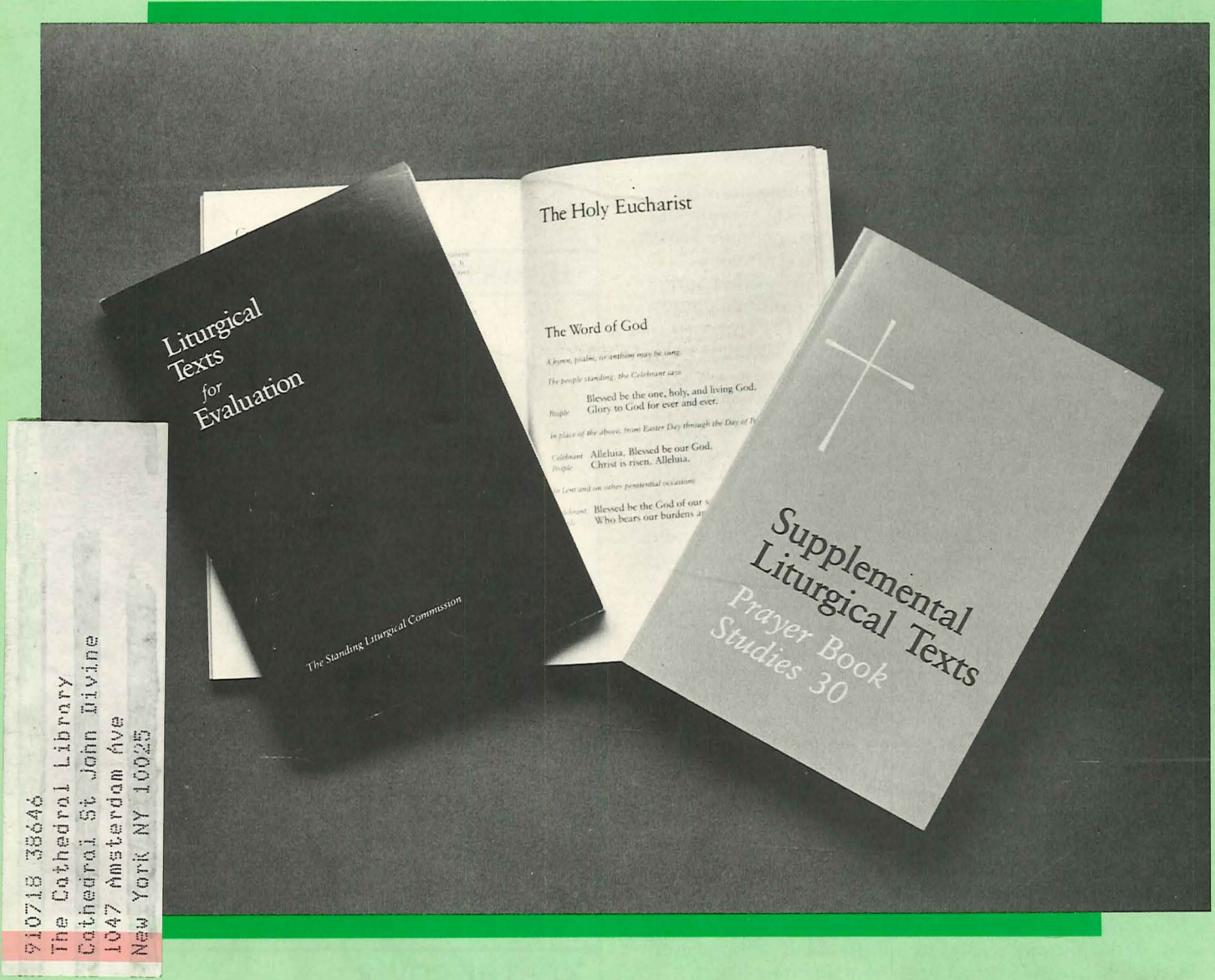


THE LIVING CHURCH

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Are the Supplemental Texts Suitable as Liturgy?



Snowflakes Up Close

How does a person from the South, who had never lived north of I-20 (that ribbon of highway connecting Dallas and Atlanta which cuts through north Louisiana and the middle of Mississippi and Alabama) in all of her 30-something years, adapt to the winters of Wisconsin?

First things first. Moving from Louisiana to Wisconsin in December, I learned immediately how to dress properly. And just so I would know the true meaning of cold, my first January here offered a couple of weeks of 25-degree-below-zero temperatures. Then there was all that snow.

Along about March I yearned for rain. Louisiana winters had lots of rain, and I missed it. Also, with February or March comes spring flowers, leaves on trees, no more heavy coats for five or six months, my body clock was saying.

It has taken that clock several years to accept that spring buds and blossoms in Wisconsin appear two to three months after they do in Louisiana.

As someone who enjoyed escaping the penetratingly cold, damp winters of northern Louisiana by visiting a beach on the Gulf of Mexico, I found the Lake Michigan beach equally fascinating but quite different in winter. Here is the winter hazy blue of the water, ice formations where water laps on the beach; and the icy crunchiness of the sand — no wading into the water or squishing sand through toes!

Winter in Wisconsin is something to be respected. It can be dangerous as well as beautiful. The cold can invigorate and energize, unlike southern heat and humidity, which can drain energy with little effort. Protected against the elements, I feel a great sense of satisfaction having arrived at work in a snowstorm. I was amazed that I could do it — I survived trudging through the cold wind and snow!

Cross-country skiing helped introduce me to the beauty of winter, and I find myself wishing for snowy winters while many others, mostly natives, are wishing for unsnowy ones. The feeling of peace, absence of noise and stillness in a snow-laden forest are food for the spirit. Perhaps a bird, mouse, rabbit, deer or other forest creatures can be seen or heard, but there is a gentleness and peacefulness about them, even as they go about their business of surviving the winter.

The soft sound of wind in the trees brings to mind the image of God conducting a hushed symphonic poem. I never noticed the hard blue, cold beauty of ice until coming across a frozen pond one day while skiing through a meadow. This solid, dusky, turquoise jewel in a fluffy white setting captivated me for a while. I had never seen anything like it.

I remember the first time I looked closely at the various crystalline patterns of snowflakes landing on my green coat. Without a microscope I could see the tiny details of these beautiful creations — the real thing, not an image in a book.

So, how does a southerner adjust to a northern environment? She embraces it, realizes the beauty surrounding her, finds pleasure and blessing in it. And dresses properly.

Our guest columnist, Sally Dohoney-Holt, resides in Milwaukee following her move from Louisiana.

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ON THE COVER

The *Supplemental Liturgical Texts* have been at the center of debate over inclusive language in the Episcopal Church. An article looking at these texts as liturgical workmanship begins on page 8.

Photo by Richard Wood

LETTERS

Absolutist Traits

I pray that I am inaccurate in interpreting a quote from the Presiding Bishop which states: "The Episcopal Church will go to Phoenix. While we cannot ignore or condone the results of the referendum, I believe that by working with people of good faith who are in Arizona, we can come and together make a vigorous witness for the dignity of all God's people and against the evils of racism" [TLC, Dec. 2].

The Presiding Bishop seems to say that one who declines to extend extraordinary honors (unprecedented national honors) to the memory of a human who, to say the least, was fallible, is a racist.

I sharply dissent from such absolutism. We have strayed far from respect for one another. It is ironic that this absolutist trait should surface on the subject of race. Whither minority rights? It is also ironic that this absolutist trait seems to have permeated such high intellect and high office.

W. JAMES HOWARD
Lutherville, Md.

• • •

Once more many Episcopalians are embarrassed by our inept leadership. The Presiding Bishop has announced his plan to straighten out the state of Arizona on racial matters before General Convention begins next July.

For two decades our church has lost members because our leadership is out of touch with us in building our faith to promote the real mission of the church — to preach the gospel and to enable Christians to influence the world. Leaving behind Anglican practice as held forth by scripture, tradition and reason, they have raised up matters like ordination of homosexuals, blessing of deviant sexual relationships and the myth of inclusive language in liturgy. In these matters, our Presiding Bishop and the House of Bishops collegially and individually have been unable to give direction in this given area of their responsibility.

Now they turn to the ploy of solving those problems for which they have no adequate resources and no accountability for results. The promotion of racial equality in Arizona now takes its place with opposition to nuclear weapons, solving the AIDS problem and telling the President of the United States how to do his job. Instead of

claiming the promises of God for a fallen world, our church leadership joins the National Football League and others in the secular business of passing an unwarranted judgment on every citizen of Arizona.

