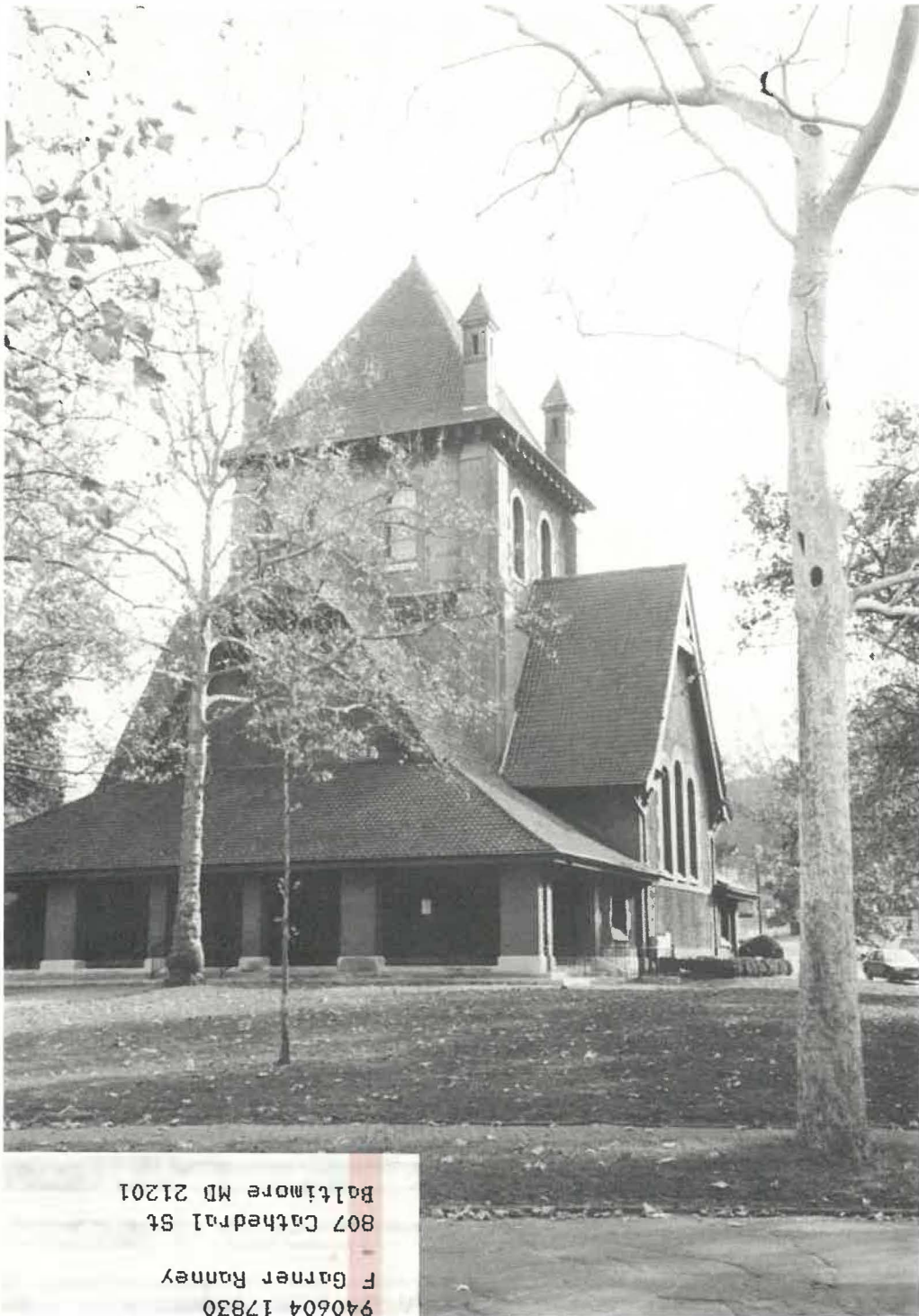


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Western North Carolina Chooses a Cathedral

IN THIS CORNER

'Gypsies for Jesus'

Religious News Service reports that the Roman Catholic Diocese of Vermont refused its Episcopal counterpart the use of the chapel at St. Michael's College, one of the largest churches in the state, for the consecration of the Rev. Mary Adelia McLeod as Bishop of Vermont [TLC, Nov. 21].

College president Paul J. Reiss had said in a letter to members of the college community that he thought initially that use of the college chapel would be all right. But after checking with the director of campus ministry and the Most Rev. Kenneth Angell, Roman Catholic Bishop of Vermont, he agreed that use of the chapel would seem hypocritical, "especially to Catholic women, who could not serve as a priest in their own chapel."

Bishop Angell said use of the chapel for the consecration "could be misunderstood and misinterpreted by members of the Catholic community as well as by members of the Episcopal community."

The consecration wound up being held in a theater.

* * *

From a news release issued by Trinity Church, San Francisco, reporting on noontime concerts to benefit persons with AIDS:

"On the Thursday before Halloween, Steve Repasky, organist at St. Patrick's Roman Catholic Church, led attendees in singing *Pumpkin Carol*, 'Dashing through the streets in our costumes bright and gay, To each house we go, spooking all the way,' etc."

* * *

The fall issue of *Church Army News* contains a wonderful photograph of a horse-drawn van used by Church Army evangelists in the 1880s to "reach out to gypsy caravan camps." The message of John 3:16 is printed on the side of the van, and the newsletter's caption underneath the photo reads "Gypsies for Jesus in 1880s."

* * *

Some of the members of St. John's Cathedral, Denver, have reached new heights. A team of seven cathedral members climbed to the top of the Mount of the Holy Cross, a 14,000-foot mountain in the Rockies. The climb was part of a challenge to support a center for troubled youth. The climbers reported they read Compline at 10,800 feet as they camped for the night.

* * *

Latest from the license-plate watch: FR JOE, BIND US, ROMANS8, DEAKN, ALL STS1, RITE, JOHN 13, YES-GOD, FR JIM, PRAYEE, ETERN T, FISHR (accompanied by the fish symbol) and PHI4 13. The Rev. Charles Sutton of Whitinsville, Mass., spotted 1 TRUGOD while in New Jersey.

* * *

To Martin in Houston: No, THE LIVING CHURCH does not sell books. The books you see advertised or reviewed in this magazine are available from publishers or book sellers.

