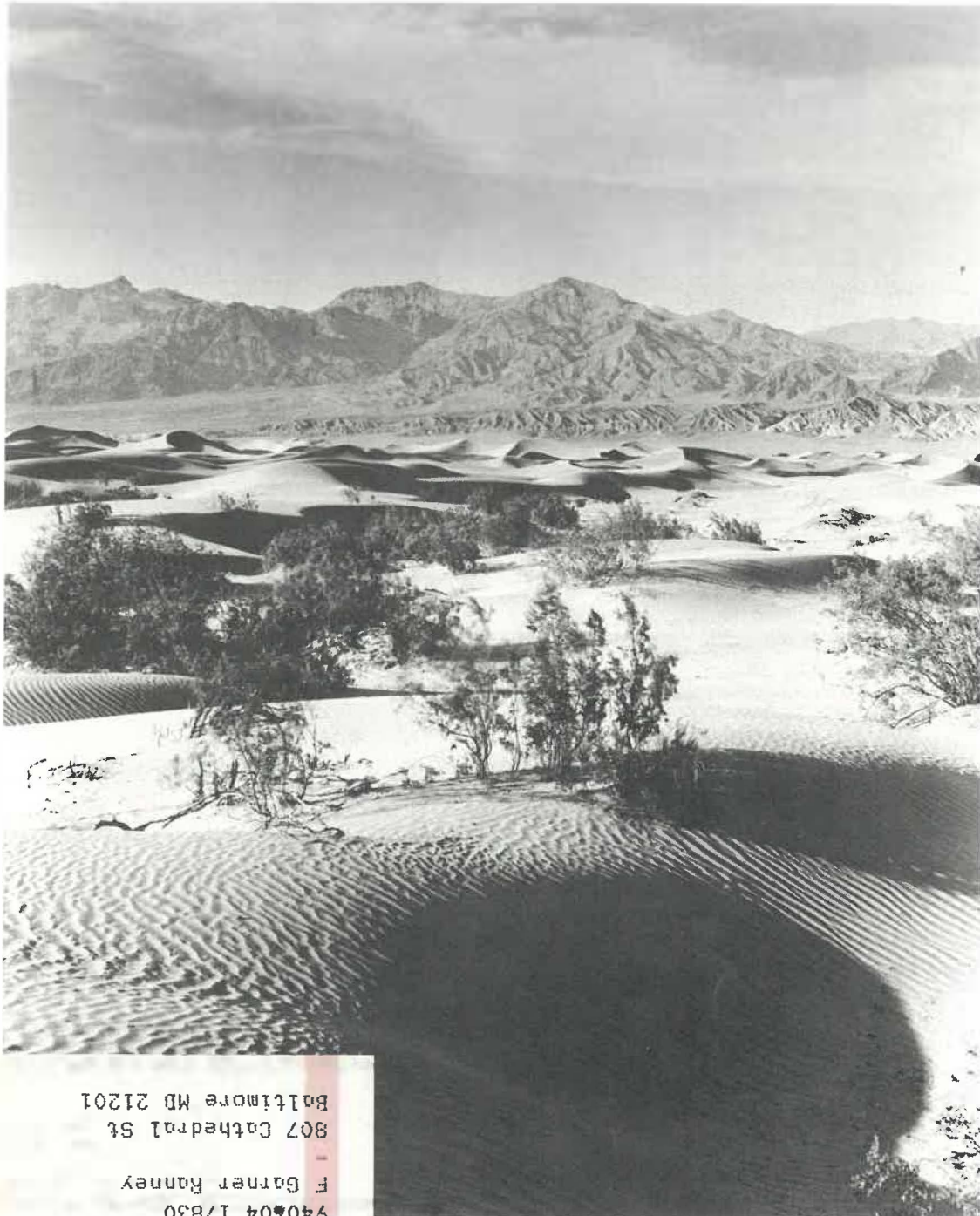


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'Make straight in the desert a highway for our God'

Isaiah 40:3

IN THIS CORNER

Giving Out of Gratitude

Bishop William Burrill of Rochester isn't sure how he became known as the "guru" of stewardship in the Episcopal Church, but he's got some ideas. While he claims to have no special training or background in this ministry, he continues to be in demand as a speaker on stewardship. He's made presentations in more than half of the domestic dioceses of the Episcopal Church, including six this year.

"I did the sort of thing parish priests did," Bishop Burrill said, recalling his days as rector of St. Martin's Church, Davis, Calif., during a telephone conversation recently. "Being in a university community, you have to use your brain more. We're formed by the ministries in which we function. Having 100 PhDs critique you every week can be intimidating."

When he was elected Bishop of Rochester in 1984, he moved to a diocese which had an abysmal record of stewardship.

"I made stewardship a top priority," he said. "We made a videotape on stewardship and Tom Carson (then head of stewardship at the Episcopal Church Center) saw it. It developed into a life of its own."

Thousands of copies of that video are in circulation, not only in this church but in Canada, the British Isles and elsewhere.

Bishop Burrill has been pleased by a change in the focus of stewardship during the past two decades.

"We have been moving away from the idea that you give to the church to support an institution," he said. "We did just enough to do what had to be done. We gave at a rate of about 2 percent. What has been happening is that emphasis has been made less important, because as people become reflections of Jesus Christ, we learn to be loving, giving human beings."

The bishop's diocesan presentations are clear, focused, humorous, and filled with vision.

'Rooted in Thanksgiving'

"We need to be rooted in thanksgiving," he stresses in his presentations. "People need to be rooted in awe and wonder and thanksgiving. Most of us seem to think God put us on this earth to critique it."

"And if we really believe the way of the cross is the way of life, we need to let go of our treasures."

Bishop Burrill admits there hasn't been much of an emphasis on stewardship from the "national" church lately, but he believes that's because of changes at the Episcopal Church Center rather than lack of interest. In recent months, he's become more concerned about the mission of the church.

"I give to the church primarily because it has a God-given mission," he said. "The Episcopal Church, if it's going to live, has to refocus its mission. Is that mission done best locally, regionally or nationally? How can we best do that?"