Sad to say, because it is logistically impossible to change the site of a large convention on short notice, our church will further deny its mission. It will spend the next seven months to foster unneeded rancor instead of preparing Arizona and the Episcopal Church for a spiritually uplifting experience to salve our wounds.

GLEN SCHAFFER
Scottsdale, Ariz.

Worthwhile Issue

Kudos to you for your issue of November 4. I was happily taken aback by your whole issue, particularly the Christian Parenting column, "The Right to Fight"; the Rev. George Wickersham's letter on ground rules for fighting; the Rev. Roland Thorwaldsen's letter on the exclusive nature of inclusive language; and the Rev. Edward O. Waldron's article, "Where Is the Joy?"

I'd even congratulate the vestry of All Saints' Cathedral, Fort Worth, for voting to stay in the boat even if the bishop (whose convictions I mostly share) jumps into the sea.

(The Rev.) JAMES P. HARBOUR
Sandy Valley, Nev.

The Right Title

I've had several phone calls about my letter [TLC, Nov. 4] which cited the article by Peter Berger. I gave the title of the journal as *This World* instead of its successor *First Things*. The article is Peter L. Berger, "Worldly Wisdom, Christian Foolishness," August-September issue of *First Things*.

(The Rev.) ROLAND THORWALDSEN
St. Stephen's Church
Beaumont, Calif.

Change the System

I sympathize and I understand the feelings of the Rev. Alden Besse regarding "Canonical Transfers" [TLC, Nov. 4]. But he apparently doesn't know the reason diocesan bishops diligently avoid accepting clergy transfers if they can. I believe a diocese's Gen-

(Continued on next page)



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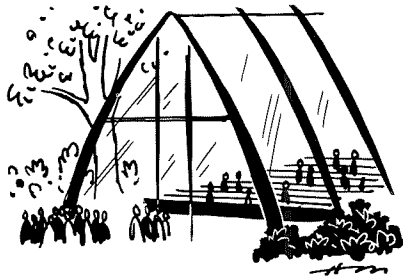
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and the views of Episcopalians*

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LETTERS

(Continued from previous page)

eral Convention assessment is a "head-tax" based on the number of clergy canonically resident on December 31 of the year before the next General Convention.

At my instigation, the Diocese of Milwaukee sent a resolution to General Convention petitioning that the system should be changed. The assessment should be based not on the number of clergy canonically resident, but on total baptized or total communicants as reported. I was assured by the higher powers that it was given consideration, but thrown out.

Bishops ought to be "Fathers-in-God" to all the clergy who happen to reside in their geographical area, whether rectors of parishes, curates, service chaplains, non-parochial or even "problems." They could exercise a far better pastoral ministry if there was no financial consideration involved.

(The Rt. Rev.) DONALD H. HALLOCK
Arvada, Colo.

Additional Votes

I noted in your recent article on the election of Chicago's suffragan bishop [TLC, Nov. 25] that an additional 58 ballots dramatically appeared on the fifth and final round of voting, nearly all of them going to the winner.

Was this the Spirit at work? Or did the convention suddenly decide to honor the local "tradition" that the full communion of saints are entitled to the franchise?

CHRISTOPHER H. ACHEN
Ann Arbor, Mich.

The answer can be found in the fact that one of the nominees from the floor, the Rev. Edwin A. Norris, had 78 votes on the fourth ballot, then withdrew. TLC did not include the seven nominees from the floor in the tabulation. Ed.

A Super-Club?

I was struck by a sentence in your editorial ["A Question of Style" TLC, Nov. 4]: "It was two hours of exciting, moving and yet very unfamiliar worship for a young high-school freshman who had never heard any of this type of worship, and had no idea that Matins could be a service attended by a congregation of laypeople."

Of course, a great many other Epis-

copalians were initially drawn to the church by a service of Matins (usually lasting 55 minutes), in which the music and the words were haunting and beautiful, and the person attending for the first time did not feel he was breaking into some super-club of devout people going through a rite in which the priest performed some mystery neither obvious nor engaging to the stranger, in the midst of which they all hugged each other, except the priest, who only hugged a few people.

I think it regrettable that your magazine has done so much to eliminate from common use the very service by which the writer of the editorial found the Episcopal Church attractive. It is past time we undid the doctrinaire nonsense of the Liturgical Commission of the past 20 years, and again began to put our best foot forward.

(The Rev.) TIMOTHY PICKERING
Bryn Mawr, Pa.

Bourne Again

With regard to your article about the Rev. Denys Lloyd, CR, "going over" to Rome [TLC, Nov. 18], please note that the College of the Resurrection, of which Fr. Lloyd was the principal, is nowhere near Bourne, as the article implies, but in the town of Mirfield in West Yorkshire. Thus the popular name for the Community of the Resurrection and the theological college it operates is simply "Mirfield."

(The Rev.) EDWARD G. MEEKS
St. Mary's Church
Asheville, N.C.

Sturdy Counter-Culture

Cheers for Emmet Gribbin for his insightful article [TLC, Oct. 21] about the Diocese of Alabama.

I was reared in Alabama, and served a small parish in the "Black Belt" before moving to Texas in 1973. I experienced that diocese in the trying time of the civil rights revolution and saw its leadership "circle the wagons" in favor of social justice. The stand was costly. Many members were lost. The situation was complex and many of this church's most prominent members were seriously threatened with social and economic disaster by the "revolution."

The present diocese was forged by the courageous remnant that remained loyal to Christ and his church and "did

what was right in the sight of the Lord" — often at great personal sacrifice. The Diocese of Alabama was not run by naive "cocktail liberals." It was blessed with a lot of folks who were willing to praise God "not only with our lips, but in our lives." Their society is dominated by frontier religiosity which is notoriously anti-intellectual, undisciplined, irrelevant, self-righteous and uncharitable. Episcopalians have always been a sturdy counter-culture in Alabama. May their tribe continue to increase!

(The Rev. Canon) DAVID L. VEAL
Diocese of Northwest Texas
Lubbock, Texas

It Could Be Verse

It is too bad that you have nearly eliminated Christian verse from THE LIVING CHURCH. No doubt this may please a majority of your readers, and, I guess, editors as well. Verse is not in great demand these days.

However, verse has a long history in Christian writing. It is a good vehicle for spiritual thought. One paints pic-

tures in verse, one can be more extravagant and more compact in verse. I would defend inclusion of verse in TLC on any or all of these grounds.

I appreciate your prose works. I miss the verse and believe TLC would be a better magazine with verse included regularly.

WILLIAM M. SLOAN
Providence, R.I.

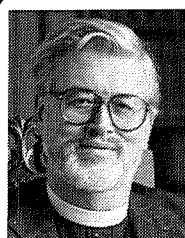
{ Please note examples of verse elsewhere in this issue and last week. Ed.

The Wrong Word?

In his Viewpoint article [TLC, Nov. 11], the Rev. Kevin Martin writes of the Episcopal Church as a denomination. I've been reading TLC for 60 years and until now that word has never been used to signify the church.

Fr. Martin considers the organization he belongs to as just another denomination, but the one I belong to is the One, Holy, Catholic and Apostolic Church.

(The Rev.) OSBORNE BUDD
Barnegat, N.J.



The Very Rev. Alan Jones
Dean of Grace Cathedral, S.F.

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Two Groups Announce Award of Grants

The Episcopal Church Foundation and the Presiding Bishop's Fund announced the names of grant recipients recently.

A project which will train people to run their own parishes and initiate mission projects within their communities in the Diocese of Western Kansas is one of 14 programs which has recently received funding from the Episcopal Church Foundation.

Because of lack of funds, only 11 full-time priests and few Episcopalians in such a large area, the traditional model of one priest per parish has not been possible since Western Kansas' inception near the turn of the century. But now an Academy in Ministry will train lay people to take more responsibility for the future of their congregations.

According to William G. Andersen, Jr., vice-president for administration of the foundation, 29 grant requests were submitted in the second half of 1990, totaling more than \$500,000. Of the 14 projects funded, ten concentrated on strengthening the ministry and mission of the church. A total of \$335,000 in grant money was given for 1990.

In the Diocese of Michigan, a grant of \$12,500 will help parishes deal with

issues of economic justice as they are trained through a series of theological education workshops. According to the Rt. Rev. R. Stewart Wood, Jr., diocesan bishop, the project's purpose is to educate and motivate parishes to get involved in developing housing, job opportunities and new sources of financing for the poor.