DAVID KALVELAGE, editor

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ON THE COVER

All Souls' Church, Asheville, N.C., was chosen recently as the cathedral for the Diocese of Western North Carolina. Completed in 1896 and paid for by George W. Vanderbilt, the English Gothic structure is on the national register of historic places and is believed to be the only surviving church in the United States designed by Architect Richard Morris Hunt. Today, All Souls' has more than 600 baptized members and holds three Eucharists each Sunday [p.7].

Photo by Eugene Willard, *Highland Episcopalian*.



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LETTERS

Called by Baptism

I am grateful to Martha Bradley for her article, "Song of a Servant" [TLC, Oct. 3] of which she writes most honestly and candidly.

I also have to remember on especially hectic days that ministry is "being" and not the "doing" it can so quickly become. I am reminded often that even Christ took time away for himself and that I must do the same. If I don't, that very dangerous "need to be needed" takes over. When I do take time away, that essential idea of "service as perfect freedom," even behind prison walls, is again reinforced for me.

(The Rev.) CHRISTOPHER G. DUFFY
Chaplain, Wagner Correctional Facility
Bordentown, N.J.

Matter of Inclusion

At the core of Bishop Jelinek's remarks [TLC, Sept. 19] is the perspective that "the issues of ordaining homosexual persons and of blessing same-sex relationships are matters of inclusion, sacrament, and the nature of being human." I cannot agree more. I also concur, contrary to the opinion of the Rev. Terrence Johnson

[TLC, Oct. 24], that the scriptural references which the bishop cited are at the core of the Christian scriptures' voice on the matter of inclusion.

The question in both these stories has to do with possibly the most wrenching quandary faced by the early church: Would the "way" of Jesus go beyond the fundamental purity boundary of the Judaism of its day, i.e., would the church admit Gentiles? Gentiles were ritually impure, and Acts makes it clear that Peter and the early church community viewed the possibility of including them as a challenge to their basic self-identity. Peter came to see nothing less than the work of the Holy Spirit in this challenge to accept a new, radically more inclusive, identity.

In the past 25 years, we have been called to confront directly the exclusion of women as ordained ministers. Archbishop of Canterbury Donald Coggan, speaking to the General Synod of the Church of England in 1975, saw the inclusion of women as ordained persons as a direct analogue to Peter's inclusion of Gentiles into the body of the church. I believe the same analogue holds regarding the inclusion of homosexual persons

into the full sacramental life of the church.

We are at the same crossroads faced by Peter, Paul, James and other early Christians regarding the inclusion of "outcast" Gentiles. I believe we are called in the Spirit to make the same decision they made, in our case regarding those of our community who are homosexual and bisexual. Bishop Jelinek stands for this decision. I applaud him and give thanks for his resolve.

(The Rev.) EUGENE R. WAHL
Coon Rapids, Minn.

Major Sponsor

While I am most grateful for H. Boone Porter's good words about the Richard Hooker Symposium in Washington [TLC, Oct. 24], I should point out that the major sponsors of that event were the Historical Society of the Episcopal Church and the School of Theology of the University of the South.

(The Very Rev.) GUY FITCH LYTLE, III
Dean, School of Theology
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Executive Council

Budget Shortfalls Present Hard Decisions

Executive Council members and executive staff of the Episcopal Church Center, meeting in Hartford, Conn., Nov. 15-19, set in motion the process of responding to sobering predictions of budget shortfalls.

Revenue from diocesan assessments and other sources could fall as much as \$4-5 million, according to projections for 1995, the first year of the next triennium, reported Ellen Cooke, treasurer of the Episcopal Church. A 17 percent shortfall from the amount requested from dioceses already is projected for 1994.

Words like "transformation" and calls for new levels of partnerships and communication with dioceses peppered the council's discussions, especially in reference to often critical reviews of national church structure and program gathered through visits to dioceses by Executive Council members.

By the end of this year, 118 of the 119 dioceses of the Episcopal Church will have been visited and will have supplied written responses to questions about their missions and ministries. They also will have made suggestions for structural and programmatic reform of the church at all levels, and identified the kinds of resources they need to support their ministries.

Council members were accompanied on their visits by "linkage" persons, national staff members assigned to provide ongoing connection with individual dioceses.

Communication Needed

While the effort to consult with dioceses has been warmly received, "the visits clearly showed that people who are actively involved in parish life, and even diocesan life, do not know about the ministry and mission" of the national church, said the Most Rev. Edmond L. Browning, Presiding Bishop, in his opening address at the council meeting. "They don't know how it relates to them. In some sense, this explains the strong plea for more communication."

Bishop Browning said the concerns of dioceses — especially in their emphasis on supporting local ministry — are being heard.

"We are looking at new ways to do what we do more effectively," he said. "We are



Bishop Browning

Change is scary but can be exciting, the Presiding Bishop said.

talking about money staying within dioceses to do ministry there. We are talking about new partnerships . . . We want each level of our structure doing what it does best; that is just good common sense."

'Decentralization'

At the same time, Bishop Browning also cautioned that even the word "decentralization" implies that "we are now 'centralized,' as if centralization comes from having a staff working at a church center. Christ is our center. We are parts of a body, each important, united in our common Lord. This church must reclaim this truth, which makes imperative the actualization of the partnerships that exist between every level.

"Wanting to do things close to home, and needing money to do them, makes sense," he said. "At the same time, our response has to take us beyond our own back yards to God's whole broken and needy world. At our peril do we define our neighbor based on geography rather than on a vision of the whole people of God dwelling in God's kingdom."

"It's both/and," agreed the Rev. Fran Toy, a council member from Church Divinity School of the Pacific in Berkeley, Calif. The council absolutely has to show the dioceses their concerns have been heard, but also "we have to be Anglican," she said. "The Episcopal Church is part of the worldwide Anglican Communion and some things can only be done by a national church."

The approach of next year's General Convention in Indianapolis, which will

approve a budget and consider a wide range of policies for the next triennium, underscored for the council the urgency of acting decisively.

Following the visits to dioceses, "there's a high level of expectation," said council member George Lockwood of Carmel, Calif., a member of the planning and development committee that oversaw the visitation program. "If we don't satisfy that expectation, it's going to be satisfied by other means. If there was one thing I would pick that we would focus on, it would be a whole new order of communication."

