking this enormous project. For more than three decades Mr. Jackson had publicly expressed his life-long interest in creating an illuminated Bible. Following a workshop in Chicago in the mid-1990s, he discussed the feasibility of creating a hand-written Bible with the Rev. Eric Hollas, OSB, former executive director of the Hill Monastic Manuscript Library at Saint John's. That discussion proved to be the catalyst for the project, and planning and work on the Bible began in 1997. Completion is about two years away.

Each page contains an illuminated book heading, and there will be 160 illuminations when The Saint John's Bible is completed. The New Revised Standard Version translation of all 73 books is being presented in seven distinct volumes:

- Gospels and Acts of the Apostles — completed in 2002
- Pentateuch — completed in 2003
- The Book of Psalms — completed in 2004
- Prophets — completed in April
- Wisdom Books and Poetry — to be completed this month
- Historical Books — scheduled for August 2006

- Letters and Revelation — scheduled for July 2007.

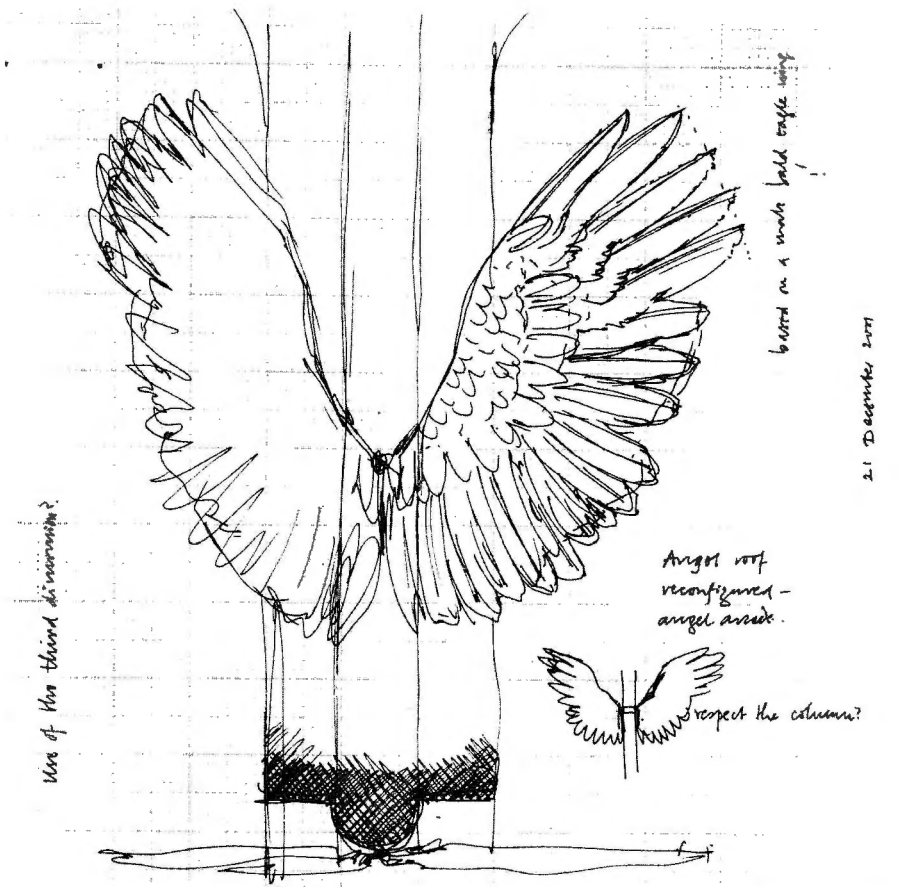
Mr. Jackson has announced that he plans to write and illuminate Revelation entirely by himself.

Many of the tools and materials being used are ancient: vellum (calfskin), gold and silver leaf, traditional inks, and quill pens made of goose and swan feathers. But these artisans also enjoy a distinctly modern advantage, using a computer to size the letters and define line breaks. Computer-generated layouts, with sketches in position, are used to guide the calligraphers' work.

Technology is also being used to preserve their work. A digital camera is used to photograph one millimeter of The Saint John's Bible at a time, taking 28 minutes to record each completed page. This time-consuming process ensures that high-quality reproductions of the Bible will always be available.

"Think of the scientific and technological changes that have occurred since the Bible was last handwritten and illuminated," the 67-year-old Jackson told *Smithsonian* magazine. "There's so much for our imagination to play with in what we include, to make this a Bible that will give future generations an idea of what life was like in our time."

Portions of the work in progress were displayed this summer in a special exhibit at the Minneapolis Institute of Arts. Once completed, The Saint John's Bible will be housed at the Hill Museum and Manuscript Library. Full details on future exhibits, a gallery of images, and information on ordering fine art prints and a full-color reproduction of the Gospels and Acts volume are available at [www.saintjohnsbible.org](http://www.saintjohnsbible.org). □



A Calderhead project for an (unrealized) installation in a parish church. The traditional angel roof of medieval English churches is reconfigured for the piers of the nave of a modern church.

just to understand the process of making the Bible, but I wanted them to experience the artists' struggles and pleasures.

**As a priest and as someone who works in the "lettering arts," what would you most like a casual reader to focus on regarding the Saint John's Bible and its creation?**

It's a manuscript book. That means they're only making one copy. We're so used to the idea that books come in editions, in multiple copies, that we lose sight of the fact that manuscript books are unique objects. While it is true that Saint John's is printing a number of facsimile editions, these are only copies, and will never be anything but pale reflections of the manuscript itself.

If you want to see The Saint John's Bible, you have to go and see the real thing. No printed version or website can capture the translucency of the vellum or the shimmer of the gold on the page. The subtleties are lost in translation.

So if you want to see the manuscript, look out for the traveling exhibition which will be in cities across the country over the coming years. And eventually, when the manuscript is back home in Minnesota, it will be worth a pilgrimage to Saint John's. Trust me.

**What lesson does the Saint John's Bible project have to teach to an age that is accustomed to instant communication and convenient retrieval of so much information?**

There is a serious downside to being so fast. Words, especially sacred words, are meant to be savored and pondered and learned by heart. We can word-process e-mail memos; we really shouldn't do that to the Bible.

The Saint John's Bible, when it is finished, will have taken a decade to make. Scholars and artists at Saint John's have pored over the text and produced lengthy commentaries to guide the illuminations. Donald and his team of scribes and illuminators have toiled over page after page. The manuscript they are making can be

(Continued on next page)

## Artist in Lettering

*The Rev. Christopher Calderhead is the author of *Illuminating the Word: The Making of The Saint John's Bible* (Liturgical Press, 2005) and *One Hundred Miracles* (Welcome Books, 2004). Ordained in 1998, he resigned recently as priest-in-charge of Church of the Good Shepherd, New York City, to devote more time to his work as an artist. His special interests are in lettering and the arts, for which he conducts workshops. He is also editor of *Alphabet*, the journal of the San Francisco Friends of Calligraphy. More of his biography is available at [www.calderhead.org](http://www.calderhead.org).*

*THE LIVING CHURCH presented him with a number of questions about *The Saint John's Bible* and his life as an artist.*

**How and why did you choose to write *Illuminating the Word*?**

Donald Jackson (artistic director for The Saint John's Bible) and Saint John's chose me after a certain amount of lobbying by Jo White from Minnesota, who

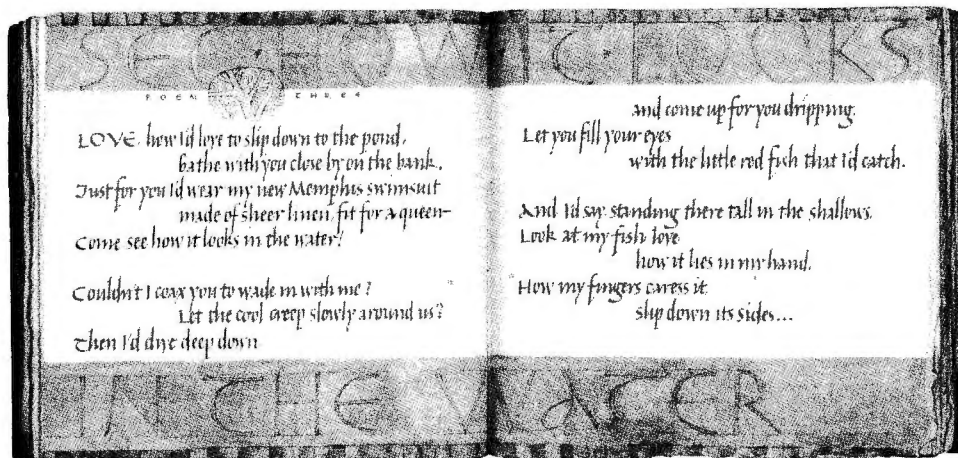
was one of the principle forces behind the project.

That said, you could probably count on one hand the number of people who have both a deep knowledge of calligraphy and expertise in theology and the Bible. As a fellow of the Society of Scribes and Illuminators since 1988, I've been practicing and teaching calligraphy for almost 20 years. And with an M.Div. from Seabury-Western, I'm fairly well versed in the Christian tradition.

Luckily for me, I was living in Cambridge, England, at the time, so I was available to make frequent visits to Donald's scriptorium in Wales. And I had written about Donald before, so we had some track record of working together.

It was a wonderful opportunity to bring two passions together — the lettering arts and the Christian tradition.

When I wrote the book, I was quite firm in my mind that I didn't want to produce a dry institutional history of the project. That's why the text is narrative in form. I wanted my readers not



A manuscript book, "Nilotic Fragments," by Christopher Calderhead (made in 1995). The book contains a series of texts built around the theme of the Nile.

(Continued from previous page)

seen as an endorsement of slow, deliberate reading. This is a text which is worthy of 10 years of effort.

**Talk about the relationship between the imagination and Christian faith.**

Oh, the imagination is so basic to human beings — where do you begin? How could you have a relationship, plan for the future, or understand your surroundings without tapping into your imagination? It's one of the key components of a healthy, balanced psyche.

doing the background research, learning about the history of the text and of the people who composed and organized it. But the deepest insights — the ones that hit me in the gut — happen when I read the text with my imagination, identify with the characters, and see how this touches me at a raw, emotive level. I certainly need both aspects, rational and intuitive. But the insights that challenge or inspire me are the ones that come from the gut. Perhaps that's why the Bible is made up of so

putting together puppets and dramatic readings for the liturgy, and churning out a mean service leaflet. But apart from that, I always saw art and the life of faith as mutually complementary pursuits. They are both ways of knowing, requiring a specific kind of attention.