A similar project will take place in Portland, Maine, where a grant of \$15,000 will help five Episcopal parishes work directly with the cathedral congregation in improving housing, community services and state benefit programs in low income areas.

In southwestern Pennsylvania, where industrial jobs have decreased substantially in the last decade, the Diocese of Pittsburgh has taken the lead in laying the groundwork for a community loan program to fund projects in poor neighborhoods. A \$25,000 grant will explore the feasibility of this project and enable the diocese to develop a model for the larger church.

Two projects in Appalachia received funding. One grant of \$14,300 will enable the Appalachian People's Service Organization (APSO) to search for a new director to replace the Rev. B. Lloyd, who is retiring. Another grant

of \$5,000 to the Appalachian Ministries Educational Resource Center will help strengthen its work with Episcopal seminaries and enhance its development activity.

Presiding Bishop's Fund

At its recent meeting in New York City, the board of the Presiding Bishop's Fund for World Relief announced grants totaling \$666,974, bringing the total for the year to more than \$2.5 million.

There were no requests for major grants for disaster relief, although three grants continued support for previous relief efforts. These were a grant of \$100,000 for relief efforts in South Carolina, one of \$200,000 for rehabilitation work in the Virgin Islands in the wake of Hurricane Hugo, and another \$60,434 for earthquake relief in North Central Philippines.

Most grants from the fund tend to be small to encourage development projects aimed at making people more independent and self-reliant, said the Rt. Rev. Furman Stough, the fund's director. Bishop Stough noted an increase in requests to fund AIDS programs, both in the United States and abroad.

A majority of the grants from the fund are directed toward social ministry. A grant of \$15,000 will support a therapeutic group home for teenaged girls in Mississippi, for example, providing a new beginning for those who are victims of abuse or neglect. In South Korea, school-aged children of Onyang City who are trying to support their families will be helped by the Mission of Love, a social outreach program that provides shelter, education and counseling services.

In Liberia, children who have been orphaned by the civil war will be assisted by a \$10,000 grant for shelter, clothing and medical attention.

One of the most unusual grants was one to a fact-finding team sent to Russia to assess damage from nuclear fallout following the accident at Chernobyl four years ago. The team, under leadership of the World Council of Churches, visited the Minsk area last summer, and the WCC plans to launch a major appeal based on the team's report.

Middle East Bishop Issues Warning Against Military Action in the Gulf

The Rt. Rev. John Brown, Anglican Bishop of Cyprus and the Persian Gulf, said he fears pressure in the United States and Great Britain will continue to build for a military solution to problems in the region encouraged by a "growing sentiment on political leaders to bring the soldiers home."

"There is a feeling among the American soldiers that they want to resolve the current situation one way or the other," Bishop Brown told staff of the national church center in New York on his way to a meeting in the Diocese of the Rio Grande.

Bishop Brown, whose diocese comprises 14 countries, including Saudi Arabia and Iraq, called on Americans to abide by the process of collective action represented by the United Na-

tions. "For the first time in history, the U.N. may play a key role in solving a conflict. There is serious danger of losing that opportunity because of unilateral action by President Bush," he said.

He said that the troops are enduring "the harsh conditions of the desert." He said that chaplains are confronting the early stages of depression brought on by boredom and homesickness. "It's really a rough time for these young men and women. They are dug in the sand with little rest and no recreation."

Bishop Brown pleaded that all parties develop an informed historical perspective on the current crisis.

"Long after the current situation is over and the dust is settled, there will still be Christians living in the countries of the Gulf," he said. [ENS]

Institute for Youth Ministry Endorsed in Central Florida

A nationwide program to enliven youth ministry is being launched in the Diocese of Central Florida. It aims to make the Decade of Evangelism a personal experience for young Christians everywhere.

The creation of a new Episcopal Youth Ministry Institute to serve Central Florida and Episcopal Church agencies throughout the country was endorsed by the diocesan board during a recent meeting.

In the last few years, there has been unparalleled growth in paid professional youth ministry in Central Florida. Currently there are 23 paid professionals in the 80 parishes and missions of the diocese. Some serve full time, some part time, some are interns.

Youth specialists say that an explosive growth in paid professional youth ministry is at hand.

The Rev. John Palarine, canon for youth and education; Anne McGlade, professional youth ministries coordinator; and Michael Cain, institute development officer, have two related elements of internship training already in place: a ten-day summer "Training in Youth Ministry" program for first and second-year interns, and a "Called to Care" youth ministry leadership program offered in eight quarters.

Canon Palarine has adapted the programs for use at the School of Theology in Sewanee, Tenn., beginning in 1991.

The Episcopal Youth Ministry Intern Program was established in Central Florida in 1987 to provide in-service training experience in youth ministry. Three classes have graduated nine interns, many of them placed in youth ministry at parish and diocesan levels. At present, 13 interns in the program will be placed in parishes in Florida, Texas, South Carolina and Georgia.

The Episcopal Youth Ministry Leadership Academy offers project-based training and guidance under the direction of the Rev. Thomas Ely, Diocese of Connecticut director of youth ministry. Episcopal Renewal Ministries is developing training in youth ministry, and some seminaries have offered youth ministry training during special sessions.

The new institute proposes a 1991 budget of \$104,166, increasing in 1992 to \$122,020 and in 1993 to \$141,640. The diocesan board was asked only to guarantee \$17,231 in seed money, which will be repaid. Income will come largely from placement and training fees.

A. E. P. WALL

CONVENTIONS

Grace Church in Manchester, host for the convention of the **Diocese of New Hampshire**, put in a supply of salt for possible icy walks, but November 2-3 turned out to be warm and pleasant.

Affordable housing was a major issue and delegates endorsed the proposal that the diocese, parishes and individuals should invest up to 10 percent of their endowment funds to help provide housing for low-income families. Chuck Matthei, chairman of the National Association of Community Loan Funds, described the need and the process to delegates, and the Rt. Rev. Douglas Theuner, Bishop of New Hampshire, gave it further emphasis in his "State of the Diocese" address.

Funds so invested would not be given away, it was noted, but owners might receive slightly lower returns.

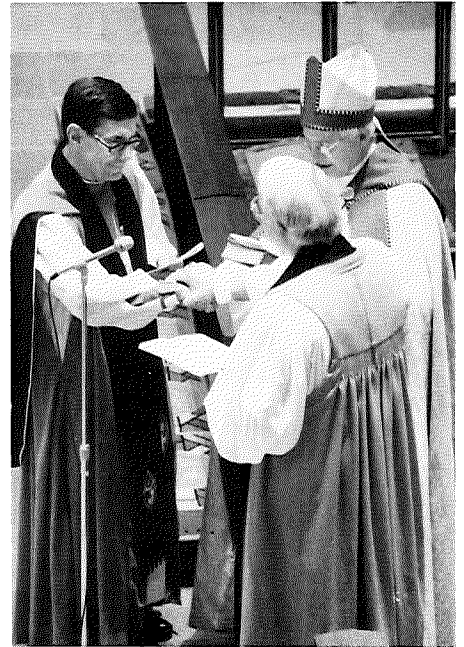
Delegates rejected a resolution to boycott General Electric because it builds nuclear weapons, but settled for a letter campaign. Also approved was a call for an end to government appropriations for nuclear weapons, and delegates unanimously supported a plea for environmental responsibility.

Budgets totaled close to a million dollars, up \$150,000 from a year ago.

BILL FERGUSON

• • •

The convention of the **Diocese of Iowa** was held November 2-3 in Des Moines with the Rt. Rev. C. Christopher Epting, Bishop of Iowa, presiding. (Continued on page 11)



The Rt. Rev. William Frey (left), Bishop of Colorado for 19 years, was formally greeted by the Rt. Rev. John Howe of Central Florida and the Rt. Rev. Alden Hathaway of Pittsburgh as Bishop Frey was installed recently as dean and president of Trinity Episcopal School for Ministry in Ambridge, Pa. Bishop Frey succeeds the Very Rev. John Rodgers, who is now the director of Trinity's Stanway Institute for World Mission and Evangelism.

BRIEFLY

The national executive council of the **Episcopal Peace Fellowship (EPF)** met recently at the Convent of St. Helena, in Vails Gate, N.Y., and made plans for next year's General Convention. The council developed resolutions concerning the death penalty, South Africa, Central America, tax resistance and other peace and justice topics which it will present to the convention. The EPF also endorsed a letter to the Most Rev. Edmond Browning, Presiding Bishop, thanking him for his recent statement on the Persian Gulf crisis.