"We could be a marvelous congregational church if we followed the direction in the diocesan reports," said the Rev. Abigail Hamilton, council member from Newark.

In the days following the meeting, church center staff, in consultation with council members, began to design a new proposed budget for 1995, leading to a day-long meeting with about a dozen council members on Dec. 20. The full council will discuss the proposed budget at its next meeting in February in Norfolk, Va.

Bishop Browning said that as the budget is reduced, the concerns of the dioceses will be remembered. "We will look at what we do as our ministries, not just as they are done now, but as they could be done," he said. "We're doing this so that dioceses can be strengthened in their ministries in partnership with the national church."

Such change, he said, is scary but can also be exciting.

'Something New'

"We're not just cutting back; we're creating something new," said Diane Porter, senior executive for program.

The Rt. Rev. Elliott Sorge, retired Bishop of Easton, said he hoped it would be clear that "we will be doing things different, not only reducing a budget."

While the Hartford meeting provided too little time for council members to do more than a superficial budget review, council member Judith Conley of Marion, Iowa, praised the effort to include the council in "a pro-active leadership role in developing program."

JAMES H. THRALL

'No Magic Wands' for Mideast Peace

Noted Palestinian Anglican and diplomat Hanan Michael Ashrawi delivered a public lecture at the Yale Law School in New Haven, Conn., Oct. 27, on the topic of "Prospects of Peace in the Middle East," stressing that the most challenging part of the peace process lies ahead. Afterward, she fielded questions from the 500 people present.

Dr. Ashrawi, who holds a master's degree in literature from the American University of Beirut and a doctorate in comparative literature from the University of Virginia, stated that she did not speak on political grounds but from a humanitarian viewpoint. The preliminary Declaration of Principles signed Sept. 7, she said, simply mentioned the prominent issues that the Israelis and Palestinians must confront in the upcoming months.

She outlined the process of dialogue that had taken place in the last 20 years which led to the September accords. Throughout her speech she accentuated that the present agreement lacked details, but that the symbolic signing by Israeli Prime Minister Yitzhak Rabin and PLO leader Yasser Arafat marked a qualitative change in attitudes that had not been present up to now.

The Palestinian delegate stated that the hope for peace lay in mutual recognition of Israelis and Palestinians and the international recognition of the need for regional discourse on human rights. An important factor, she stressed, is government's guarantee to consider human rights rather than merely political or material considerations.

Dr. Ashrawi expressed a concern to protect pluralism and diversity in the re-



Dr. Ashrawi

gion. She is a Palestinian Christian, which puts her in a unique position to negotiate between Israeli Jews and Palestinian Muslims. Her concern for human rights and pluralism in the Middle East comes as welcome news to the region's beleaguered Christian minority.

The ministry of the Episcopal Diocese of Jerusalem emphasizes rehabilitation and relief for the Christian presence, the Bishop in Jerusalem, the Most Rev. Samir Kafity, has said. However, he believes that with the new efforts of reconciliation between the Israelis and the Palestinians, the Anglican witness needs to move into construction, development and nation-building.

"There are no miracles or magic wands to wave here," Dr. Ashrawi said. "Trust and confidence needs to be achieved.

"Peace is not defined by the absence of war," she stated. "There is more courage needed for peace; military solutions are easy."

DOROTHY PORTER

Cathedral Chosen in Western North Carolina

The convention of the Diocese of Western North Carolina, meeting at Kanuga on Nov. 13, voted to designate All Souls' Church in Asheville as the diocesan cathedral, effective Jan. 1, 1995.

The vote ended three-and-a-half years of study, education and dialogue concerning a cathedral-based ministry for the diocese, which includes 62 parish churches in 28 counties.

The Rt. Rev. Robert Johnson, Bishop of Western North Carolina, who had advocated establishing a cathedral, said, "I'm very excited. As we get ready to begin our second century as a diocese . . . a cathedral church will symbolize the min-

istry of the light of Christ that is in us."

Designed by William Morris Hunt, All Souls' was built by George W. Vanderbilt in the late 19th century as a private chapel. It was later ceded to the Diocese of North Carolina.

"This is a step forward for the Episcopal Church in Western North Carolina and for the Christian faith," said Bishop Johnson.

In addition to voting to locate the spiritual center of the diocese at All Souls', the convention approved the move of the diocesan offices from the Bishop Henry Center in Black Mountain to a location near the new cathedral.

West Chicago Parish Leaving

The rector and vestry of the Church of the Resurrection in West Chicago, Ill., have informed the Rt. Rev. Frank Griswold that they will no longer be a part of the Diocese of Chicago.

Kevin Miller, communication liaison for the parish, said that the Rev. William Beasley and parishioners were "scandalized by the diocese's abandonment of scriptures." Fr. Beasley and the Rev. Anne Beasley, the church's deacon, were particularly critical of the ordination of homosexuals by Bishop Griswold. Mr. Miller said, and the perception that "priests practicing homosexual behavior are given influential positions."

Bishop Griswold said the church's action had been "developing — it was not sudden." On Nov. 18, the bishop met with people of the congregation, some of whom wished to stay within the Episcopal Church. Sue Easterwood of the bishop's office indicated that this was a preliminary meeting; many parishioners were undecided and many questions were unresolved.

Bishop Griswold said, "Wheaton College was where everything started." Earlier this year, Resurrection's 10 a.m. service had grown too large for the church building and was moved to a high school gymnasium. Some months later, with an attendance of 600-700, Fr. Beasley relocated the service again, this time to Edman Chapel, on the Wheaton College campus, which is in a different community than West Chicago. Fr. Beasley said then, "It was the largest space [we could find]. I'm not good at keeping track of numbers . . . success is being faithful to the Lord."

The Rev. William Klusmeyer, rector of Trinity Church, Wheaton, about a mile from the campus, felt that canon law requiring permission from clergy and vestry to preach in another's cure had been violated. Fr. Klusmeyer said others had offered to help Fr. Beasley find space in the West Chicago area, but Fr. Beasley's response had been, "Jesus has told us this is the place for us."

David Skidmore, communications officer for the diocese, said the Beasleys had offered "selective renunciation" of vows. "The bishop's policy on gays is inclusive. He is willing to ordain, with conditions. [The question is] not of orientation but of conduct."

