

# The Living Church

November 17, 1996

The Magazine for Episcopalians

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BOOK  
&  
GIFT  
ISSUE



Christmas Greeting.

To thee may Christmas come  
Rich with the whole year's  
harvest-home.

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Y. E. H.

## Features

### A Timeless Fire

Writings of  
an English monk

By **Marcia B. Stearns**  
page 15



### The Art/Craft of Victor Hammer



Mixing art  
and spirituality

By **Paul Holbrook**  
page 16

### Kids' Picks for Christmas

page 21

## Departments

**Letters:** Thinking persons  
needed (p. 4)

**Sharps, Flats and Naturals:**  
Music for all seasons (p. 8)

**Books:** Definitive biography  
of the Apostle Paul (p. 10)

**News:** Sex scandal reported  
in Long Island (p. 12)

**Short and Sharp:** Stocking  
stuffers and other ideas (p. 18)

**Editorials:** Giving is one  
of life's rewards (p. 20)

**Viewpoint:** We need Paul's  
words now more than ever  
By **Chuck Robertson** (p. 20)

**People and Places** (p. 25)

## Quote of the Week

The Rt. Rev. Clifton Daniel, III, Bishop Coadjutor of East Carolina, on his use of Spanish during a trip to the Dominican Republic: "Whenever I spoke I was afraid I was saying something like 'your grandmother is ugly'."

## In This Corner

# In Sickness and in Health

Anyone who visits the sick regularly in the hospital knows not to take everything the patient says personally. I had been a priest only a few weeks when I visited one of my favorite elderly ladies in the hospital. She had just been through a major surgery. Under the influence of powerful medications she was disoriented and did not know who I was. She told me that if I cared for her at all I would get her out of the hospital and drive her home immediately. I told her I could not do that, but promised to visit her daily while she was in the hospital. She did not like this at all and began to rage against me. She shouted profanities at me and said things that would have been very hurtful had I not known how sick and mentally disoriented she was. I listened and told her I cared and that I was sorry I could not be of more help. I stayed by her side as she quietly wept in frustration and confusion.

Many of us have been in a similar situation. The anger and desperation, the confusion and fear, are all part of being sick.

Perhaps I am being called to minister to the Episcopal Church in the way I might minister to this panicky and hostile lady. What if the clergy of our church approached this aged, confused and disoriented body the way we would approach a dearly loved friend in the hospital. The words, actions and declarations of this wounded old friend, the church, are simply indications of illness and deep need. What if we were to pledge our lives to stay with this old friend, regardless of the hurtful words and irrationality, through this period of illness, confusion and pain?

My job with this old woman was to

## Sunday's Readings

# Growing With Our Gifts

*Pentecost 25: Zeph. 1:7, 12-18, Ps. 90, 1 Thess. 5:1-10, Matt. 25:14-15, 19-29*

Many Christians conduct their daily lives as if Jesus had not lived and died and risen for us. Our focus is centered in moral excellence, and right belief and conduct. We take no risks, we do not reach out to those among us who need our love. We adopt positions of moral superiority. We focus on liturgy and church life as if they were more important than the God these things mediate to us. We avoid sin and even the appearance in our zeal to be good enough to merit God's care, love and forgiveness of us.

It is for these kinds of attitudes that Jesus

patiently bear with the agony she was feeling and not reject her, no matter how vehemently she rejected me, she who just a day before, seemed so close to me.

She made a demand on me I could not agree to — I could not whisk her out of the hospital. It may have made her feel better, but it would have hurt her much more than it would have helped. I could love and minister to her while not agreeing with her. Perhaps the same is true for how we deal with the infirmity of our church.

To anyone who grieves over the irrationality and disorientation of the Episcopal Church, to anyone whose heart is heavy while trying to minister in what seems to be an increasingly sick, divided and confused community, perhaps we have some clues which might help us. God may be calling you and me to move into the mind of Christ and to stand by this ailing body precisely because it is in so much pain and confusion. We don't know if this approach will solve any of the larger, long-term problems, but sometimes when we do not know God's long-term solution, all we can do is the next right thing.

St. Paul said that marriage was a symbol of the mysterious relationship between Christ and the church. So much of love, in this context, is simply the decision to stay in the relationship "in sickness and in health." This staying and abiding is central to our ministry as leaders in an ailing church. Love is the decision not to run away.

*Our guest columnist is the Rev. Joseph K. Acton, rector of Holy Cross Church, Paris, Texas.*

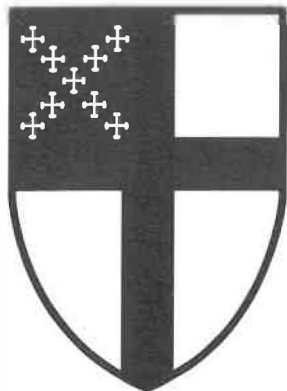
told the parable of the talents.

It is no coincidence that Jesus used the word "talent" in this story. We each have gifts from God to be used in his service. Their use makes them grow and we grow with them. A talent well used without thought of recognition matures us and itself. Five can be expected to become 10 this way. How many we have is not nearly as important as what we do with them.

What Jesus worked so hard to teach us was that it is with these people who know their need for God that we find him.

Many Christians experience not the presence, but the absence of God. Perhaps, because they look in the wrong places.

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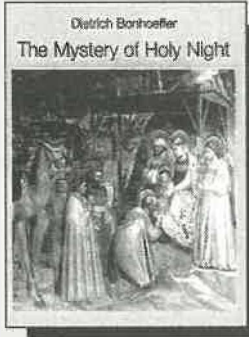
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## Letters

# Thinking Persons Needed

The Viewpoint article, "We So Rarely Think for Ourselves" [TLC, Oct. 27], raises an issue of critical importance to the Episcopal Church.

The ministry of the church should also extend to those who want intellectual credibility. The Episcopal Church has been one of the few capable of providing that ministry. More and more the Episcopal Church seems intent on abandoning the role of "the thinking person's church." There are hundreds of alternatives for those who want fundamentalism or just bland, uniform mediocrity, but few for those wanting some intellectual challenge.

I am appalled at the number of letters to TLC and other publications read by Episcopalians referencing biblical literalism to justify a point. What is even worse is that so many are from clergy. (Maybe TLC should print an article on what is being taught in the seminaries.) It seems that many who are capable of addressing intellectual issues have instead directed their efforts toward pet political causes or

become fascinated with applying the latest corporate fads to church administration ("be a corporate policy wonk for Jesus").

Church leaders express concern over declining membership and declining influence of church in society, yet that same leadership has abandoned those with influence on society who once came to receive a ministry with intellectual credibility.

Michael Richerson  
Wichita, Kan.

## The Same Traits

A letter by the Rev. George W. Wickersham, II, on the subject of homosexuality vis-a-vis St. Paul's words in scripture [TLC, Oct. 6] brought upon him a barrage of *ad hominem* invectives [TLC, Oct. 27]. Demeaning words should never be used as a substitute for intelligent discourse. Fr.

(Continued on page 6)

# The Living Church

An independent weekly record of the news of the church  
and the views of Episcopalians, since 1878

Editorial and Business offices: 816 E. Juneau Ave.  
Mailing address: P.O. Box 92936  
Milwaukee, WI 53202-0936

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THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 92936, Milwaukee, WI 53202-0936.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

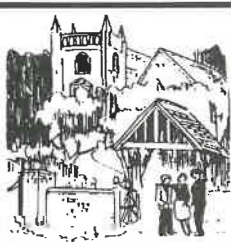
SUBSCRIPTION RATES: \$39.50 for one year; \$54.60 for 18 months; \$70.72 for two years. Foreign postage an additional \$15.00 per year.

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

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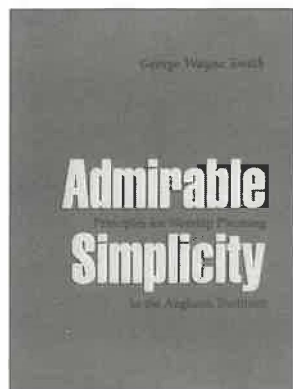


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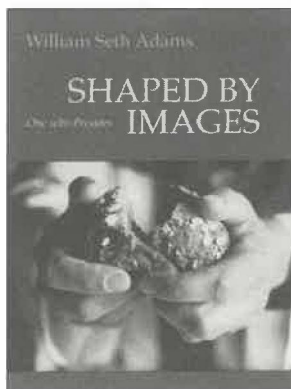
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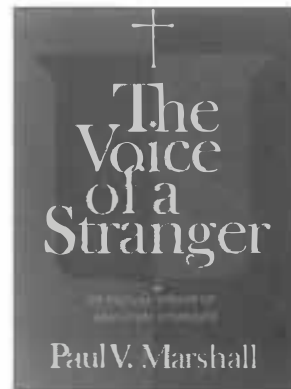
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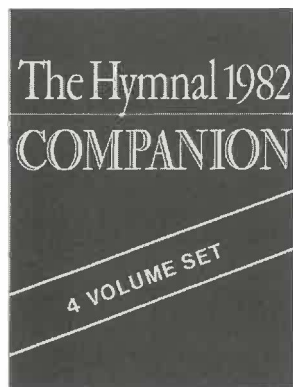
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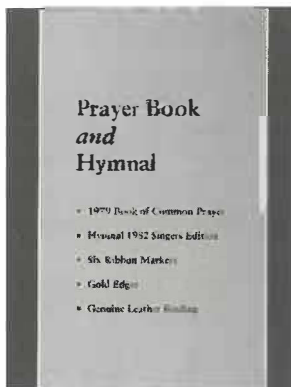
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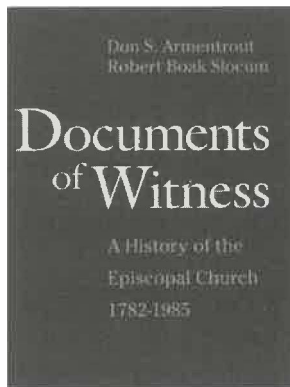
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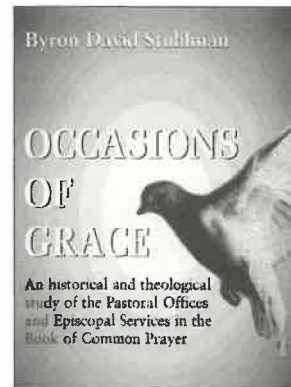
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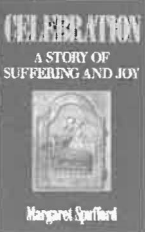
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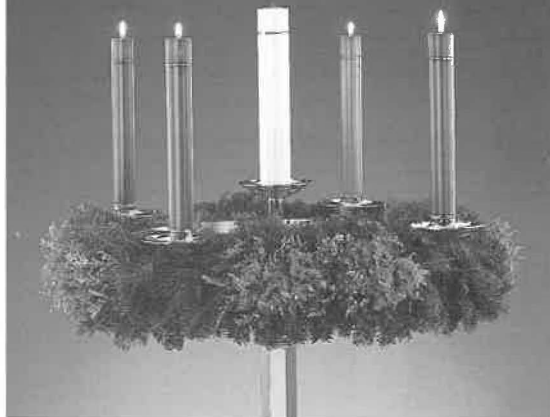
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## Letters

(Continued from page 4)

Wickersham was touching, from a biblical perspective, upon a most relevant topic which is deeply affecting the life of the Episcopal Church. He was not attacking any individual in particular, but simply expressing his heartfelt views regarding a controversial "lifestyle." His respondents, regrettably, opted to patronize and ridicule a man who has devoted his life to the proclamation of the gospel.

The *ad hominem* argumentation published under the heading of "The Final Authority?" derives in greater embarrassment to the authors than to the person they address. It makes no sense to talk about someone else's "rigidity, lack of love, and self-righteousness" while exhibiting the same traits being criticized. It neither makes any sense to write a letter suffused with "judgment" and say: "This poor soul obviously needs to study his Bible in the matter of judgment" (unless the writer himself is the antecedent).

Such letters and personal attacks have no place in a Christian publication. I think Fr. Wickersham deserves an apology.

(The Rev.) Federico Serra-Lima  
Old Chatham, N.Y.

In response to the letter entitled "The Final Authority?" by Rita Regnier-Yvarra, several comments should be made. First, the "argument from silence" she cites with respect to Jesus is just as vacuous when applied to the gospels as it is when applied to any issue. We simply cannot come to any conclusion. Second, while our liturgical usage does imply a certain pre-eminence for the gospels, St. Paul's letters and the other New Testament (and Old Testament) documents are canonical and so, authoritative for our theological reasoning. Finally, while this is not really raised by Ms. Regnier-Yvarra in these terms, the issue of judgment in ethical issues is implied.

I'd like to take an example, that of racism: Most of us Episcopalians, myself included, judge racism to be a grievous sin, though it is not directly addressed in the gospels — one central citation, in fact, being found in St. Paul's letters (Gal. 3:28). We make this judgment on the actions of others while, indeed, trying to see and overcome the racism in our own hearts. So we must make judgment in other issues while trying to "meditate on the mote in (our) own eye(s)."