■

The Rt. Rev. **Charlie F. McNutt, Jr.**, Bishop of Central Pennsylvania, recently became the first Episcopal bishop to be elected president of the Pennsylvania Council of Churches. He will start his two-year term in office in January. Founded in 1911, the council is comprised of 45 church bodies representing 22 denominations in Pennsylvania.

The people standing, the Celebrant says

People

Blessed be the one, holy, and living God.
Glory to God for ever and ever.

In place of the above, from Easter Day through the Day of Pentecost

Are They Suitable?

Supplemental Texts as Liturgy

By H. BOONE PORTER

There has been much debate over inclusive language in recent years, and within the Episcopal Church such debate centers around *Supplemental Liturgical Texts*, *Prayer Book Studies 30*, and the accompanying volume the *Commentary* (the "Tan Books"). It is anticipated that the texts in *Prayer Book Studies 30* will be brought before General Convention for approval in 1991.

Debate about this material has been generally politicized. Those favoring the feminist movement praise the texts, and those opposed subject the texts to severe criticism. Neither side has had much to say about these compositions as liturgy, as proposed forms for public worship in church. The present article will leave aside the questions about using mild, moderate or radical inclusive language. We will concentrate instead on Supplemental Texts as liturgical workmanship — suitable or unsuitable for corporate use.

We will confine ourselves to the Holy Eucharist. The general structure of this rite is unexceptionable, being exactly like that in the Book of Common Prayer. Yet there are little differences at every point. Hence we have no choice but to consider details, some of

them trivial in themselves. Let us look closely at the opening of the rite, for it illustrates the problems that arise.

The Opening

The opening acclamation is quite different from that in the Prayer Book, although worshipers who are not following their bulletins closely will probably mumble the response they know by heart. We simply note that the Episcopal Church, like other liturgical churches, has found that it is usually best to begin with familiar words so that everyone can get into the swing of worship easily.

The supplemental acclamation, "Blessed be the one, holy and living God" is obviously an acceptable proclamation, but is it the best way to begin the eucharistic liturgy? The opening normally used in the Prayer Book, "Blessed be God: Father, Son and Holy Spirit," with the response, "And blessed be his kingdom . . ." are not arbitrarily chosen words. The holy liturgy begins as an assembly of baptized people. Recent theology has strongly underlined the links between baptism and Eucharist. Hence the appropriateness of beginning with the Triune Name into which we were baptized. This arrangement, be it added, is adopted from the centuries-old opening of the historic Greek liturgy.

The opening words in our present Prayer Book rite set forth what is al-

ways the two-fold purpose of the liturgy: the glorification of the Deity ("Blessed be God") and the advancement of God's will among us ("blessed be his kingdom"). This is our basic agenda in worship. It is again implied in the Summary of the Law and repeated in the *Gloria in excelsis* — yet neither of these is proposed for use in the new supplemental rite. The strong opening proclamation of the purpose of our worship is one of the strengths of our present Prayer Book rite. In the Tan Books it is lost.

Then there is the *kingdom*. Apparently the latter term is dismissed as feudal and patriarchal. Perhaps it once was, but today few nations have kings and the term is virtually obsolete as a geographic or political designation. The only common use of the word in American speech today is in the Lord's Prayer, and in the reading of the New Testament. The explanatory material published to support the supplemental texts asserts strongly that words change their meanings over the centuries. Indeed they do! Kingdom is an obvious case in point. Religion has swallowed it up, and the reader may now concentrate on its profound biblical and theological meaning. The message of Jesus can scarcely be understood without regard for his constant preaching of the Kingdom of God.

As can be seen, the two sentences at the beginning of the Prayer Book rite

The Rev. Canon H. Boone Porter is senior editor of THE LIVING CHURCH and a resident of Southport, Conn.

are loaded with profound meaning which can be discussed and meditated upon at great length. The opening of the supplemental liturgical text simply does not seem to be in this category.

Much the same can be said regarding the *Gloria in excelsis* as the usual chant near the beginning on most Sundays and major feasts. It too declares the basic agenda of the rite and it presents Christ as our mediator near the beginning of the rite; the whole liturgy is offered through him. The use (preferably singing, of a standard chant near the beginning serves (like the *Venite* at Morning Prayer) to get the worshiper right into the service, without having to fumble around with books, leaf through a bulletin, etc.

This discussion of the opening part of the Tan Books Eucharist indicates the multitude of questions that arise — theological, biblical and pastoral — in a liturgical rite. Worship in the Episcopal Church is a serious matter, and the standards are high. This is not to say that no variation can ever exist. Ephemeral compositions for special groups or meetings are legitimately compiled under the rubrics of the so-called Rite III of the Prayer Book. After use, such compositions are filed away or forgotten; they are not printed and promoted by the national church.

Should the fixed words of our worship be so consistent that we can virtually forget them as our hearts are lifted in prayer and praise? Or should the exact words be a constant topic of reflection and source of inspiration? Doubtless different readers would answer these questions differently. An acceptable liturgical text, we would hope, should be open to either approach.

Bible Readings

The Supplemental Texts presuppose the usual Bible readings: this topic is not explored. We would note that many of the great biblical passages involving women are nowhere included in our eucharistic lectionary. This could and should be corrected when the lectionary is next revised.

The Nicene Creed

One expects one of the forms of the creed most Episcopalians know more or less by heart, but not so. We have here the somewhat new text of the ecu-

(Continued on page 11)

Who Is the Metaphor?

By RODDEY REID

It ought to be a matter of surprise, I believe, that there is a great deal of unembarrassed talk in the church about the “images and metaphors we have of God,” as *Prayer Book Studies* 30 puts it, and this despite the second commandment. These so-called images and metaphors are, I believe, uncritically assumed to be human attempts “to communicate and celebrate the truths of God in the most compelling way possible,” but they, being only human, as it is assumed, are subject to variation. The natural conclusion is that these images and metaphors ought to be reexamined in every age and perhaps discarded and replaced from time to time.

But perhaps it is not our language about God that is metaphorical, but our language about ourselves. In other words, we are the metaphors, the images (as Genesis 1 clearly says), and if God is the original, so to speak, then a totally different picture presents itself.

Consider the best-known metaphor of all, that of “Father.” The question is, do we call God “Father” because we have learned that he is like human fathers, or the other way around? Is it not the other way around? Is God within himself not the eternal Father of the Son and our Father by his gracious decision to make himself so? And despite the fact that we indeed often become human “fathers,” do we even know what it is to be a father apart from the revealed knowledge of his fatherhood? Is it not he from whom every family in heaven and earth is named, and not the reverse? Is it not he who is the definition of fatherly love and, yes, of fatherly wrath and not we ourselves?

And, as human parents, do we not in fact learn how to cherish and discipline our children from his cherishing and disciplining of us? Are we not then only metaphorical

The Rev. Roddey Reid is a retired priest of the Diocese of Connecticut who resides in New Haven, Conn.

parents? “Call no man Father” said Jesus, and why not? “For you have one Father who is in heaven.”

I believe we can only metaphorically describe ourselves as fathers, shepherds, priests, kings, lord, etc., but God is Father, he is Shepherd, he is Priest, he is King. True, we once used the words in ignorance of

*We did not create
the images that
celebrate the truth
of God.*

their reality, but now that reality has been revealed to us, we must acknowledge them as truth itself and ourselves merely images of that truth, but images of truth no less. We did not create either the truth who is God nor did we create the images that communicate and celebrate the truth of God. We may not therefore attempt to change either the truth or its image except at the cost of our life with the truth.

Does it not finally come down to the question of whether our faith is a matter of revelation, (i.e. of words that belong first to God and only then to us) or of “religion,” a kind of human fumbling after God “if haply we might find him,” as St. Paul put it?

In other words, do we define God by our words or does he define our words by the truth of himself? Karl Barth was not afraid to ask, “Did God speak Hebrew?” and, together with the ancient Israelites, to answer, “Yes, of course — and all other languages are mere stutterings.” The truth of that insight, much deeper than the crass fundamentalism which we in our pride imagine it to be, is the reason it will always be true that in every age “Ten men from the nations of every tongue shall take hold of the robe of a Jew, saying ‘Let us go with you, for we have heard that God is with you.’”