PATRICIA WAINWRIGHT

'It's Not Just Another Christmas Play'

Hoosac School, a small church-related school in Hoosick, N.Y., begins its second century of observing an unusual seasonal tradition when it holds its 101st Boar's Head and Yule Log pageant Dec. 16. The school is located in the Diocese of Albany where Vermont and Massachusetts touch New York State.

"After experiencing one performance of this show, with all of Hoosac's students in their jeweled and feathered Elizabethan finery, you know that it's not just another Christmas play. This show is an opera," says Richard Lomuscio, the 12th headmaster of the century-old boarding school. While students will be trying to make the 101st production the best ever, they have some pretty strong competition from the past — well-known actor Burgess Meredith, member of the class of 1926 of this independent college preparatory boarding school, played the Jester in the pageant when he was a student. The annual production involves all of Hoosac's 100 boys and girls and 18 faculty members.

Founded in 1889 by Edward Dudley Tibbits, Hoosac held its first Boar's Head



Hoosac School students perform in the 100th Boar's Head and Yule Log Pageant.

and Yule Log in 1892, with original music composed by the school's first music director, Frank Burcher, former organist at Canterbury Cathedral.

Divided into two parts, the celebration begins with the "Boar's Head Carol," representing the gathering of Elizabe-

than gentry at the manor house to celebrate the birth of Christ. A solemn procession heralds the entrance of guests bearing food for the feast. In the place of honor is the boar's head, decorated with flags representing the Holy Roman Empire in the 16th century and symbolizing the conquest of good over evil.

A flaming plum pudding also has a place of honor. Its richness and brightly colored fruit represent the gifts of the three kings. Shepherds enter in song seeking the newborn child. The carol between King Wenceslas and his page symbolizes the virtues of caring for the less fortunate. The three kings sing in solemn procession bearing their gifts.

A shift in mood takes place in the second act when the revels begin and the country folk join the gentry in song and games. The wassail bowl is carried in, and Father Christmas, accompanied by sprites, usually played by faculty children, brings in the yule log, which is lit with a torch made from last year's embers.

A hush falls over the audience as the house lights go out and the Jester enters. The identity of the student playing this role is a secret until, with a flourish, he casts off his cloak and declares himself the "Lord of Misrule." Bound only by the limits of his imagination and good taste, the Jester does his best to satirize students and faculty alike.

Following the Jester, sword dancers entertain with a ritualized duel. A mummer's play, a medieval burlesque of St. George slaying the dragon, is performed and the evening closes with caroling.

CONVENTIONS

At his first diocesan convention as Bishop of **Connecticut**, the Rt. Rev. Clarence N. Coleridge stressed the importance of mutual ministry as a way to strengthen ties within the diocese.

The convention, Oct. 30 at Christ Church Cathedral, Hartford, drew more than 350 lay and clergy delegates from 185 parishes. It was the first convention presided over by Bishop Coleridge since being installed as diocesan bishop Oct. 16 [TLC, Nov. 7].

In his sermon at the opening Eucharist, Bishop Coleridge stressed the need to work together within the diversity of the diocese.

"We want to see ourselves in the diocese as 'one-in-Christ,' and oneness in Christ is not an empty, passive thing, but requires a mindset of wanting to minister to each other," he said.

In his typically colorful preaching style, Bishop Coleridge's voice rose to a shout and sank to a whisper as he moved through his text, at times prompting applause and laughter and leading finally to a standing ovation.

Seizing on a phrase that became his theme during the convention, he stressed, "We've got what it takes."

Delegates voted to end a ban on diocesan investments in South Africa and approved a new minimum standard of parish contributions to the diocesan budget.

A budget of \$3.6 million, down slightly from 1993, was approved for 1994.

JAMES H. THRALL

• • •

"Proclaiming the Gospel Together" was the theme for the convention of the **Diocese of Olympia** Oct. 22-23 at the Sheraton Tacoma Convention Center attended by more than 600.

Among the highlights was a presentation by the senior warden of St. Columba's, Kent, Chuck Hamilton, on the parish's new building, designed by a Jewish architect and his Buddhist assistant with money raised from around the diocese while the congregation worshiped in a

(Continued on page 12)

The Darkness in Advent

By JAMES KNUDSON

It feels like somewhat of a jolt to come almost straight from Thanksgiving dinner, and beginning to think about Christmas, to hear the scripture readings that begin Advent. To be in a “between holidays” mood — satisfied from Thanksgiving and looking forward to the charm of Christmas — and to hear the prophetic prayer to God: “Oh, that you would tear the heavens open and come down — at your Presence the mountains would melt, as fire sets brushwood alight, as fire causes water to boil — to make known your name to your enemies, and make the nations tremble at your Presence . . .”

What is Advent all about? This season gets short shrift as practically all of us prepare for the holidays, shopping for gifts and decorating our homes. We probably take it as foregone that Advent is about getting ready for Christmas. So why these gloomy scriptures?

December is surely the darkest month, and the darkness is the most appropriate atmosphere for Advent. Our culture tries to negate the darkness artificially by the extensive use of electric lighting, but the growing darkness is inescapable.

In a sense, the scripture readings for Advent recall the expectation and the longings for redemption before Jesus appeared. Some people take that to be a kind of harking back to “how it was before” so we can appreciate what Jesus means for us. It goes much deeper than that. Our feelings of longing are not necessarily assuaged by the fact that Jesus has come and we believe in him. There is an emptiness in our hearts even now — and insistently painful at certain times of life — that we should recognize and open up to God in honesty.

It is not uncommon for people to come to a dark stretch of life and fear they have lost their faith. When people drop out of church, we should wonder if this might be why. (Their fellow church-members should wonder, and make an effort to keep in touch with them, because it can

happen that the priest, who stands as the professional “faith person,” is the very last one they want to talk with about this.) If, in church, we never acknowledge darkness and uncertainty to be “normal” aspects of life, then we put our faith in jeopardy because it is only a “sunny day” faith. Advent is a good time to recognize murkiness in faith. It is a season of gathering darkness and of acknowledging life’s riddles.

We know Advent as a season of expectation, but life often does not happen that way. The prophet prays in the name of a people who long for God’s action. Their mood is one of despondency, of abandonment. During the exile in Babylon, they had nurtured a hope that God would forgive them their national apostasy and give them another chance. They hoped that the sign of God’s forgiveness and favor would be the reinstatement of the people, the land and the monarchy — prosperity and political independence. Now they experience bitter disappointment, because life is not working out that way. Where is the God they had believed in and longed for?