(The Very Rev.) Richard McCandless  
Parsons, Kan.

## Letters

Rita Regnier-Yvarra's attack on Fr. Wickersham's article seems to assume that the authority of any passage of scripture depends on the authority of the individual who wrote it. If such were the case, her dependence on the gospels would be extremely weak.

I don't know anyone who believes that the gospels were written by Jesus himself. At least two of the gospel writers were not even apostles. Furthermore, modern biblical criticism, which she seems to accept in the case of the epistles, questions how much of the words and deeds attributed to Jesus in the gospels are actually his own. The Jesus Seminar, for example, will allow very few of them.

Fortunately, the authority of the Bible for the church does not depend on the results of scholarly research into its origins. The canon of holy scripture was defined by the church as a whole. It may be that some books were not written by the people whom previous generations thought to be their authors. That is not the point. The point is that, in conferring canonical authority on them, the community of faith recognized that, regardless of

who may have written them, these writings have revelatory value and express the faith of the catholic church.

*(The Rev.) Warren E. Shaw  
St. Paul's Church  
Chester, Pa.*

### A Grand Occasion

Words of appreciation, though late, for the mention [TLC, Sept. 15] of the celebration at the Cathedral of St. Luke and St. Paul in Charleston, S.C. offering "recommitment to faithfulness in guarding and upholding the essence of The Citadel in the context of social change."

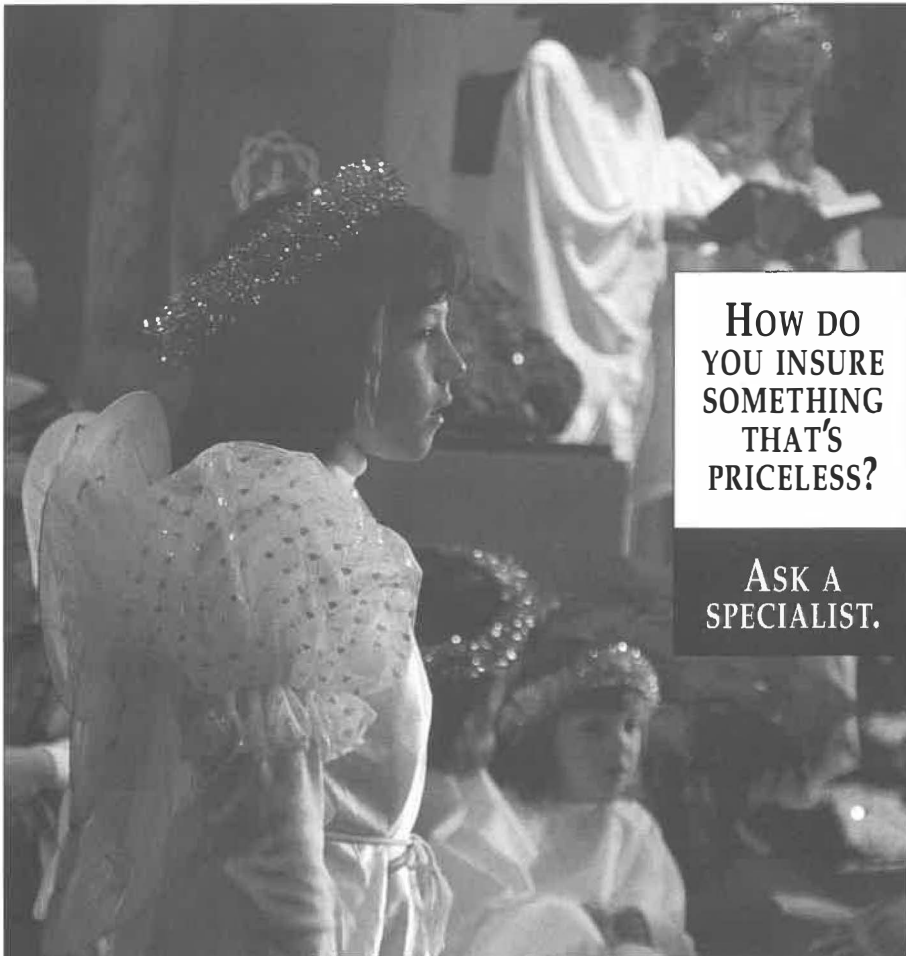
It was a grand occasion which affirmed much of what The Citadel stands for and gave thanks for all who have helped make it a unique and outstanding institution of higher education in the country. The Citadel fought hard for what many of us believed was right and when the lawful order was given to change, the school labored diligently to carry out that order. It does credit to the system and to the four women now attending that all remain

plebes. (One even received financial aid from the school and alumni.)

A note in passing — it is interesting that a 2,000-person corps has produced a large number of clergy serving our church: seven bishops, (E. Capers, H. Thomas, E. Gribbin, E. Haynsworth, C. Duvall, C. Jones and W. Skilton) and it was where William Porcher DuBose, referred to by Norman Pittenger in 1957 as the "only important theologian that the Episcopal Church has produced," received his undergraduate education and had his conversion experience in 1854!

*(The Rt. Rev.) William J. Skilton  
Suffragan Bishop of South Carolina  
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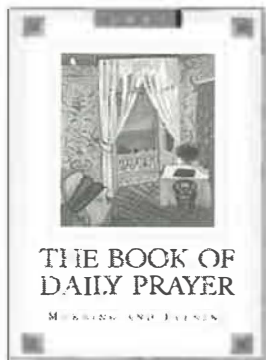
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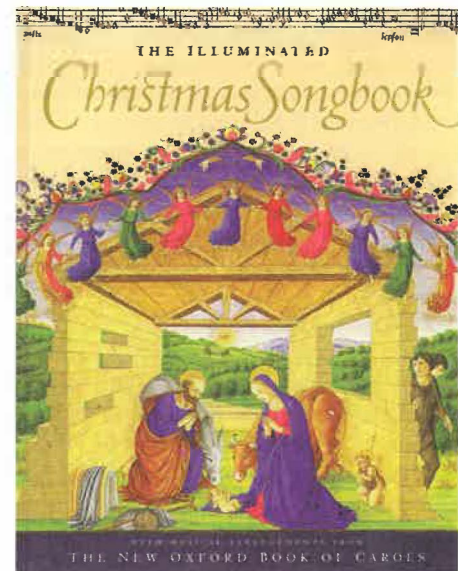
# Music for All Seasons

### THE ILLUMINATED CHRISTMAS SONGBOOK

with musical arrangements  
from the *New Oxford Book of Carols*  
Turner Publishing. Pp. 80. \$19.95

This is a beautiful book on the inside. The illustrations come from "the Latin manuscript collections of The Vatican Library," and are indexed by folio numbers. The carols are the well-loved, familiar arrangements of the *Oxford Book of Carols*: "Joy to the World," "I Saw Three Ships," "What Child is This" — 22 in all. Opening the book is the Christmas Story from Luke and Matthew in the New Revised Standard Version. Each page contains gorgeous flowers, cherubs, seraphim with rainbow-colored wings, intricate borders and illuminated calligraphy. It is a visual delight.

But the actual music of the carols is a little hard to read. The ink has a purplish cast and appears less sharp than that of the text. The book will not lie smoothly on a music rack because of its hard binding. And the slick coating on the covers, while it seems to cheapen the artwork, probably improves its durability. It would make a good Christmas gift for a careful child.



bass with combo. Well, maybe it wasn't really, but with the arrangement of "Down by the Riverside," by, of all people, John Rutter, that's what you'd swear you hear.

There's also "Praise God from whom all blessings flow" by one of America's earliest composers, William Billings, to flowing-water songs "Shenandoah," "Deep River," arranged by — another surprise — Gerre Hancock, and Aaron Copland's adaptation of "Shall we gather at the river."

Two favorite "traditional" songs, the childlike Shaker tune "Simple Gifts," and the Basin Street blues of "When the Saints Go Marching In" are heard between "two ... aptly called 'national anthems,'" "America, the Beautiful" and "The Star Spangled Banner."

Opening the disk, the voices of John Kennedy, Martin Luther King, and Neil Armstrong are woven into Randy Bright's and Bob Moline's "Golden Dreams."

Wave the flag and set off the fireworks!

Patricia Nakamura,  
music editor



### AMERICA, THE GOLDEN DREAM

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and Orchestra  
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This is fun! Very familiar and less-so patriotic selections are sung by the cathedral's excellent choirs and accompanied by everything from John Repulski on the organ with a brass quintet to a washtub

*DOROTHY OVER THE RAINBOW*  
*Improvisations on the Great Organ*  
Dorothy Papadakos, organist  
The Cathedral Church  
of St. John the Divine, New York City  
Ernest M. Skinner/



## Sharps, Flats & Naturals

*Aeolian-Skinner  
organ, Opus  
150/150-A  
Pro Organum.  
CD*



With the recent resurgence of interest in organ improvisation in this country comes a marvelously eclectic and inventive recording by Dorothy Papadakos at the great organ of the Cathedral of St. John the Divine in New York City. Ms. Papadakos, the cathedral's organist and director of the Sunday evening Vespers Improvisation Series at the mammoth neo-Gothic church in Morningside Heights, proves herself to be a musician with a splendid keyboard facility and a heart that seeks to reach out to the vast majority of Americans who may have very little acquaintance with the organ or, even worse, may equate its repertoire with the pale imitative muzak heard in funeral parlors and on TV soaps.

Indeed, the main appeal of this recording may lie in its "crossover" nature. Ms. Papadakos, in her quest to win an audience for the organ, is seemingly unafraid to use any material — folk, pop, and even sounds from the animal kingdom! — as building blocks for her large-scale improvisations. What unifies this recording is a love for the extraordinary sonic splendor resulting from the marriage of the cathedral's four-manual Aeolian-Skinner with that space.

We hear the cathedral's choirs on certain tracks (particularly noteworthy are Ms. Papadakos' exchange with the singers on a portion of Victoria's setting of the Reproaches and on the hymn "Let all mortal flesh keep silence"), while on others Ms. Papadakos teams up with Paul Winter on the saxophone, members of Winter's Consort, and, amazingly enough, recording of humpback whales. Hollywood even has a say with the appearance of "Somewhere Over the Rainbow," one of Ms. Papadakos' signature tunes. As if all this creativity weren't enough, the artist proves that she can write as well with liner notes that betray her whimsical and humane nature.

This recording, number 7080 on the Pro Organo label, comes highly recommended.

*Bruce Neswick  
Washington, D.C.*

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# Definitive Biography

*PAUL*  
*A Critical Life*  
By Jerome Murphy-O'Connor  
Oxford. Pp. 416. \$35

Another biography about Paul? Yes, this one is both fascinating and unusual and probably tops the list for minutia, with 24 pages of bibliography and 14 pages of "pages cited," which becomes an

exhausting experience for even a semi-scholarly reader. Certainly this is not a relaxed reading about the history of Paul, as author Jerome Murphy-O'Connor brings to this work an impressive background. He is professor of New Testament at the *Ecole Biblique et Archeologique Francaise* in Jerusalem.

Immediately Murphy-O'Connor states that Luke is not to be trusted as a recorder of Paul's life or work because the obligations of citizenship could have conflicted with the demands of the Jewish faith of Paul's parents. "Luke's claim that Paul was a son of a 'Pharisee' must be dismissed as a rhetorical flourish without historical value," Murphy-O'Connor writes. This is one small example of the author's continued defiance of Luke. Nor does the author accept any of the given ideas about Saul from Luke or any other biblical sources, not his birth as a Jew, his possible marriage, or his persecution of the Christians; all of these are speculative.

Christ is portrayed as the new Adam, "the embodiment of authentic humanity. The Law was no longer an obstacle to the salvation of Gentiles; they could be saved without becoming Jews." Paul becomes the leader of Christianity for both Jew and Gentile; as a tentmaker he could carry his craft along with him to all of the many places he visited to profess Christ as the Messiah, making himself famous with his letters.

The author's detailed treatment of the letters is astonishing in itself and shows total dedication to what must have become Paul's entire world in order for Paul to accomplish this work. Obviously *Paul: A Critical Life* will take its place as a definitive biography, outstandingly written, but its readers must be prepared to match equal interest to that of the author's for a complete enjoyment.

Susan E. Barrett  
Pauma Valley, Calif.

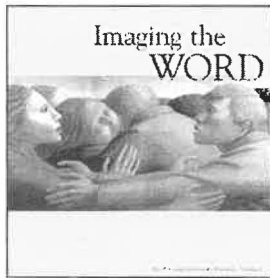
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## Books

member of a prolific professional clan: siblings Reinhold at Union (N.Y.); Huldah at McCormick; himself at Yale; and son Richard at Harvard. Richard's forward tells the importance of the year HRN & Reinhold spent together at Tübingen and implies the influence of the German Evangelische Synod in the Midwest and its institutions Elmhurst College and Eden Seminary.