**What sparked your interest in attending seminary and pursuing a vocation to the priesthood?**

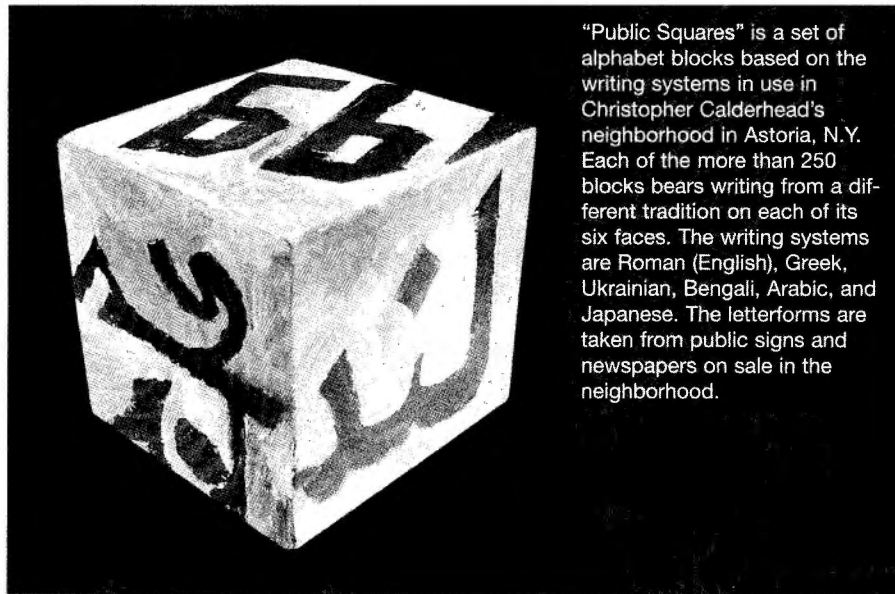
When I was 14, my mother made me promise I wouldn't become a priest.

"Course not, Mom," was my answer. I suppose mothers just know.

**Has your theological education changed your approach to your artistic expression?**

When I was in seminary, an upper-classman who was a painter invited me to share a studio. He'd taken over a large part of a disused basement of one of the dorms. It was the first time I'd shared a studio. I'd come out of a graphic design and fine-lettering tradition, so I was used to working small. I was concerned about things like using archival materials. And here was this wild man, pasting magazine photographs into his large painterly canvasses. It challenged me to work larger and with greater spontaneity.

Seabury-Western was a great school. They really prepare you for the practical aspects of ministry. Because they are concerned about your whole formation, and not just a narrow academic training, they gave me a space where I could cultivate the artistic side of myself while building my professional skills and academic knowledge. Immersed in liturgy, rich texts, and a supportive atmosphere, I had one of the most fruitful artistic periods of my career. □



"Public Squares" is a set of alphabet blocks based on the writing systems in use in Christopher Calderhead's neighborhood in Astoria, N.Y. Each of the more than 250 blocks bears writing from a different tradition on each of its six faces. The writing systems are Roman (English), Greek, Ukrainian, Bengali, Arabic, and Japanese. The letterforms are taken from public signs and newspapers on sale in the neighborhood.

The greatest periods in Christian history have often been highly creative. And Christian doctrine is not simply rational and linear. Think of the idea of the Trinity — our definition of the Godhead is a paradox; it short-circuits purely rational explanation.

On the simplest level, in my own encounter with biblical texts, I have learned much through careful, rational study — reading the commentaries,

many stories and so much poetry.

**Has your calling as an artist played a role in your parish ministry? In what ways have you brought your artistic gifts to bear within your vocation as a priest?**

While I was working in parish ministry, the artist and the priest were in constant conversation. There were the practical things — organizing exhibitions, making art with kids and adults,

# Before I Forget . . .

In recent months I've observed a strange phenomenon. For some reason, when I'm driving to work in the morning, I think about all these questions about the Episcopal Church. Invariably, by the time I arrive at the office, I've forgotten them. I'm not going to stoop to the level of some of the drivers I encounter in the dark hours of the morning who are trying to read, or write, or shave while operating a motor vehicle, but I do remember at least some of the questions:

Whatever became of the Association of Diocesan Liturgical and Music Commissions (ADLMC)?

Won't many Episcopalians breathe a sigh of relief when evangelicals and charismatics finally decide to go elsewhere?

Does anyone pay attention to the Athanasian Creed?

Is there ever a time when schism can be justified?

Could anyone blame Archbishop Rowan Williams if he had second thoughts about having agreed to become Archbishop of Canterbury?

Whatever became of all that controversy over the filioque clause?

Is it really necessary for Episcopalians to apologize for slavery?

Have you noticed church leaders aren't talking about "paradigm shifts" like they were a decade or so ago?

Whatever became of those old arguments about churchmanship?

Is it my imagination or is Evensong making a mild comeback in some of our congregations?

Aren't some of these mission trips taken by young people in some churches or dioceses becoming a valuable form of outreach?

What is the attraction of Taizé services?

Does anyone really wear those pink chasubles I see on display at church supply booths at General Convention?

Aren't those of us who have said "they'll have to throw me out" a lot closer to being expelled?

Why do people seem more interested in All Souls' Day than All Saints', a major feast?

Why does the Episcopal Church continue to ignore Lambeth Resolution 1.10?

Don't many of those attempts to remove masculine pronouns from our liturgies make substantial changes in our theology?

Isn't Christian yoga an oxymoron?

Do we really want to be under the pastoral care of a bishop who lives thousands of miles away?

Why do so many people refer to the Diocese of "Forth Worth"?

Doesn't the presence of Rick Warren as a featured speaker seem strange for a gathering of Anglicans?

Does anyone besides me find the blessing of stuffed animals as part of the Feast of St. Francis observance a bit unusual?

Isn't it a foregone conclusion that there will be at least one woman in the group of finalists for the next

Presiding Bishop?

Don't we already have enough eucharistic prayers in the current prayer book?

Does anyone understand the infighting taking place in the Diocese of Florida?

Didn't Archbishop Robin Eames finally take sides during his recent addresses at two American seminaries?

Would it surprise you to learn that other organizations besides Via Media [p. 16] have contingency plans for the days that follow the next General Convention?

Isn't it only a matter of time before some American diocese declares bankruptcy?

Do you sense more and more Episcopalians beginning to embrace "Rodney King theology" (Can't we all just get along)?

Whatever became of the 20/20 plan?

Aren't most Episcopalians still oblivious to the crisis looming around them?

Can you believe how many people leave the Eucharist before it's over?

Can you believe how many people are late for the Eucharist?

Whatever became of inclusivity?

Am I the only one concerned about the numbers of people, and the caliber of many of them, who have fled the Episcopal Church during the past two years?

*David Kalvelage, executive editor*

## *Did You Know...*

**According to the Oct. 17 issue of *Newsweek* magazine, the Episcopal Church grew .57 percent between 2003 and 2004. The National Council of Churches is cited as the source.**

## *Quote of the Week*

**The Rev. Giles Fraser, team rector of Putney (England), writing in *Church Times* on inclusivity in the Church: "I don't want the Church full of dodgy liberals like me."**

*The Christmas Book  
and Gift Issue  
is published  
in the knowledge  
that the Advent  
season approaches,  
and that it is  
a season of  
preparation,  
a quiet time  
of waiting  
for our  
Lord.*

## Much Revealed in Minutes

The publication of the contents of draft minutes of a steering committee of the organization Via Media in this magazine [p. 16] and its website, and in other places has provided readers with an inside look at the machinations of partisan politics in the Episcopal Church. The minutes reveal a glimpse at the group's process of planning for the "day after" General Convention 2006, when, it is acknowledged, there is likely to be a formal split in at least this branch of the Anglican Communion.

The existence of such a strategy does not seem all that unusual. We would be surprised if something similar did not exist among organizations that would seem to be in opposition to Via Media. What is revealing is that Via Media, which has proclaimed itself to be a centrist organization, probably is, as many people expected, to be far closer to the theological positions of the national Episcopal Church than it might have admitted. By advocating such strategies as planning for the presentment of conservative bishops, preparing to take legal action on church property, and appealing to the Archbishop of Canterbury that only diocesan bishops should be entitled to vote at Lambeth 2008, the Via Media organization has refuted its own mission statement which says in part that the "alliance of associations of laity and clergy is committed to promoting and protecting the faith, unity, and vitality of the Episcopal Church as the American expression of Anglican tradition."

The minutes also refer to ongoing communications with the Presiding Bishop, the Executive Council, presidents of provinces, and the president of the House of Deputies, implying a closeness between Via Media and the current leadership of the Episcopal Church.

It would seem that the Via Media's draft minutes were intended to report to members and supporters of the organization that the steering committee has everything under control. Instead, it reveals a paranoia that may prove unhealthy and damaging when a realignment of the Church finally occurs.

## No Need to Rush

It may seem strange to those who are not long-time readers of this magazine to be producing a Christmas Book and Gift Issue during the second week of November, for it would seem to oppose the teaching of the Church and our own editorial stance. An explanation is in order.

The issue is published in the knowledge that the Advent season approaches, and that it is a season of preparation, a quiet time of waiting for our Lord. By publishing an issue like this now, we are hopeful that readers may be moved to buy gifts in advance in order that they may observe a watchful, holy Advent and not be overwhelmed by last-minute shopping for gifts. Readers will find suggestions for gifts, reviews of books and music for the season, and advertising that should be of value to those looking for an appropriate gift. For those who feel we're rushing the season, please bear with us.



# We Can Reach a Peaceful Settlement

By George L. McGonigle

It appears as though Iraq will have a new constitution, despite the speculations to the contrary of many hostile critics. Some thought the Sunnis would block the adoption of the constitution and send the whole thing back to the drawing board. We now know this will not be the case. Of the four provinces that contain Sunni majorities, two apparently have voted overwhelmingly

for the proposed constitution with two voting solidly against it. But that's not enough to block adoption.

Some thought there would be overpowering violence which would disrupt

the voting. This did not happen. In fact, the level of violence was about a third of the level of last year's elections establishing the present temporary government.