Christians and Muslims

The present crisis in the Persian Gulf represents a new situation in that large numbers of American Christians are for the first time in their lives put into close contact with Muslims, in the context of the highly-regulated Islamic society of Saudi Arabia. Thus our military presence there has a religious dimension in addition to its military, political, economic and other aspects. American military personnel should be courteous and respectful of customs in a land where they are stationed — which unfortunately has not always been the case in the past. They should find out what they can about the culture before making too many judgments, and they may learn much that is of value.

It does not hurt Americans to see a society in which obscenity is banned, liquor not available, and public conduct governed by strict traditions. We also may be challenged by the faithful Muslim adherence to a rule of periodic prayer during the day. (Early Christians also prayed at intervals during the day; what happened to our traditions?)

On the other hand, certain Arabian Islamic practices are offensive to us — like the rule against women driving cars; and some are abhorrent — like the chopping off of thieves' hands. Centuries ago, Islamic law was probably more just and more humane than that of some barbaric tribes which the Muslims conquered and civilized. The same can be said of the laws of Christians, but we hope we also have made some improvements in the meantime. Some Saudi laws, moreover, cannot even claim tradition as justification. Mohammed, after all, issued no decree

against women driving motor cars!

The Saudis have a right to their own faith and we are not there to oppose it. On the other hand, neither should they oppose the faith of Western military personnel who are there, after all, as their allies defending them. It is reported that they even make an issue over the importing of wine for chaplains to use in the Eucharist. We do not believe such interference with our religious practices should be tolerated. We believe Christians will be held in greater respect in Islamic lands if we stand up for our faith, just as they stand up for theirs.

John Allen, son of the great missionary theologian Roland Allen, spent his life in the Middle East as an educator and British official. On one occasion, when he was to have an important meeting in a remote area with a chieftain who was an intense Muslim, Allen was warned to say nothing of his Christian faith. When they met, Allen was greeted with the words, "Peace. There is no god but God (Allah), and Mohammed is his prophet." Allen unhesitatingly replied, "Peace. There is no god but God, and Jesus Christ is his Son." The Muslim noble was stunned, having never before met a Christian who stood up to him like this. The end of the story? The two men quickly became good friends, each respecting the other.

A Fresh Start

Among the retailers' year-end promotional campaigns, one automobile dealership is enticing customers by offering free health club memberships to every new car buyer. "Here at _____, we've got your good health in mind . . ."

Thanks for caring, but we're skeptical. Just think about a few months down the line. It's time to pay the taxes and that second or third car bill is due. How many of those buyers are going to be too depressed by then to even get out of bed, much less get up for an aerobic workout?

Still, the campaign will probably have some success. Who wouldn't welcome a chance for a fresh start? Especially at this time of year?

It is good to resolve to do something new. But we know how difficult it can be to remain faithful. For example, we may choose to spend time in prayer each day and succeed for weeks. But then, for many reasons — a hectic schedule or even boredom — we grow tired and forget our commitments to God.

Be thankful, then, that we have a God who understands our weakness. As Jeremiah said in speaking of God's mercy, "The steadfast love of the Lord never ceases, his mercies never come to an end; they are new every morning; great is thy faithfulness" (Lamentations 3:22-23).

We hope that 1991 will be a year when all of us experience God's love and mercy in new ways.

Finally, it is easier to persevere when knowing others are facing the same struggles. Here is a suggestion in making resolutions:

Talk with a trustworthy friend about the changes that need to take place in both of your lives. Make some decisions. Then be committed to praying for each other day by day, for the discipline to carry through on your commitments.

Wonder

In the dark of the year's turning
I leaned, watching out my window
And snow fell like a sorrowing
Of forgetting and time gone by
As the last minutes of the day
Fell drop by drop through my fingers
'Til a far off church bell struck twelve
And a firecracker scratched the sky,
And as my mind strained to hear hope,
The stillness of a bitter night
Pressed me close with its creeping cold.
Ah — softly a light held my heart
And twirling in ribbons of fire
Memories danced before my eyes,
Joy specks from my baggage of years,
Faces precious in smiles and tears,
And a child with stars in His Hand
Smiled, down in the dimming distance,
And I wept for being so loved.

Mary Roelofs Stott

TEXTS

(Continued from page 9)

menical English Language Liturgical Consultation. How is it?

The affirmation of Jesus' birth by the Holy Spirit and the Virgin Mary reflects sound scholarship. This is what the ancient Greek version says. The use of *who* as the pronoun for the Holy Spirit will be preferable to many. One supposes that Supplemental Texts are giving us a slightly revised version of the creed which might commend itself for general future use, but again not so. The ancient text, as all scholars acknowledge, did not include the *filioque*, "and from the Son." General Convention has favored the omission of these words, and Lambeth has at last approved. Why are these words printed here? The compilers of this rite lost the chance to be in the liturgical vanguard!

Intercessions

For the Prayers of the People, two so-called supplements are proposed. The first has been subjected to a searching critique in this magazine on July 8, 1990 by Gretchen Wolff Pritchard. As she points out, it is scarcely an intercession, but a prayer for ourselves. Direct petition for "those in any need or trouble" is relegated to a mere clause at the end. In the second supplement, the tricky responses again turn out to be petitions for ourselves.

The Eucharistic Prayers

The two Eucharistic Prayers follow the classic scheme in speaking of creation, redemption, and the sanctifying action of the Holy Spirit. The two emphasized themes, the image of God and nurture by God, are by no means absent in our present Eucharistic Prayers. Quite properly, the Tan Book prayers have other themes as well.

These prayers incorporate many familiar expressions from existing prayers, and also some good new turns of phrase. Yet there are oddments, of which we cite only two.

In the *Sanctus*, or "Holy, holy, holy," the word *Lord* is omitted, as at many other points in these texts. Without here going into the weighty biblical and theological arguments for using this word, it may be noted that it, like "kingdom," is undergoing change. Its former feudal and medieval connotations are felt by fewer and fewer people. In this chant, this word has been used by Christian people all over the world for many centuries. It (or an equivalent word in other languages) is presupposed in all recognized musical settings — some of which are masterpieces of Christian music. Finally, it is founded in the two biblical versions of this chant (Isaiah 6:3 and Revelation 4:8). Its omission here is an annoyance to worshipers, to musicians, and to students of the Bible at a most solemn point when distraction is hard to justify.

In the account of the Last Supper, the word *friends* replaces *disciples*. This seems an attractive variation and one supposes it is based on the words of Jesus, "I have called you friends" (John 15:13-15). Turning to the *Commentary on Prayer Book Studies* 30, p. C-32, one finds this is not so. The word *friends* is used to encourage the consideration that women may have been among those present at the Last Supper. The passage in St. John 15 is not even alluded to! This seems a virtual admission that piety was not the main concern. This possibility that women were present at the Last Supper, which has long been recognized, can be better argued on other grounds.

We conclude that there is some worthy and fully usable material in these texts, but it is impaired by a multitude of petty changes, many of which prove nothing, but only distract the worshiper. The lifting of the heart in praise and prayer to God is our business when we gather before the altar. Repeated distraction does nothing to enhance this, or to advance the views of the compilers of these texts. One may support the concept of inclusive language without being pleased with the Tan Books, just as one may like cucumber pickles, but not enjoy being forced to consume 50 of them in one meal. The numerous trivial alterations undermine the rhythm, the un-self-conscious speaking and singing, and the largely by-heart character of the best liturgical worship.

CONVENTIONS

(Continued from page 7)

ing. Workshops on the first day were centered around the theme of "Launching a Decade of Evangelism" through such varied approaches as Faith Alive weekends, stewardship, ecumenism, Hispanic ministry and the Leadership Academy for New Directions.

In his keynote address, the Rt. Rev. Robert T. Halliday, Bishop of Iowa's companion Diocese of Brechin in Scotland, assured the delegates that calling for "A Decade of Evangelism" to emphasize a much-neglected part of the Anglican witness did not mean a retreat from equally important aspects such as worship, service and fellowship.

Continuing the theme of evangelism in his convention address, Bishop Epting pointed to such new beginnings as

diocesan grants for new mission development, two new "cluster" ministries in rural areas and a full-time priest for another area ministry covering six counties, an ecumenical downtown ministry in Des Moines and outreach to the Hispanic community in Sioux City.

A budget of \$1,117,776 was passed.

• • •

The convention of the **Diocese of San Joaquin** was held in November at the diocesan conference center in Oakhurst, Calif. Using the convention theme, "Go into all the World," the Rt. Rev. John-David Schofield, Bishop of San Joaquin, reminded the delegates that going into the world and preaching the gospel "are our marching orders just as they were for the first disciples. There were no qualifications or exceptions. And, thank God, the

Episcopal Church has heard and is obeying these orders, especially as we enter the Decade of Evangelism."