In their despair, the prophet prays: “Oh, that you would tear the heavens open and come down . . .” Can we call that “expectation”? It may become so, but first it is the expression of the pain of abandonment. The prophet demonstrates the need to be awake to pain and brokenness. Just as awareness of pain is needed on an individual level, so too is it needed on a communal level. Just as the psalms of communal lament are marked by pathos, this reading speaks for a people waking up to their pain, crying out

for liberation.

As we know from both private and social life, being truly alive to life’s experience is not as easy as it seems it should be. We have an uncanny knack for dulling our senses. Whether the choice is seeking escape from boredom, despair and pain through various addictions, or a communal denial of the enormous global issues threatening the earth and life itself, we attempt to find avenues that will help us to withdraw from life rather than to embrace it in its stark reality.

The prophet’s prayer is in that sense therapeutic, as it seeks to give expression to the brokenness and despair of the people, rather than to divert attention from it.

There is a danger that we use Advent and Christmas to deny our pain. There is a danger that we catch ourselves up in the recital of the long-ago-and-far-away birth of the Child of Bethlehem as the best we can manage to do because we are in darkness as to God’s activity — even as to God’s potency — in the present time. Actually, the danger is that we do this without recognizing what it is we are doing, and that it is a way of escaping what Advent is really about. It is better and healthier to recognize that dashed hopes, shattered dreams and longings for new birth are legitimate flavors of human life — even Christian human life. It is better to incorporate those flavors into our lives, than to deny them or feel guilty as we recognize them in ourselves.

Jesus admonishes us to “watch,” which can be taken as a plea to us to be alive to each moment of our individual and communal journey. We are to pay attention to the ordinary in order to discover God’s extraordinary grace. If we dull ourselves to the experience of living, including its seasons of darkness, we shall miss God’s coming.

Advent celebrates the seasons of our lives when things are not clear. It poses the possibility that in the murk there may be great things stirring which we may miss if we try to escape the discomfort of the darkness. Advent calls us to watch, to pay attention, and to make space for the waiting. In that space, we set God free to be God in our lives.

The Rev. James Knudson is a non-parochial priest, consultant and teacher who lives in Cambridge, Mass.

Good News

Feeding the Faith, Growing in Peace

(Fourth of a six-part series)

By RUSSELL J. LEVENSON, JR.

An all-too-common scene in ancient Rome: A young woman, the daughter of a prominent Roman citizen, “tried” for crimes against the state. Her father attempted to convince the official that this was mere youthful foolishness, a result of peer pressure. Surely if he sat with the proconsul, his daughter would relent. If she did not, death was certain.

The young woman and her friends were dragged to the witness stand. Accusations were made about her behavior — conspiracy, secrecy, high treason. It all came down to one question. The proconsul stood, pointed his finger and demanded an answer. Are you a Christian? Viva Perpetua, the youthful child, not more than two decades old, looked past her father’s hopeful glare into the eyes of the proconsul and said, *Christiana Sum!* (I am a Christian!) She was led away to face a bloody death in the arena of wild beasts.

What characteristics could have so blatantly caused this arrest, conviction and execution of Perpetua in 203 A.D.? She had become a Christian. Through her friendships with her father’s household slaves, Perpetua was convinced that true life was found only in committing one’s soul to Jesus. Soon, like any faithful Christian, Perpetua began to practice the essentials of the faith: prayer, study, corporate worship and the ongoing process of holy living. It was these practices that “tipped off” her accusers, practices she knew crucial to the health of her faith for which she was willing to die.

Contrary to the teachings of some Hollywood-style theology, Christianity will not fix all of one’s problems, nor will it make one prosperous and rich. It will not cause all relationships to fall into place, nor will life suddenly seem clear and focused. And yet, those who have experienced new life in Christ do live with a deep, inner well-spring of peace. There is an assurance in the lives of Christians that ultimately God is bigger than all things and will, by his grace, call his family to deeper levels of fellowship with him.

The Rev. Russell J. Levenson, Jr. is associate rector of St. Luke’s Church, Birmingham, Ala.

This requires that we, like Perpetua, practice some basic spiritual disciplines. We can look briefly at three elements of Christian living that are fairly essential to everyday faith: prayer, study and worship, the same practices Perpetua found so necessary to her daily life.

In the opening pages of her timeless essay, *Interior Castles*, St. Theresa of Avila writes, “Souls without prayer are like people whose bodies or limbs are paralyzed. They possess feet and hands, but they cannot control them. Without prayer, the faith of the Christian will dry up and die.” It is as simple as that. At its root prayer is communication.

Like any relationship, the lines of communication must remain open. I am often confused by church folk who say to



me, “I don’t pray because it just doesn’t seem to do anything for me.” How selfish! Prayer does not do so much for “me” as it does for “us.” Prayer empowers us to be all God needs us to be, for ourselves, for our loved ones, for the church and for the world. Over the centuries, five elements have emerged as important parts of any prayer life:

Silence. Being before God in silence allows for all sorts of things; an examination of conscience in preparation for confession, allowing fears and worries to surface in preparation for intercession, or simply being available to hear the still small voice of God. Silence has a way of cleansing us, focusing us and preparing us.

Adoration. David wrote “O Lord, our Lord, how majestic is your name in all the earth!” (Psalm 8:1). He wrote this to proclaim the greatness of God. In recognition that all of life’s gifts come from God, we, too, are called to acknowledge the greatness of God.

Confession. It is only when we allow God to deal with the sin in our own lives that we are able to reach out to the broken world around us.

Thanksgiving. Every breath we take is

a gift from God. The scriptures are full of acknowledging that by God’s grace we are literally flooded with gifts. The more we live in this knowledge, the more gratefully indebted we are.

Supplication. We are bound by Christ’s words to ask God for that which our heart desires. Paul counsels, “. . . in everything, by prayer and petition, with thanksgiving, present your requests to God” (Phil. 4:6b). Obviously, this does not mean prayer for a new BMW or a week in the Caymans. But God does call us to share with him our hopes and dreams — our real prayers — for the healing of our brokenness and the brokenness of those around us.

Central to the Christian faith is the gathering of its individual members. Christianity is not “whole” until its members have gathered.