Chances are, if Bishop Burrill hasn't come to your diocese to make a presentation on stewardship, he will. If you have an opportunity to attend, don't miss it



Bishop Burrill

DAVID A. KALVELAGE, editor

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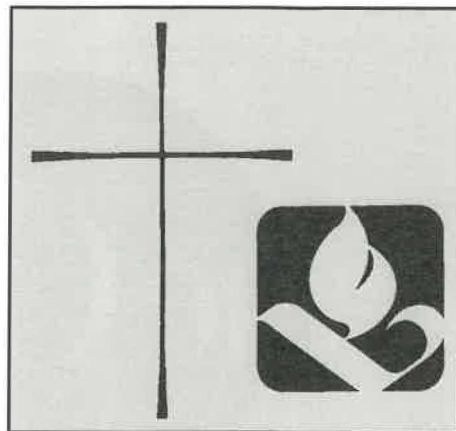
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ben went and found mandrakes in the field, and brought them to his mother Leah. Then Rachel said to Leah, "Please give me some of your son's mandrakes."
15 But she said to her "Is it a small matter

Type sample-Bible section

that we may greet with joy the Redeemer; who liveth and reigns with the Spirit, one God, now and for ever

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LETTERS

No Return

Donald Hook's Viewpoint article was revealing [TLC, Oct. 31]. The yearning for clarity and peace burns in everyone's heart, but does he truly believe our church no longer embraces orthodoxy? Surely we do embrace all he lists as essentials of orthodoxy. Yet he is disturbed.

What does Donald Hook really want? Does he want us to do away with women in ministry? Does he want us to shut down soup kitchens? Does he want us to stop meeting about urban ministry problems? Does he want us to stop struggling with issues of human sexuality? Does he want us to stop addressing the issues of justice and fairness among people? Does he want us to dismiss the findings and questions delivered us in 100 years of critical biblical studies? What is it that would put his heart at rest?

The reality we live with is that life at every level today is awash in the ferment of intellectual unrest and striving and struggle. It would be nice if we could return to the more simple and uniform and less demanding church of the '50s. We cannot. The church has actively embraced the truth that its love for God works itself out in its love for neighbor. And with that active love comes "messiness," unrest, striving and struggle across the whole human spectrum of emotions, intellect and will.

I don't know anyone in this church who has it all straight. Nor do I know anyone who is secretly out to destroy it. Let's keep working, talking, listening and, most of all, keep praying. If our church is of God, he will sustain it. If not, he'll do something else. This world is his.

(The Rev.) RUSSELL JOHNSON
St. Paul's Church

Edenton, N.C.

• • •

Prof. Hook's article, "The Episcopal Church Needs to Define Its Beliefs" is right on target. It is our misfortune that its truth escapes most of our leadership.

The Episcopal Church has indeed lost its identity. Our leadership appears to have been seduced by the desire to be all things to all persons on matters of doctrine and worship. In the process, it has produced "A Manual of Worship" which it deigns to call a Book of Common Prayer. Our worship has become a mish-mash of rites, and our doctrine has often been obscured or obliterated. We too readily adapt scripture to the temptations of the world rather than direct our-

selves to winning the world to the truth in scripture.

(The Rev.) ROBERT A. TOURIGNEY
The Woodlands, Texas

Paradoxical

The Very Rev. Gary W. Kriss's well-thought out article on the "reception" of women's ordination by the whole church catholic [TLC, Oct. 24] brings to mind the Roman Catholic doctrines of the Immaculate Conception and the Assumption, which are dogma in that branch of the church catholic, but which are viewed with raised eyebrows by Anglicans. It seems paradoxical that a church which can accept doctrines with absolutely no biblical authority could find heresy in the ordination of women.

JOHN G. MILLER

Jefferson, N.H.

'Co-Creators'

I am surprised and pleased that my pondering about being "co-creators with God" [TLC, Oct. 3] evoked response. However, I would like to make a point of clarity. The selection printed was excerpted from a longer journal of my trip in which I was reflecting on "natural" disasters, such as the fire in Yellowstone, and "social" disasters so prevalent today. At the time, Los Angeles was burning following the Rodney King trial, and I was thinking about "healing" and "rebuilding" on many levels. I am fairly knowledgeable about the "cycles" of nature. My words were from my heart, not my mind. In no way was I suggesting a massive scientific interference with natural law.

On the other hand, neither should we rule it out, for our human creative imagination is one of the ways we are "images" of God. Yes, we do make arrogant mistakes. Grand Coulee Dam did ultimately provide fuel for the manufacture of nuclear weapons; it also brought electric power and irrigation to my parents' farm, making their lives and those of countless others much easier and more productive. It is an uneasy balance. Nevertheless, I pray that when I look at what is burned out or flooded out or hurricaned out — be it geography or human souls — I continue to look for ways to "co-create" with God's eternal process of rebuilding and restoration.

MARY KELLEY

Lacey, Wash.

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Fr. Maze Elected Bishop in Diocese of Arkansas

The Rev. Larry E. Maze, rector of Church of the Nativity in Greenwood, Miss., was elected the 12th Bishop of Arkansas at a special convention at Trinity Cathedral, Little Rock, Nov. 13. He was elected on the fourth ballot.

Fr. Maze, 50, is a native of Montana. He is a graduate of Northern Montana College, Montana State University and the Episcopal Theological Seminary of the Southwest. He was ordained to the priesthood in Montana in 1973 and the following year moved to Mississippi where he was chaplain at St. Andrew's School, Jackson, 1974-78, vicar of St. James, Port Gibson, 1978-81, and rector of All Saints, Jackson, until 1988. He has served in a variety of diocesan posts.

Fr. Maze and his wife, Beth, have two children. He also has two children from a previous marriage.

Clergy, lay delegates and visitors gathered at the cathedral the evening before the election for a folk Eucharist sponsored by the youth of the diocese. Following a Eucharist the next morning, the election began at 10:30 and the announcement "We have an election!" was made at 1:05 p.m., by the Rev. Dan McKee, rector of St. Paul's, Newport, presiding officer of the convention.

The other four nominees on the ballot, chosen from an initial list of 78,



Fr. Maze

were: The Rev. Reynolds S. Cheney, II, rector of the Church of the Holy Communion, Memphis, Tenn.; the Rev. Edward F. Glusman, rector of St. Mark's Church, Little Rock; the Rev. Stuart H. Hoke, rector of St. Francis' Church, Houston, Texas; and the Ven. Richard F. Milwee, archdeacon and executive for development in the Diocese of Arkansas.

The election process began in February when the Rt. Rev. Herbert A. Donovan, Jr., announced his resignation as Bishop of Arkansas effective Sept. 1 to become vicar of Trinity Church, Wall Street, in New York City. Consecration of the new bishop has been scheduled for June 11, 1994.