Editor William Johnson's introduction points to the lifelong influence of Jonathan Edwards, whose distinctions HRN liked, but not his conclusions. Also HRN's passion for each generation dialoguing anew a theology to remedy the previous one's corrections which have hardened and lost some value: a very protestant principle. Neo-orthodoxy was necessary to remedy the mistakes of 19th-century liberalism and the social gospel. But the 1950s and '60s need to correct the stiffened structures of neo-orthodoxy.

What we have here is a special taste of HRN as lecturer, writer and crafter of elegant, brief, deep sermons. Listen to his verbal and written gems:

"... the past and future are effective in us (as selves), as memory and as expectation: what is still with us and what is already before us ... God and Satan are not in polar relationship because we do not need to refer to Satan in order to define God ... Take note of the work of Jesus outside the church ... faith is communal faith ... the church turns to antagonism when any political power is made absolute ... Man is a corrupt being, but his corruption is that of a very noble being ... the way Christ takes command utterly transmutes our fear into hope."

(The Rev.) James L. Lowery, Jr.  
Old Lyme, Conn.

### A Comfortable Voice

#### THE BURNING FIELDS

By David Middleton

Louisiana State Univ. Pp 60. \$7.95

These are gentle poems, almost watercolor in their effect: pastel, bright but not too bright, impressions which slowly reveal the image upon your mind. The poems in David Middleton's collection *The Burning Fields*, in a word, are lovely. Much like the poem "The Quiet Garden," his collection takes a look at family and places in particular and give us a look at the Louisiana in his eyes, one of profound love and appreciation.

In a variety of rhyme and meter —

some couplet and blank verse and a few other rhyming patterns (no free verse) — Middleton develops his "pictures" reminiscent of Frost. It's a comfortable voice, not without humor (read "The Maker in Lent" or "The Family Tree") and takes you by the hand as you read.

You'll welcome David Middleton into your poetry library if, indeed, you haven't already discovered him. He makes "his" South come alive in a mastered traditional, formalist style so that you believe you've been there, too.

#### MIND AND BLOOD

*The Collected Poems of John Finlay*

Edited by David Middleton

John Daniel. Pp 124. \$15

It is a fitting tribute. John Finlay, in his last days, worked in isolation on his family farm. Enterprise, Ala., is not a household name. But there, in the obscurity of a small, Deep South town, he wrote to the end of his life, even if his heart was

(Continued on page 23)

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## Penthouse Story of Sex Scandal Leads to Long Island Priest's Resignation

### Investigation Moves Forward Involving Other Priests and Young Men



Bishop Walker

A shocking article depicting priests engaged in homosexual activities in Long Island churches with young Brazilians appears in the December 1996 issue of *Penthouse* magazine.

The Rev. William Lloyd Andries, rector of St. Gabriel's Church, Brooklyn, for more than 16 years, is identified in the article as being a leader in the activities.

According to *Penthouse*, orgies involving Fr. Andries, other priests and young men took place in St. Gabriel's and other churches from 1994 through 1996. The article details sexual practices which allegedly took place on the altar of St. Gabriel's, and reports that the priests dressed as female movie stars and called themselves "the girls."

The article, written by investigative journalist Rudy Maxa, also alleges that Fr. Andries gave a Brazilian man cocaine, prescription drugs and alcohol; that two Brazilians had sex with priests from four to seven times a week in churches, church offices, priests' cars and vans; that other young men were brought from Brazil to provide sexual favors for the priests, and that Fr. Andries eventually "married" one

of the young men in a ceremony conducted by another priest.

Much of the information for the article came from Wasticlinio Barros, a Brazilian who was brought to this country by Fr. Andries, the article said, as a translator with a \$3,000 monthly salary, plus housing and use of an automobile.

The Rt. Rev. Orris J. Walker, Bishop of Long Island, issued a statement following publication of the article.

"I have seen this story and its reading has distressed me deeply," Bishop Walker said.

"As a result, I invited Fr. Andries to meet with me on Friday, Oct. 25, in the presence of one of my vice chancellors. It was imperative that we make every effort to determine the truth of the assertions to be found in this article. To that end, I am calling for an investigation of this most disturbing situation by the chancellor's office, and have accepted the resignation of Fr. Andries' orders and, thus, his rectorship effective (Oct. 28). In this way, Fr. Andries was able to bid farewell to his beloved congregation yesterday."

The Ven. Michael Harris, archdeacon

of Brooklyn, said Fr. Andries resigned his orders on Friday, Oct. 25, bid farewell and apologized to the congregation the following Sunday. The Eucharist was celebrated by the Rev. Canon Blair Hatt, canon for pastoral care, and St. Gabriel's curate, the Rev. Pierre Duvert. Archdeacon John Greco told the newspaper *Newsday* that Fr. Andries denied a large portion of the allegations.

Bishop Walker is quoted in the *Penthouse* article. When asked about the "marriage" of Fr. Andries to Jairo Pereira, another main source for the article, Bishop Walker said he had heard reports of the ceremony from a Brazilian television reporter.

"I talked to Fr. Andries about it and got his explanation," Bishop Walker was reported to have told *Penthouse*. "First of all, for them to say there was a marriage performed is just ludicrous, because the state of New York doesn't recognize same-sex marriages.

"There may have been a ceremony, but I don't think it was a marriage."

Bishop Walker told the *Penthouse* (Continued on next page)

## 'Sickening' But Not Surprising, Says Group of Bishops

A strongly worded statement written by Bishop John W. Howe of Central Florida, and signed by the bishops who brought presentment charges last year, was issued following release of the *Penthouse* article.

Bishop Howe said the document was being sent to other bishops and that as of Oct. 30, 27 bishops had signed it.

The statement refers to the *Penthouse* article as presenting "a horrifying and revolting picture of homosexual sex and sadism, pedophilia and perversion." It added, "If

it is even marginally accurate it should prompt believers to fall upon their faces before the Lord, with tears of contrition for the church."

While the statement called the news "sickening," it also said it was hardly surprising.

"At the last General Convention, the Bishop of Long Island, the Rt. Rev. Orris Walker, said that a significant number of Episcopalians in his diocese are single, whether by choice or circumstance. 'Is this church going to say to them that sexual intimacy for them is abnormal if it does not occur within

a marriage?' he asked. 'If this church expects me to go back to the streets of Brooklyn and Queens with that one, it ain't going to fly.'"

The statement said that a church "that will not uphold faithful monogamous heterosexual marriage as the only legitimate context for sexual intimacy must not be surprised when some of its members seek such intimacy elsewhere. A church that refuses to demand that even its clergy must conform to this historic biblical standard should not be surprised when some of them don't. And in a

church in which nearly half of the active bishops have declared their support — in principle — of the ordination of non-celibate homosexual persons, we must not be surprised when some of their clergy take them at their word."

Bishop Howe and nine other bishops charged the Rt. Rev. Walter C. Righter, retired Bishop of Iowa, for violating his ordination vows and teaching false doctrine when he ordained a non-celibate homosexual to the diaconate in 1990. The charges were dismissed this year.

# 'It's a most shocking article. I'd heard rumors for a long time.'

*A Long Island rector*

*(Continued from previous page)*

reporter that he had seen pictures of the ceremony, but it looked like "photos of people dressed up at what looked like a party."

The bishop said he did not conduct an investigation into the event. "If they were consenting adults, my position is that they were certainly free to take that action," he reportedly told the magazine.

The only other priest identified in the article is the Rev. Howard Williams, director of children's ministries at the Episcopal Church Center in New York City. Fr. Williams is not implicated in the Brooklyn events, but is identified by *Penthouse* as being with Fr. Andries in Argentina in 1994 when arrangements were made to bring Mr. Barros to Brooklyn. Fr. Williams was placed on administrative leave by Presiding Bishop Edmond L. Browning until more information can be gathered concerning his relationship to persons mentioned in the article.

Mr. Barros notes in the article that as far as he knows, Fr. Williams was not

involved with Fr. Andries' sexual activities.

Bishop Browning learned of the allegations Oct. 24 when he was shown an advance copy of the article. He called the claims "shocking and deeply disturbing."

Fr. Andries, 60, is a native of Guyana. He was ordained in that country in 1960 and served there until 1975. He moved to the Diocese of Long Island in 1976, doing supply ministry, and became priest-in-charge of St. Gabriel's in 1978. The following year he became the church's rector. He is a widower, and the father of one daughter.

The magazine article hit the newsstands only a few days before the Diocese of Long Island was to meet in convention to elect a suffragan bishop.

"I never would have expected this. I feel so badly for the congregation," said the Rev. Hope Koski, rector of St. Lawrence Church, Dix Hills, N.Y. "He's brought them from a very small [congregation]. They've built a new building, they were paying off the debt, doing many good things.

"I knew Lloyd as someone I respected. He was very quiet. ... There are always rumors."

"It's a most shocking article," said another Long Island rector. "I'd heard rumors for a long time. This all just finally came out. Religion and clergy are fair game. This makes it bad for the rest of us. People will look at all of us with a jaundiced eye."

*Penthouse* attempted to contact Fr. Andries and the other priests identified by the informants as being involved in the orgies, but none of them would speak to the reporter. Mr. Barros and Mr. Pereira said they would cooperate with leaders of the Episcopal Church and provide them with more information for an investigation.

Integrity, the organization for gay and lesbian Episcopalians, issued a statement following publication of the article.

"Integrity reacts with sadness and dismay to the recent allegations of sexual misconduct by a member of the clergy in the Diocese of Long Island," the statement said.

## Nashotah Convocation

# Proclaiming Jesus as Both God and Man

"The Vocation of Catholic Theology" was examined and discussed at Nashotah House Oct. 25 during the Wisconsin seminary's academic convocation.

The Rev. Avery Dulles, S.J., professor of religion and society at Fordham University, and the Rt. Rev. Arthur A. Vogel, retired Bishop of West Missouri, were the major presenters during the day-long event.

"The vocation of catholic theology is to profess, interpret and defend the catholic faith," Fr. Dulles said. He added that catholic theology "speaks gladly of the transcendence of God. Catholics understand transcendence as imminence."

Fr. Dulles also noted that catholics delight in the beauty of creation, but added, "In our day, catholicism is on guard against the pantheistic tendencies of some new age theology."

He told listeners how in earlier centuries the humanity of Jesus was often overlooked. At present, he said, the divinity of Jesus is often overlooked by theologians.

"Catholic theology must make a bolder

proclamation" of Jesus as God and Man, he said.

Fr. Dulles spoke of the role of the Chicago-Lambeth Quadrilateral. "The authority of scripture cannot be upheld without recourse of the church," he said. "It was never intended to be an all-sufficient guide. Although the Quadrilateral limits itself to the Nicene Creed, the catholic faith does not limit itself to any one council."

He said conservative evangelicals and catholics "are discovering that they have much in common," but added "catholic theology must continue to point out the inherent weaknesses in protestant biblicism."

Bishop Vogel also addressed the convocation theme and spoke from more of a philosophical perspective.

"It is impossible to speak about God without speaking to him," he said. "The God Christians worship is a mysterious God. He is an absolute mystery. The infinitude of God's mystery cannot be approached."

He spoke of challenges to catholic the-

ology and mentioned religion "bypassed and ignored," as well as science. "A challenge to religion is to come from religion itself — religions other than Christianity." He pointed out that there are now more Muslims than Episcopalians in the United States.

Bishop Vogel was the first William Adams professor of theology at Nashotah. His successors, the Rev. James E. Griffiss, visiting professor of theology at Seabury-Western Theological Seminary, and the Rev. Ralph N. McMichael, Jr., current Adams professor at Nashotah, made responses to the presentations. The event helped mark the centenary of the death of Adams, one of the founders of Nashotah House.

"The future of catholic theology relies on the dynamic movement of Word and Spirit," Fr. Griffiss said.

According to Fr. McMichael, "The vocation of catholic theology is to serve the continuation of the fullness and the wholeness of the Word made flesh who dwells among us."

*David Kalvelage*

# 'Community' Stressed at AIDS Coalition Retreat

"In Returning and Rest" was the theme of a national retreat sponsored by the National Episcopal Aids Coalition (NEAC) Oct. 10-12 in Washington, D.C. Among the 250 participants were persons living with HIV-AIDS and family members, as well as clergy and health-care professionals. The event coincided with the display of the AIDS Memorial Quilt.

The Rev. Martin Smith, S.S.J.E., spoke on the retreat's theme.

"We are all being brought to our own wounds of pain, loss and anxiety," he said. "We are invited to return to the funda-

mental task of seeking meaning. What enables us to bear it is community — we are not alone but together."

The Rev. Kelly Brown-Douglas of Howard University Divinity School led one of three Bible studies and challenged the idea that biblical interpretation can be done objectively.

"What God has revealed may be the truth, the whole truth and nothing but the truth," she said, "but what people say about God's revelation is not. Theology must be done in community and in dialogue with others."

Others who led Bible studies were the Rev. William Countryman of Church Divinity School of the Pacific, and the Rev. Minka Sprague of New York Theological Seminary. Presiding Bishop Edmond L. Browning spoke at the opening Eucharist and said he was proud that the Episcopal Church was "a church of compassion." He also gave thanks for "the wonderful way grace has been bestowed so that we can serve as a model for others."