If the Iraqis can suppress their own differences which have plagued that country for centuries long enough to strive for a new constitution which is full of compromise language, is it so difficult that we in the Episcopal Church find a way to deal with our dif-

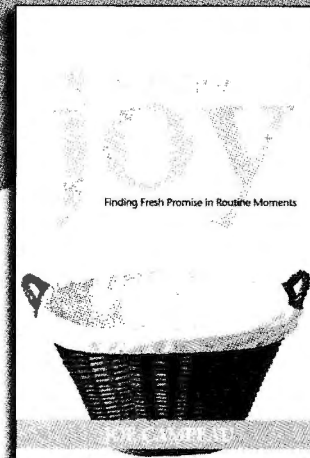
ferences — none of which is life threatening?

I don't know what a conscientiously satisfactory agreement might look like, but I can suggest a few elements that would seem to fit a peaceful settlement. First, why don't we stop calling each other names like "fundamentalist," "heretic," "traditionalist," "homophobe," "revisionist," and accept the fact that people come to the table with different ways of interpreting the Bible and different theological constructs? Second, why don't we accept the fact that none of those with differing points of view is outside the fellowship of believers and strugglers? We're all following our consciences. Third, why don't we suggest ways that we can proceed such that all of us are still together? Surely there must be ways to affect compromises that will bring about this result. If the Iraqis can do it, why can't the Episcopalians? Finally, why don't we decide we're going to work this out within a framework of mutual respect, not trying to resolve all issues among us, but instead finding ways to live with our differences in a context of respect and love? I'm ashamed of our childish behavior. Where is our mature leadership?

For this to be an emerging reality means that all of us will have to give up something. Liberals will have to be

(Continued on page 27)

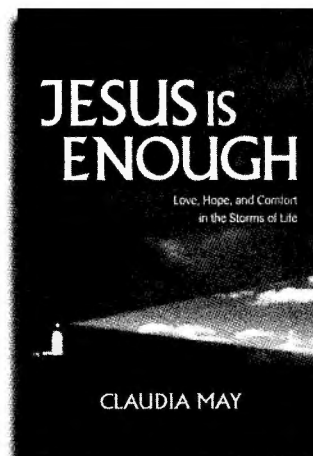
*The Reader's Viewpoint article does not necessarily represent the editorial opinion of THE LIVING CHURCH or its board of directors.*



The discovery of true joy, says Joe Campeau, begins not by breaking out of the daily grind, but by learning to recognize a joy that is already at hand.

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And all the flowers looked up at Him,  
And all the stars looked down*

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of this Holy Season be  
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The design for this card is taken from The Adoration of the Magi by Ethel Parsons Paullin (1919), from the Chapel of St. Bartholomew's Church. finish.

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## READER'S VIEWPOINT

(Continued from page 25)

willing to find a path that does not include [at this time] all the social changes they most fervently seek — ordination of non-celibate homosexual persons, for example. And conservatives must find a path that seeks affirmative inclusion within their fellowship of those with whom they differ. It is not enough to support this in principle. Affirmative action is needed which indicates true inclusion. If the new Iraqi constitution can include language that permits dialogue and change to be institutionalized in this document, surely the Episcopal Church can do the same.

Where is the leadership calling those of opposing views — bishops, priests, and laity who are literally tearing each other apart with their fiery rhetoric and specious arguments — to get together and come up with a settlement we can all live with as we continue to confront our differences? I don't see anyone picking up the reconciliation ball and carrying it to the rest of us: not the Presiding Bishop, not the House of Bishops, not the cardinal rectors, not the theologians, not the lay leaders. Nobody. Shame on us. We need to lock up the leaders of all viewpoints and not let them out until they bring forward a way of staying together. More ad hoc committees and secret meetings are not the answer. They're part of the problem.

It is not acceptable that we speculate on how to "walk apart." I consider it a complete failure of leadership that such a "solution" be considered even tentatively. There must be a way for a communion of fellow strugglers to find a way to walk down the path of life in Christ together. Shame on us for not assuming this reconciling course — the course our Lord has called us to follow.

If the Iraqis can learn to deal with their age-old blood feuds and ethnic cleansings, surely we can find a way to live together in the peace of Christ. Shame on us for not loving each other enough to try. □

*George L. McGonigle is an eight-time deputy to General Convention and formerly served as senior executive officer in the Office of the Presiding Bishop. He is a member of St. David's Church, Austin, Texas.*

## HELP YOUR PARISH PREPARE FOR THE WORD

# Illuminations

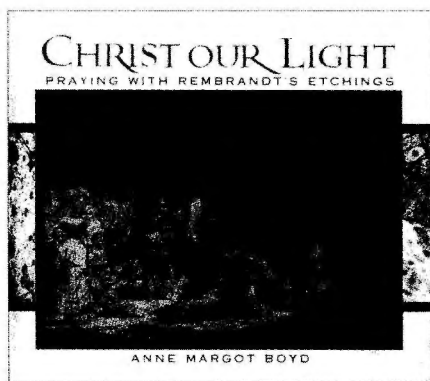
**This quarterly publication provides lectors and lay readers with a concise preface for the lessons to help worshippers put the scriptures in context and focus more clearly on the sermon. Introductions for both the Prayer Book Lectionary and the Revised Common Lectionary are included for each Sunday and holy day. Perforated pages allow for easy tear-off and assembly into index-card size entries.**



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# More Important Issue

With some exasperation I read Fr. Estes' article, "A Call to Honesty" [TLC, Oct. 23]. There is irony in the article's title, since Fr. Estes perpetuates the very dishonesty that is crippling ministry in the Episcopal Church today.

Like many clergy, Fr. Estes assumes a false dichotomy among Episcopalians.

He divides the Church into "progressives" and "orthodox" as if 2.4 million Episcopalians fall neatly into such categories. The error driving his categorization is the notion that issues of human sexuality are of central importance to parishioners in the pews. The research conducted by William Sachs of the

Episcopal Church Foundation suggests otherwise, as does my own experience in West Tennessee. Most often, those congregations in which acrimony and fracture are present on both sides of the human sexuality issues (and in which parish-shuffling by lay people occurs most frequently) are parishes in which "progressive" and "orthodox" priests have long taken zealot-like stances and fanned the flames of discontent among the laity. For the large majority of laity, the gospel ministry of reconciliation in a lost and lonely world is vastly more important than whether or not the Church has an openly gay bishop in New Hampshire. That priests and their bishops would recognize this is my "call to honesty."

*(The Rev.) Barkley Thompson  
Church of the Holy Apostles  
Collierville, Tenn.*

Thank you for publishing the Rev. Jack Estes' wise and thoughtful Reader's Viewpoint article, "A Call to Honesty." He's right on the mark. The best way, apparently the only way, to stop the implosion of the Episcopal Church is to reform it into two separate and distinctive bodies.

Acting on his advice will require honesty, generosity, and courageous leadership. We must honestly face the fact that we are two churches and work with speed and civility toward reform, reflecting this reality. The progressive majority must demonstrate the generosity to allow the orthodox to reform as a viable separate entity. The leadership of the Episcopal Church must gather the courage to lead this reformation by openly rejecting the delusion of unity and denying those who would indulge in winner-take-all political strategies. The current sorry state of the Episcopal Church is the result of decades of poor leadership. Only strong and courageous leadership can refocus American Anglicanism on the faith and not the fight.

*John Shuster  
Birmingham, Ala.*

## 'Gutless Gossip'

A news article [TLC, Oct. 16] asserts at the House of Bishops' fall meeting

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"there is widespread consensus that the Church is directionless and in danger of being processed to death." How exactly did the magazine carry out a responsible survey of all the bishops so that it could declare a "widespread consensus?" The only clue is that among the bishops consulted "None was willing to speak for attribution."

This strikes me as something less than doing business in the light of day. It is more like gutless gossip that passes for gospel.

I went to San Juan and was deeply moved by the mission work of the host diocese, by the plight of hurricane victims, and by the anecdotal experiences of our bishops visiting Africa last summer. We informally did good work on issues of property disputes. Sharing in the Eucharist with my sisters and brothers was at the heart of the time together.

It was supposed to be a time of accountability, truth telling, and transparency, but that was avoided by the bishops who boycotted such a manner of trust building. In my singular perspective the meeting was important, and the Episcopal Church is making its way through challenging times as the Holy Spirit gives vision and endurance. Same with the Anglican Communion, as I heard from Bangladesh, Africa and Canada at this meeting.

*(The Rt. Rev.) William E. Swing  
Bishop of California  
San Francisco, Calif.*

With regards to the news item, "Bishops Reveal Concerns About Lack of Focus," finally Gene Robinson has brought unity to the Episcopal Church. Nobody likes a tattler!

*(The Rev.) Robert J. Nagiel  
St. Mary's Church  
Albuquerque, N.M.*

## The Same Conclusions

I suspect that most responses to the Reader's Viewpoint article, "People, Look East," by the Rev. Gary W. Kriss [TLC, Oct. 16] will leave him feeling like St. Sebastian at his martyrdom, but I couldn't agree more with him.

There are fewer of us as time passes

who have experienced the norm of the "ad orientem" [eastward facing] celebrations of the Eucharist in the various liturgical denominations. Though at first amused at the frantic tumbling about of Anglicans and Lutherans desperate to imitate what the Roman Catholics were doing in the immediate aftermath of Vatican II, I became alarmed and unhappy with the mania

for remodeling churches which some have labeled, with good reason, "wreck-ovation." Then, learning more about the significance of these physical architectural and liturgical changes, I came to the same conclusions that Fr. Kriss so eloquently expresses.

Though not always a popular figure with Anglicans, it is still interesting that  
(Continued on next page)

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## LETTERS TO THE EDITOR

(Continued from previous page)

the current Roman Catholic pontiff, Benedict XVI, in his book, written while he was still Cardinal Ratzinger, *The Spirit of the Liturgy*, comes to the same conclusions.

In that book, he admits that this most obvious change in the new Roman rite, the "*versus populum*" [toward the people] celebrations of the Eucharist, "was a mistake," and details much the same reasoning as Fr. Kriss. He takes a pastoral approach to the problem of the presider facing the people, and thinks it would be too confusing for the faithful to attempt to resume the eastward celebrations again. Rather, he suggests that a clearly visible crucifix be placed between the presider and the assembly so that both presider and people are looking at the cross and not closed in upon each other.