I am often struck at the number of people who say, “My religion is a very private thing.” This may be true for “religion,” but it is not true of the Christian faith. If there is one common theme that runs from Genesis through Revelation, it is the notion of community. Virtually every heavenly vision we are given throughout scripture speaks of the multitudes who have gathered together.

Every time we gather to experience, as a community, the offices or a Eucharist, we are experiencing the kingdom of God. It is in worship that all of the facets of Christianity come together and make sense. We pray, study, sing and perhaps, most importantly, gather around the table of Christ to share in his body and blood.

I am sometimes chided by my more protestant friends that “You folks never have an altar call.” I remind them that we do every week! Every time we gather to remember Christ and what he did for us on Calvary, we have the opportunity to lay all we are at the foot of the cross and quiet the secret terrors that live within each of us. To worship together is no more than to reflect what our earliest forbears were as the body of Christ.

Like any newborn, the person who has been born again into new life in Christ requires nourishment. Prayer, study and worship are the crucial elements that feed the faith of the growing Christian. This growth continues throughout our earthbound life, so these disciplines must be integrated into the very essence of the individual who follows Christ. But, with regular practice, they become part of everyday life. Answering the call to discipleship is challenging, and if the challenge is met, we are empowered to go with great courage, and, like Perpetua, declare to the world, “*Christiana Sum!*”

Difficult Budget Decisions

The warnings of possible budget shortfalls should not have been a surprise to members of the national Executive Council when they met Nov. 15-19 in Hartford, Conn. [p. 6]. After all, it wasn't that long ago that budget shortfall led to a "downsizing" at the Episcopal Church Center. Now, with an anticipated 17 percent shortfall from diocesan income in 1994 and a potentially larger decrease in 1995, additional cut-backs loom likely.

The decline in income is largely because of a decrease in the amount of diocesan assessments received. While some of the decrease in assessment income can be attributed to dissatisfaction with national church policies by dioceses, a large

share probably is because dioceses aren't receiving all their assessment income from parishes. It is difficult to impress upon members of a financially-strapped congregation that their money is needed by national headquarters to carry out the mission and ministry of the national church. As Presiding Bishop Edmond L. Browning said in Hartford, "They don't know how it relates to them."

A cutback in expenses or staff at the Episcopal Church may cause great wailing and gnashing of teeth for some, but in the long run, it may be a valuable exercise. It may lead to a new way of doing business at the Episcopal Church Center, a method in which the national church becomes accountable to its members, not the other way around.

VIEWPOINT

'Fighting' Fair

By NEIL G. LEBHAR

We are in a theological fight of the greatest magnitude.

Personally, I liken our controversies to the Tower of Babel. One of the judgments of God on his people is confusion and the inability to communicate with each other. At the same time, I think we can increase the miscommunication by not being careful in the way we argue with each other. Let me suggest the following rules for a fair fight. My hope is that these rules would be observed not only when we battle with each other, but also by various parties within the church when they speak to their own constituents:

1. **Ad hominen arguments should not be used.** A fair fight is the clash between two positions. People need the freedom to change their positions. But if we have attacked the person as well as their view, they are much less likely to change. Attacking the person prevents us from thinking clearly. Good people may hold wrong positions, and evil people may hold correct positions. I have cringed often in hearing people I agree with express themselves in mean or vindictive ways.

2. **Think categorically and broadly.** For example, the debate on ordination of homosexuals can be broken down into at

least four possible positions: (a) They should be ordained because it is consistent with scripture and tradition. (b) They should not be ordained because it is not consistent with scripture and tradition. (c) They should be ordained despite the inconsistency with scripture and tradition. (d) They should not be ordained despite traditional and scriptural reasons for their ordination. (I know people who hold each view.) In terms of broader thinking, it seems to me the fundamental question of why anyone should be ordained was never clearly debated.

3. **Cite authorities for our positions.** We may point to tradition by quoting from earlier theologians, we may cite scriptural passages, or we may admit we are simply giving our own opinion. Most of our debates exist because we do not accept one another's authorities. I find, for example, in the debate over homosexuality, that both sides have not agreed that St. Paul's views are equally authoritative.

4. **Avoid labelling others.** Employ only the labels the groups described would use for themselves. People who oppose legalized abortion prefer the label of pro-life, while those who accept it prefer the label of pro-choice. It is only common courtesy to call people by the names they like to use. Pro-lifers may believe their proponents are pro-death and pro-choicers may believe the other side is anti-women, but to use such terms advances neither argument.

5. **Stop celebrating our diversity in doctrine and ethics.** I know this statement is practically heretical within the Episcopal Church, but I believe our so-called celebration of diversity does not help us to think clearly. The scriptures teach us to celebrate a diversity of gifts but to seek a unity of mind. Simply "celebrating" diverse opinions demeans all sides. I believe God is not of two minds when it comes to any of the issues we are debating. We are to be seeking his mind. Celebrating a diversity of opinions is often simply a mask for our unwillingness to do our own homework. Our desire should be to convert others to our position, while at the same time being open to being converted to the opposing point of view. But the goal should always be unity, not diversity.

6. **Be humble.** Most of us, at some point in our life, have to eat crow. From my experience, crow tastes better if we have not poured the sauce of bitterness and ill-will over it beforehand.

To these rules of fair fighting, let me add one request. As my bishop is fond of saying, our major responsibility is to pray for each other. Jesus told us in the midst of conflict to forgive our enemies and to bless those who persecute us. If we are to so treat those outside of the faith, how much more should we pray for those in the body of Christ who disagree with us. On the last day, I believe our lives will be judged more by our prayers than by the rightness of our positions.

The Rev. Neil G. Lebar is rector of Church of the Redeemer, Jacksonville, Fla.

CONVENTIONS

(Continued from page 8)

Roman Catholic church.

Delegates heard a performance of the renowned compline choir of St. Mark's Cathedral, Seattle, in celebration of Peter Hallock, the choir's director, who was made an honorary canon of the diocese.

The homily during the Saturday Eucharist consisted of introductory remarks by the Rt. Rev. Vincent Warner, Bishop of Olympia, followed by convention delegates who felt moved to do so going to microphones and speaking how Christ was moving in the occasion for them as individuals.