M.K. MOTHERWELL

West Tennessee Consecration Stresses Church Unity, Evangelism

Mississippi Boulevard Christian Church in Memphis, Tenn., was filled with 2,200 West Tennessee Episcopalians and guests on Nov. 13 for the consecration of the Rev. James Malone Coleman as Bishop Coadjutor of the Diocese of West Tennessee.

An eighth-century prayer written by Alcuin on the occasion of the enthronement of Aethelheard as Archbishop of Canterbury was printed in the service leaflet and set the tone for the day: "Almighty God grant all go with thee. Be an honour to the church, follow Christ's word, Clear in the task and careful in thy speech. Be thine an open hand, and merry heart, Christ in thy mouth."

The Most Rev. Edmond L. Browning, Presiding Bishop, was chief consecrator. He was joined by the Rt. Rev. Alex D. Dickson, Bishop of West Tennessee; the Rt. Rev. James B. Brown, Bishop of Louisiana; the Rt. Rev. Robert C. Witcher, retired Bishop of Long Island; and the Rt. Rev. Don Wimberly, Bishop of Lexington.

The preacher was the Rt. Rev. William E. Sanders, retired Bishop of East Tennessee, who spoke of the symbols of the episcopacy — unity, continuity and mission — and called on our church to live up to this heritage. Bishop Coleman had served as a curate under Bishop Sanders at St. Mary's Cathedral in Memphis, in 1956. Bishop Coleman was the celebrant for the Eucharist.

The site of Mississippi Boulevard Church was chosen for the service by Bishops Dickson and Coleman as a statement to emphasize the necessity for black and white Christians to work together.

"We want to work together," said Bishop Dickson, who was co-chairman with Dr. Alvin Jackson, senior pastor of Mississippi Boulevard, of an inter-racial crusade earlier this year. "Dr. Jackson and I believe that black Christians and white Christians must work together if we are to evangelize the unchurched in this community."

Bishop Coleman will spend his first few months as bishop traveling among the congregations in the diocese. Bishop Dickson, 67, has announced he will retire at the end of September 1994.

JULIE DENMAN

Arkansas Votes

C=Clergy
L=Laiety

BALLOT	1		2		3		4	
	C	L	C	L	C	L	C	L
Cheney	4	19	3	11	2	2	0	2
Glusman	14	19	14	20	12	24	13	26
Hoke	7	27	4	26	3	25	1	14
Maze	16	25	18	35	21	46	31	56
Milwee	14	16	16	14	17	9	11	8

Needed to elect: Clergy 29, Laity 54



Photo by David Nestor

Fr. Coleman, during the service in which he was consecrated Bishop Coadjutor of West Tennessee, receives the crozier.

BRIEFLY

The Episcopal Theological Seminary of the Southwest in Austin, Texas, has honored the Rev. **Robert H. Bonner** as distinguished alumnus for 1993. Fr. Bonner, who recently retired as staff officer for congregational stewardship at the Episcopal Church Center, was unable to receive the award because of ill health. His son, Bruce, accepted the award for him during the October convocation reunion at the seminary. Fr. Bonner, a 1959 graduate of the seminary, resides in Baytown, Texas, where he was rector of Trinity Church from 1976-1987.

A church appellate court of review in Province 2 has affirmed the ecclesiastical **trial conviction** in the Diocese of Long Island of the Rev. Heron A. Sam, former rector of St. Mark's Church, Brooklyn. On Nov. 10, the court of review affirmed the decision that Fr. Sam was guilty of immorality and violation of ordination vows. In addition, on May 3, Fr. Sam had been indicted by a criminal grand jury for grand larceny for allegedly stealing more than \$50,000 from the day school operated by St. Mark's.

A new organization of **conservative Lutherans**, drawing members from 25 Lutheran bodies around the world, was formed in September at a meeting in Antigua, Guatemala. The organization, called the International Lutheran Council, hopes to protect the historic Lutheran confessions and to engage in areas of mission and ministry similar to Lutheran World Federation, a larger, more liberal body.

The Anglican Primate of Ireland, the Most Rev. Robin Eames, made a plea to **"Stop the killing, stop the bombing, stop the shooting,"** following the murders of 12 people in Belfast. "There is a moral duty on all who have any interest in the long-term good of this society to make their voices heard, and heard now," the archbishop said. He warned that without action, Northern Ireland would become a wasteland of hopelessness and despair.

CONVENTIONS

It was, according to some delegates, "the dullest" and most "spiritless" gathering within memory. Nonetheless, **New York's diocesan convention** Oct. 23 at the Cathedral of St. John the Divine approved enabling motions that may well influence the course of the diocese for the next generation.

The Rt. Rev. Richard F. Grein, diocesan bishop, explained in his address that there is need for permanent episcopal assistance. He said that, ordinarily, a second suffragan bishop would be called for, but the process is expensive and that the diocese still owes a large debt incurred in the last election process. Therefore, he asked for an assistant bishop, and said he already had entered into discussions that could lead to the appointment of the Rt. Rev. E. Don Taylor, currently Bishop of the Virgin Islands. Delegates approved the assistant bishop plan.

Delegates also heard Bishop Grein report:

- that "steady progress" was being made in the capital campaign, with "a considerable percentage" of \$25 million in sight;

- on the expense of parishes having full-time clergy, stating that in half of the churches more than 50 percent of parish income goes to support the clergy;

- that "racism is an evil no society or institution can tolerate" in urging that

delegates promote a diocesan-sponsored self-study in the matter;

- that the diocese had strengthened its ties with the Patriarch of Moscow.

The Rt. Rev. Walter D. Dennis, suffragan bishop, spoke about the increase of various lawsuits against the church and cautioned that "misconduct must not give rise to witch hunts."

The budget of \$5.195 million was approved, a decrease of .38 percent from 1993.

(The Rev.) JAMES ELLIOTT LINDSLEY

• • •

The annual convention of the **Diocese of Chicago** has set course on a risky but potentially rewarding experiment with the adoption of a resolution establishing a voluntary apportionment.

Meeting Oct. 22-23 at St. James' Cathedral, Chicago, the nearly 500 delegates voted overwhelmingly to jettison the present diocesan mandatory apportionment that has been in place the past 20 years for a fully voluntary plan beginning in 1995. On a vote by orders, the voluntary plan was approved by lay delegates, 267-42, and by clergy, 145-20, following eight hours over two days.

Scott Elliott, a delegate from St. Peter's, Chicago, said the current manda-

(Continued on page 12)

Good News

Conversion to New Life in Jesus Christ

(Third of a six-part series)

By RUSSELL J. LEVENSON, JR.