*David J. Strang  
Wilkes-Barre, Pa.*

Reading Fr. Kriss's "defense" of the eastward position, "People, Look

East," reminded me of a letter to the editor I wrote nearly 40 years ago [TLC, June 16, 1968]. A similar article had prompted me to recall a scene from Thomas Hardy's novel, *Jude the Obscure*. It's a scene which seeks to dramatize the sometimes irrelevant attitudes of the clergy.

At a particularly climactic moment in the story, when Jude Fawley is full of anguish and despair, he overhears a conversation taking place nearby. When he finally hears what is being said, he is forced to cry out: "They are two clergymen of different views arguing about the eastward position. Good God — the eastward position, and all creation groaning!"

Times haven't seemed to change much in the past 40 years. In this broken world does not all of creation still groan? And do not the clergy sometimes still argue over seeming irrelevancies?

*(The Rev.) Jeffery M. Richards  
Bath, Ohio*

In response to Fr. Kriss' article, "People, Look East," the celebrant was never meant to be the Galloping Gourmet giving a cooking demonstration.

*(The Rev.) Donald H. Langlois  
Chandler, Ariz.*

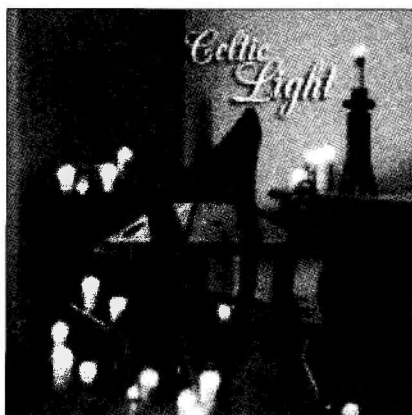
### The Channel to God

Christianity is less a religion than it is a relationship. In fact, Christianity is a scandal to the very word "religion" because it has nothing to do with what we do to God, but rather everything about what God does for us.

Jesus gives his entire self as the very channel to God, not through a set of good ideas but in his very person: "I am the way, the truth and the life." He did not say, "Follow my teachings and my formulaic sets of rules, and by what measure you are found to be worthy, you shall be saved." Jesus is the real event in history that the real and eternal presence of God is shared. He is the good news. If there were no news, then

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there wouldn't be any point in sharing it with others. God incarnate (in the flesh) came amongst us, ate with us, taught us, died for us, and was raised on the third day so that we too might find hope in our universal human suffering by living into the universal hope of the resurrection. The wisdom of the early expansion of the Church was to share this news in such a way as not to present it as "religion" but as fact.

Though there are many cultures, with many religions and creeds, that make up the great fabric of human existence, we are still one global family with one Lord in one faith through one baptism. Thanks be to God for the gift of conversion, otherwise Fr. Cromey might not have been able to share his piece, "An Insulting Practice" [TLC, Aug. 28], because of a potential calling to another profession.

*(The Rev.) Kendall Haynes  
Church of the Holy Comforter  
Kenilworth, Ill.*

### 'Beyond Recovery'

David Kalvelage's column on Bishop Sheridan [TLC, Oct. 16] reminded this longtime United Methodist subscriber of a chance meeting with him several years ago at a hotel in Marion, Ind., where he had returned for an anniversary of a former parish.

As we chatted briefly, I remarked, "Bishop, I believe you folks have almost as many problems as we Methodists have." His immediate response was: "Show me a church that doesn't have any problems and I'll show you a church that is dead beyond recovery." I've had opportunity to quote him several times since in various contexts.

*(The Rev.) Donald Walden  
Urbana, Ill.*

### Explicit Teaching

Michael Petty [TLC, Oct. 9] is right that a person's eschatology links to his or her understanding of the gospel. He rightly highlights the thread of scripture that insists on "a new heaven and a new earth," even if "purified by fire."

We do reject the theology of *Left Behind* and its dramatization of the

popular doctrine of "the Rapture." Christians are not offered any easy escape from suffering, even to the death. Resurrection into communion with God is our hope.

But I regret Fr. Petty's minimizing almost to zero the "caught-up" language of 1 Thessalonians 4:16-17. This may be the only explicit teaching on this subject, but it is explicit

and it is teaching. The apostle is addressing a pastoral question about Christians dying before the return of Christ. The main answer is the resurrection of the dead. Living Christians (Paul included — "we") being "caught up" is a companion point, but it is a point.

This teaching can be accepted  
(Continued on next page)

## WHY STUDY THE PAST?

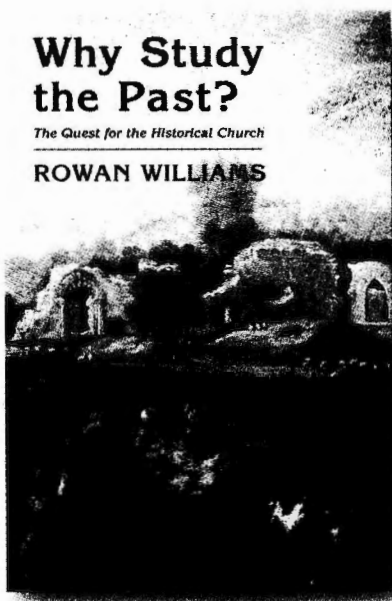
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# Rowan Williams

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## LETTERS TO THE EDITOR

(Continued from previous page)

without harming Fr. Petty's central concerns: 1. The Thessalonian passage speaks apart from its misuses by Dispensationalism; 2. the Anglican New Testament scholar Leon Morris, in his commentary on 1 Thessalonians, offers that the text doesn't say we meet Christ and go off to heaven. Those "caught up" and those resurrected can just as well be seen accompanying Christ in his triumphal return; 3. Paul refers to "the Lord's own word" (verse 15). Mark 13:24-27 speaks of "gathering the elect;" 4. Irenaeus and Tertullian use this "caught-up" language (see *A Dictionary of Early Christian Beliefs*, p. 551, 552). They visualize the triumphal entry of a conquering King. Those citizens who love the King go out to meet him and then fall in as part of the throng entering the city.

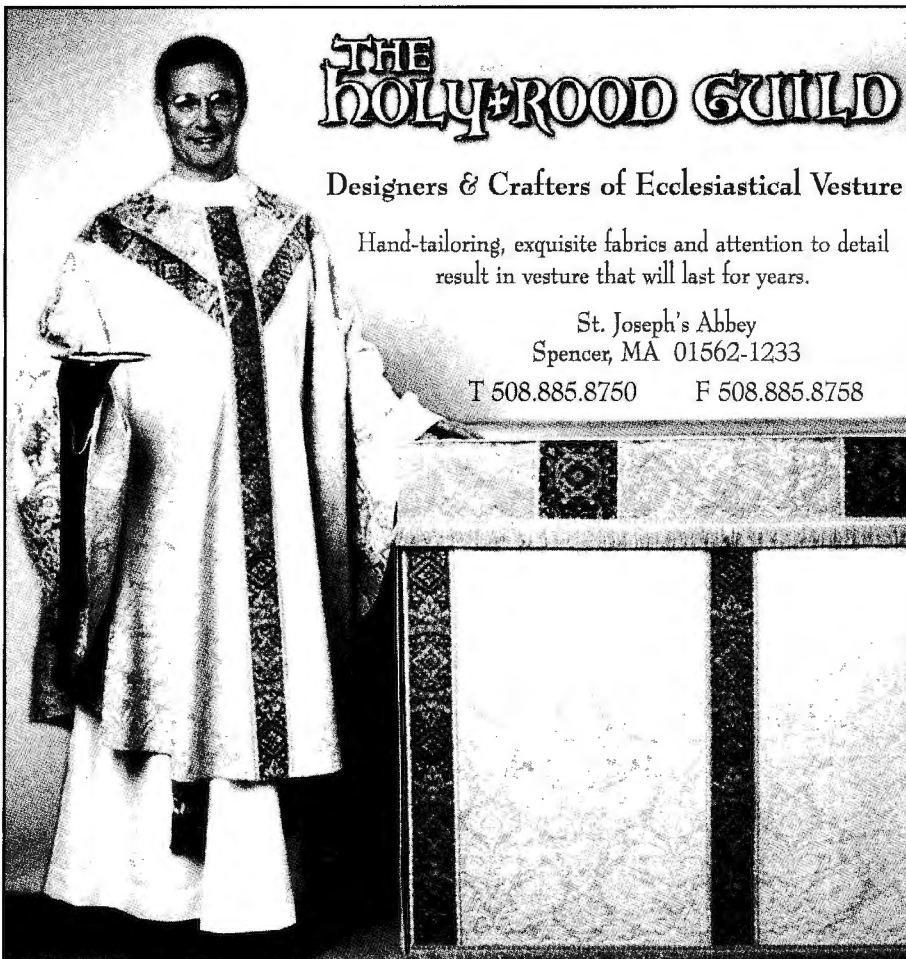
(*The Rev.*) James Workman  
St. Michael's Church  
Easley, S.C.

## Food for Thought

As one who has been involved with the music and liturgy of the Episcopal Church for more than half a century, I have been disturbed in recent years by the fetish which devotes itself to the "un-sexing" of the language of scripture, prayers, hymns, anthems and any other verbal form of praise. I guess I have resigned myself to the loss of the wonderful old poetry of the liturgies and hymnody because of inept attempts to "update" the language, but the banishment of all feminine and masculine nouns and pronouns really gets to me. Recent contributors to TLC have led us to the incredible conclusion that we worship a gender-neutral God.

I'm wondering now whether there might be some connection between this kind of thinking and the current preoccupation in the Church with same-gender relationships. Maybe there is a bright side to it all though. Could it be that the solution to the Church's problems will come about when future generations read in the Bible that "sexual relations are acceptable only between two persons?"

Lloyd Cast  
Viera, Fla.



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books and music, and a guide called *The Divine Office for Dodos* that I'm really curious about. There is a wondrous meditation robe from the Ursuline Sisters that I want to send to at least six people.

Explore the foods section at your peril. Briggittine fudge, Trappist fruitcake, Cistercian honey, Gregorian sauces; just cracking the pages has one gaining 10 pounds!

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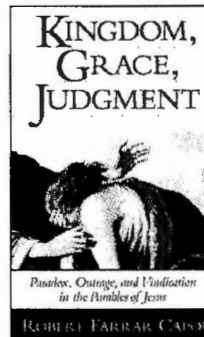
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2003, provokes the reader to consider what it means to be an Anglican. The latter, especially for anyone who works with young people in any capacity, or is a young person seeking answers to modern moral questions, brings contemporary significance to the moral lessons that Jesus taught.