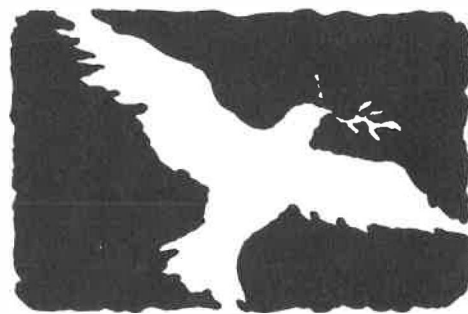
Bishop Warner's address focused on the importance of mutual support and dialogue while calling for new and more effective ways to exercise leadership as Christians.

"It takes all of us to see the whole pic-

ture," said Bishop Warner, who called for new opportunities for dialogue between leadership of congregation and diocese. "I am convinced that the church will not be saved by changing structures, but by the renewal of the person, who, in Christ, is part of the larger community that carries on God's work. It is not new structures we need, but inner transformation; not a matter of management but of immersion."

Only three resolutions were submitted, including one which proposed that diocesan deputies to General Convention request the preparation of liturgical materials to celebrate the commitment of gay and lesbian relationships. That resolution was defeated amid calls for dialogue rather than debate on the grounds there was not sufficient preparation to discuss such a sensitive issue.

DIANE WALKER



BENEDICTION

For some reason, for this brief moment this Advent, I am contemplating the gifts I have already received this year, instead of fantasizing about those of Christmas. I think of two new friends I received this year. I have known both women for many years, and in that time have carried resentments for both of them. I have often been repulsed when they were around. One I thought was incompetent, the other "off the wall." But I realized how very competent the first was when I had to fill in for her job while she was away. I realized why she did some of the things she did as I "walked in her moccasins." I now admire this woman greatly.

I met the second woman in a women's spirituality group. Her relationship with God could not be more different from mine. Her thoughts and rituals scared me. In fact, I left the group because it was too scary for me to be around her. This year, she resurfaced in a support group I attended, and suddenly I saw her in a different light. I saw that we shared similar pain and had similar crosses to bear.

Neither of these women has changed, but somehow I was given the grace to see them in a different light. This has been an indescribable miracle for me. God has changed me. I have been healed of two resentments and my fears and angers and despicement of these two women has been replaced with a new kind of love.

Of course, my hope is that the many other resentments I carry for people I believe have wronged me will be removed. I do not know when this will happen, but I know it is possible. Previously, I wanted these other people to change or get out of my life. Now I know that God is changing me.

And so this Advent, I continue to pray for a new beginning, a new life in Christ. My experience tells me it is possible even for some of my worst relationships. My prayer for you is the same.

JOANNA SEIBERT
Little Rock, Ark.

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ben went and found mandrakes in the field, and brought them to his mother Leah. Then Rachel said to Leah, "Please give me some of your son's mandrakes."
15 But she said to her, "Is it a small matter

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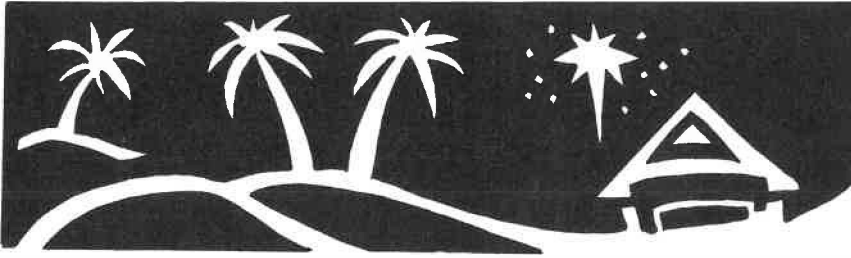
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The Rev. **Edward M. Berckman** is assisting priest of Christ Church, Valdosta, GA; add: 5305-A Old U.S. Highway 41, Lake Park, GA 31636.

The Rev. **Kamilla Blessing** is part-time interim vicar of Christ Church, Rocky Mount, NC; Add: 1315 Morreene Rd., #1K, Durham, NC 27705.

The Rev. **Donald V. Brand** is priest-in-charge of St. Mary's, Gatesville, NC; add: P.O. Box 151, Gatesville 27938.

The Rev. **Percy Brathwaite** is priest in-charge of St. Andrew's, 2067 5th Ave., New York, NY 10035.

The Rev. **William S. Brettmann** is rector of St. Stephen's, Box 984, Goldsboro, NC 27530.

The Rev. **Jane Dunning** is vicar of St. Helena's, Lenox, MA.

The Rev. **Roger Ferlo** is rector of St. Luke in the Fields, 487 Hudson, New York, NY 10014.

Ordinations

Permanent Deacon

Kansas — **Carolyn Jane Graham**, Trinity, 1011 Vermont St., Lawrence, KS 66044.

Deacons

Eau Claire — **Gordon Luhman**, assistant, Christ Church, La Crosse, WI.

Changes of Address

All Saints' Church, Brooklyn, MI, reports a new address of 151 N. Main St., Brooklyn 49230.

The Rev. **Robert Grumbine**, 5107 Pembroke Ave., Baltimore, MD 21206; Fr. Grumbine is chaplain coordinator of the Baltimore City Fire Dept. and recently retired as senior chaplain after 25 years of service. He continues as interim chaplain at Johns Hopkins Hospital, Baltimore, MD.

The Rev. **Robert Harrison**, 27 Field Sparrow, Hilton Head Island, SC 29926.

The Rev. **Robert Hauert**, 1419 Jorn Court, Ann Arbor, MI 48104.

The Rev. **William N. Rexford**, 8338 Chestnut Farm Ln., Ellicott City, MD 21043-3300.

The Rev. **Christopher Steele**, 14 W. Lamme, Bozeman, MT 59715.

The Rev. **Almus Thorp, Jr.** reports a new address of 100 W. Hickory Grove Rd., #2A, Bloomfield Hills, MI 48304.

Other Changes

The Rev. **Susan Anslow** has been transferred canonically to the Diocese of Western New York from the Diocese of Michigan.

The Rev. **Robert Grindrod** is executive director of the Chicago Area Interpreters' Referral Source.

The Rev. **James C. Rhodenhiser** is diocesan youth missionary and associate rector of Trinity, Portland, ME.

Correction

The Rev. **Beatrice Moore Billups** was ordained to the priesthood not the transitional diaconate in the Diocese of Easton.