“For a good confession three things are necessary: an examination of conscience, sorrow and a determination to avoid sin” (St. Alphonsus Liguori).

Last week’s article examined the Christian’s call to confession. Answering this call undoubtedly requires that one take sin seriously. Sin distorts our bond with God, ourselves and the rest of humanity. The first step in restoring that bond was taken by Christ on Calvary, but we must be willing to embrace what was done on our behalf, “*pro nobis*,” as the ancients used to say. Confession is a starting point in realizing God’s grace, but as St. Alphonsus suggests, a “good confession” also requires determination to avoid sin. This “determination” is a crucial step in living out the “call to conversion.”

The Rev. Sam Lloyd, rector of Trinity Church, Boston, recently preached on the challenge of the Christian faith today. He said that in essence all of Christianity is “counter-cultural.” This certainly falls hard on mainline churches which are often sidetracked into trying to achieve “relevance.” If Christianity has anything to say to our world, it is a resounding “No.” We live in an age of microchips, compact discs, laser surgery and organ transplants, but we have yet to create anything that can heal the hunger of the human heart. That is because “we” cannot.

The gospels of Matthew and Mark record Jesus’ first words in his public ministry as “Repent, for the kingdom of heaven is near,” (Matthew 4:17, cf. Mark 1:15). Essentially, Jesus’ call is a turn away from self to God. The first three questions asked of a candidate for baptism requires the renunciation of our own personal desires in favor of God’s desire for us

The Christian journey requires more than confessing one’s sins. It requires the confessor be willing to give them up! Paul foresaw that Roman Christians would struggle with understanding the need for repentance when he wrote, “shall we sin because we are not under law but under grace? By no means!” (Rom. 6:15). We must heed God’s call to be holy (cf: Rom. 12:1, 1 Cor. 1:2, 1 Thess. 4:7). But this is not something we can do on our own. As the author of Hebrews points out, “...we have been made holy through the sacri-



ifice of the body of Jesus Christ once for all” (10:10). The only way we can experience this grace of repentance, of turning from old to new, from evil to good, is through radical conversion, or new birth in Jesus Christ.

Perhaps no words strike greater fear in the hearts of Episcopalians than the words “born again!” Often, the phrase brings to mind screaming street corner preachers or manipulative “altar calls” with swelling music. And yet, at the very heart of the Christian faith is the call to conversion, to new birth. Jesus taught Nicodemus, “I tell you the truth, no one can see the Kingdom of God unless he is born again” (John 3:3). Like Nicodemus, we may ask, “How can this be?” (v. 9). Jesus responds “For God so loved the world that he gave his only Son, that whoever believes in him shall not perish but have eternal life” (v. 16).

Utter Dependence on God

This calls for conversion. The word itself comes from the ancient Greek *metanoia*, meaning a complete turnaround, a transformation. Put more simply, a handing over of all we are into the hands of God. It is not “being good,” for none of us is without stain. It is instead trusting ultimately that in our utter dependence on the person of

Christ, we are empowered to live as the holy children of God.

This may be confusing. Are we not by our baptism made Christians? Yes, we are adopted as the children of God through this God-given sacrament. However, we are called to live into the vows we make (or those made on our behalf) at our baptism. This means we consciously decide to commit ourselves to the last three of the six vows we make at baptism, to “turn to Jesus Christ and accept him as your Savior,” to “put your whole trust in his grace and love,” and to “promise to follow and obey him as your Lord” (BCP, pp. 302-303).

Clearly, conversion comes to people in a wide variety of ways. Some can pinpoint their conversion to a particular day or time — perhaps at baptism, confirmation or first Communion, while others realize their conversion has taken (or is taking) years. For the Apostles Simon and Andrew, it meant a simple “yes” to Jesus’ call to follow. Paul’s dramatic conversion took place on the road to Damascus. Martin Luther fell on his knees in obedience to Christ when his life was threatened by a lightning storm.

John Wesley, after years of practicing ministry, experienced new birth at a church conference. C.S. Lewis, a lifelong baptized/confirmed Anglican, after years of personal searching, accepted Jesus as his Lord during a ride to the zoo with his brother. Chuck Colson, founder of Prison Fellowship and active layman, made this decision while sitting in a parked car, in the rain, shedding tears of repentance.

Conversion does not mean one has “arrived,” but that, like any birth, the journey has just begun.

The Rt. Rev. Furman Stough, former executive director for the Presiding Bishop’s Fund for World Relief, once preached, “When we finally do come face to face with our Lord, I don’t believe he will ask how many souls we saved — or if we were a priest, or bishop or dean of a cathedral. I believe he will have just one question for us: ‘Were you born again in your spirit and did you enjoy it?’” He went on to explain that by born again, he meant “centering your heart and life on the person of Jesus Christ.” He also said it was the essential element in living out the Christian journey.

This journey is one filled with challenge and sometimes frightening transformation. But, in the end, it is the only journey worth taking.

Next week: The Call to Discipleship

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

Gifts to God

This is the time of year when stewardship campaigns are in full swing in our parish churches. Sermons are dedicated to stewardship, occasional church-goers are contacted by visitors from the every-member canvass, lay persons stand up in front of the congregation and share the joys of tithing and parish treasurers write about the need to increase next year's budget.

Unfortunately, this is a time of year when the level of complaints seems to be at its highest. "All the rector does is ask for money," is a frequently-heard remark. And we hear of others who decide to "vote with my pocketbook." We know of one person who reduced 90 percent of his pledge because he didn't approve of the way the rector dealt with money. Another stopped pledging altogether because she didn't like the direction in which the Episcopal Church seemed to be heading.

Such decisions are among the worst examples of congregationalism. In the editor's column [p. 2], the Rt. Rev. William Burrill, Bishop of Rochester, stresses the importance of stewardship being rooted in thanksgiving, rather than being based on the needs of the local congregation. If we base our pledges

and tithes in thanksgiving to God for what he has given us, our stewardship campaigns will be successful, our parish and diocesan financial burdens eased, and we will continue to be richly blessed.

An Important Journal

We send congratulations to the *Anglican Theological Review*, which is celebrating its 75th anniversary this year. ATR is believed to be the oldest journal of theology in the Anglican Communion, and has contributed substantially to forming the mind of the church on important, often controversial, issues.