In other action the delegates:

- endorsed a proposed amendment to the national canons by the Rt. Rev. John Howe, Bishop of Central Florida, which would prohibit the blessing of same sex unions and ordination of persons "advocating or engaging in, willfully and habitually, homosexual relations or heterosexual relations outside of marriage;"
- continued to encourage congregations to support theological education with their one percent offerings;
- supported a request by the national Hispanic desk to provide \$150,000 to further Hispanic work;
- defeated a proposal to provide *Episcopal Life* to every diocesan household;
- adopted a 1991 budget of \$964,154.

(The Ven.) DONALD SEEKS

Bibles: Good and Bad News

You want your children or grandchildren or grandchildren to have as their own a version of the scriptures that is accessible to their age group, attractively illustrated, accurate, and so inviting that they will spend hours poring over it. You want them to claim its story as their own, forging connections between Old Testament, New Testament, the life of the church, the events of their own lives, and their own inner life of wonder, questioning, delight, hope, fear, love, prayer, and moral choice. This, after all, is what the scriptures do for the people of God. But one doesn't necessarily just walk into a bookstore and take such a volume off the shelf.

The usual "children's Bible" consists of a fairly standard sequence of narratives, told in a vivid and novelistic way. The stories are immediately recognizable as "Bible stories," because the people in the pictures wear robes and sandals (but are otherwise just like us); one of the characters is a God who speaks and acts in plain sight (unlike the God we know and pray to); and amazing supernatural events keep happening. It is as if the editors felt that if they took care of the "Bible" clothes and scenery, the "Christian" or "religious" atmosphere would take care of itself. This formula does not, as a rule, work very well for Anglicans and other liturgical Christians, as I pointed out in the first article in this series.

There are more than a dozen such Bibles for children currently in print, most of them hefty volumes with remarkably similar design, contents and illustration style. Probably the best of these large-format Bibles is *The Doubleday Illustrated Children's Bible* by Sandol Stoddard (384 pp., Doubleday, 1983), illustrated by Tony Chen. Chen's rather stylized paintings avoid the tired "Bible" clichés, and the book offers a much more inclusive Old Testament canon than most children's Bibles, including selections from the

prophets, the Psalms, and even the Song of Songs, though the New Testament, as usual, omits the epistles entirely.

Also notable are *The Holy Bible for Children*, edited by Allan Hart Jahsmann, with illustrations and maps by Don Kueker (414 pp., Concordia, 1977), an honest and workmanlike attempt to offer an abridged text of the whole Bible (the pictures, unfortunately, are dreadful); and *The Children's Bible in 365 Stories* by Mary Batchelor, illustrated by John Haysom (413 pp., Lion, 1985), which follows the traditional format, does all of it extremely well.

European publishers are less subject to the ultra-realistic, action-packed visual style, and prefer a slenderer, paperbound volume with pictures in a stylized or expressionist mode. A successful example in this style is *A Child's Bible* by a team of British writers and artists, published in the U.S. by Paulist (288 pp., 1986) and containing a wide selection of stories, tersely and simply told. The narrative, in two-column format, sometimes reads a little like a summary or précis, which may make it less attractive to children. The many small pictures, all in full color, are excellent.

The Children's Bible from the Liturgical Press at St. John's Abbey in Collegeville, Minn., was originally issued in Germany and has been around since 1959. In 95 pages, it covers in detail only Genesis, Exodus and the gospels, with a brief synopsis of Israel's covenant history to round out the Old Testament. The New Testament ends with Pentecost and a flashback to the parable of the sheep and goats. But within these modest bounds the book is faithful to the content (and often the phraseology) of the scriptural text. The pictures, by Johannes Gruger, alternate page by page between full color and yellow and black only, often resulting in an unattractive dirty olive green for the halftones.

Tomie dePaola's Book of Bible Stories has just been published by Putnam, and is visually stunning, in dePaola's distinctive still, hieratic style. The pictures, in soft, rich colors, are reminiscent of early Italian frescoes. DePaola has chosen not to retell the

stories, but to use carefully chosen selections of the New International Version, arranged on 127 handsomely composed oversized pages. His Old Testament is fuller than the St. John's, including stories from Judges, Ruth, Daniel, Jonah, and Esther, and a few Psalms; his New Testament ends, after the Pentecost story, with I Corinthians 13 and the 148th Psalm. The cover illustration and dedication page show the Peaceable Kingdom, leading one to wish fervently that dePaola had used his enormous artistic gifts to give us more such images from the prophets and poetic writings, rather than limiting himself to narratives only.

For very young children — preschoolers and beginning readers — there is a surprisingly successful, and surprisingly complete, volume from Questar Publishers in Sisters, Ore., called simply *The Beginner's Bible*, with the unfortunate subtitle, "Timeless Children's Stories." It is a compilation from a series of storybooks known as "Dovetales," with pictures by Den-nas Davis. The illustrations are on every page, all in full color, in a flat, simple, somewhat whimsical cartoon style: the people are all rather dumpy; the women all have exaggerated eyelashes. But the text is not condescending or cute, and with only half a dozen lines of very large type under each picture, it manages to be quite faithful to the scriptural original in very few words and with very simple syntax.

In 520 pages, there is space for some good but fairly obscure stories, such as Balaam, the Gideon cycle, Elijah and Elisha, Josiah and the book of the law. Probably every single miraculous birth to a childless couple anywhere in scripture is told in loving detail, which is nice.

Many Bibles for children are extensively rewritten, in various ways that greatly change the quality of the biblical narratives. When these books are understood to be fiction, they can offer fresh insights, but a child who knows the Bible only through the eyes of one reteller with a strongly idiosyncratic style does not know the Bible at all.

The Book of Adam to Moses, retold by Lore Segal and illustrated in an austere, sophisticated style by Leonard Baskin (144 pp., Knopf, 1987), pro-

Gretchen Wolff Pritchard, of New Haven, Conn., publishes The Sunday Paper, materials for Christian education with an emphasis on conveying the gospel to children. This is the third article in a four-part series.



Reprinted by permission from *Tomie dePaola's Book of Bible Stories*, ©1990 Tomie dePaola. Published by G.P. Putnam's Sons, New York, N.Y.

vides a spare and haunting narration of the earliest Bible stories, with a distinctively Jewish flavor. At the other end of the literary spectrum, Walter de la Mare's *Stories from the Bible from the Garden of Eden to the Promised Land*, with drawings by the distinguished British illustrator Edward Ardizzone (244 pp., Faber and Faber, 1927, 1977, 1987), enormously expands the stories in a novelistic but formal and rather florid style, interspersed with echoes and quotations from the King James Bible. His account of the Exodus is deeply and beautifully suggestive of the atmosphere of the Great Vigil of Easter, and fills the reader with holy fear.

Illustrations frequently overshadow the text, as in the case of *The Bible Story*, with a rather overdone and unremarkable text by Philip Turner and striking pictures by Brian Wildsmith (142 pp., Oxford, 1987). Some children don't like Wildsmith's restless ink line and extravagant watercolor washes, but for those who do, he creates some memorable, iconic images. Chief among these is the image of the City. Looking like some marvelous construction that children might make with the world's best set of blocks, the City, like a dream vision, dominates the pictures again and again in both Old and New Testaments.

Both author and illustrator may take liberties that not only misrepresent the scriptures but pervert them. An egregious example is *The Crossroad Children's Bible*, retold by Andrew Knowles and illustrated by Bert Bouman (437 pp., Crossroad, 1989, originally written in Dutch; the American edition is reprinted from a British translation). This book insults its readers first by the arch and often silly voice (in the worst style of British writing for children) with which nearly

all the stories are told, including whole episodes and scenarios that are nowhere found in scripture, such as this one, entitled "Abraham Goes Berserk":

"It all started with the shop. Abraham's father had a shop that sold gods. . . . On one particular morning, Abraham was doing a roaring trade. And he hated every minute of it! He couldn't believe that these ugly lumps of wood had any power to help anyone. After all, they were only bits of carving knocked up by his father in the back yard . . . Finally, after the widow from down the road had spent her life's savings on a green monster with four arms, Abraham could stand it no longer. He ran along the shelves knocking all the idols to the floor, and then jumped on them. He felt a lot better straight away!"