*Episcopal News Service contributed to this article.*

## Conventions

Facing unexpected expenses for the diocesan camp, delegates to the **Diocese of Nevada's** annual convention Oct. 11-13 have stepped forward to volunteer to keep the camp open.

The Rt. Rev. Stewart Zabriskie, Bishop of Nevada, in his convention address, told delegates that "loving Camp Galilee is not enough," and that "we must see the camp change from fond memories to responsible stewardship which does not drain the diocese's resources."

Diocesan treasurer Irv Cousins reported that almost \$100,000 had been spent for "extraordinary items," most of them associated with the planned sale of a portion of the camp, located at Lake Tahoe.

Proceeds of the sale, to the U.S. Forest Service and to a conservancy group, are anticipated to provide funds for renovation of the camp. But the transactions may take two years to complete.

Representatives of the diocese's parishes responded to a call from the Rev. Burt Dudding, president of the camp's board of trustees, and volunteered to run the eight weeks of summer camp program for the 1997 season. Budget and staffing problems caused the camp to be closed during the summer season.

The board members will take greater oversight over the operation of the camp as well, Fr. Dudding said. By eliminating staff costs, the camp budget should end next year with a balance of approximately \$20,000, enough for

operations in the following year.

Bishop Zabriskie, Mr. Cousins and Fr. Dudding all agreed that the camp operations would be completely self-supporting with no diocesan funds available. Money from the diocese's investment reserves has covered the camp's recent expenses.

In other business, delegates voted to consider the possibility of adding four youth members to the diocesan council with seat and voice. The chancellor will be asked to draft a proposal for the 1997 convention.

Delegates learned that a team of stewardship consultants will be meeting with each parish "to share hope and accountability," Bishop Zabriskie said.

A budget of \$584,515 was adopted for 1997. It projects a tentative deficit of about \$10,000.

*Dick Snyder*

Evangelism was the theme of the annual council of the **Diocese of Fond du Lac** Oct. 19 at St. Paul's Cathedral, Fond du Lac, Wis.

A large banner proclaiming "Make the Angels Sing" hung from the rood beam and delegates listened to evangelist Diana Montenegro from the Diocese of Milwaukee tell the assembly, "Systems get the results they're set up for. If you're not getting the results you want, you need to change the system."

Delegates then broke into small groups to discuss, "How do I proclaim the gospel by word and example?" and "What sometimes impedes this?"

In his conciliar address, presented during the Eucharist, the Rt. Rev. Russell

Jacobus, Bishop of Fond du Lac, said, "Our focus needs to be on the spread and proclamation of the gospel — the good news of salvation in Christ. This needs to take precedence over all else. If we don't respond to Jesus 'calling,' and to his 'sending' to preach the gospel and bring others to him, we won't have a church left; much less liturgies or debates on issues.

"Let's put aside our different viewpoints. Let's put aside our prejudices. Let's put aside our overwhelming concern for survival, and hear the call of Jesus to go out and proclaim the gospel."

At the conciliar banquet, Bishop John Beem of the Evangelical Lutheran Church in America and Bishop Jacobus discussed the recent joint meeting of Lutheran and Episcopal bishops [TLC, Oct. 27], and issued a statement of common purpose to work for greater closeness between the two jurisdictions.

*Phoebe Pettingell*



## Briefly

The Rev. Debra A. Metzgar, assistant rector of Holy Innocents' Church, Atlanta, has been named the first recipient of the **Bishop Scarlett Award for Preaching**. The award was established to honor the Rt. Rev. William Scarlett, sixth Bishop of Missouri, and to identify fine young preachers in the Episcopal Church.

# A Timeless Fire

## Writings of an English Monk

By MARCIA B. STEARNS

Fifty years ago, at the close of World War II, an English monk, beloved by many through his ministry and writings, died on March 31. It was a beautiful spring morning, Refreshment Sunday in Lent. That servant of God was Fr. Andrew, S.D.C., co-founder of the Society of the Divine Compassion, an Anglican religious order for men centered in Plaistow, London.

*Christ the Companion*, a 50th anniversary commemorative edition [TLC, March 24], celebrates his life and works by bringing back into print one of his many treasured devotional books.

Harry C. Griffith (editor of the popular volume *A Gift of Light, A Collection of Thoughts of Father Andrew*, Mowbray-Morehouse 1968, 1972) writes in his editor's note: "Henry Ernest Hardy was born in Kasauli, India, on January 7, 1869, one of the seven children of Colonel Edmund Armitage Hardy. He was educated at Keble College, Oxford, and received his theological training at Ely. He was ordained a priest of the English Church in 1895. He was one of the three founders of the Society of the Divine Compassion and later served as its superior."

Better known as Fr. Andrew, he was a man of great and varied gifts: Poet, artist, thinker and writer. All his work in those various fields was dedicated to the one great purpose of his life, the glory of God and service of his church. Although he went as a missionary to Southern Rhodesia in 1932, he traveled comparatively little outside of England, and most of his 77 years were spent in Plaistow, London, ministering to the poor. He died March 31, 1946, in Bushey Heath, Hertfordshire, England. Fr. Andrew was a prolific writer, the author of 19 books of

prose, nine collections of poetry and six plays.

"Life is not shaped by sermons, but by sentences got by great souls in their silences.' These words written by Fr. Andrew to point a lesson from the *Curé d'Ars* might very well have been said of himself . . . He spoke of prayer as 'the approach to Reality,' and he was so tremendously real himself that he spoke of it with a compelling authority."

So reads the dust-jacket of *Love's Fulfillment*, a 1957 anthology edited by Kathleen E. Burne, a book I've cherished and returned to since the late 1950s, along with other Fr. Andrew books collected over the years. In 1995, I discovered that his publishers had not planned to note his jubilee — 1996. When I investigated, I found no copyright problems.

Thus it was that the moment of truth came for me on Dec. 3, 1995. A conviction rose up: We need this voice and this life among us. His writings need to be shared, again. That night, I committed to reprinting *Christ the Companion*. A few days of intense work followed. Then Dec. 19, the printer's deadline, arrived. I handed over some extra pages of biographical material, a photograph and a ragged little paper-bound book, soon to be reborn for 1996 readers.

On Jan. 18, 1996, the Confession of St. Peter, five boxes of the 2,000 copies printed came home with me in my station wagon, a precious cargo. I promoted it by phone to seminary, cathedral and other bookstores, religious orders and individuals in the U.S. and Great Britain. By Ash Wednesday, Feb. 21, more than 700 copies of this book of daily meditations for Lent had gone out of my laundry/mail-room. A little band of us would be reading and praying it together. I had a large phone bill and a strained left shoulder, but my soul was happy. I had been led to reach many of the church's prayerful and seeking people, greeting old and making new friends for Fr. Andrew.

Our times are full of challenge. So were his (from a letter, July 22, 1944): "Here it was a day with a leaden sky, exactly the day most favorable for the



Poet, artist, thinker and writer, Fr. Andrew has a message that shines clear at the end of the 20th century.

flying bombs, and they came over perpetually. Yesterday and last night were very bad indeed. Nothing happened nearer than Upton Park, but the people had to live all the while under the shadow of the menace, and I just cannot look at them with a holy smile and say: 'God bless you and keep you safe, and while I am away I will pray for you!' I have written to Pleshey cancelling my priests' retreat. God knows how sorry I am to do that, and how very welcome a few quiet nights would be, but what my beloved people cannot have I must not have, I know."

In *Christ the Companion* he writes at the end of a powerful meditation, "What is enfolded in pain may be unfolded in glory. The last unfolding of all will be love."

Some may say that the prose of the first half of the 20th-century sounds, superficially, dated. Still, the message shines clear. Fr. Andrew holds our feet to a timeless fire. What he wrote, he lived. "Our life is our prayer, and what we call our 'prayer' is our effort to make it so." We need his wisdom, his authenticity, his loving example and guidance. Many of us hope to see more of his works reprinted, especially *Meditations for Every Day*, his most important prose work. My hope now is that you will want to read and pray with *Christ the Companion*, and bring it into your life. □

Marcia B. Stearns, founder of Coburn Press, a publisher of sacred music, is a member of the Guild for Spiritual Guidance, an associate of the Order of St. Helena and a member of St. Mary's Church, Rockport, Mass., where she lives.



# The Art/Craft of Victor Hammer

By PAUL HOLBROOK

*Mixing art and spirituality in a contemplative use of form.*



*"One must accept the tools and materials with which to become oneself."*

Thomas Merton thus evaluates the work of his friend, Victor Hammer. This is an apt description of all of Victor Hammer's art — his printing, type design and painting — concrete, spiritual and genuine.

His primary metier was painting, but he was also a master artisan, crafting furniture, including a prototype of a clavichord for Albert Schweitzer, and working in gold and other metals. He was a master of the book arts as well: printing, bookbinding, calligraphy and typography, creating five uncial typefaces in his lifetime. As an architect, he built and appointed a small chapel for his friends and patrons at Kolbsheim in Alsace.

For Victor Hammer, it was difficult to separate art from craft, probably because of each work's genuineness and depth of spirituality. Everything he did, whether paint a portrait or build a chair, was *ad maiorem Dei gloriam*, to the greater glory of God, words he borrowed from the portico of a Jesuit church in Vienna which overshadowed the games of his childhood and which inspired his artistic vision.

Like other great artists, Hammer

tells the truth with his form. His layouts and designs open our eyes to see reality anew, to see as an act of contemplation. Particularly is this contemplative use of form visible in his hand-printed books.

The books themselves give silent testimony to his greater spiritual vision, a vision forged through a lifetime. Even the uncial typography itself slows down the reader and forces the eye to linger on the visual beauty of the text as well as contemplate its meaning.

He had a number of faithful patrons, first in his native Vienna and elsewhere in Austria, then in Florence, where he established a press, and in London and Paris. When no longer allowed artistic freedom and human dignity by German invasions of Austria, he left Europe for the United States in 1939. He taught at Wells College in New York and later at Transylvania College in Lexington, Ky.

As a teacher Hammer records that he could begin to paint pictures that need not be sold: "I began to choose the subject matter for my paintings from pagan mythology and from the Bible. I was not compelled to 'express myself,' for I was my own collector." During these years, his personal credo was to "build with the thought of a future life of the Spirit on this earth."

In several places he articulated his philosophy of art and the spiritual unifying gesture fundamental to the creative process. Again uniting craft and art in his thinking, he uses architecture to make his point: "This distinction between building and architecture

*The Rev. Paul Holbrook, a deacon, assists at St. Augustine of Canterbury Chapel and St. Agnes House, Lexington, Ky., and is bibliographer of the Victor Hammer estate and director of The King Library Press at the University of Kentucky.*





NEMOSYNE leans quietly against a large upright slab of stone — listening to the murmur of inscrutable Lethe which flows past

at her feet; on a hill behind her Kleio sits in the shadow of a tree reading from a scroll. Polymnia/Euterpe and Erato play on their instruments while Terpsichore pro-

points to the split between the sacred and the secular.”

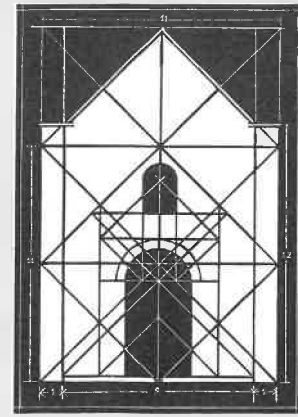
This unified vision is precisely what allows Victor Hammer’s work to become a vehicle for the Spirit and to elicit growth in awareness. His triptych, “Hagia Sophia,” for example, the center panel of which is gilded and bears Hammer’s uncial lettering, signifies the artist’s contemplative practice. The viewer is attracted by both visual image and gilded lettering and enfolded into a world of mystery transformation.

Of his own vocation as an artist and printer, he once said, “I cannot spiritually cooperate with or acknowledge the validity of visual chaos.” And in all his work there is a pressing concern for *kosmos*, for order, both in structure and symbolism. It is this

search for order which Hammer sees as justifying his art, literary and graphic, and which gives his art its healing force.

To lift us to an apprehension of beauty and the sublime, to transform us, through a vision of who we are and what we might become, this is the work of the artist. Through art we are released from the quotidian and lifted into a realm of compassion and awe. The art permeates us and permanently changes us.

Victor Hammer’s passion was for us to behold. To behold reality anew and to see it undivided and whole. His contemplative vision teaches us to see genuinely with our own eyes the spiritual order of things. And perhaps momentarily to perceive as he did, *ad maiorem Dei gloriam*. □



## A Note on Victor Hammer and His Work

An Austrian by birth, Victor Hammer (b. 1882) lived and worked throughout Europe and the United States. He was in every sense of the word a Renaissance man and was a close friend of Thomas Merton the monk, Jacques Maritain the philosopher, John Jacob Niles the musician and countless other writers and artists.