Since its founding in 1918, the ATR has been closely related to Seabury-Western Theological Seminary in Evanston, Ill. The quarterly journal is not a Seabury-Western publication only, but a joint venture of Anglican seminaries in the United States and Canada. The seminaries contribute to ATR's financial support, and each is entitled to a representation on the board of directors.

We salute *Anglican Theological Review* and wish it many more years of fulfilling ministry.

VIEWPOINT

St. Ambrose: An Example for Bishops Today

By DAVID M. BAUMANN

The election of a bishop can be a trying experience. The election process in any diocese can fall from the lofty, spiritual ideal most of us would like, to a political process which is often somewhat injurious to candidates and communicants alike. I believe that, fortunately, God allows for our failings, and is never excluded from the process.

One of the best instances of this was the election of Ambrose as Bishop of Milan in A.D. 374. Though there may have been others, this is the only instance I am aware of when a man was elected bishop before he was baptized. Ambrose proved to be one of the most outstanding bishops of all time, whose leadership in a troubled time brought peace and truth to the church as well as to the state.

Ambrose was born in Gaul in about A.D. 340, the son of a noble Roman family. Although both his parents were Christians, Ambrose's baptism was postponed,

an unfortunate but common practice of the time, because of the belief that sins committed after baptism were not forgiven. Ambrose was educated in Rome and expected to follow a career in government. Early in his professional life, he gave evidence of unusual insight into human behavior and skills in management, and so earned the respect of many.

The fourth century was a time of bitter controversy in the church between two major parties. One party followed the teachings of Arius, a priest from Alexandria, who had taught that Jesus was a lesser god. Arius' winsome manner and simple theology had widespread appeal. In spite of Arius' death in 336, and the fact that his teaching had been officially condemned as unchristian, Arianism continued to spread and eventually dominated the church through the fourth century, and lasted for two centuries more in the northern parts of the Roman Empire.

The other party consisted of the Catholics, who were orthodox Christians. Their faith had been proclaimed in the statement coming out of the Council of

Nicea in 325 which condemned Arianism, and which eventually became formalized in the Nicene Creed.

In 374, Ambrose had been governor of northern Italy for two or three years, and was living in Milan. In that year, the Bishop of Milan, who was an Arian, died. The election of his successor quickly turned into a major battle between the Catholics and Arians, who were about equally matched. Each group fought desperately to have its candidate elected in this major and influential see. The election hovered on the edge of violence, and civil disorder threatened to disrupt the life of the city.

Ambrose, in his position as governor, entered the place where the election was being held and appealed for calm. During his appeal, someone (one tradition says it was a child) called out, "Ambrose shall be our bishop!" Both Catholics and Arians took up the cry, and Ambrose was elected by acclamation. Genuinely shocked, Ambrose refused the election and even appealed to the emperor for deliverance; instead, the emperor con-

(Continued on next page)

The Rev. David M. Baumann, SSC, is rector of the Church of the Blessed Sacrament, Placentia, Calif.

VIEWPOINT

(Continued from previous page)

firmed the election as a wise choice.

One may ask what qualities Ambrose possessed which enabled him to be elected by acclamation by two parties who, moments before, had been at each other's throats. From his life and ministry we can recognize several vitally important elements of faithful and fruitful episcopal leadership he exercised in a time of controversy. I see seven qualities which assured the greatness of Ambrose's episcopate, and which are much needed in the life of a bishop today:

1. Ambrose always put devotion to God in Christ above any personal ambition. He loved God first, and remained rock-solid in the revealed truth of the Christian faith. Once he accepted election as bishop, he carefully sought out a Catholic priest and was baptized by him on Nov. 30, 374. He was consecrated Bishop of Milan on Dec. 7, the day which the church observes as his feast day. He immediately set out to complete his theological education.

Throughout his episcopate he studied, wrote theology and provided exemplary pastoral care for the clergy and laity of his diocese. His many skills and all his actions were directed toward one purpose: teaching the gospel faith by word and example in order to convert the unbeliever and to strengthen the faith of the believer.

2. Ambrose loved all people without distinction. Once he had accepted election as Bishop of Milan, he gave away all his possessions to the poor. Following up on this example, he taught the rich about almsgiving by saying, "You are not making a gift to the poor, you are returning what is his, . . . The earth belongs to all, not to the rich."

Because of his background in government, Ambrose was influential in political circles. He was a friend of emperors and other noble persons, yet he was also the companion and champion of ordinary folk.

3. Ambrose maintained his own conversion. For his ministry to be effective and fruitful, he knew he had to be his own first convert. He offered the Eucharist every day, prayed frequently and deeply, and was noted for austere living. His rare gifts of insight into the human mind and heart were enhanced by his living first in the mind and heart of God. Ambrose was trusted and respected by everyone, even his opponents, for they recognized he was not a "party" man, and that the power of God was in him.

4. Ambrose was a teacher by word and

example. It is significant that his teachings are found more in his sermons than in his letters or other writings. In more than one place, he is noted as an impressive orator. His best theological teaching is found in the materials he used for the newly baptized and for converts. Ambrose converted many moderates to the catholic faith; he also persuaded many of those who still adhered to Roman paganism to put their faith in Jesus. Augustine of Hippo, certainly one of the greatest theologians of the Western church, credited Ambrose with his conversion. Among his writings were hymns, eight of which are in our hymnal. Probably best known is number 5: "O Splendor of God's Glory Bright."

His knowledge of the Bible was thorough, and his application of scriptural teaching was apt and practical. Because the age in which he lived was heavily influenced by the Arians, who denied the Trinity and the divinity of Jesus, most of Ambrose's writings deal with the theology of the Trinity and the Incarnation.

5. Ambrose stood for justice regardless of the popularity of his stand. When the emperor Theodosius responded to an uprising in Thessalonica by slaughtering several thousand of its citizens, Ambrose excommunicated the emperor. In a gen-

tle but firm letter to him, Ambrose wrote, "I dare not offer the sacrifice if you intend to be present. Is that which is not allowed after shedding the blood of one innocent person, allowed after shedding the blood of many? I do not think so . . . I have been warned, not by man, nor through man, but plainly by Himself that this is forbidden me."

Ambrose never feared reprisal from those in high places. He forced Theodosius to do public penance before restoring him to the Eucharist. Ambrose taught that, "The emperor is in the church, not above the church." He maintained the complete independence of the church from control by the state.

6. In teaching the faith, Ambrose was firm and uncompromising. He did not compromise the truth of the gospel for the sake of peace. Although Arians had been a willing party to his election, Ambrose was convinced that Arian teaching was not Christian. One of his first acts as bishop was to abolish Arian worship in Milan. Yet this was not an act of punishment, but of advancing the teaching he knew to be true.