This elaboration of the story, which changes the atmosphere of Genesis from one of mystery and call to one of near-burlesque, may be based on a Midrash containing many of the same elements (I owe this insight to a friend who teaches Old Testament). If so, it is the more ironic that this volume contains a strong streak of anti-Semitism, rooted in the text and insidiously exaggerated by the illustrator.

The pictures, which are stylish and colorful, combine "Bible-style" landscapes, clothes and artifacts with modern ones in a way that is not only highly confusing throughout, but also sends an extremely offensive message about the Jews. In the Old Testament the Jews are cast as the "good guys": the Babylonian conquerors look like Nazis and the Jewish captives like Holocaust victims. But in the New Testament the tables are turned: the Romans are Romans, harmless storybook toy soldiers, while the scribes and Pharisees, against a modern, Euro-

pean, urban landscape, regularly appear as modern Jews. Often they are Hasidic Jews, with exaggerated black hats, side curls, and long noses. While Jesus feasts with the tax collectors and sinners, they are lurking outside, squinting through the window in a sinister way. (Jairus, on the other hand, a sympathetic character, is described as "the person who looked after the church," and the cemetery behind his house is full of crosses.)

The low point is reached in a hugely overblown episode where the young Saul of Tarsus is a pupil of Gamaliel's school, and we see him in a bold two-page spread, face to face with some arrogant senior students, who (unlike him) are decked out in full Hasidic style. They quiz him about Jesus of Nazareth, and describe the Nazarene movement with effete and exaggerated horror. "What happened to the rascal?" asks a naive and scandalized Saul. "He's dead and gone," they reply. "Dead and gone. *We saw to that.*" (The italics are mine, but the sentence is climactic, and ends the episode.)

None of these volumes, even the best ones, offer their young readers a truly representative selection of the scriptures, an accurate condensed version of the story of salvation, or a full range of images for God or for Christ, with which to wonder, ponder and pray. You must ask: What is included and what left out? What is added? What atmosphere do the text and pictures project: awe and mystery, epic heroism, whimsical charm, novelistic realism, sentimental sweetness? Reading the story in this version, how would a child begin to answer the questions, "What does it mean? What is the point?" Does the narrator draw oral and theological conclusions for the reader, or try to dictate the quality of the child's response to the story — especially, does the narrator try to guarantee that the child's response will always be one of happy acceptance, gratitude, and moral uplift?

The Word of God does its work through the particular form in which it reaches its audience; it does not speak magically or automatically. A great weight of responsibility lies on writers, illustrators, publishers, and those who give books to children, to see that the Word is allowed to speak truly, and is enfolded in pictures that reveal, rather than obscure, its grace and truth.

PEOPLE and PLACES

Appointments

The Rev. **Donald A. Fishburne** is assistant of Christ Church, Charlotte, NC; add: 2508 Oxford Pl., Charlotte 28207.

The Rev. **Bruce Gardner** is interim priest of St. Alban's, Spooner, and St. Stephen's, Shell Lake, WI; add: 614 Summit St., Spooner 54801.

The Rev. **Thomas W. Gray** is rector of St. Mark's, 2128 Barton Hills Dr., Austin, TX 78704.

The Rev. **Gary Hamp** has accepted a call to serve as rector of St. John's, Box 2828, Odessa, TX 79760.

The Rev. **John L. Hartnett** is rector of St. Giles', 8271 52nd St., N., Pinellas Park, FL 34665.

The Rev. **Craig A. Philips** is interim of St.

Titus, Durham, NC; add: 2032 Englewood Ave., Durham 27705.

The Rev. **Geoffrey Schmitt** is rector of St. Christopher's, Charlotte, NC; add: 1501 Starbrook Dr., Charlotte 28210.

The Rev. **Keithly R. S. Warner** is rector of St. Augustine's, 2920 26th Ave., S., St. Petersburg, FL.

Ordinations

Priests

Northern Michigan —**Barbara Frances Hofmann Belcher**, ministry support team member, Church of the Ascension, Ontonagon, MI 49953; add: 219 Michigan St., #2, Ontonagon. **Jean Louise Burgess Manning**, ministry support team member, Church of the Ascension, Ontonagon, MI 49953; add: 1344 M-64, Ontonagon. **Emily Roberta Brahm Wilson**, ministry support team

member, Church of the Ascension, Ontonagon, MI 49953; add: 513 Heard St., Ontonagon.

West Texas—**Andrew A. Dunks**, assistant, St. Bartholomew's, 600 Belmeade, Corpus Christi, TX 78412.

Transitional Deacons

Alaska—**Mary Nathaniel**, St. Timothy's, Chalkyitsik, AK 99788. **Teresa Thomas**, St. Stephen's, Box 289, Fort Yukon, AK 99740.

Georgia—**James Clendinen**, deacon-in-charge, St. Philip's, Box 235, Hinesville, GA 31313.

Northern Michigan—**Carol Ruth Clark**, ministry support team member, Trinity Church, Gladstone, MI 49837; add: 10401 V. 05 Rd., Rapid River, MI 49878. **Ellen Louise Jensen**, ministry support team member, Trinity Church, Gladstone, MI 49878; add: 1325 Wisconsin Ave., Gladstone.

Who Are You, Jesus?

Who are you, Jesus, born this night?
Are you not the son of Joseph and Mary,
the poor carpenter and his bride?
born out in the cold, in the barn,
lying on the hay meant for animals?
born in an obscure village,
in a remote corner of the empire?

Who are you, Jesus, born this night?
Why is Herod so frightened of you,
a little baby?
Why are the shepherds dancing for joy
in your presence?
Why are those wise and noble men from the East
setting out on their long journey
to bring you precious gifts?

Who are you, Jesus, born this night?
Why the angel,
and the crowd of heavenly beings
singing of God's glory and earth's peace?
Why the special star,
shining brightly from the heavens
to mark the birth of a carpenter's son?

Yes, I know who you are:
You are born to be a king,
the king of all kings,
Yet you come as a servant,
the servant of all servants.
You are born to be a judge,
to judge the whole earth,
Yet you come as a friend,
to befriend each human soul.
You are born to be the High Priest,
to offer sacrifice on our behalf,
Yet you are destined to the Victim,
the slaughtered lamb on the altar.

You are born the Son of the living God,
creator of all worlds,
Yet you come as brother,
to make us also children of God.

Yes, I know who you are:
You are the love of God made visible;
you are the health and wholeness
of our humanity, restored.
Born in an unjust world,
you proclaim justice.
Born in a callous world,
you proclaim mercy.
Born in a world in turmoil,
you proclaim peace.
Born in a world of sorrow and tragedy,
you proclaim joy.
Born among sinful people,
you call us to holiness.
Born among prisoners of fear and ambition,
you call us to freedom.

Yes, I know who you are:
You are my king, my judge,
my priest, my creator,
yet you are also my servant, my friend,
my sacrifice, my brother.
You alone are my love and my salvation.

I adore you, little baby,
child of Mary:
Let my life be a loving song
to your highest glory,
and a healing balm
for peace and justice on earth.
I adore you, infant King,
Son of the living God!

Edward W. Beals

CLASSIFIED

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Permanent Deacons

Georgia—Carlton Shuman, deacon, Church of Our Saviour, 4227 Columbia Rd., Martinez, GA 30907. Ned Simmons, deacon, St. James', Box 864, Quitman, GA 31643.

Milwaukee—Antoine Linterieur, All Saints Cathedral, Milwaukee, WI. Deacon Linterieur works in counseling and outreach ministries.

Northern Michigan—Suzanne P. Tyler, ministry support team member, Trinity Church, Gladstone, MI 49837; add: 7555 Brampton 27.5 Rd., Rapid River, MI 49878.

Changes of Address

All Saints' of Pontiac, MI, has a new mailing address of Box 430357, Pontiac, 48343.

The Rev. G. Keith Boyles is now at 913 State Rd., #16, Plymouth, MA 02360.

The Rev. M. James Fleming reports the new mailing address of 234 Forest Estates Cr., Clover, SC 29710.

The Church of the Good Shepherd, Dearborn Heights, had its final service in its building on September 9th; the congregation now meets in the chapel at Christ Church, Dearborn. Mail should be sent to 4138 Williams Ave., Dearborn Heights, MI 48125.

The Rev. Chisato Kitagawa may be addressed at 5 Hickory Ln., Amherst, MA 01002.

The Rt. Rev. H. Coleman McGehee, Jr. reports a new address of 1496 Ashover Dr., Bloomfield Hills, MI 48304.