His paintings and books have been featured in numerous shows; last fall the Grolier Club of New York City honored him and his wife, Carolyn, with an exhibition of their hand-printed books and prints. His work is a part of private and permanent collections in Munich, Vienna, Amsterdam, Lexington, Ky., Palm Beach, Fla., New York City, London, Paris and elsewhere.

He and his family left Austria during World War II and made their way to the United States, where he taught at Wells College, Aurora, N.Y., and Transylvania College, Lexington, Ky. He is buried in Lexington.

The uncial type he designed and cut and printed with is based on classical and medieval lettering which is quite curvilinear; Hammer preferred this form for a variety of reasons, one of which is that it purposefully slows down the reader and induces a contemplative approach to the page, the book and the ideas.

(The Rev.) Travis Du Priest  
book editor

The illustrations accompanying this article are a sampling of Victor Hammer’s work:

**Right:** Hand-cut initial letters.

**Top:** Illustration and surrounding type from a Hammer manuscript.

**Top right:** The front wall of the chapel Hammer designed at Kolbsheim in Alsace.

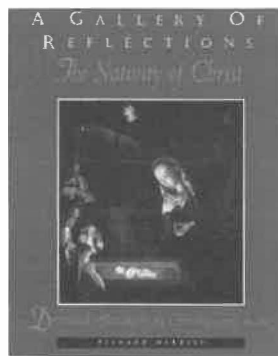
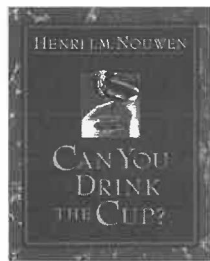
**Opposite page, top:** A section of a self-portrait

**Opposite page, bottom:** “His Mark” used as a printing mark and water mark on his hand-made paper.

From the hand-printed book collection of Mabel and Travis Du Priest, sometime apprentices of Carolyn Hammer.



## Gift Books for Christmas



By TRAVIS DU PRIEST

**A GALLERY OF REFLECTIONS: The Nativity of Christ.** By Richard Harries. Eerdmans. Pp. 92. \$20.

The Bishop of Oxford (England) explores some 30 pictures, icons and sculptures of the nativity, most of which are reproduced in color on quality paper in this attractively designed book. I like the way Bishop Harries includes us, the viewers, in his sensitively written expositions of the narrative action of the artwork.

**THE CARPENTER AND THE UN-BUILDER: Stories for the Spiritual Quest.** By David M. Griebner. Upper Room. Pp. 128. \$12.95.

I first read the title piece of this collection in *Weavings: A Journal of the Christian Spiritual Life*, and have used it as a text for several retreats. These brief parables are well written and make for deep

and delightful devotional reading.

**THANK YOU, ST. JUDE: Women's Devotion to the Patron Saint of Hopeless Causes.** By Robert A. Orsi. Yale. Pp. 303. \$30.

An imaginative work of scholarship which looks at the immigrant women who have been drawn to St. Jude. Traces the cult of St. Jude from about 1930 and shows how devotion to this particular saint helped women determine their place in American society.

**CAN YOU DRINK THE CUP?** By Henri J. M. Nouwen. Ave Maria. Pp. 111. \$8.95 paper.

This small book by well-known spiritual writer Henri Nouwen, who died recently, is a sustained meditation on Matthew 20:20-23 in which Jesus asks, "Can you drink the cup that I am going to drink?" Rich in imagery, history, scripture and spiritual association. Even though

paperback, it would make a nice gift as it is well printed with a lovely cover.

**SPIRIT OF FIRE: The Life and Vision of Teilhard de Chardin.** By Ursula King. Orbis. Pp. 245. No price given.

Chair of religious studies at the University of Bristol in England and founder of the London Teilhard Centre, Ursula King writes a biography of this fascinating visionary whose life was bent toward reconciling science and religion. Simple black and white illustrations, notes and index.

**JERUSALEM: One City, Three Faiths.** By Karen Armstrong. Knopf. Pp. 471. \$30.

A former Roman Catholic nun, now a freelance writer and commentator, explores the holy city of Jerusalem from the angles of three of the world's major faith traditions: Christianity, Judaism and Islam. Includes maps, diagrams, a few

## Best Sellers at Anglican/Episcopal Bookstores

In preparation for Christmas, we contacted a number of bookstores throughout the church to find out what books have been especially popular. Here is a list of those books. Quotations are from store employees and volunteers.

### St. Mark's Cathedral, Minneapolis, Minn.

Thomas Cahill, *How the Irish Saved Civilization*

Brother Victor Antoine D'Avila-LaTourette, *12 Months of Monastery Soups* ("Marvelous recipes! Here in Minnesota we're into soups, especially in winter!")

### Ongoing demand:

Karen Armstrong, *The History of God*  
Andy Raine & John Skinner, eds., of the Northumbrian community, *Celtic Daily Prayer*, *Celtic Night Prayer*  
David Adam, *The Cry of the Deer*, *The*

### Open Gate

Kathleen Norris, *The Cloister Walk*, *Dakota*

### Children's books:

Brian Wildsmith (writer & illustrator), *St. Francis* ("a lovely book!")

Valiska Gregory, *Looking for Angels* ("a charming book for small children")

Deborah Frazier, *On the Day You Were Born* ("Often given at baptism, a book for the child to treasure. The Minnesota Orchestra performed music written for this book")

Wendy Beckett, *A Child's Book of Prayer in Art* (Another beautiful 'keeper')

### Trinity Cathedral Bookstore, Miami, Fla.

Edward Hays, *The Ethiopian Tattoo Shop*, and others

Robert Libby, *Grace Happens* and *The Forgiveness Book*

### Grace Cathedral Bookstore, San Francisco, Calif.

Lauren Artress, *Walking a Sacred Path*

Alan Jones, *The Soul's Journey* (*Path* is about the cathedral's labyrinth.)

Both writers are local clergy)

Matthew Fox, various titles

John Spong, *Liberating the Gospels: Reading the Gospels with Jewish Eyes*  
Kathleen Norris, *The Cloister Walk*, *Dakota*

### Cathedral of the Advent, Birmingham, Ala.

Diarmaid MacCulloch, *Thomas Cranmer: A Life*

Frederick Buechner, *Longing for Home*

### Kanuga Conference Center, North Carolina

Henri Nouwen, *Life of the Beloved*

Martin Smith, *Nativities and Passions*

Thomas Moore, *Care of the Soul*

## Short and Sharp

black and white illustrations, notes and an extensive bibliography.

**CITY OF THE GREAT KING: Jerusalem from David to the Present.** Edited by **Nitza Rosovsky**. Harvard. Pp. 562. \$39.95.

The former curator for exhibitions of the Semitic Museum at Harvard University unfolds the dramatic sweep of history that is the city of Jerusalem itself, tracing events from the capture of Jerusalem some 3,000 years ago by King David to the present day. Beautifully printed, with striking black and white photographs and notes on the contributors.

**JOURNEY TO BETHLEHEM: An Advent Collection.** By **Arnold R. Fleagle**, with calligraphy by **Timothy R. Botts**. Christian. Pp. 129. \$19.99.

"A devotional roadmap through the colors and character ... songs and sights of Christmas," is how the preface describes this lovely book printed in black and blue. Includes meditations, hymn excerpts, prayers and imaginative calligraphy to lead us to Christmas. Handsomely bound as well.

**THE LITURGICAL CALENDAR FOR 1997: As taken from The Book of Common Prayer.** The Society of St. Paul (P.O. Box 100, Sandy, OR 97055). Un-

paginated, spiral bound. \$4.60, includes shipping and handling. Prices go down as order increases.

Since 1970, the Society of St. Paul has offered this liturgical wall calendar based on the Book of Common Prayer, printed in five colors on white paper and spiral bound. Handy, useful and attractive.

## Stocking Stuffers

**INCREDIBLE NIV BIBLE CROSS-WORDS.** By **Rick Jansen**. Zondervan. Pp. 94. No price given, paper.

Originally published in 1992, this one offers 39 puzzles for different age groups, on miracles, parables and other biblical themes.

**CHURCH WORDS: Origins and Meanings.** By **Stephen E. Moore**. Forward Movement. Pp. 136. \$6.95 paper.

I love this one, I guess, because I'm a nut about word origins. But I think you or a word-loving friend would like it too: Narthex comes from the Greek for funnel; genuflect from the Latin for knee and bend. Have more fun with cotta, tippet, amice, verger, credence table, thurifer



and all those words Episcopalians are so fond of.

**THE GIFT OF A CHILD. THE GIFT OF MARRIAGE. THE GIFT OF FRIENDS. THE GIFT OF YEARS.** By **Marion Stroud**. Upper Room. Pp. 44 each. \$6.95 each.

Four handsomely bound and illustrated small books delving into, through word and picture, the themes of aging, friendship, married life and children. Ideal small gifts.

### Seabury-Western Seminary, Evanston, IL

John Westerhoff, *People Called Episcopalians* ("Everybody wants it for the back of the church, for newcomers ... about 37 pages but very well presented")

Marcus Borg, *Meeting Jesus Again for the First Time*

Suzanne Farnham, *Listening Hearts, Grounded in God*

### Books on Lutheran-Episcopal dialogues from Augsburg

"The New Zealand Prayerbook was our best seller last year. People like the language of the prayers, especially the ones for families."

### Anglican Book Center, Toronto, Canada

Henri Nouwen, *Can You Drink This Cup?*  
Tom Harpur, *Would You Believe?*

Michael McAteer, *The Man in the Scarlet Robe*

Thomas Moore, *The Re-enchantment of Everyday Life*

### St. Paul's Cathedral, Boston, Mass.

Charles Hefling, *Meeting Jesus Again*

Linda Grenz, *Marriage Journey*

Frederick Buechner, *Longing for Home*

### DeKoven Center, Racine, Wis.

Thomas Green, *When the Well Runs Dry* and others

Henri Nouwen, *With Open Hands* and others, "because its customers are always looking for good books on prayer and spirituality"

Newer translations of the Bible

### The Episcopal Book Resource Center, New York, N.Y.

Bill Moyers, *Genesis: A Living Conversation*, and the study guide

The Prayer Book and Hymnal combination

The King James Bible ("Always sells well")

John Spong, *Liberating the Gospels*

### St. Mark's Cathedral, Seattle, Wash.

Bill Moyers, *Genesis: A Living Conversation* (companion to the PBS special series just starting)

Karen Armstrong, *In the Beginning*

Stephen Mitchell, *Genesis*

Kathleen Norris, *Cloister Walk*

Jack Canfield, *Chicken Soup for the Soul* (1st, 2nd, 3rd versions still going strong)

Marcus Borg, *Jesus, A New Vision* (and his other titles)

Dominique Crossan, *A Revolutionary Biography*

Br. Victor, *Monastery Soups* ("Wonderful recipes and gorgeous woodcuts" It get cold in Seattle too!)

### Seminary of the Southwest, Austin, Texas

Kenneth Leech, *Soul Friend* (a book of spiritual direction)

Kathleen Norris, *Cloister Walk*

Eugene H. Peterson, *The Message* (paraphrased New Testament)

## Editorials

### One of Life's Rewards

As we approach the Advent and Christmas seasons, we naturally turn our thoughts to the giving and receiving of gifts. Even though we have other occasions such as birthdays and anniversaries, house warmings and graduations, to give or send presents, we especially associate gift giving with Christmas.

Not only is there the religious tie-in with the bringing of gifts to the Christ Child by the Wise Men, there is also the practical concern that we give gifts to more people during Christmastide than we do other times of the year — spouses, children, grandchildren, friends, parents, grandparents and others. There are contributions to our favorite charities. Then, too, there are those “remembrances” to mail carriers, paper carriers,



delivery persons and the like.

As much time as list making, shopping — in stores or by catalog — wrapping and delivering takes, it is nevertheless one of the most enjoyable and rewarding experiences of life — to give gifts. We hope this special Christmas Gift and Book Issue will help you in selecting an appropriate item for a youngster who is just beginning to be read to, or the adult looking for good, solid spiritual reading. Our staff and volunteer reviewers offer a host of suggestions.

These thoughtful reviews and interesting articles on spiritual writer Fr. Andrew and artist and master printer Victor Hammer are, in part, our gift to you, our faithful readers. In searching for the right gift to give, may you receive the hope and fulfillment which is at the heart of the Christmas season.

## Viewpoint

# We Need Paul's Words Now More Than Ever

By CHUCK ROBERTSON

From  
where  
can  
reform  
come?

In the early years of Christendom, it was to the Hebrew scriptures, with images of a theocracy at work, that the church turned to help define itself and its society. In the days of St. Francis, famous Crusaders and ordinary churchgoers alike sought answers in daily life by turning to the gospels. Yet, it is little coincidence that when the church has at times lost its moorings and drifted with the theological and ethical currents of its surrounding culture, it has turned to the letters of St. Paul. Augustine, Luther, Wesley, Barth — these and many more like them — have discovered in the Apostle's writings the roots for reform and renewal.