Ten years after Ambrose became bishop, the Arian Empress Justina, who was ruler of the West on behalf of her infant son, demanded the use of a church in Milan for Arians. When he learned that Arians intended on a certain night to take over one of the churches in Milan, Ambrose refused to permit it. In response, Ambrose filled the church with Catholics, and spent the entire night with them in a vigil of prayer and hymn-singing until the Arians gave up. A case can be made that antiphonal (alternating sides) singing began with this event.

7. In spite of his utter lack of compromise in the essential matters of the gospel, Ambrose never punished anyone for believing falsely, but allowed all to follow their conscience. He converted by persuasion, not by force, and was always patient and loving. In the year following the attempted takeover of a church building by Arian followers of Justina, a usurper sought to take the throne from her by force. Ambrose bore her no grudge, but supported her rightful claim to rule. Justina's son later became a Catholic and put himself under Ambrose's guidance.

Ambrose died on April 4, 397 — Good Friday. He was an exemplary Christian, of great political influence, yet the champion of the poor. He was zealous for Christ, a defender and teacher of the faith without compromise, and always charitable to all. May the bishops and pastors of the Episcopal Church show us similar leadership in these uncertain times.

December

Child — crib
Crucified — cross
How do we watch?
Where do we wait?
Criminal — cot?
Which,
Which claims us,
Owns us?
Seeks us?

Watch in dusk
in dance, in dreams.
Watch in dark or
watch in dawn.

Where do we wait?
What do we wait?
Born or buried
Sung or sad
Where do we bring?
How do we bring?
What do we bring?
Our brother,
King

Sally B. Sedgwick

SHORT and SHARP

By TRAVIS DU PRIEST

CHRISTMAS STORIES: Tales of the Season. Edited by **John Miller.** Chronicle. Pp. 215. \$17.95.

Designed and selected to rekindle the experience of Christmas in adults, this elegant volume offers excerpts from the writings of Laura Ingalls Wilder, Dostoevsky, e.e. cummings, Rainer Rilke, Dylan Thomas, and Anne Sexton, along with the inevitable Charles Dickens. The introduction by the Rumanian-born poet Andrei Codrescu (you may know him from public radio?) is one of the best essays on the Christmas spirit I have ever read. If you're looking for the perfect Christmastide/Epiphany gift for a friend, this is it.

THE BOOK OF VIRTUES: A Treasury of Great Moral Stories. Edited by **William J. Bennett.** Simon and Schuster. Pp. 832. \$27.50.

Grouped under headings such as Loyalty, Perseverance, Courage, Friendship, these stories and poems run an inspiring gamut from "The Little Steam Engine" to "The Gettysburg Address," from "All Things Bright and Beautiful" to "I Never Saw a Moor." Truly, the treasury the subtitles suggest. For children and adults.

EVERYDAY PRAYERS FOR CHILDREN. EVERYDAY PRAYERS FOR MEN. EVERYDAY PRAYERS FOR TEACHERS. EVERYDAY PRAYERS FOR WOMEN. Dimensions for Living. Pp. 96 each. \$5 each, paper.

Some prayers by well-known writers, some anonymous. All, for a variety of people, in a variety of circumstances.

A GARDEN'S BLESSINGS: Refreshment for the Soul. By **Lois Trigg Chaplin.** Augsburg. Unpaginated. No price given.

"That's the thing about gardening — one always feels free to talk and work at the same time," says the Cuban-born author of this charming essay on gardening's gifts of the spirit. Sprinkled with spritely color photographs.

THE ORIGINAL 365 BIBLE VERSES A YEAR 1994 CALENDAR. Workman. \$7.95 paper, in plastic holder.

The "classic" page-a-day calendar now in its 14th season. About 4 x 4 inches and can be used flat on a desk or table or

standing up. Verses from the King James version of the Bible.

SON OF MAN: A New Life of Christ. By **John Drane.** Eerdmans. Pp. 160. \$22.99.

The director of the Centre for the Study of Christianity and Contemporary Society at the University of Scotland draws from current demographic and geographic materials to write a narrative "life" of Christ in the first-century world. The book does use scripture sometimes in uncritical ways but is filled with interesting facts, color photographs and illustrations.

THE ULTIMATE NOAH'S ARK: The Perfect Puzzle for All Ages. By **Mike Wilks.** Henry Holt. Unpaginated. \$24.95.

Wondrously bright and detailed pictures with accompanying narrative-descriptions of the types of insects, fish, reptiles, birds and mammals aboard the ark. An arresting yoking together of fun, color and scientific research.

RELIGIOUS WRITERS MARKETPLACE. By **William H. Gentz** and **Sandra H. Brooks.** Abingdon. Pp. 239. \$16.95 paper.

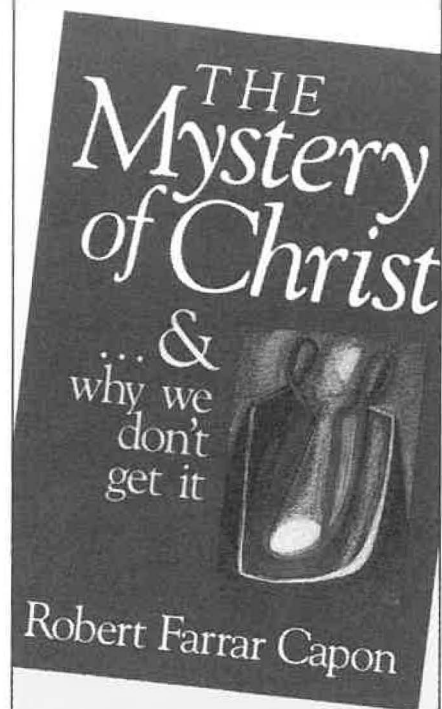
The fourth edition of this important reference work for any religious writers. Gives descriptions, addresses, and markets of major religious book and periodical publishers. Selected essays on the opportunities for religious publishing.

PSALTER FOR THE CHRISTIAN PEOPLE: An Inclusive-Language Revision of the Psalter of the Book of Common Prayer, 1979. Edited by **Gordon Lathrop** and **Gail Ramshaw.** Liturgical. Pp. 199. \$14.95 paper.