Three great reads, three great gifts — and each one is likely to motivate the reader to respond to the diverse needs of our world.

Angela M. Daniel  
Columbia, S.C.

I recommend *Kingdom, Grace, Judgment* by Robert Farrar Capon (Eerdmans, \$26) for a gift. His trilogies on Jesus' parables (The Parables of the Kingdom, of Grace, and of Judgment) were great, but the consolidated and updated text is wonderful. I am blessed to read and understand the parables through this text. The way that Capon twists the messages, unpacks them, makes them relevant to me today in northern Idaho is a power of writing that I envy. The concept of "left-handedness" is with me every day. His style of writing and his down-to-earth approach make his works especially meaningful for lay people.



Robert S. Runkle  
Coeur d'Alene, Idaho

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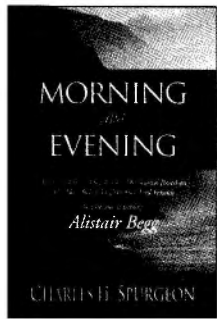
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My favorite spiritual book for the last year has been *Morning and Evening* by Charles H. Spurgeon (Crossway, 1999), edited and updated by Alistair Begg, a truly spiritually gifted preacher and teacher. This gives insight and food for meditation every day and, in God's economy, has been incredibly "right on" for my daily issues and events.

I am an Episcopalian — now more of an Anglican — and this past year

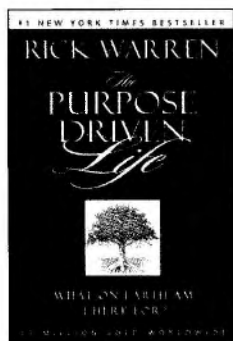


and the years just prior have seen many "advances" by the so-called modernists or revisionists in the Church. Every church has actually seemed to

have some of this attack. I find that Charles Spurgeon's insight and love of scripture and total dependency on God and humility, written more than a century ago, is timely. God and Jesus are the same, yesterday, today and forever, yet many are off seeking (and oft seeking) a new way, a way that does not demand our all, a way that allows us to have our favorite sins. Charles Spurgeon speaks across time expounding the timeless truth of the gospel. This is a great reminder, a great provoker of meditation, and keeps God and Jesus Christ in proper perspective, as sovereign and holy and trustworthy. What a great way to start and end each day!

*JoAnn Sampson  
Concord, N.H.*

The book that meant the most to me to deepen, strengthen, and enrich my spiritual life is *The Purpose Driven Life*, by Rick Warren (Zondervan, \$19.99). In 40 short but deep chapters, Warren focuses on the key teachings of the Christian



faith, the core purposes of an individual's life according to the Creator, and the essential disciplines of spiritual growth.

I was greatly aided by the companion

*Journal*, which offers excellent questions and space for reflection. Also, my parish read the book together, using the *Forty Days of Purpose* program. Fellowship and joint reflection made a good experience even better. Our parish was

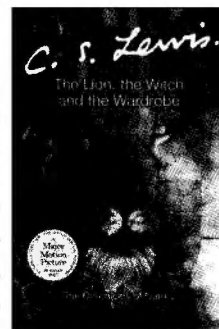
changed as individuals and as a community.

*The Rev. Charles Sutton  
Whitinsville, Mass.*

I have been an elementary school librarian for more than 20 years and by far the most requested, most discussed, most loved book by my students is C.S. Lewis' *The Lion, the Witch, and the Wardrobe* (various

editions available). Even children in kindergarten catch on to the altar and Jesus. No home should be without it. My students can hardly wait for the new movie at Christmas.

*Elizabeth Shuler  
Salem, Ill.*



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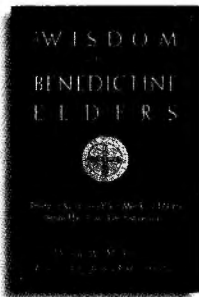
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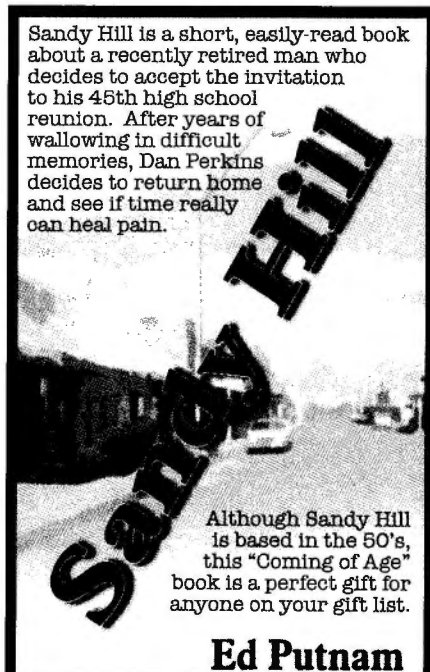
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The Cathedral Choir & Schola, the Cathedral of St. Philip, Atlanta, Ga.

Yes, this new recording from Atlanta has lots of Christmas standards that you probably have on a dozen other CDs. But here they are sung so beautifully and refreshingly one hears them anew. And many are in new arrangements by St. Philip's canon for music, Bruce Neswick.

Listen to the throbbing "Torches," and then the gentle "Away in a Manger." And even though you may wish to begin with track 16, the "Improvisation on God Rest You..." backtrack to the prior cut and hear the carol first. Gentlemen *and* gentlewomen will be merry!

The liner notes include the words to just one selection, a translation of Rumi's "Myn Lyking." The others are sung in today's English with diction so clear no cue card is needed.

As the temperature drops and the ground whitens, you'll find this one warming your heart. It is available from the cathedral music department at 404-365-1015.



### Christmas on Fifth Avenue

The Choir of Saint Thomas Church New York City.  
Pro Organo CD 7200 (866-927-3923)

Sheer drama! This first recording of the Choir of Men and Boys under the direction of John Scott opens with David Willcocks' Fanfare and Carol "O Come All Ye Faithful," and closes with the same on "Hark! The Herald Angels Sing." Betwixt these are John Tavener's setting of the Blake poem "The Lamb," Harold

Darke's of Christina Rossetti's "In the Bleak Mid-Winter," a sprightly rendition of "Tomorrow shall be my dancing day," Matthias, Rutter, and other delights. Exquisite music to welcome the Christmas season.



### Noel

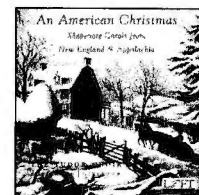
#### A Musical Feast

Gothic and KING FM. Gothic G49244  
(www.gothicrecords.com)

A lovely sampler of music from many groups, of many types, styles, and periods, this smorgasbord serves up the Westminster Choir, the Dale Warland Singers, the Washington Chorus, the Tudor Choir, the Compline Choir, Choral Arts, King's College Choral Scholars, and Opus 7 Vocal Ensemble.

Side dishes include organ solos by J. Melvin Butler, David Dahl, and Joan Lippincott, with a bell salad from the Westminster Concert Bell Choir. For pudding, Opus 7 gives us "Stille Nacht." This is truly "a selection of sumptuous holiday fare from the Gothic catalog."

As an additional Christmas gift, \$2 from the sale of each CD will be donated to the Fred Hutchinson Cancer Research Center associated with the University of Washington, Seattle. Mr. Hutchinson was a professional baseball player with the Detroit Tigers from 1938 to 1953, and later a cancer survivor.



### An American Christmas

Shapenote Carols from New England & Appalachia

The Tudor Choir. Loft Recordings (www.loft.cc)

Shapenote singing seems to be

enjoying a resurgence. This CD was recorded in 2002, but will be of interest today with its variety of tunes and harmonies. Included are fugal tunes wherein "at some point ... all the voices but one fall silent, and that part is allowed a solo for a measure or two. Then the other parts take their turn ... some copying the initial solo." Several selections begin with "singing the notes before singing the words ... the name of each note in their part." William Billings is well represented, with "Shiloh" and "Emanuel."

The Tudor Choir's performance is somewhat less harsh than others. "One always wrestles with several questions when performing traditional music," Karen Willard has written in the liner booklet notes. "Should professional singers use polished vocal tones or brassy untrained sounds? Should rounded vowels be abandoned? How about using the very American 'r'? ... The Tudor Choir decided simply to be themselves and not attempt to sing like rural Americans who once gathered in inns or churches or singing schools." It seems a pleasant compromise.



**On a Sunday Afternoon**  
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**National Cathedral**

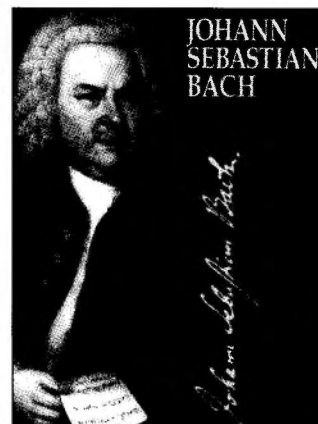
Various artists. JAV. \$18.95.

The first of the series presents Eric Wm. Suter, on Sunday, Nov. 10, 2002, performing the organ works of Maurice Duruflé. The second features Gerre Hancock bracketing Bach and Sowerby with two of his own incomparable improvisations. The sixth and latest volume, produced as were all of them by JAV, showcases Daniel Roth playing two of his own works

and two of Widor's Symphonies on March 13 of this year. All are recorded in the cathedral from its weekly recitals, and are completely unedited; Mr. Suter, organist and associate choirmaster, promises there are more to come.

Liner notes, replete with photographs, discuss the music, the musicians, and of course the cathedral's magnificent Aeolian-Skinner.

The recordings are available from the cathedral gift shop, which may be accessed by carefully descending those catacomb steps, or by sitting in your cozy chair and typing [www.cathedral.org](http://www.cathedral.org), and going to *shops/museum* or to *music*.



**Johann Sebastian Bach**

**His Life in Pictures and Documents**

By Hans Conrad Fischer. Fortress Press. ([fortresspress.com](http://fortresspress.com)). Pp. 198. \$ 25. Includes CD. 0-8006-3764-X.