Now it appears the church needs Paul once more. Today, many of the faithful stand bewildered, not only before news releases of sexual scandals and financial embezzlements, but also before an ever-increasing number of “scholarly” pronouncements that old heresies are now to be seen as new understandings and old truths are merely the naive beliefs of our unenlightened fore-runners. In short, church and culture, especially in areas of faith and ethics, are becoming virtually

*The Rev. Chuck Robertson is living in Durham, England, working on his doctorate on Paul and conflict management.*

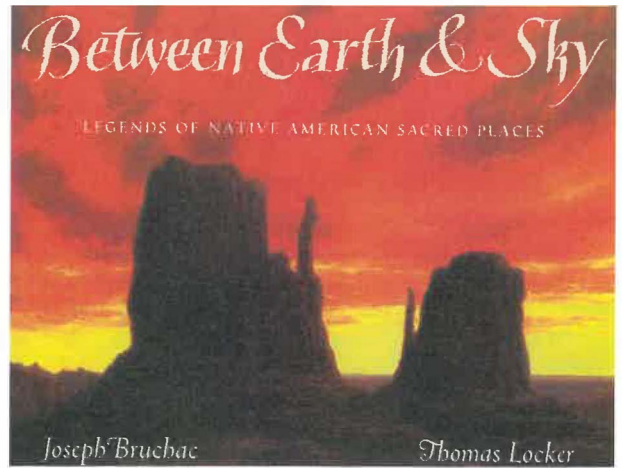
indistinguishable. As theologian Karl P. Donfried asserts, “Not only does the church seldom exist as a contrasting community over against the mores of society, but often it baptizes and incorporates into its existence behaviors that are blatantly opposed to the sanctified life in Christ Jesus.” The natural result is confusion, or as Bishop John MacNaughton astutely termed it last year in TLC, “two churches” under one umbrella.

From where, then, can reform come? Probably not from those enamored with pronouncing shocking new theories about the historical Jesus, such as the self-proclaimed scholars of the Jesus Seminar, who again made the covers of news magazines last Easter. Neither do fundamentalists have the advantage quoting verses in sound-bite fashion. Nor is the answer to be found in ignoring critical scholarship or neglecting sound scriptural study. Rather, it is in renewed study of St. Paul's letters that we may find responsible, godly reform.

Consider the contextual nature of the epistles. Each represents inspired, thoughtful conversation by Paul with specific churches facing specific theological and ethical dilemmas. And despite all superficial statements to the contrary, both human nature and difficult situations have not changed all that much. Only the visible mappings seem to alter. For Paul, questions of church unity included such issues as living under Torah and eating food

*(Continued on page 22)*

# Kids' Picks for Christmas



**W**ho better to select a stack of children's books for holiday gift giving than two kids? We gave Tim Gannon, 11, from Bayside, Wis., and his 7-year-old sister Megan a big box of new children's offerings. Here's what they had to say about their favorites:

**BETWEEN EARTH AND SKY: Legends of Native American Sacred Places.** By **Joseph Bruchac**. Illustrated by **Thomas Locker**. Harcourt Brace. Pp. 32. \$16.

Have you ever wondered about the cultures of different Indian tribes and their sacred places? An uncle shares Native American legends with his nephew Little Turtle and the boy learns that every living thing and every object has its own special place and deserves respect. If you love nature and a good story, this is for you. (Tim)

**TALKING TO ANGELS.** Written and illustrated by **Esther Watson**. Harcourt Brace. Pp. 32. \$16.

Very nice to read. It tells about two sisters who share a nice relationship even though one of the sisters is autistic. I liked it because it has funny pictures that look like they were drawn by a kid. It teaches you lots of things. (Megan)

**WHEN WILLARD MET BABE RUTH.** By **Donald Hall**. Illustrated by **Barry Moser**. Browndeer. Pp. 48. \$16.

I love baseball, and if you do too, then this is for you. Here is the story of a boy named Willard who meets Babe Ruth. When Willard's family helps Babe out of a jam, all sorts of good things start to happen. Beautiful pictures and a good storyline. (Tim)

**THE 11TH COMMANDMENT: Wisdom From Our Children.** Written and illustrated by the Children of America.

**Jewish Lights.** Pp. 48. \$16.95.

What would you write for an Eleventh Commandment? This book tells all kinds of stuff that you should do to get along with people, the Earth, your family, yourself and God. It is made by kids of all ages from all over. It made me smile and feel happy after I read it. I love the illustrations. You will too. (Megan)

**WILMA UNLIMITED: How Wilma Rudolph Became the World's Fastest Woman.** By **Kathleen Krull**. Illustrated by **David Diaz**. Harcourt Brace. Pp. 48. \$16.

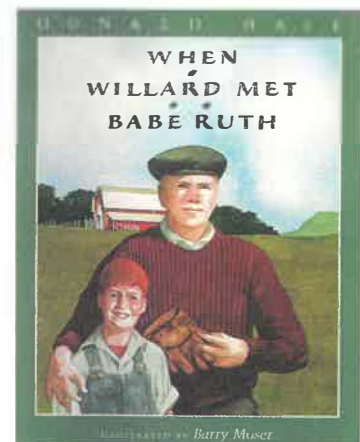
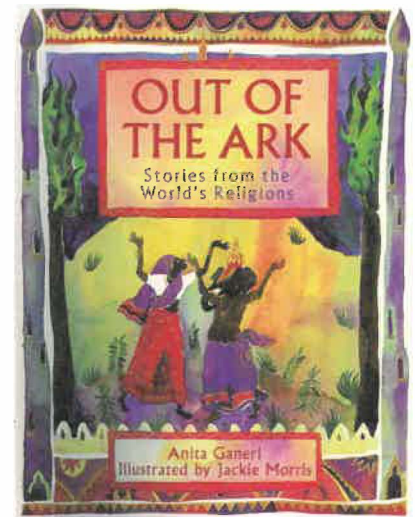
This true story will inspire everyone. Wilma Rudolph is crippled by polio as a young girl and feels sad that she can't do what other kids can. But in church one day, something happens. Is it a miracle? Years later, Wilma wins a gold medal at the Olympics. The message: If you have faith in yourself and in God, anything is possible. (Tim)

**HAVE YOU EVER SEEN AN ELEPHANT SNEEZE? A Zany Zooful of God's Creatures.** By **Bernadette McCarver Snyder**. Illustrations by **Jim Richter**. Ave Maria Press. Pp. 71. \$6.95 paper.

Did you know that an elephant has 100,000 muscles in its trunk? Or that reindeer take trips twice a year? This book is for kids who like animals (like me!). You'll learn all sorts of weird things about all sorts of animals. I like it a lot and I want my Mom to get it for me. (Megan)

**OUT OF THE ARK.** By **Anita Ganeri**. Illustrated by **Jackie Morris**. Harcourt Brace. Pp. 104. \$18.

A rabbi who created a man out of mud whose name was Yossel the Golem? A 10-headed, 20-armed king of demons? These are just some of the interesting characters in this collection of stories taken from the different religions of the world. I really



# Christmas Books for Kids

## Viewpoint

enjoyed this book. It has more than 30 stories to make you think. (Tim)

**CAN YOU FIND JESUS? Introducing Your Child to the Gospel.** By Philip D. Gallery. Illustrated by Janet L. Harlow. St. Anthony Messenger. Pp. 48. \$15.95.

Where's Jesus? If you like *Where's Waldo* or *I Spy* books like I do, you'll really like this. It's really tricky to find all the stuff but it is fun trying. There is a Bible story that matches each picture and you're asked to find objects and people on every page. Along with the search you learn the Bible story. You should get this book for Christmas! (Megan)

**MAILBOX MANIA.** By Beverly Lewis. Bethany House. Pp. 69. \$3.99 paper.

The Cul-de-sac Kids are at it again with another zany adventure. This time it's a mailbox decorating contest on the 4th of July. Everyone on Blossom Lane has "Mailbox Fever." But things get out of hand. There's fighting, eavesdropping, idea stealing. Can the kids get their friendships back on track? I loved this book. It reminded me that winning isn't everything — good friends are. (Tim)

**IN GOD'S HOUSE: Children's Drawings.** Compiled with a forward by Robert

Coles. Eerdmans. Pp 32. \$15.00.

Everyone is happy there with lots of trees, angels and flowers. What do you think God's house looks like? A man asks kids this question and they draw a picture and describe where God stays. I think you will like this book and will try very hard to live in God's house after you die. (Megan)

**BIG GEORGE: The Autobiography of an Angel.** By James Jennings. Hay House. Available in hardcover and paper. Pp. 250. \$12/\$6.

This made me feel sad and happy at the same time. A baby angel comes to earth for a short time and changes many lives. It made me realize how important love is. I don't think anyone could read this and not be changed. It is probably for kids who are at least 11 because of the sad parts. (Tim)

**THE FROG WHO WANTED TO BE A SINGER.** By Linda Goss. Illustrated by Cynthia Jabar. Orchard Books. Unpaginated. \$15.95.

A frog wants to be a singer and everyone makes fun of him because he can't sing — only birds can. The moral of the story is you have to try really hard and not give up. Everybody ends up liking his singing. Find out why! (Megan)

## Paul's Words Needed Now More Than Ever

(Continued from page 20)

that has been offered to idols.


Years and miles away from Paul, Luther confronted a church which he saw more focused on income and power than the salvation and peace of souls. For theologian Karl Barth in the 1930s, the marriage of a state church with Hitler's then-popular government prompted his own commentary on Paul's Epistle to the Romans. It is little wonder that his "neo-orthodox" work should have dropped "like a bombshell in the theologian's playground." Again, Paul's words impacted.

How, then, might we glean wisdom from the Pauline writings in a way that leads to greater clarity and communion? One way is not only to recognize faithful scholarship, but also to promote it. As the works of Christian scholars such as N.T. Wright, James D.G. Dunn and Luke T. Johnson are read and considered by laity and clergy alike, we can have sound opposing voices to the din of superficial pronouncements often encountered.

In addition, we can encourage our own preachers and teachers to help us engage Paul's letters in thoughtful, deliberate ways. Through careful study of Galatians, what can we say in our time about freedom and unity in Christ? How do the warnings of a culture-drowned congregation in Corinth speak to us? Becoming responsible "scripture detectives" can only help us in approaching Paul.

A final, powerful way to open Paul's words afresh to new generations is to support the study of future faithful scholars as missionaries of the academic world. As one preparing to embark on Pauline studies abroad, I am well aware of the obstacles to be faced. This is true not only in terms of finances, but also in terms of genuine support from many in the Christian community. As one missionary friend has described it, the new mission field is our own society of politically correct pluralism. "Theological missionaries" are sorely needed.

We stand together in an exciting, perilous era, not unlike many women and men, apostles and reformers, before us. Even as we listen to countless voices in our contemporary experiences, we can choose to find ways for Paul's words to offer us guidance once more. □



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## Books

(Continued from page 11)

unsure of his poetry becoming known. *Mind and Blood* is an appropriate title, and more than tribute, if we believe William Bedford Clark, who wrote in his article "The Sweated Line" (*Explorations*, VII, 1993): "*Mind and Blood* ... is a legacy of rare value."

This isn't light verse, though Finlay chose traditional forms for a majority of his work. His poetry reveals struggle in all of the ways a creative and intellectual mind wrestles with living and faith. And there is a certain resigned soberness. In an exchange with editor David Middleton from 1982, he expressed: "We must bear our isolation ... What are we to do but work and pray?"

Finlay is tiresome at times. The rhyme and meter detract. But he can arrest us in his smoother blank verse, as in "The Blood of Shiloh." Agree or not, though, Finlay has a place of honor, if not a rare legacy, in the continuing formal verse writing of our day.

(The Rev.) Mark L. Cannaday  
Arlington, Texas

## Wealth of References

**FINDING THE LANDLORD: A Guidebook to C.S. Lewis's *Pilgrim's Regress*.** By Kathryn Lindskoog. Cornerstone. Pp. 165. \$9.95 paper.

Avid readers of C.S. Lewis's works may not have tackled an early work of his, *The Pilgrim's Regress*, or if they did read it, they found it hard going.

Now comes Kathryn Lindskoog's user-friendly new book, *Finding the Landlord: A Guidebook to C.S. Lewis's *Pilgrim's Regress**. It is an explication of the wealth of classical, literary, mythological and theological references Lewis included in his text. She has given all Lewis readers a wonderful gift: 130 pages of explanation of the complicated symbolism and the plethora of literary references Lewis used in his book. There is also a substantial introduction, a 25-page bibliography — not a mere listing but informative descriptions of books named — and an excellent index.