Resignations

The Rev. Robert L. Banse, Jr., as rector of Grace Church and vicar of the Church of the Resurrection, in Ellensburg and Roslyn Cle Elum, WA.

The Rev. Thomas J. Davidson as associate of Holy Trinity Church, in Spokane, WA.

Retirements

The Rev. Edwin C. Webster (ret.), sometime rector of St. John's, Kenner, LA, may now be addressed at 895 Will Brown Rd., Eros, LA 71238.

The Rev. W. David Woodruff, Diocese of Southwestern Virginia; add: 7624 Wingfoot Dr., Raleigh, NC 27615.

Organizations

The Rev. Thomas D. Jansen has been named executive director for St. Francis at Ellsworth, Inc., Ellsworth, KS.

Honorary Degrees

At its annual fall alumni/ae convocation on October 23, the Virginia Theological Seminary conferred upon the Rt. Rev. Sergio Carranza-Gomez, Bishop of Mexico, the honorary degree of Doctor of Divinity.

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ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866. (518) 587-7470.

CONFERENCE CENTERS

DUNCAN CONFERENCE CENTER, Diocese of Southeast Florida, Palm Beach airport — 20 minutes. Sub-tropical hotel style setting ideal for meetings, seminars, training events. Professionally yet sensitively managed. 15820 S. Military Trail, Delray Beach, FL 33484. (407) 496-4130. FAX 407-496-1726.

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DESIGNS IN NEEDLEPOINT: Kneelers and insignias hand-painted on cut-to-measure canvas. Wools supplied with order. Margaret Haines Ransom, B.F.A., 229 Arbor Ave., West Chicago, IL 60185. Phone: (708) 231-0781.

ORGANIZATIONS

TRADITIONALISM gives Tradition a bad name! It's good to know there's a place for Catholic-minded Episcopalians who affirm the decisions of General Convention. Contact: The Catholic Fellowship of the Episcopal Church, 2462 Webb Ave., Bronx, NY 10468.

CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: Br. Christopher Stephen Jenks, BSC, 42-27 164th St., Flushing, NY 11358.

POSITIONS OFFERED

CANON—ST. MARK'S CATHEDRAL, Minneapolis, seeks creative responsive priest to help urban priest significantly expand outreach programming. Responsibilities also include youth leadership development, some preaching, teaching and pastoral care. Position offers growth, service, and team support. Applications by women especially welcomed. Deadline: January 15. Inquire: 519 Oak Grove St., Minneapolis, MN 55403. (612) 870-7800.

RETIRED PRIESTS for part-time pastoral work in south Georgia missions. Contact: The Very Rev. Robert Carter, 611 E. Bay St., Savannah, GA 31401.

ST. LUKE'S CHURCH, Seattle, WA, needs rector. Emphasis on renewal, pastoral gifts, lay ministry. Deadline: 1/11/91. Contact: Allegra Andersen, 11539 36th, NE, Seattle, WA 98125. (206) 363-6535.

RECTOR: St. Peter's Church, Amarillo, is seeking a parish priest for a mid-size suburban Episcopal church in the Texas panhandle. Emphasis on motivation, spiritual leadership, stewardship and administration. 33-year-old parish has new physical facilities including nave, Sunday school rooms, and offices (low debt). Interested applicants write: Jim Stultz, P.O. Box 3751, Amarillo, TX 79116. Applications should be post-marked by December 31.

HEAD OF SCHOOL. Principal of an Episcopal day school. We have 324 children in pre-kindergarten through third grade. Will add fourth grade in 1991. School located in downtown Baton Rouge, Louisiana, adjacent to church. Appointment date June, 1991. For more information and an application, contact: The Rev. Francis T. Daunt at P.O. Box 126, Baton Rouge, LA 70821.

POSITIONS OFFERED

HEADMASTER for Parish Day School of 400 students, K-4 to 8th grade. We are seeking a priest-educator with experience. Current headmaster of 37 years is retiring. Responsible to rector and vestry. Send resumé to: The Rev. J. R. Peterson, St. John's Church, 906 S. Orleans, Tampa, FL 33606.

POSITIONS WANTED

PRIEST with 13 years inner-city parish experience desires similar employment. Expertise: drugs, jails, city hospitals, child abuse, the courts, families in crisis. Reply Box B-703*.

PROVERS

BULLETIN INSERTS with Sunday readings from the New English Bible. — FREE SAMPLES — The Provers, 555 Palisade Ave., Jersey City, NJ 07307. (201) 963-8819.

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FOR SALE

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TRAVEL

TRINITY JOURNEY PROGRAM 1991 sponsored by Trinity Church, Wall Street. The New Russia: Orthodoxy, Culture and Transition in the Soviet Union Leningrad, Moscow, Odessa, Helsinki for Russian Christmas January 3-12, Easter March 31-April 13, Summer August 18-September 2. Mexico Ancient and Modern: Episcopal Neighbors in an Ancient Land Mexico City and surrounding area April 6-13. Creation—Love Proclaimed: A Weekend Retreat with Puppeteer Jon Bankert Little Portion Friary, Long Island, May 17-19. Southern Cathedrals Festival 1991: A Journey into English Cathedral Life and Music Salisbury, England and environs July 8-20. Winds of Change: Religion, Culture and Transition in Eastern Europe Prague-Leningrad-Odessa-Moscow May 19-June 1. Programs include all transportation, accommodations, many meals, extensive sightseeing, entertainment and study program. For free brochure call the Christian Education Office (212) 602-0755 or write: Trinity Journey Program, Trinity Parish, 74 Trinity Place, New York, NY 10006-2088.

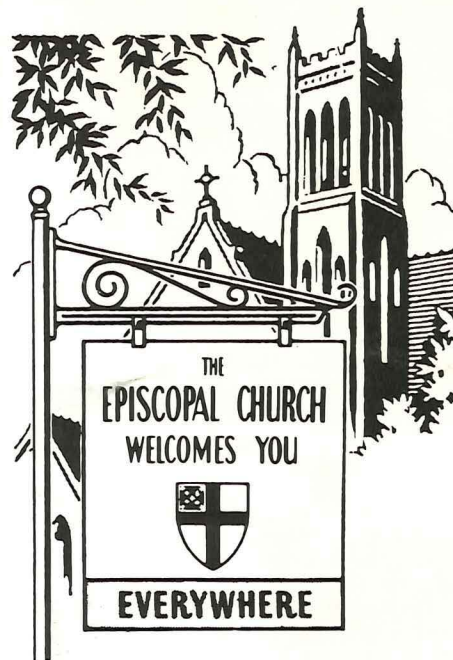
WANTED

SERVICEABLE burses and veils, altar hangings, etc., for church in St. Anthony, Newfoundland (hdq. of the Grenfell Mission). Write: St. Paul's, 390 Main, North Andover, MA 01845.

INFORMATION about the current use of relics by parishes and individuals in the Anglican Communion. Informal survey may lead to publication. Reply: Box 8344, Richmond, VA 23226.

*In care of The Living Church, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

CHURCH DIRECTORY



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HOLY SPIRIT 616 W. Ft. Morgan Rd.
The Rev. Dr. Fredrick Lindstrom, Jr., v (205) 968-1988
Sun H Eu 10

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Mon-Fri, 10:4-3:30 Sat & Sun

ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7; also
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6:15; MP 6:45, EP 6; C Sat 5-6

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Sat 10:30 H Eu

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Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

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liam K. Christian, III, the Rev. Steven W. Lawler, the Rev.
Virginia L. Bennett, associates; the Rev. James D'Wolf, asst
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Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

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MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex
Sat.) Sat only 12:15, EP 6 (ex Sat), Sat Only 5:30; C Sat 11:30-
12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50

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The Rev. Daniel P. Matthews, D.D., Rector
The Rev. Canon Lloyd S. Casson, Vicar

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5:15. Sat H Eu 9.

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Rev. Juan Jimenez, Hispanic missionary; the Rev. Tom Can-
trell, deacon ass't. The Rev. Norman Hollen, canon to the
ordinary; the Rev. Steve Weston, canon for diocesan commu-
nications
Sun Services 7:30 H Eu, 9 adult classes, 9 Ch S, 10 Sung Eu,
12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish). Wklys: Mon,
Wed, Sat 10; Tues & Thurs 6:30; Fri 12 noon, 7:30 (Spanish)

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& EP 5:30 (ex Sat & Sun 12:40)

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Fri H Eu 7. Mon-Fri MP 8:40

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KEY — Light face type denotes AM, black 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; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.