The amount of information in this volume is quite amazing. Beginning  
 (Continued on next page)

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(Continued from previous page)

with "Origin of the Musical Bach Family," we learn of Vitas Bach, a baker who had to leave his native Hungary in the 16th century because of his Lutheran faith. "He loved playing the cittern. He even took the instrument to the mill and played it while grinding the corn. (A pretty

sound they must have made together!)" And so it is appropriate that the first two images in the book are of Martin Luther. The first documents are a title page of "Luther's version of the Bible, with a note that this copy belonged to Bach, dated 1733," a receipt for the purchase of a book of

Luther's writings signed by Bach in 1742.

This is the depth of detail offered. In addition to the text there are photos of churches, villages, and locales, paintings of significant personages, copies of contracts and music manuscripts, a stunning photo of "the Bible of the City of Leipzig upon which Bach is believed to have taken his oath of office" as cantor of St. Thomas'.

The accompanying recording, "a musical journey through the life of Johann Sebastian Bach," features portions of various works, keyed to dates and locations, beginning with "Capriccio sopra la lontananza del fratello diletto" with Robert Hill at the harpsichord, the first movement of the "Brandenburg Concerto #2," the opening chorus of the "St. John Passion," the second movement of the Sonata for flute and basso continuo, and concluding with the Confiteor from the "Mass in b minor."

It's a remarkable study, one that will keep Bach devotees — isn't that all of us? — enthralled for hours.

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**The Compline Choir SINGS!**  
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St. Mark's Cathedral, Seattle, Washington. \$12.

More! I played this half-length CD four or five times, and each time as the last note died away that's what I wanted.

The countertenors, tenors, baritone and basses who more usually intone Gregorian and give voice to Peter Hallock's anthems from the southwest (theologically) corner of St. Mark's on Sunday evenings here sing gorgeously and stirringly just six American songs arranged by present or past choir members, including "Amazing Grace," "There is a Balm in Gilead," and with Paul Green's harmonica evoking the haunted Appalachians, "Shenandoah."

*Patricia Nakamura*

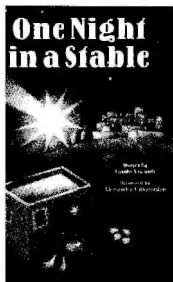
**Gifts of Reading for Children**

By M. LaVonne Mackey and Patricia Nakamura

**HOW DOES GOD LISTEN?** By Kay Lindahl; photo illustrations by Cynthia Maloney. SkyLight Paths. \$8.99. ISBN 1-59473-084-9.

**DOES GOD HEAR MY PRAYER?** By August Gold; photo illustrations by Diane Hardy Waller. SkyLight Paths. \$8.99. ISBN 1-59473-102-0.

Both these are for children ages 3-6, responding to typical questions about God and prayer: "But if I don't pray to get my own way, then how do I talk to God?" "How do I know God is listening? I can't see God." The answers are child-pitched, and the photos, of kids of all sizes, shapes and colors (though, oddly, none using a wheelchair or crutches or a white cane) and sweet animals (that basset hound!) are most appealing.



**ONE NIGHT IN A STABLE.** By Guido Visconti; illustrations by Alessandra Cimattorus. Eerdmans. \$16. ISBN 0-8028-5279-3.

This is a gentle tale of a lonely old ox, who welcomed many pilgrims into his stable one cold, snowy night.

**GOD THOUGHT OF YOU.** By Mark Francisco Bozzuti-Jones; illustrations by Jennifer Johnson Haywood. Morehouse. \$16.95. ISBN 0-8192-1987-8.

An exuberant retelling of the creation story, with a little boy in the midst of it all: "When God said let there be more living creatures on earth ... God smiled and knew that one day you would be amazed by all these things and so God waited for the day of your BIRTH." God thought of this child from the beginning, the author says, and the illustrator paints him into every lush watercolor, here with a purple mama elephant with yellow tusks and her pink-and-lavender baby. Delightful!

**PLEASE BURY ME IN THE LIBRARY.** By J. Patrick Lewis; illustrations by Kyle M. Stone. Harcourt. Pp. 32. \$16. ISBN 0-15-216387-5.

This delightful collection of chil-

dren's poems with complimentary illustrations on the theme of books and reading will be a real encouragement to young, and not-so-young, book lovers. Many of Lewis's poems are take-offs on other well-known poems, acknowledgement of which is made in the final poem: "Whose book this is I hardly know, considering the debt I owe ... Whose book is this? The bottom line. It's partly theirs, It's partly mine."

**THE JESSE TREE.** By Geraldine McCaughrean; illustrations by Bee Willey. Eerdmans. Pp. 93. \$20. ISBN 0-8028-5288-2.

An impudent boy and an irascible old wood-carver bring to life the lineage of Jesus through Old and New Testament stories as the man carves a traditional Jesse tree in his church. Isaiah's prophecy "A shoot will spring from the stock of Jesse" is the origin of the story tree, with its many symbols. "Make me see," the boy demands repeatedly, and the man tells the stories. Through Ms. McCaughrean's text and Ms. Wiley's magical paintings, we see too. The book is arranged in short chapters, one for each of the boy's visits, and so is excellent for reading aloud to small ones.



**GOOD KING WENCESLAS.** By John Mason Neale; illustrations by Tim Ladwig. Eerdmans. \$16. ISBN 0-8028-5209-2.



"In the city of Prague," the tale begins, "there is a square, and in the square is a statue of the country's patron saint." Neale's familiar hymn is richly illustrated with paintings of the page and his dog collecting provisions from the palace kitchens, struggling behind the king through the deep snow, and the family of the astonished peasant enjoying the blessings while the king in a rude chair cuddles the youngest. Words and music are printed on the last page.

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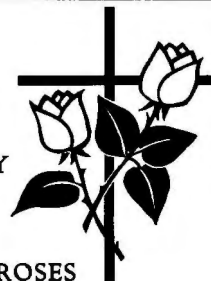
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## Waiting and Rejoicing

Rounding up some books of meditations for Advent and Christmas:

**WAITING FOR JOYFUL HOPE: Daily Reflections for Advent & Christmas, Year B.** By Katherine L. Howard, OSB. Morehouse. Pp. 107. \$2. ISBN 0-8192-2212-7.

Meditations, prayers and reflections for each of the days of Advent and Christmas based on the readings for the liturgical year as found in *Lectio-nary for Mass for Use in the Dioce-ses of the United States of America*. The O Antiphons are included — a bonus for this little book. I'm going to try to use the meditations.

**RUN, SHEPHERDS, RUN: Poems for Advent and Christmas.** Selected by L. William Countryman. Morehouse. Pp. 100. \$11.95. ISBN 0-8192-2151-1.

A poem a day for devotional reading. Author and priest Bill Coun-tryman has selected mostly short poems from such luminaries as Alfred Tennyson, George Herbert, and Emily

Dickinson. Countryman's Thoughts on Reading Poetry is helpful for those of us who are not accustomed to reading volumes of poetry.

**WAITING FOR THE WONDER: Voices for Advent.** By Katerina Kat-sarka Whitley. Morehouse. Pp. 112. \$11.95. ISBN 0-8192-2125-2.

Katerina Whitley tells stories based on scripture, placing herself in the hearts and minds of biblical charac-ters. I particularly liked "Jonathan: The Shepherd Boy and the Night Sky." All these tales are centered on the antici-pation of waiting for Emmanuel. They are not designated for particular days.

**AWAITING THE CHILD: An Advent Journal.** By Isabel Anders. Cowley. Pp. 186. \$14.95. ISBN 1-56101-238-6.

These daily meditations were written one Advent when Isabel Anders was pregnant with her first child. As Madeleine L'Engle points out in her Introduction, "*Awaiting the Child* is to be read slowly, to be sipped, savored. Read a few lines and pause to think ..."

**LIVING IN JOYFUL HOPE: Advent and Christ-mas Meditations.** By Suzanne M. Lewis. Cate-chesis of the Good Shepherd Publications. Pp. 120. \$8. ISBN 1-56854-590-8.

In her Introduction, the author explains that the meditations found in this book are personal reflections on the scriptures. Rather than a day-by-day presentation during these brief liturgical seasons, Ms. Lewis presents thoughtful themes — six for Advent and five for Christ-mas — each containing a variety of meditations.

**A LABYRINTH YEAR: Walking the Seasons of the Church.** By Richard Kautz. Morehouse. Pp. 128. \$13.95, paper. ISBN 0-8192-2157-0.

Priest and actor Richard Kautz calls a labyrinth "a tool that helps us bring a spiritual reality into a tangible experi-ence." He offers meditations based on the Sunday lectionary to use while walking or tracing a labyrinth. While this book does not focus on Advent or Christmas, it does offer some appro-priate material for those seasons.

*David Kalvelage*



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**Nevada**

(Continued from page 18)

acknowledge the truth of radical inclusion through the course of his ministry, learning “with great difficulty” at times “to recognize in the face of the unsettling stranger the real presence of Christ.”

Following presentations on stewardship, the Rt. Rev. Katharine Jefferts Schori, Bishop of Nevada, celebrated the convention’s opening Eucharist Oct. 7, calling upon convention to be good stewards of God’s creation, both inside the diocese and across the globe. “Very small actions on our part can make enormous differences for good in the rest of the world,” she said, citing the United Nations’ Millennium Development Goals.

Nevada had budgeted \$4,200 for international development aid for the coming fiscal year, she said. “Individuals, families, and congregations can participate as well, and, indeed, our witness, our example, can be a ministry in itself.”

**‘No Common Vision’**

In her convention address, Bishop Jefferts Schori spoke to concerns over the diocese’s Total Ministry program for growth and evangelism. It was “abundantly clear that we no longer have a common vision about what Total Ministry means,” she said.

“It may be time to gently bury our language for Total Ministry,” she noted, “and find words we can hold more in common — words and ideas that lead us out of the church and back into the world where most of our ministry must take place.”

Convention adopted a deficit budget, with a proviso that the \$25,000 shortfall of income over expenses be covered through savings over the coming year.

Find more news, including updates of stories on these pages:  
[www.livingchurch.org](http://www.livingchurch.org)

**Panel of Reference Awaits Referral**

As of mid-October, the Archbishop of Canterbury’s Panel of Reference has received no referrals, one of its 13 members reports.

Robert Tong, a Sydney solicitor and lay member of the panel, told the Anglican Church League in Sydney on Oct. 10 the “panel awaits its first

reference from the archbishop.”