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PROFESSIONAL YOUTH MINISTERS: Contact: **Betsy Paulson, Institute for Professional Youth Ministry, 1017 E. Robinson, Orlando, FL 32801. Phone: (407) 423-3567.**

PRIEST with an M.S.W. or equivalent. Special vocation to counseling and group work to community; share parish ministry. Contact: **The Rev. George W. Busler, St. Mark's Church, P.O. Box 887, Westhampton Beach, NY 11978; (516) 288-2111.**

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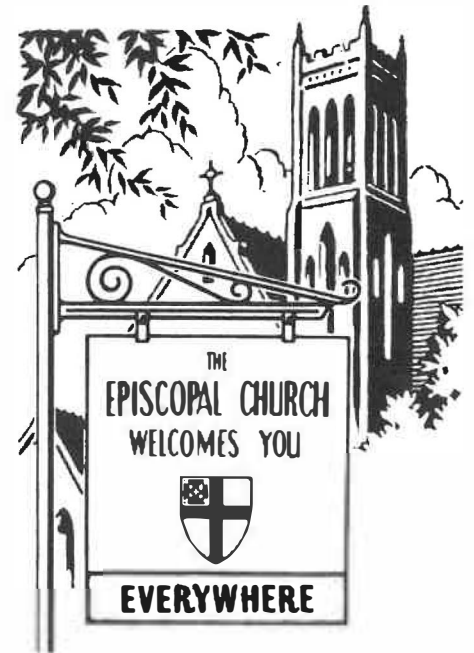
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ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r (202) 337-2020
Sun Mat 7:30, Masses 7:45, 9 (Sung & Ch S), 11:15 (Sol), Sol Ev & B 6. Masses daily 7, Tues & Sat 9:30, Wed 6:15, Thurs 12 noon HS, HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

RIVERSIDE, ILL. (Chicago West Suburban)

ST. PAUL'S PARISH 60 Akenside Rd.
The Rev. Thomas A. Fraser, r
Sun Eu 8 & 10:15; Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun 8 Eu, 9 Sung Eu, 10 Ch Ed, 11 Cho Eu

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2013 St. Paul St.
The Rev. William M. Dunning, r; the Rev. James R. LeVeque, the Rev. Gibson J. Wells, M.D., d
Sun 8:30, 11 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu. Sat 10:30 H Eu

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lias, the Rev. Allen B. Warren, III, ass'ts
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily: Mon-Fri 7:30, Mon & Wed 6, Sat 9. MP: Mon-Fri 7, Sat 8:30, Sun 7:30. EP MON-FRI 5:30

ALL SAINTS 209 Ashmont St., Dorchester
At Ashmont Station on the Red Line (617) 436-6370
The Rev. Richard S. Bradford, SSC, r
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10; Sat 9

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown at Ellenwood
The Rev. Kenneth J. G. Semon, Rector; the Rev. C. Frederick Barbee, Vicar; the Rev. Steven W. Lawler, the Rev. William M. North, the Rev. James D'Wolf
Sun Eu 8, 9:15, 11:15 (1S & 3S), 6; MP 11:15 (2S, 4S, 5S) followed by HC 12:15. Sun Sch 9:15; Daily 7:30 & 5:30 ex Sat 8:30 & 4:30; Ev 5 (1S, Oct.-June)

LACONIA, N.H.

ST. JAMES 876 N. Main St. (opp. Opechee Park)
The Rev. William Stickle, interim r
Sat H Eu 5, Sun H Eu 8 & 10. Daily 7:30 MP

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

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
Sun Masses 8, 10 (High, 5 (Sat); Tues 7:30; Wed & Thurs 9; Fri 9. C Sat 4

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. Canon George H. Bowen, r
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

ALBUQUERQUE, N. M.

ST. MARY'S 1500 Chelwood Pk. Blvd., NE
The Rev. J. David Clark, r; the Rev. Canon James Daughtry
Masses: Sun 8 & 10:45 (Sung), Mon-Fri 7 (ex Wed 9:30 & 7). EP Mon-Fri 5

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43rd St.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. David L. Carlson, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: 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; C Sat 11:30-12, 4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rt. Rev. Herbert A. Donovan, Jr., Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12:05; MP 7:45; EP 5:15. Sat H Eu 9.

ST. PAUL'S Broadway at Fulton
Sun H Eu 8

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The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034
Sun Eu 8 & 10 (Sept. thru June), 9 (July thru Aug.). Call for Christian Education information. HD as anno

GETTYSBURG, PA.

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West High and Baltimore Sts. 17325 (717) 334-6463
The Rev. Dr. Michael G. Cole, r (717) 334-4205
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by appt

SELINGSGROVE, PA.

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 10:30. Weekdays as anno

WHITEHALL, PA. (North of Allentown)

ST. STEPHEN'S 3900 Mechanicsville Rd.
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; 12 YPF. Tues 9:30 HS, Wed 12:30, Thurs & Fri 7 HC. Bible & Prayer groups. 1928 BCP

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Sun Masses: 8, 8:30 (Korean) 9, 11, 6. Daily Masses, C as anno. (817) 277-6871; Metro 265-2537

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206 (214) 823-8135
The Very Rev. Philip M. Duncan, II, D. Min., Dean; Canon Roma A. King, Jr., Ph.D.; Canon Peggy Patterson; Canon Juan Jimenez; the Rev. Trudie Smither; the Rev. William Dockery; the Rev. Tom Cantrell
Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung Eu; 12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)

INCARNATION 3966 McKinney Ave.
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Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu at several times. Daily MP 6:45 & EP 5

FORT WORTH, TEXAS

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 9 MP (HC 1S), CS 9, 11 MP (HC 1S), 12:15 HC (ex 1S). 1928 BCP daily as anno. (817) 332-3191

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Rt. Rev. Patrick Matolengwe, dean 271-7719
Sun Masses 8, 10 (Sung). Daily as posted

ST. CROIX, VIRGIN ISLANDS

ST. JOHN'S 27 King St., Christiansted
The Rev. Canon A. Ivan Heyliger, the Rev. Richard Abbott
Sun H Eu 7:30, 9:30, 6:30; Wed 7, Thurs 5:30

PARIS, FRANCE

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 011 331 47 20 17 92
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Benjamin A. Shambaugh, M.Div.
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