Two liturgy scholars offer an inclusive-language rendering of the Psalms from our Prayer Book (the same Psalter used in the 1978 Lutheran Book of Worship), "for those Christians who now believe that suggesting divine masculinity... mars our worship..." The word "Lord" has been retained as the translation for "Adonai"; king is rendered "Sovereign"; masculine pronouns have been eliminated; possessives are rendered in a number of ways, including "the holy" as in the "the holy angels." Includes directions for singing the Psalter.

To our readers: We hope you find the book reviews interesting and helpful. Books reviewed in TLC are not available through this magazine, but may be purchased through a church bookstore or your local bookseller.

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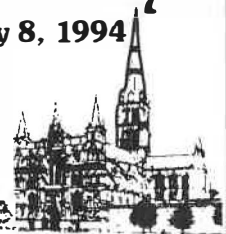
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CONVENTIONS

(Continued from page 7)

tory plan "could be characterized as more adversarial than anything else," and that "the further we go from the current system, the better."

"It is an act of freedom for us to impose a system of constraints on ourselves," said the Rev. John Graham, rector of Church of the Advent, and vicar of *Nuestra Senora*, Chicago. "I don't think it's fair to characterize that as an involuntary or less than free system. It is free for us as Episcopalians."

While apportionment was the centerpiece of convention, other issues also drew considerable debate, one being the \$3.455 million 1994 budget, the last to be funded under mandatory apportionment. It was reduced by 9 percent from 1993. Delegates also approved an amended resolution on funding of a full-time youth coordinator position, and adopted a resolution submitted by the standing committee which would give parishes more leeway in calling women clergy.

DAVID SKIDMORE

• • •

"Our Diocesan Family: Christ's Light in Our Time" was the convention theme for the **Diocese of Northwest Texas** when it met Oct. 29-31 in Lubbock. A new feature of this convention was small group Bible study. Each session was introduced by a reflection from the Rt. Rev. Charlie McNutt, Bishop of Central Pennsylvania, who was keynote speaker.

In his sermon at Evensong, Bishop McNutt spoke of how Jesus blended the love of God and love of neighbor. "If you don't seek the kingdom first," he said, "you're not going to seek it at all."

In his charge to convention, the Rt. Rev. Sam Hulse, Bishop of Northwest Texas, spoke of his role in the transformation process in the House of Bishops, and pledged to help the diocese focus on environmental concerns and the sin of racism. He stressed the Eucharist as "a holy meal that reminds us we are a family, truly fed by the bread of life," and urged listeners to be a eucharistic community living out their baptismal covenants.

During the convention Eucharist, David Scott was ordained to the transitional diaconate. He will become the diocese's first "local" priest.

CATHY WALKER

• • •

The Rt. Rev. Edward H. MacBurney presided at his sixth and last regularly scheduled convention of the **Diocese of**

Quincy Oct. 15-16 at the Cathedral Church of St. Paul, Peoria, Ill. Bishop MacBurney anticipates retirement in June 1994, but will preside over a special convention Jan. 8, 1994, which will elect his successor.

In his convention address, Bishop MacBurney hailed the inclusion of St. Andrew's Church, El Paso, Ill., received into the Diocese of Quincy from the Diocese of Chicago, and the efforts of that congregation to develop new work in its county. He noted, also, the development of a new congregation, St. Clare of Assisi in Rushville, which worships in a Lutheran church.

Bishop MacBurney praised the ongoing work of the diocesan commission on external mission and its work in providing past medical missions to Haiti and now to the Dominican Republic. He spoke of his hopes of the diocese providing missions to both countries in the future, and suggested that consideration might be given to support for external mission in the diocesan budget, in addition to the funding of missions strictly by donations in previous years.

He noted his sorrow with the decision of a large number of members of the former cathedral church of the diocese, St. John's, Quincy, to withdraw from the diocese and the Episcopal Church [TLC, Feb. 14]. He expressed support for those persons who would remain within the diocese, and acknowledged those present as convention delegates, and their right to be present, who will leave.

Convention approved a \$398,206 budget, which includes a tithe to the national church in place of the quota asking and a line item for support of diocesan medical missions. A second reading of a revised diocesan constitution was passed, and the new constitution went into effect at the conclusion of convention.

(The Rev. Canon) JAMES C. EMERSON

• • •

"We had a Baptist preaching to Episcopalians in a Methodist church and praising the pope. That's truly ecumenical!" That was the remark of one of the delegates to the convention of the **Diocese of Western Michigan** following the Eucharist Oct. 23 in Holland.

The preacher was the Rev. Otha Gilyard, pastor of Mount Zion Baptist Church in Kalamazoo. Building on the theme of the Good Samaritan, he noted the weariness of so many clergy and laity who work with wounded people in the helping professions, but stressed the last point of the parable: The Lord will be

coming back this way and he will repay us for all we have spent in helping the wounded along the path.

Dr. Gilyard was chosen as the preacher because of the many projects he has helped launch in the inner city of Kalamazoo, and because the theme of this year's convention was taken from the baptismal vows where all being baptized into the Episcopal Church promise "to seek and serve Christ in all persons."

In his address to convention, the Rt. Rev. Edward L. Lee, Jr., Bishop of Western Michigan, spoke strongly about "the sin of racism that continues to condemn and challenge the church. It is persons of color who still face and endure the systemic condition of racism that continues to affect and afflict their lives and thereby infect the common good of this nation and this church as a whole."

Bishop Lee introduced and commissioned the task force on racism "to enable the diocese to conduct some kind of audit or inventory on racial attitudes, understanding and reconciliation in our diocesan life."

Delegates approved a minimum diocesan budget of \$583,460, which includes the establishment of and funding for a pastoral care team mandated, as Bishop Lee noted, "to educate and promote conditions to make our parishes and programs safe places for all people, so that the victimization of vulnerable people, especially children and young people, will not occur."

Delegates welcomed into union with the diocese the Church of the Nativity in Boyne City, which started as a parochial mission of Emmanuel Church, Petoskey, in 1986.

(The Rev.) JOSEPH C. NEIMAN

The position of assistant bishop was created during the convention of the **Diocese of Albany** Oct. 10-11 at the Cathedral of All Saints, Albany, N.Y.

The part-time ministry will focus primarily on pastoral matters and as a supplement to the schedule of visitations made by the Rt. Rev. David S. Ball, Bishop of Albany.

Before convention adjourned, the diocesan standing committee met and approved the appointment of the Rt. Rev. Vincent Pettit to the position. Bishop Pettit is the retired Suffragan Bishop of New Jersey.

The other significant legislation was the adoption of a policy manual to address sexual misconduct. The manual was adopted by a subcommittee of the commission on ministry and includes eight conditions to address the issue.