The dioceses of Fort Worth and Recife, Brazil, as well as parishes in Anglican Churches of Australia and Canada and the Episcopal Church over the past four months have submitted appeals for arbitration to the

(Continued on page 41)

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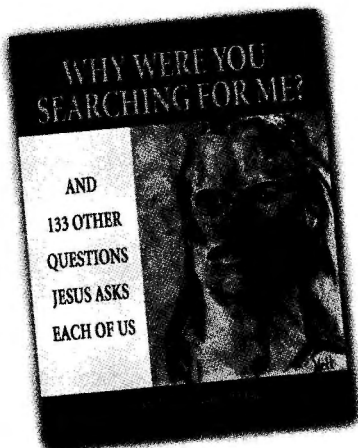
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## Demographics Explain Decline, Study Says

Demographics, not doctrine, has lead to the decline in communicants of the Episcopal Church and other "mainline" denominations, a recent study finds. Writing in the Oct. 4 issue of the *Christian Century*, three sociologists — Michael Hout of the University of California-Berkeley, Andrew Greeley of the University of Arizona, and Melissa Wilde of Indiana University — found that support for progressive causes was "irrelevant" in the decline of the Episcopal Church and other mainline churches.

In 1900, the mainline churches — Episcopal, Presbyterian, Lutheran, Methodist, and Congregationalist — accounted for 60 percent of all protestants. By 1960, they accounted for only 40 percent, with "conservative denominations" — Pentecostal churches, Assembly of God, and Baptist — seeing their market share rise.

Popular theories ascribing the relative decline of mainline church membership to the espousal of progressive theological views over the last 100 years, ranging from the social gospel, pacifism, civil rights, women's rights, gay rights, and the rise of "Bible-based" churches during the same period over an appeal to certainty

were misplaced, the study concluded.

Falling birth rates accounted for 70 percent of mainline decline, the study concluded, while "the declining propensity of conservatives to convert to the mainline accounts for the 30 percent of mainline decline that fertility rates cannot account for."

### One-Percent Decline

The authors predicted the demographic decline of the mainline churches "may be nearing the end" as birth rates of mainline and conservative denominations are closer, and will produce a 1-percent decline in mainline membership in the coming decade. "Unless conservative protestants increase their family size or mainline protestants further reduce theirs, this factor in mainline decline will not be present in the future."

The rate of attrition from mainline to conservative churches has fallen as well, the study found. In the 1930s, 30 percent of the growth of conservative denominations came from church switching from the mainline to conservative churches. By the early '90s, the study found, only 10 percent of the conservatives came from mainline churches.

## Panel

(Continued from previous page)

Archbishop of Canterbury, who according to its charter, will then submit them for investigation and arbitration to the panel. Mr. Tong's lecture is the first public statement of the status of these requests by a panel member.

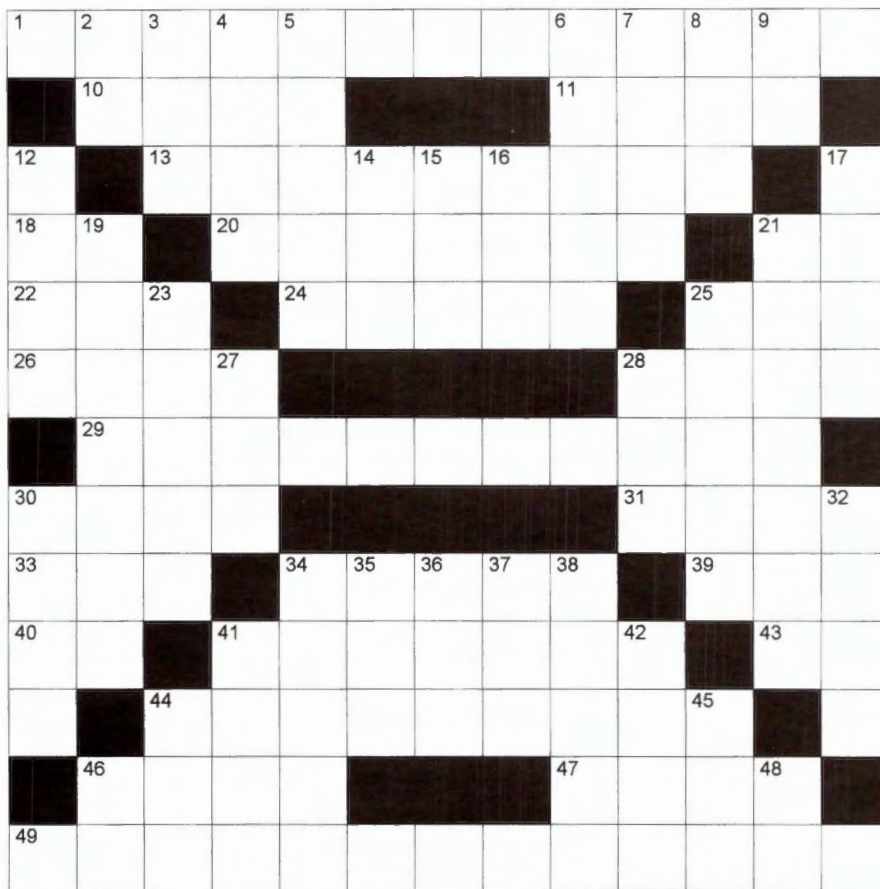
In an address titled "A Journey to a Far Country," given at the Anglican Church League dinner at the start of the Diocese of Sydney's annual synod, Mr. Tong outlined the history of the Panel of Reference and summarized its work so far.

He reported that a "very cordial and useful first meeting" was held

July 13-14 in London, "where we considered our mandate, settled procedure, and issued a communiqué."

Noting the terms of membership included a pledge of secrecy, Mr. Tong said, "There is no more that I can say about the panel," but he offered a historical tour of heresy trials and doctrinal disputes from 19th-century Anglican history.

"The Archbishop of Canterbury has no legal jurisdiction, nor does this panel," Mr. Tong said. "The 150 years of international Anglicanism has turned its face against international jurisdictional solutions to Anglican problems. Debate, persuasion and peer pressure are the only tools available to those who wish to hold the line."



## Hot Stuff

### Across

1. It's lit at funerals, baptisms and Easter season
10. Sinewy
11. Belgium city
13. Place for a light, according to Jesus
18. Electronic communication, briefly
20. Brooklyn's Duke, et al.
21. Hollywood locale (abbrev.)
22. Latin thing
24. Reek
25. Greek symbol for Jesus
26. Slippery
28. Esau's first wife
29. Fire-wielding acolyte
30. Interjection of disappointment
31. Abel's twin
33. New England coll.
34. Exam type
39. Officer rank (abbrev.)
40. Gridiron score (abbrev.)
41. Cloistered rookies?
43. Ya \_\_\_ sisterhood
44. Source of warmth
46. They're decidedly unkosher
47. "All is \_\_\_\_, all is bright"
49. Term for one across

### Down

2. Clinton's home state (abbrev..)
3. Solfeggio tone
4. Tax helper types
5. Churchy songs
6. Whim: "on \_\_\_\_" (2 words)
7. Sisters
8. "Just as you \_\_\_ it to the least of these..."
9. NT abbrev.
12. It may be in the belly
14. Deep place, to the psalmist
15. Reagan era military prog.
16. Commandments number
17. Poet Ogden
19. "It is \_\_\_\_ and right..." (2 words)
21. It begins at home, perhaps
23. It may have three toes
25. Perfect
27. Calendar abbrev..
28. Martyr Joan's home
30. Orpah's sister-in-law
32. College athletics group
34. Germany city
35. "\_\_\_\_\_ heard enough"
36. Sip
37. Knee part (abbrev..)
38. Bloodsucker
41. "Draw \_\_\_\_ and take..."
42. Wound result
44. Type of tree Jesus cursed
45. Giants QB or biblical priest
46. Greek letter
48. Feminine salutation

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



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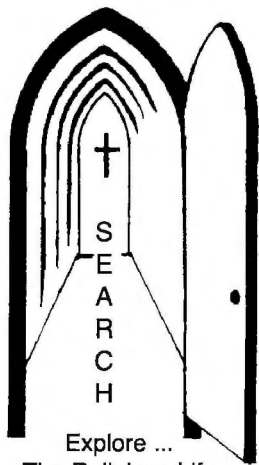


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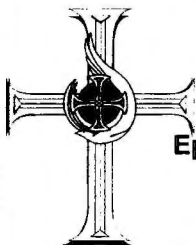
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The Rev. Canon **Lou Blanchard** is canon missionary of the Diocese of Colorado, 1300 Washington St., Denver, CO 80203-2008.

The Rev. **Nancy Brown** is rector of St. Paul's, 502 W Ave. K, Lancaster, CA 93534.

**Sister Christina** is mother superior of All Saints' Sisters of the Poor, Box 3127, Catonsville, MD 21228-0127.

The Rev. Canon **Mark Clevenger** is canon to the ordinary in the Diocese of Upper South Carolina, 1115 Marion St., Columbia, SC 29201.

The Rev. **Christopher Ditzenberger** is rector of St. Gabriel's, 6190 E Quincy Ave., Cherry Hills Village, CO 80111-1002.

The Rev. **Manisha Dostert** (ELCA) is associate rector at St. Stephen's, 5500 N Adams Rd., Troy, MI 48098.

The Rev. **Rosamond Finley** is associate rector at St. Peter's, 1648 W 9th St., San Pedro, CA 90732-3404.

The Rev. **Rob Fisher** is associate rector at St. Edmund's, PO Box 80038, San Marino, CA 91118-8038.

The Rev. **David Kevin Hollowel** is chaplain at St. Mary and All Angels' School, 7 Pursuit, Aliso Viejo, CA 92656.

The Rev. **Joshua Hover** is rector of St. Jude's, 106 E Elizabeth St., Fenton, MI 48430.

The Rev. **James Isaacs** is rector of St. Andrew's, Route 214 and Carrs Wharf Rd., Mayo, MD 21106.

The Rev. **Alan James** is executive officer of the Diocese of Ohio, 2230 Euclid Ave., Cleveland, OH 44115-2499.

The Rev. **Mark Juchter** is vicar of St. George's, 511 Main St., Honolulu, HI 96818.

The Rev. **Mary Emma Koppel** is rector of All Saints', 1065 Kuhio Hwy, Kapaa, HI 96746-0248.

The Rev. **Ed Robertson** is rector of St. John's, PO Box 751, Thibodaux, LA 70302.