If you have read and enjoyed *The Pilgrim's Regress*, reread it with a copy of *Landlord* in the other hand. It will double your pleasure. If you read — or tried to read — *Regress* and found it opaque, *Landlord* will open an enjoyable world of erudition, presented so readably and unpretentiously that you will find yourself

## Authentic African Theology

*THE PRACTICE OF PRESENCE*  
*Shorter Writings of Harry Sawyerr*  
Edited by John Parrett  
Eerdmans. Pp. 149. \$15

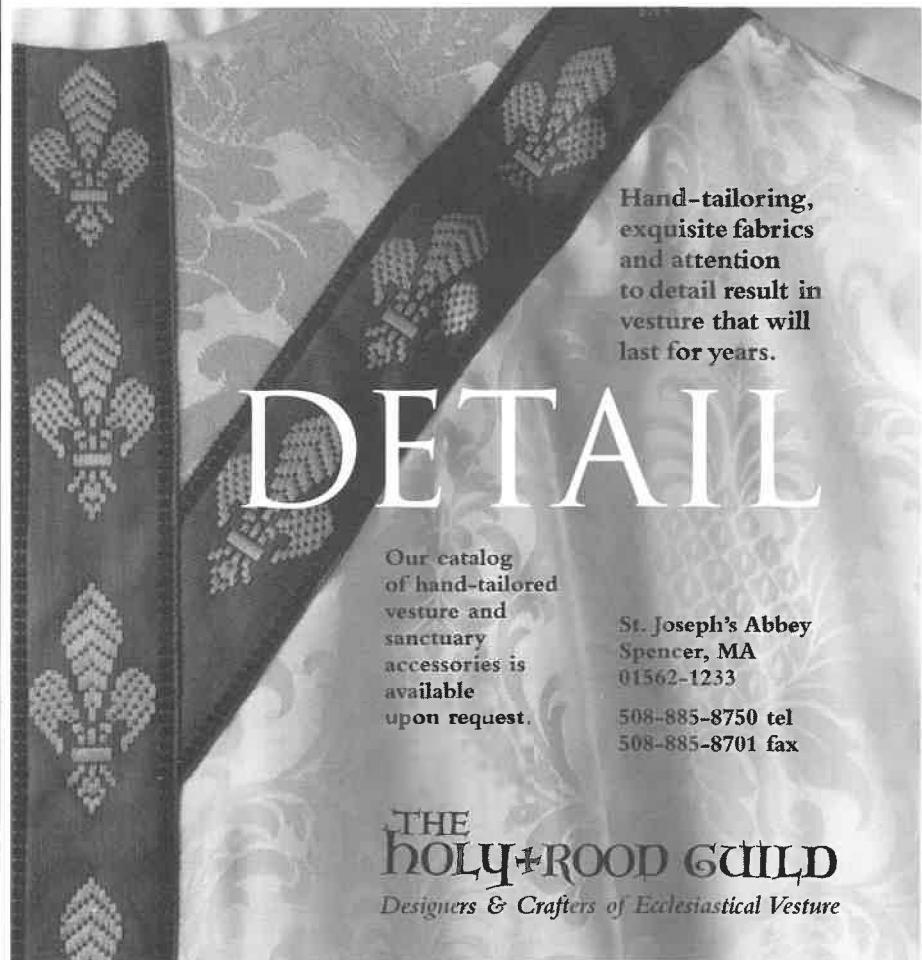
*The Practice of Presence* brings together a number of short essays written by the late, distinguished theologian from Sierra Leone. He, rightly, believed these to be his best work.

The rapid growth of independent churches which compromise the gospel to an African worldview (e.g. Jesus as archetypical "tribal chief") and which fail to deal rigorously with

the uniqueness of the person and work of Jesus, makes essential this urgent call for an honest dialogue between tribal culture and "Christ culture."

Anyone working in a cross-cultural context will be gripped by Sawyerr's passion for an authentic African theology which is true to African heritage and to the gospel of Christ. His final image of a pan-African Christian tribe replacing ancient tribal rivalries speaks powerfully to our own broken "tribalism" in America. A fascinating book.

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## Books

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*Mary Borhek  
Bethlehem, Pa.*

### Creative Mind

*MIRCEA ELIADE'S VISION  
FOR A NEW HUMANISM*

*By David Cave. Oxford. Pp. 218. \$35*

This is not an easy book. If one is not aware of Eliade's total writings, this book may evoke the interest and motivation necessary to impel the general reader to plunge into this creative man's vast and intriguing literary storehouse.

I say "may." It can just as likely overwhelm the general reader and discourage one from any desire to delve deeper into Eliade's vast and far-reaching contribution in the field of religion.

Mircea Eliade is best known as the controversial, but highly acclaimed and undeniably challenging thinker, in the field of the history of religions at the University of Chicago from 1957 through 1986. In 1960 he co-launched with Joseph Kitagawa and Charles Long the journal *History of Religions*, in which he presented his "A New Humanism" article. The capstone of his career, perhaps, was his three-volume *A History of Religion Ideas*.

David Cave's book seeks to organize and evaluate the whole of Eliade's work around a single, guiding principle, namely the "new humanism." He succeeds in this attempt but his book is technical and hard reading. He lays bare many of the weaknesses of and limits to Eliade's thought and work, but always from a sympathetic and descriptive treatment. Graduate students of religion and theologians already familiar with Eliade's works will gain the most from this book. For any Christian who warms to this vision, Cave's book will provide a helpful introduction to the very creative mind of Mircea Eliade.

*(The Rt. Rev.) William G. Weinbauer  
Asheville, N.C.*

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The Rev. **Kamila A. Blessing** is priest-in-charge of Christ Church, Rocky Mount, Advent, Enfield, and St. John's, Battleboro, NC; add: 109 S Windmere Ct., Rocky Mount, NC 27803.

The Rev. **Robert P. Coval** is rector of Redeemer, 5130 E State St., Hermitage, PA 16148.

The Rev. **Richard B. Elberfeld** is rector of St. Mark's, 4701 Old French Rd., Erie, PA 16509.

The Rev. **William A. French** is interim priest of Our Saviour, PO Box 503, DuBois, PA 15801.

The Rev. **John W. Henry, II**, is vicar of St. Matthew's, Eldred, and St. Margaret's, Mt. Jewett, PA; add: 409 Franklin St., Smethport, PA 16749.

The Rev. **Georgia L. Humphrey** is associate rector of St. Barnabas', 1280 Vine St., Denver, CO 80206.

The Rev. **Victor J. Kinnunen** is interim priest of St. Francis of Assisi, East Main St., Youngsville, PA 16371.

The Rev. **Kimberly D. Lucas** is assistant of St. Luke's, Bethesda, MD; add: 6100 Grosvenor Ln., Bethesda, MD 20816.

The Rev. **Jeffrey A. Mackey** is rector of Trinity, DeRidder, vicar of Polk Memorial, Leesville, and professor of pastoral ministry, Cranmer Theological House Shreveport, LA; add: 1104 Meadowbrook Dr., DeRidder, LA 70634.

The Rev. **Charles M. Miller, III**, is priest-in-charge of St. Paul's, East Broadway, Salem, NY 12865.

The Rev. **Peregrine L. Murphy** is assistant minister of St. Mark's, 85 E Main, Mount Kisco, NY 10549.

The Rev. **Fred W. Paschall, Jr.**, is priest-in-charge of Christ Church, Charlotte, NC; add: PO Box 6124, Charlotte, NC 28207.

The Rev. **Brian S. Reid** is rector of Trinity Memorial, 444 Pennsylvania Ave. W, Warren, PA 16315.

The Rev. **Tim Rich** is rector of St. John's, 101 Chapel, Portsmouth, NH 03801.

The Very Rev. **Joseph Oliver Robinson** is dean of St. Andrew's Cathedral, PO Box 1366, Jackson, MS 39215.

The Rev. **Laurie Ann Rofinot** is rector of St. John's, 27 Devens St., Charlestown, MA 02129.

The Rev. **Fleming Rutledge** is interim pastor of St. John's, PO Box 391, Salisbury, CT 06068.

The Very Rev. **Dennis J.J. Schmidt** is dean of Grace and Holy Trinity Cathedral, PO Box 412048, Kansas City, MO 64141.

The Rev. **John E. Simson** is rector of St. Anne's, 10 Kirk, Lowell, MA 01852.

The Rev. **Dan Smith** is rector of St. Timothy's, 1020 24th, West Des Moines, IA 50265.

The Rev. **Charles Taylor** is deacon of Resurrection, 11173 Griffing Blvd., Miami, FL 33161.

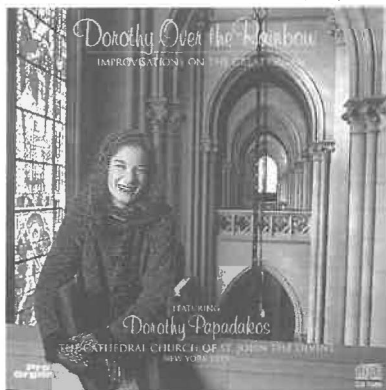
The Rev. **Gene Todd** is priest-in-charge of St. John's, PO Box 2166, Breckenridge, CO 80424.

The Rev. **James VonDreele** is director of Seaman's Church Institute, Philadelphia, PA.

The Rev. **John Paul Wadlin** is rector of Resurrection, 8533 Peters Rd., Cranberry Township, PA 16066.

(Continued on next page)

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The Rev. **Frederick C. Watson** is rector of St. John's, 23 E Airy, Norristown, PA 19401.

The Rev. **Pamela (Skelton) Webb** is rector of Christ Church, 111 S Church St., Smithfield, VA 23430.

### Changes of Address

The Rev. **William Fleming**, 2873D Woodward Ave., Bloomfield Hills, MI 48304.

The Rev. **Peter Groschner**, 19759 Holiday Rd., Grosse Pointe Woods, MI 48236.

The Rev. **Wendy Taylor Manley**, 9504 Jessica Dr., Windsor, CA 95492.

The Rev. **Samuel Morrison**, 312 E Main St., Plymouth, WI 53073.

The Rev. **William N. Rexford**, 6556 Gayheart Ct., Columbia, MD 21045.

The Rev. **David G. Robinson**, 1221 N Woodward #4114, Bloomfield Hills, MI 48304.

### Resignation

The Rev. **Dale Moyer**, as rector of St. Martin-in-the-Fields, Pompano Beach, FL.

### Retirements

The Rev. **Frank B. Mangum**, as rector of Christ Church, Nacogdoches, TX; add: 14041 Horseshoe Circle, Waco, TX 76712.

The Rev. **William J. Miles**, as rector of Holy Innocents', Racine, WI; add: Apt. 507, St. John's Tower, 1840 N Prospect, Milwaukee, WI 53202.

The Rev. **Sadie Mitchell**, as assistant of the African Church of St. Thomas, Philadelphia, PA.

The Rev. Canon **Arthur M. Sherman**, as vicar of Bangor Church, Narvon, PA.

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**BEAUTIFUL NEEDLEPOINT KITS:** Designs for kneelers, chair cushions, altar/pulpit paraments hand-painted on canvas, wool yarns supplied. You stitch, then we expertly upholster. We expertly clean, repair, restore existing needlepoint. **Divine Designs, Ltd., P.O. Box 47583, Indianapolis, IN 46247. (800) 784-1958.**

## ORGANIZATIONS

**CONTEMPLATING RELIGIOUS LIFE?** Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: **The Director of Vocations, Brotherhood of Saint Gregory, Dept. TLC, Saint Bartholomew's Church, 82 Prospect St., White Plains, NY 10606-3499.**

## ORGANS

**REED ORGANS** for church, chapel, home. Beautiful, reliable. All sizes: 1-manual, 2MP, 3MP. Delivery everywhere. Since 1970. Specs: \$1.00 and SASE. **PHOENIX Reed Organ Resurrection. HC 33-28, Townshend, VT 05353. (802) 365-7011.**

## PILGRIMAGE

**RUSSIAN EASTER PILGRIMAGE:** St. Petersburg. Experience the rich cultural, historic and spiritual treasures of Russia while celebrating Holy Week Tridium services in the Russian Orthodox tradition. The highlight will be the Russian Easter Services and Easter Banquet. April 22 - May 2, 1997. Call the **Teleios Foundation 1-800-835-3467.**

## POSITIONS OFFERED

**SCHOOL DIRECTOR SOUGHT:** Grace Episcopal School, a thriving K-8 coeducational Episcopal day school with 400 students, seeks a director to begin the 1997-98 school year. Grace is located in Monroe, Louisiana, and is approved by the State of Louisiana and accredited by the Southwest Association of Episcopal Schools. Application for this position does not depend on sex, race, religion or national origin. Master's degree or higher and prior administrative experience required, prior experience with parochial/Episcopal schools preferred. Send resume and cover letter to: **Search Committee, Grace Episcopal School, 1400 N. 4th St., Monroe, LA 71201. E-Mail: evlaw@iamerica.net**

**DIRECTOR OF MUSIC** for expanding program in lively, musically eclectic (Holst/Haugen/Honegger) parish of 260 households. 30-32 hours per week with benefits. Friendly small-town atmosphere in a wine-grape region 85 miles NE of San Francisco. Send resume to: **Music Search Committee, The Episcopal Church of St. John the Baptist, P.O. Box 297, Lodi, CA 95241.**

## POSITIONS OFFERED

**FULL-TIME DIRECTOR** of children and youth ministries, pre-K through 12th grade, with possibility of position expansion to include educational programs for our adults as well. Laity or clergy, we're looking for someone to work with us in nurturing our children and their families in celebrating God's presence in their lives. Letters of inquiry, including a resume and a list of references, should be sent to: **Fr. Bob Williams, St. Andrew's Episcopal Church, P.O. Box 1495, Roswell, NM 88202.**

**RECTOR:** St. Matthew's, Louisville, KY. Suburban program parish with committee and broad lay leadership. Leader in diocese. Eucharist-centered. Commitment to outreach and parish community. Strong education programs for children and youth. Stable membership and strong financial status. Contact: **George Stroud, St. Matthew's Episcopal Church, 330 N. Hubbards Lane, Louisville, KY 40207.**

**ORGANIST/DIRECTOR OF MUSIC** sought by **St. James' Episcopal Church, 119 N. Duke St., Lancaster, PA 17602.** Full-time position to begin as soon as possible in 1997. Musical experience in Episcopal liturgy, program development, choirs of adults and children, organ and other instruments and willingness to work as part of a team of clergy and lay staff essential. Full detail available from the rector, **the Rev. Canon Peter Eaton.** Deadline for inquiries 31 December 1996.