LYNN PASKA

Faced with the task of adjusting and accepting a large deficit budget, the convention of the **Diocese of Alaska** met at St. Mary's Church, Anchorage, Sept. 30-Oct. 4. Adjustments to the budget required no increase in diocesan salaries, reduction of base-budget and deanery support, and an \$18,000 cut in staff positions.

The Rt. Rev. Steven Charleston, Bishop of Alaska, said in his address: "As Alaska stands on the threshold of another century in mission, let us commit ourselves to a clear goal; that 100 years from now future generations of the church will look back and praise God that we chose love over division, joy over despair, and Christ over all."

Responding to that challenge and in preparation for the 100th anniversary of

the appointment of a bishop in Alaska, to take place in 1995, the convention accepted a "Faith Into Tomorrow (FIT)" fund raising program with a goal of \$1 million. As in past years, to save money and to encourage other dioceses to follow suit in order to reduce the size of the House of Deputies, three General Convention deputies in each order were elected. A resolution to delete the filioque clause from the Nicene Creed was adopted unanimously.

Breaking with past custom, the bishop appointed two retired clergy to the commission on ministry and standing committee respectively.

Twenty-five Eskimo singers from Kivalina paid their own air fare, approximately \$500 each, to attend and sing at the convention.

(The Ven.) NORMAN H.V. ELLIOTT

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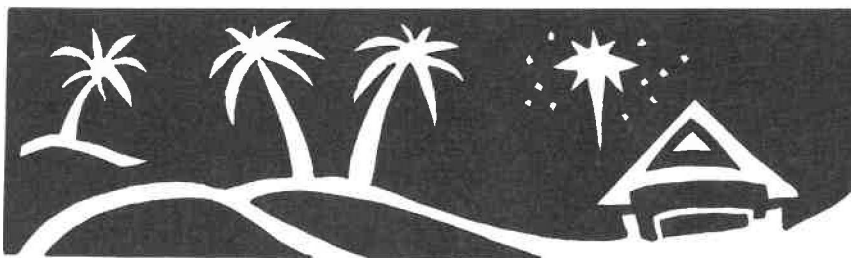
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PEOPLE and PLACES

Appointments

The Rev. **Alan Richardson** is rector of St. Peter's, 1648 W. 9, San Pedro, CA 90732.

The Rev. **Ernest W. Saik** is vicar of All Saints', Cameron, TX, and St. Thomas', Rockdale, TX.

The Rev. **Ed Steever, Jr.** is assistant of Our Savior, 329 S. Lewis, Box 99, Monroe, WA 98272.

The Rev. **Murray L. Trelease** is planned giving field officer for the Diocese of Olympia. Add: Rt. 1, Box 2298, Lopez Island, WA 98261.

The Rev. **William S. Wagnon** is assistant of St. John's, 679 Farmington Ave., West Hartford, CT 06119.

The Rev. **Gregory Welin** is curate of St. James', Box 1716, New London, CT 06320.

The Rev. **Pierre W. Whalon** is rector of St. Andrew's, 210 S. Indian River Dr., Ft. Pierce, FL 34950.

The Rev. **Kathryn S. White** is interim assistant of Christ Church, 470 Church Rd., Box 801, Bloomfield Hills, MI 48303.

The Rt. Rev. **Artemio Zabala** is priest-in-charge of St. Benedict's, 412 N. Garfield, Alhambra, CA 91801.

Cathedral Clergy

The Rev. **Blount H. Grant, Jr.**, is assistant to the dean, Trinity Cathedral, Miami, FL.

Resignations

The Rev. **Wilfredo Benitez-Rivera**, associate, St. Clement's, San Clemente, CA.

The Rev. **Candida Feliu-Gonzalez**, associate, St. Clement's, San Clemente, CA.

The Rev. Canon **Jon Hart Olson**, rector, Christ Church, Ontario, CA.

The Rev. **Jack Wilcox**, rector of St. Philip-in-the-Field, Sedalia, CO.

Retirements

The Rev. **Enrico Gnasso**, vicar, St. Martin-in-the-Fields, Twentynine Palms, CA.

The Rev. **Rudolph L. Ranieri**, rector, Mount Calvary, Baltimore, MD.

Lay Appointments

Bonnie Anderson is diocesan administrator for the Diocese of Michigan.

Nancy Berry is planned giving officer for the Diocese of West Texas.

Renunciations

The Rt. Rev. Vincent Warner, Bishop of Olympia, has accepted the renunciation of the ministry of the Rev. **John F. Harriman**.

Deaths

The Rev. **Irvine Kelliher**, a deacon in the Diocese of Eau Claire, died of a sudden massive coronary attack at his home in Shell Lake, WI, on Oct. 16. He was 72.

At the time of his death, Deacon Kelliher was chairman of the diocesan department of Christian education, and assistant of St. Paul's, Hudson, WI. He had served on many committees and had been deacon-in-charge of St. Barnabas', Clear Lake, St. Philip's, Turtle Lake, and St. Mark's, Barron. He is survived by his wife, Jane, one son, two daughters, six stepsons, two stepdaughters, one sister and 24 grandchildren.

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IN ITS 102ND YEAR, the Congregation of the Companions of the Holy Savior, a nonresidential Christian Community of celibate, ordained men in the Anglican Communion, offers a Rule of Life, support, fellowship and an annual General Chapter and Retreat so that we might be conformed more closely to the mind of Christ. An Associates' Rule is provided for all other members of the clergy and for lay people. Inquiries welcome. **Father Secretary, C.S.S.S., 40 Charleston Rd., Willingboro, NJ 08046-2074.**

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Sun: 7:30; 10; 12; Sat 5:30; Wed 7 & 10. Day school Eu: Tues, Thurs, Fri 8:05

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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

KEY BISCAYNE, MIAMI, FLA.

ST. CHRISTOPHER'S BY-THE-SEA 95 Harbor Dr.
The Rev. Bob Libby, r; the Rev. Allen Downey, assoc; Deacon Carroll Mallin
Sun 8 & 10 H Eu; Wed 12 noon

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.

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Sun 8:30, 11 H Eu, Wed 10:30 H Eu & Healing, Fri 7 H Eu, Sat 10:30 H Eu

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The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lias, the Rev. Allen B. Warren, III, ass'ts
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DETROIT, MICH.

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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

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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.

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The Rev. Edgar F. Wells, r; the Rev. David L. Carlson, c
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