The Rev. **David Michael Stoddart** is rector of Our Saviour, 1165 E Riord Rd., Charlottesville, VA 22901.

The Rev. **Neil Tadken** is assistant at St. James', 3903 Wilshire Blvd., Los Angeles, CA 90010-3212.

The Rev. **Rick Tiff** is associate priest and chaplain at St. Margaret's, 31641 La Novia Ave., San Juan Capistrano, CA 92675-2752.

The Rev. **Mary Trainor** is deacon-in-charge of St. Stephen's, 10925 S Valley Home Ave., Whittier, CA 90603.

The Rev. **Verne L. Walter** is rector of St. Alban's, PO Box 276, Marshfield, WI 54449.

The Rev. **Sonia Waters** is assistant at Grace, 1280 E 92nd, Brooklyn, NY 11236.

The Rev. **Joie Cleo Weiher** is curate at Trinity, PO Box 127, Upperville, VA 20185.

The Rev. **Craig J. Welbaum** is rector of All Saints', 635 Hamilton St., Roanoke Rapids, NC 27870.

The Rev. **Stephen M. Winsett** is interim

dean at Christ Church Cathedral, 421 S 2nd St., Louisville, KY 40202.

### Honorary Degrees

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### Resignations

The Rev. **James R. Beebe**, as associate rector of St. Paul's, Akron, OH.

The Rev. **Helen Betenbaugh**, as rector of St. Luke's, Marianna, FL.

The Rev. **Rob Nichols**, as rector of St. John's, Monroeville, FL.

### Deaths

The Rev. **Lance Almeida**, 53, rector of St. Andrew's Church, Millinocket, ME, died Oct. 7 as the result of an aneurysm suffered the previous day.

Fr. Almeida was a native of Fall River, MA. He earned degrees from Episcopal Divinity School and Bangor Theological Seminary. In 1984 he was ordained deacon, and the following year he became a priest. He was rector of St. John's, Fall River, 1985-92, and rector in Millinocket since then. In Maine he was a member of the standing committee from 1995 to 1999, and was president of that body for two years. Surviving are his wife, Alison, and four children.

The Rev. **Ralph P. Brooks, Jr.**, 72, priest, psychologist and teacher, died Sept. 28 of brain cancer at Presbyterian Senior Care in Oakmont, PA.

Dr. Brooks was a native of Pittsburgh. He graduated from Penn State University, Duquesne University, and Virginia Theological Seminary. Ordained deacon and priest in 1957, he was placed in charge of St. Paul's Church, Monongahela, PA, in 1957 and remained there in until 1960. In that year he became rector of St. Andrew's, Pittsburgh, and continued in that ministry until 1993 when he retired. He had a private practice in psychology from 1968 to 1994 and was a professor of psychology at Point Park College from 1971 to 1991. He served on the board of the diocese's Sheldon Calvary Camp for many years. Fr. Brooks is survived by a daughter, Deborah, of Point Breeze, PA; four sons, Shawn, of Hampton, PA, Kevin, of New York City, Stephen, of Los Angeles, and Daniel, of Shadyside, PA; and his former wife, Frances Mitchell Brooks, of Hampton.

The Rev. **Donald N. Hungerford**, retired priest of the Diocese of Northwest Texas, died Oct. 4 in Canyon Lake, TX. He was 78.

Born in Hartford, CT, Fr. Hungerford served in the Army in Heidelberg, Germany, 1945-47. He was a graduate of Trinity College (CT) and Berkeley Divinity School. He was

ordained to the diaconate in 1954 and to the priesthood in 1955, and served the following congregations: curate, St. Mary's, Manchester, CT, 1954-56; vicar, All Saints', Colorado City, and St. John's, Snyder, TX, 1956-59; rector of St. Mary the Virgin, Big Spring, TX, 1959-66; and rector of St. John's, Odessa, TX, 1966-89. He retired in 1990. Following his retirement he was an interim priest at several congregations. Fr. Hungerford is survived by his wife, Edith; three daughters, Ellen Schweers, Elizabeth Baker and Harriet Manning; one son, Donald L.; three grandchildren; a sister, Thelma Moyle; and four brothers, Rodney, Kenneth, Charles and Richard.

The Rev. **Eugene Martin Lindusky**, retired priest of the Diocese of Los Angeles, died July 27, his 84th birthday, in Everett, WA.

A native of St. Paul, MN, Fr. Lindusky was educated at the Pontifical Institute of Sacred Music, and the Crosier House of Studies. He was ordained priest in the Roman Catholic Church in 1950 and served there until 1970. He was received into the Episcopal Church in 1975 by the Bishop of Los Angeles, and was involved in ministry at St. Luke's Church, Long Beach CA, until he was called to St. John the Baptist, Corona, CA, as rector in 1976. He remained there until 1984. He served a number of congregations on an interim basis until 1991 when he retired. He had been assisting at Trinity, Everett, in recent years. Fr. Lindusky is survived by his wife, Mary Catherine, and a sister, Elaine Luckman.

*Other clergy deaths as reported by the Church Pension Fund:*

<b>Robert K. Bernhard</b> 78	<b>Kerrville, TX</b>
<b>Millard H. Breyfogle</b> 83	<b>LaGrange, GA</b>
<b>James M. Dennison</b> 83	<b>Smithtown, NY</b>
<b>Wilbur B. Dexter</b> 85	<b>Stafford, VA</b>
<b>Phillip S. Harris</b> 87	<b>Hampton, VA</b>
<b>William B. Locke</b> 87	<b>Sioux Falls, SD</b>
<b>David W. Lueck</b> 83	<b>Pacific Grove, CA</b>
<b>Raymond C. Ramage</b> 85	<b>Greenville, SC</b>
<b>Donald R. Simpson</b> 83	<b>El Segundo, CA</b>
<b>William D. Stickney</b> 75	<b>St. Louis, MO</b>
<b>William D. Taylor</b> 78	<b>Rotonda West, FL</b>
<b>Elizabeth J. Thomas</b> 80	<b>Yakima, WA</b>

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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.  
[www.stbarts.org](http://www.stbarts.org) (212) 378-0200  
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.  
[www.saintthomaschurch.org](http://www.saintthomaschurch.org) (212) 757-7013  
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](http://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)  
3 Angle St. (828) 274-2681  
[www.allsouls cathedral.org](http://www.allsouls cathedral.org)  
Sun H Eu Sun 8, 9, 11:15. Wed noon, 5:45; Tues EP 5:30

## PORTLAND, OR

**ST. STEPHEN'S** (503) 223-6424  
1432 S.W. 13th Ave., 97201  
The Rev. Lawrence Falkowski, r  
Sun H Eu 10, Sun Sch. 10, Wed. H Eu 12

## SELINGSGROVE, PA

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

## CHARLESTON, SC

**CHURCH OF THE HOLY COMMUNION**  
218 Ashley Ave. (843) 722-2024  
Website: [www.holycom.org](http://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 (361) 882-1735  
[www.cotgs.org](http://www.cotgs.org)  
The Rev. Ned F. Bowersox, r; the Rev. Frank E. Fuller, asst; the Rev. Jay Burkardt, c  
Sun 8, 9, 11:15 & 6

## HOUSTON, TX

**CHURCH OF THE ASCENSION** (713) 781-1330  
2525 Seagler Westheimer at Beltway 8  
Website: [www.ascensionchurch.org](http://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.  
Just north of historic downtown (210) 736-3132  
American Anglican Council Affiliate [www.cecsa.org](http://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

## ST. PAUL'S CHURCH AND SCHOOL

(210) 226-0385  
Inclusive & Affirming Anglican Catholicism since 1883  
1018 E. Grayson St., Government Hill  
Website: [www.stpauls-satx.org](http://www.stpauls-satx.org)  
The Rev. Doug Earle, r; Dr. Thomas Lee, organist & dir of music; Kay Karcher Mijangos, Episcopal Montessori School Headmistress  
Sun Mass 8 (Low) & 10:30 (Sol), Ev & B as anno, Wed Eu & HU 10:30; Sat Noonday P (Sung) 12:00 & Rosary (Lady Chapel) 12:15, 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](http://www.ascathedral.org)  
The Very Rev. George Hillman, dean  
Sun Masses 8, 10 (Sung). Daily Mass, MP & EP as posted

## LUTHERAN

## MOJAVE, CA

**HOPE CHURCH** K and Inyo Streets (909) 989-3317  
The Rev. William R. Hampton, STS  
Sun Eu 10:30

## CHURCH DIRECTORY KEY

Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Union; 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.

# joy

Dogs and penguins! Funny answers from God! An edgy graphic novel! The hope of Christmas! And music, music, music! A veritable smorgasbord of unusual reading delights for cozy winter evenings.

*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 animal tales by the Rev. William Miller, features a lovable Airedale who survived a house fire that burned off his ears but couldn't extinguish his spirit.

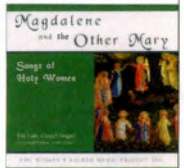
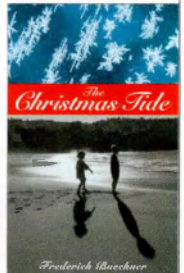
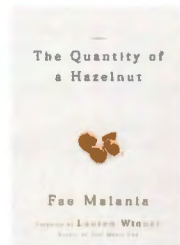
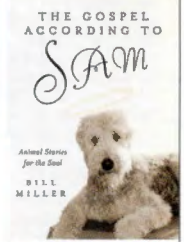
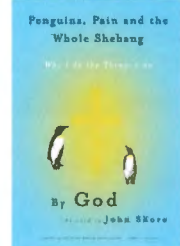
When God talks, people listen. In *Penguins, Pain and the Whole Shebang*, by John Shore, God (who turns out to be quite hilarious) answers difficult questions about Christianity, faith, the dung beetle, monkeys with sharp sticks, Yoda, and more.

Edited by Malcolm 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.

... and music! *Love Never Ends: Sacred Sounds*: The gifts and traditions of the von Trapp Family Singers live on, enriched by granddaughter Elisabeth's talents as composer and performer.

*Magdalene and the Other Mary: Songs of Holy Women*: Flute, medieval harp, hand bells, percussion, organ and piano renditions of material by and about women through the ages. By the Women's Sacred Music Project and Lady Chapel Singers.



*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

*Love Never Ends*: 0-89869-483-3 \$18.00

*Magdalene The Other Mary*: 0-89869-491-4 \$18.00

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