**EXECUTIVE DIRECTOR** needed for diocesan summer camp and retreat center located on 27 acres overlooking Long Island Sound. Applicants should be business oriented individuals with an adventurous spirit and a mature Christian faith. The selected individual will direct the year round operation of the facility including a new retreat center that sleeps 30, 6 camp buildings and 17 sleeping cabins as well as staff in areas of food service, medical, waterfront, office and program. To be successful in this multi-cultural environment, candidates should have skills in these areas: administration, facilities management, marketing, computers and personnel. A capital campaign to raise 2.2M is underway. Please send letter and resume to: **Camp De Wolfe, P.O. Box 487, Northside Rd., Wading River, NY 11792.** Interviews will be conducted in January.

**ASSISTANT TO THE RECTOR.** Priest, with responsibilities for youth ministry and Christian education, involvement in full ministries of the parish including diversified outreach ministries (Jubilee Ministry). Stipend \$22,000-\$24,000. Send CDO/resume to: **The Rev. James J. Cardone, Jr., Grace Church, 6 Elizabeth St., Utica, NY 13501.**

**CHRIST CHURCH, St. Simons Island, Georgia,** is accepting applications for a full-time organist/choir director. Duties include children's, adult and handbell choirs, service accompaniment (1928 and 1979 liturgies), and seasonal programs. Salary range \$26,000 to \$32,000 plus benefits. For an extended position description or to apply write to: **Organist/Choir Director Search Committee, Christ Church, P.O. Box 21185, St. Simons Island, GA 31522.**

**ASSOCIATE RECTOR/DIRECTOR** of children's and family life ministries. Innovative, rapidly growing and mission oriented suburban parish seeks a catalytic team leader to promote the Christian development of children and families, and to shepherd a dynamic new Sunday evening service. Our new associate rector will be a strong motivational leader who can communicate a deep biblical, creedal Christian faith, and is passionately committed to seeing children grow up as fully developed followers of Jesus Christ. More than 200 children are served each Sunday through the ministries of 80+ adult teachers and team members. Our creative, collegial staff of 12, and all programs and ministries are organized as small groups adapted from Metachurch models, utilizing individuals' gifts, passions and abilities. Contact: **Christ Episcopal Church Search Committee, 5500 W. 91st St., Overland Park, KS 66207. (913) 648-2271 or FAX (913) 648-0854.**

## POSITIONS WANTED

**ORGANIST-CHOIRMASTER,** 20 years experience, strong interpersonal skills, also choir training (adults, children, RSCM program), liturgy, service playing, teaching. Collegial, outgoing, devoted to parish worship-centered life. Professional choral singer, conductor, experienced elementary and H.S. choral teacher. East coast preferred, excellent references. Available possibly before Easter, definitely thereafter. Reply **Box B-764**.

## FOR SALE

**EPISCOPAL CHURCH SIGNS** — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (904) 562-1595.**

## TRAVEL

**CELEBRATE** the 1600th anniversary of St. Ninian's arrival at Whithorn, the 1400th anniversary of St. Columba's death at Iona, and the 1400th anniversary of St. Augustine's arrival at Canterbury, on a pilgrimage to Iona, Whithorn, Durham, Whitby, York, Ely, Walsingham, St. Albans, Canterbury and other historic sites of British Christianity conducted by **the Rev. Christopher L. Webber and Margaret Webber, May 15-27, 1997.** For information call **(860) 364-1139** or write **P.O. Box 1724, Sharon, CT 06069.**

\* c/o The Living Church, P.O. Box 92936, Milwaukee, WI 53202-0936

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The Living Church

PO Box 92936

Milwaukee, WI 53202-0936

Fax: 414-276-7483

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# Church Directory



## Washington, DC

**CHRIST CHURCH, Georgetown**  
 Corner of 31st & O Sts., NW (202) 333-6677  
 The Rev. Stuart A. Kenworthy, r; the Rev. Lupton P. Abshire  
 Sun Eu 8, 9, 11 (1S, 3S & 5S); MP 11 (2S & 4S); Cho Ev 5 (1S  
 Oct.-May). Daily Eu (Wed 7:30), HS & Eu (Fri 12:10). Noonday  
 Prayers (Mon-Fri 12), EP (Mon-Fri 6)

**ST. PAUL'S, K Street**  
 2430 K St. NW — Foggy Bottom Metro  
 Sun 7:30, 7:45, 9, 11:15 (High Mass) & 6. Daily: 6:45, 7 & 6.  
 Prayer Book HDs: 6:45, 7, 12 noon, 6 & 6:15.  
 Parish founded AD 1866

## Wilmington, DE

**CATHEDRAL CHURCH OF ST. JOHN**  
 10 Concord Ave., 19802 (302) 654-6279  
 The Very Rev. Peggy Patterson, dean  
 Sun H Eu 7:30 & 10:30, Tues & Thurs 12:10, Sung Compline  
 Wed 9:10

## Boynton Beach, FL

**ST. JOSEPH'S** S. Seacrest Blvd. (561) 732-3060  
 The Very Rev. W. Michael Cassell  
 Sun Eu 8 & 10; Sat 5; Mon, Thurs, Fri 8:30; Tues HU & Eu 10;  
 Wed 8:05

## Hollywood, FL

**ST. JOHN'S** 1704 Buchanan St.  
 The Rev. Hobart Jude Gary, interim r  
 Sun 8 & 11 (Sung). Weekdays as anno

## Augusta, GA

**CHRIST CHURCH** Eve & Greene Sts.  
 The Rev. Theodore O. Atwood, Jr., r  
 Sun Masses 8 & 10 (Sung). Wed 6:30 (706) 736-5165

## Honolulu, HI

**ST. ANDREW'S CATHEDRAL** Beretania & Queen Emma  
 Sun: 7 Eu, 8 Hawaiian Mass, 10 Cho Eu. Mon-Fri Eu 7. Wed Eu  
 HS 12 noon. Ev (Last Sun) 5:30 (808) 524-2822

## Chicago, IL

**ASCENSION** N. LaSalle Blvd at Elm (312) 664-1271  
 The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham  
 The Sisters of St. Anne (312) 642-3638  
 Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult  
 Ed 10, Sol E&B 4 (1S) Daily; MP 6:40 (ex Sun) Masses 7, 6:20  
 (Wed), 10 (Sat) C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

## Riverside, IL (Chicago West Suburban)

**ST. PAUL'S PARISH** 60 Akenside Rd.  
 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, IN

**CHRIST CHURCH CATHEDRAL**  
 Monument Circle, Downtown  
 The Very Rev. Robert Giannini, dean  
 Sun Eu 8, 9 & 11; Christian Ed 10

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

## Baton Rouge, LA

**ST. JAMES** 208 N. 4th St.  
 The Rev. Fred Fenton, r; the Rev. George Kontos, the Rev.  
 Bob Burton, assoc; the Rt. Rev. Robert Witcher, Bishop-in-  
 Residence. Dr. David Culbert, organist-choirmaster; Lou Tay-  
 lor, Director of Christian Ed  
 Sun 7:30, 9, 11, 4:30 H Eu

## Kansas City, MO

**OLD ST. MARY'S** 1307 Holmes  
 The Very Rev. Bruce D. Rahtjen, Ph.D., r (816) 842-0975  
 Masses: Sun 8 Low; 10 Solemn; Daily, noon

## St. Louis, MO

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

## Hackensack, NJ

**ST. ANTHONY OF PADUA** 72 Lodi St.  
 The Rev. Brian Laffler, SSC  
 Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9

## Newark, NJ

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
 The Rev. J. Carr Holland, III, r  
 Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

## New York, NY

**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

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
 (212) 378-0200

Sun Eu 8, 9 Cho Eu 11, EP 5 (Ev 1S). Mon-Fri MP 8, Eu 12:05  
 ("Sun on Thurs." Cho Eu 12:05), EP 5:30. Sat MP & Eu 10.  
 Church open 365 days 8-6. For tours call 378-0252. Café St.  
 Bart's: good food and hospitality Mon - Fri 10 to 6

**EPISCOPAL CHURCH CENTER** 2nd Ave. & 43rd St.  
**CHAPEL OF CHRIST THE LORD**  
 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. William C. Parker, c; the  
 Rev. Allen Shin, ass't  
 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, Mon-Fri MP 7:45 H Eu 8 & 12:05, EP 5:15.  
 Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4  
 Trinity Welcome Center (in Trinity Church, Broadway at  
 Wall St.) Mon-Fri 10-12; 1-2:30 ex Thurs 10-12; 2-2:30.  
 Trinity Museum (in Trinity Church) Sun 1-3:45; Mon-Fri 9-  
 11:45 & 1-3:45; Sat 10-3:45.  
 Trinity Churchyard (north & south of Trinity Church) Sun 7-  
 3; Mon-Fri 7-3:45; Sat 7-3.  
 Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.):  
 Mon-Thurs 8:30-6; Fri 8:30-5:30; call for weekend hours

**ST. PAUL'S** Broadway at Fulton  
 Sun H Eu 8 (212) 602-0800  
 St. Paul's Churchyard: Open Sun 7 to 3; Mon-Fri 9 to 3

## Gettysburg, PA

**PRINCE OF PEACE MEMORIAL CHURCH**  
 West High and Baltimore Sts. 17325 (717) 334-6463  
 Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by app

## Philadelphia, PA

**ST. MARK'S** 1625 Locust St. (215) 735-1416  
 Within walking distance of '97 convention center  
 Sun Eu 8:30, Sol Eu 11. Wkdy: Mon, Thurs, Fri 12:10; Tues  
 5:30; Wed 12:10 Eu LOH; Sat 10

## Phoenixville, PA

**ST. PETER'S** 143 Church St.  
 The Rev. Thomas C. Wand, r  
 Sun H Eu 8, 10:15 (Sung); Tues H Eu 9, Thurs H Eu 7:30

## Pittsburgh, PA

**GRACE** 319 W. Sycamore (412) 381-6020  
 The Rev. A.W. Klukas, Ph.D., v; the Rev. R. Spanos, perm d  
 Sun Family Eu 9; Sol Eu 10; Ev & B 5. MP Mon-Fri 9:30; Said  
 Eu Wed 12 noon; Thurs LOH 7:30, Bible Study 8. Sol Eu HD  
 7:30. C by appt

## Selinsgrove, PA

**ALL SAINTS** (717) 374-8289  
 129 N. Market  
 Sun Mass 9:30. 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; Tues 9:30 HS; Thurs &  
 Fri 7 HC. Bible & prayer groups. 1928 BCP

## Corpus Christi, TX

**CHURCH OF THE GOOD SHEPHERD** 700 S. Broadway  
 The Rev. Ned F. Bowersox, r  
 The Rev. Frank E. Fuller, asst (512) 882-1735  
 Sun 8, 9 & 11. Weekdays as anno

## Dallas, TX

**INCARNATION** 3966 McKinney Ave.  
 The Rev. Frederick C. Philpott; the Rev. George R. Collina;  
 the Rev. Thomas G. Keithly; the Rev. Michael S. Miliis  
 Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP  
 6:45, EP 5 (214) 521-5101

## Fort Worth, TX

**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, WI

**ALL SAINTS CATHEDRAL** 818 E. Juneau  
 The Rt. Rev. Patrick Matolengwe, dean (414) 271-7719  
 Sun Masses 8, 10 (Sung). Sat Celebration Eu 5. Daily as posted.

## St. Croix, Virgin Islands

**ST. JOHN'S** 27 King St., Christiansted  
 (809) 778-8221  
 Fr. Keithly R.S. Warner, S.S.C., r  
 Sun H Eu 7 & 10; Wed 12:10 H Eu & Healing

## Paris, France

**THE AMERICAN CATHEDRAL OF THE HOLY TRINITY**  
 23, Avenue George V, 75008 Tel. 011 33 (0)1 53 23 84 00  
 The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev.  
 Rosalie H. Hall, M. Div., canon missionary; the Rev. George  
 Hobson, Ph.D., canon  
 Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu