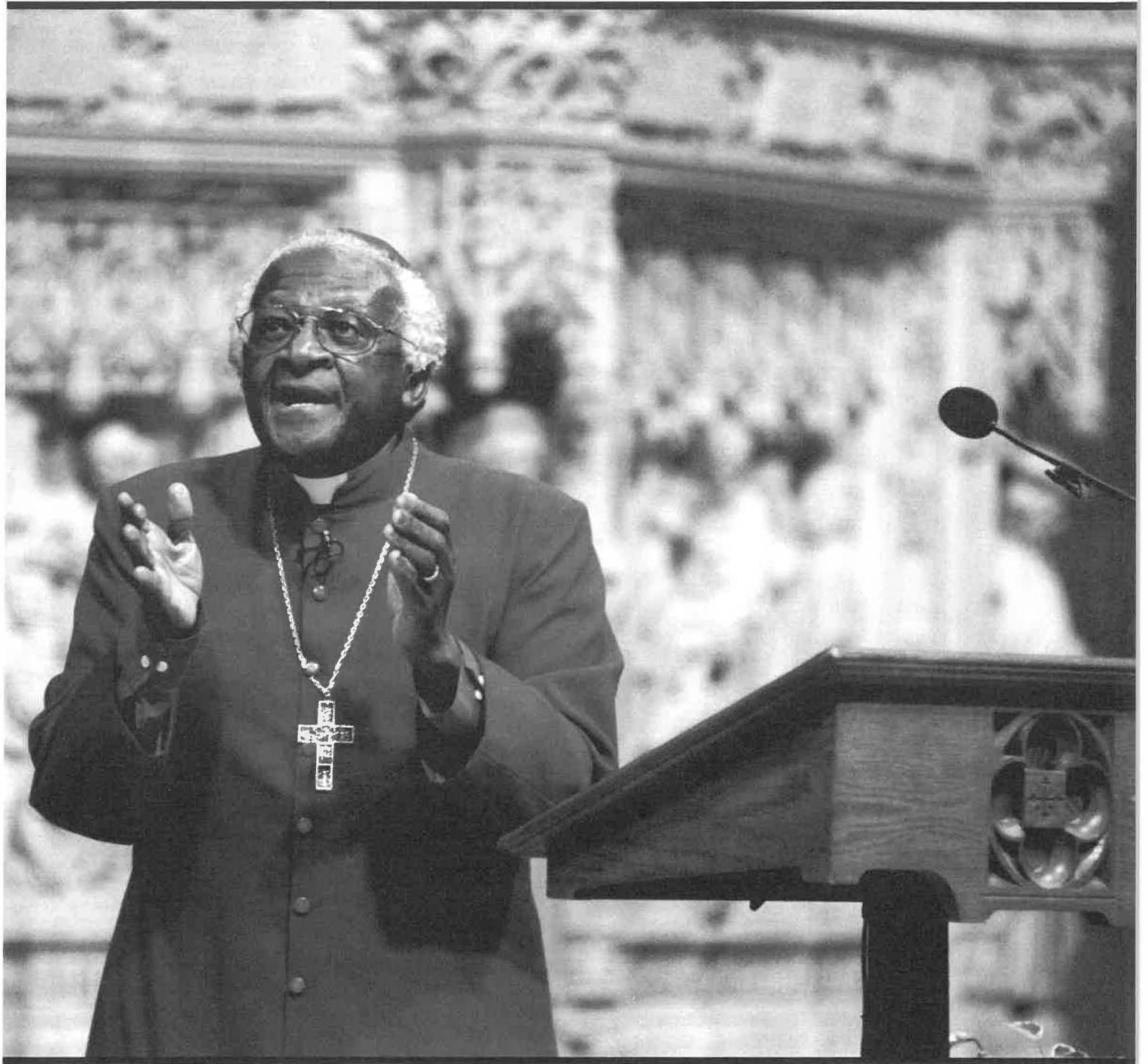


THE LIVING CHURCH

AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS ♦ DECEMBER 6, 1998 ♦ \$1.50



GOODNESS IS STRONGER THAN EVIL, LOVE IS STRONGER THAN HATE'

THE MOST REV. DESMOND TUTU SPEAKS IN WASHINGTON ABOUT MAKING PEACE

I Love Advent ♦ Interpreting Scripture ♦ 'Attacked' on a Sidewalk

"Thirty-five of our 65 churches have been destroyed,

— The Rt. Rev. Leo Frade, Bishop of Honduras

Please Help Restore the Churches in Central America

When disaster strikes, people turn to each other—and to God. The parish church becomes a center for faith, hope and help of all kinds. Because of Hurricane Mitch's devastation, more than half of the churches in the Diocese of Honduras have been wiped out, and many more have suffered serious losses. The Vestment Exchange is asking for your help on behalf of our sisters and brothers in Central America.

The Vestment Exchange is a ministry in the world-wide Anglican Communion whose purpose is to receive from churches anything that church no longer has a use for — vesture, altarware, paraments, linens, brass, even small furniture like lecterns and prie-dieus. It then refurbishes them, if necessary, and sends them on free of charge to churches and missions in need around the world who have requested help.

Now, the churches of Honduras — and much of Central America — have asked for help. According to Bishop Frade and his Archdeacon, the Ven. John Park, the greatest immediate needs are for:

- ALBS SUITABLE FOR THE CLIMATE
- EUCHARISTIC VESTURE: CHASUBLES AND STOLES
- CLERGY SHIRTS, COLLARS AND COLLAR BUTTONS
- CHALICES/CIBORIA
- FAIR LINENS
- PURIFICATORS, CORPORALS, PALLS, LAVABO TOWELS
- PARAMENTS OF ALL COLORS

If you or your church can help, please send your donations as soon as possible to:

The Vestment Exchange
c/o Sister Elias Freeman, Sol.S.B.
226 Robin Hood Road
Mountainside, NJ 07092

The entire costs of shipping have already been underwritten. Because of shipping problems, customs, and other considerations, the Diocese of Honduras prefers that all similar donations be shipped together. The first shipment was made November 30, and the next one after that on December 4.

For more information about the Vestment Exchange, contact the Director, Sister Elias, at the above address, or call (908) 232-5240 during normal office hours. You may also view the home page of The Vestment Exchange at:

<http://www.total.net/~atperry/vestment.htm>

David A. Kalvelage
Executive Editor
The Rev. Canon H. Boone Porter
Senior Editor
John Schuessler
Managing Editor
Judi Amey
News Editor
Patricia C. Nakamura
Music Editor
The Rev. Travis T. Du Priest, Jr.
Book Editor
Amy Marciniak
Graphic Artist
Jila J. Thurber
Advertising Manager
Barbara A. Pizzino
Circulation Manager
Betty Glatzel
Business Manager

BOARD OF DIRECTORS
The Rt. Rev. Donald A. Hultstrand
Alexandria, Minn. (President)
Miss Augusta D. Roddis
Marshfield, Wis. (Vice President)
The Rev. Jeffrey Steenson
Fort Worth, Texas (Secretary)
Howard M. Tischler
Grosse Pointe, Mich. (Treasurer)
Leonard Campbell, Jr.
Milwaukee, Wis.
The Rev. Thomas A. Fraser III
Riverside, Ill.
Mrs. John Hayden
La Crosse, Wis.
The Rev. Canon H. Boone Porter
Southport, Conn.

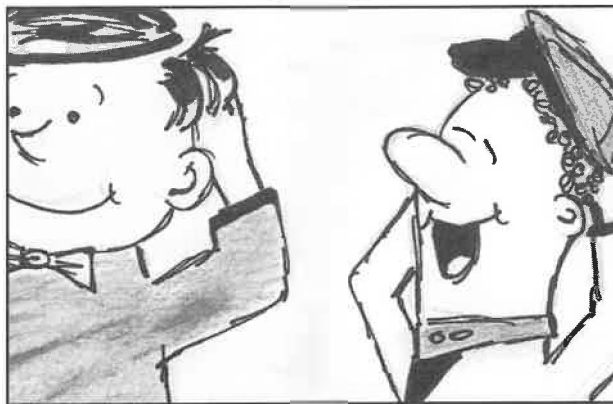
Editorial and Business offices:
316 E. Juneau Avenue
Milwaukee, WI 53202-2793
Mailing address: P.O. Box 514036
Milwaukee, WI 53203-3436
Telephone: 414-276-5420
Fax: 414-276-7483
E-mail: tlc@livingchurch.org

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

SUBSCRIPTION RATES: \$39.50 for one year; \$54.80 for 18 months; \$70.72 for two years. Foreign postage an additional \$15.00 per year. **POSTMASTER:** Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436.

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

©1998
The Living Church Foundation, Inc. All rights reserved. No reproduction in whole or part can be made without permission of THE LIVING CHURCH.
Volume 217 Number 23



It isn't necessary to "check your brains at the door" in order to believe in the authority of scripture.

15

Features

11 I Love Advent
I want to infect every worshiper with the joy of Advent, the excitement of getting ready for the great event of our Lord's coming.
BY TIMOTHY PERKINS

Opinion

13 From the Editor
An 'attack' isn't effective evangelism.

14 Editorials
The importance of electing deputies to General Convention

15 Viewpoint
Don't Check Your Brain at the Door
There is room for interpretation while believing in the authority of the Bible.
BY JOHN S. RUEF

17 Letters

News

- 6** Diocese of Chicago chooses a successor to Bishop Griswold.
- 7** Meeting at CDSF examines the changing role of seminaries in relation to small churches.

Other Departments

- 4** Sunday's Readings
- 5** Sharps, Flats & Naturals
- 19** Books
- 20** Benediction
- 21** People and Places

The Cover:
Archbishop Desmond Tutu lectures at Washington National Cathedral on "Reconciling the Troubled Spirit in a Broken World" (p. 8).

Donovan Marks photo/
Washington National Cathedral



SOLID OAK CHOIR CHAIR



with:

FIBRE RUSH SEAT or
UPHOLSTERED SEAT

Pews•Chairs•Pew Refinishing•Cushions

R. Geissler Inc.

Since 1877

P.O. Box 432, Old Greenwich, CT 06870
Phone: (203) 637-5115



Live in a Castle at
DURHAM SEMINAR, ENGLAND
JULY 26 — AUG. 3, 1999

"Celtic Spirituality and Modern Mission"
Now home of University College, Durham Castle
adjoins the great Cathedral.

- * Lectures by British scholars, Church leaders
- * Day trips visit Holy Isle, Hadrian's Wall, Saxon & Celtic sites.
- * Price includes room, meals, lectures, trips
REDUCTION for Spouse or Student

Write for the prospectus:

INTERNATIONAL SEMINARS
900 S.E. 6th Court,
Ft. LAUDERDALE FL 33301
Phone 954/523-0515



**Building?
Renovating?**

Send for free pamphlet
"How to Prepare for a
Church Capital Campaign."

Call 1-800-516-8322

**HOLLIMAN
associates**

SUNDAY'S READINGS

The Welcome Mat

'Welcome one another, therefore, just as Christ has welcomed you...' (Rom. 15:7).

Second Sunday of Advent

Isa. 11:1-10; Ps. 72; Rom. 15:4-13; Matt. 3:1-12

The Advent/Christmas/Epiphany cycle is the time of year we usually think of as a season for us to welcome God into our midst — the Incarnation of Jesus. Out of that mindset can arise much of the temptation to scold the folk who do come to worship for not being welcoming enough! The passage from Romans hints at another way to approaching this time by turning the sequence around — God welcomes us first which enables us to welcome him and all he brings in Christ.

Verse 7 of Romans 15 tells us that we were first welcomed by God — to the glory of God. This acceptance by the gracious love he has for us is the power by which we can then be enabled to accept each other also to God's glory. Our task in holiday seasons sometimes appears impossible — all those irritating relatives and less-than-perfect friends and co-workers to greet, feast and bid a happy and holy celebration. They are a sinful bunch! That's the same chal-

lenge God has with you and me, but even greater. This is why he sent such a colorful messenger as John the Baptist to get our attention. Before we can accept each other, God reached out to accept us as we are.

John the Baptist calls us to become aware that we have put up all kinds of barriers to accepting the embrace God is giving us. Pride and self-satisfaction ("We have Abraham as our father!") are high and strong walls that only God's love can overcome! When we hear and rely upon that good news, then Psalm 72 becomes our hymn of praise to the God of mercy. Note that the psalm is focused on the Lord alone for all his loving care of his people (the poor in heart and those in need of his kingdom).

The more we focus on God's acceptance of us in Christ Jesus, the more willing and able we are to welcome those equally needy and poor folk around us in our families, churches and workplaces.

Look It Up

Why did St. Paul emphasize the Old Testament promises were for the Gentiles as well as for Jews, and why is that important?

Think About It

Now is the time to prepare your heart and mind for celebration of God coming to us by reviewing how much God already has welcomed us with an intentional examination of our life, habits, attitudes and conscience. Do it today and don't go to Christmas without that self-examination.

Next Sunday

Third Sunday of Advent

Isa. 35:1-10; Ps. 146 or 146:4-9; James 5:7-10; Matt. 11:2-11



Along the Way
ADVENT AT ST. PAUL'S
St. Paul's Cathedral Choir
 John Scott, Director
 Hyperion

Many are familiar with the wonderful recordings which continue to be produced by the choir of St. Paul's Cathedral in London. These include the series entitled *The English Anthem* (six volumes so far), *Psalms from St. Paul's*, and several other collections which include this recording and its companion disc, *Passiontide at St. Paul's*. All of these recordings are worth adding to one's CD library of Anglican choral music. As there are many recordings of Christmas music available, it is particularly welcomed to have one devoted to the Advent season, especially when the repertoire is as varied, unusual, and magnificently sung as it is here.

The recording documents some of

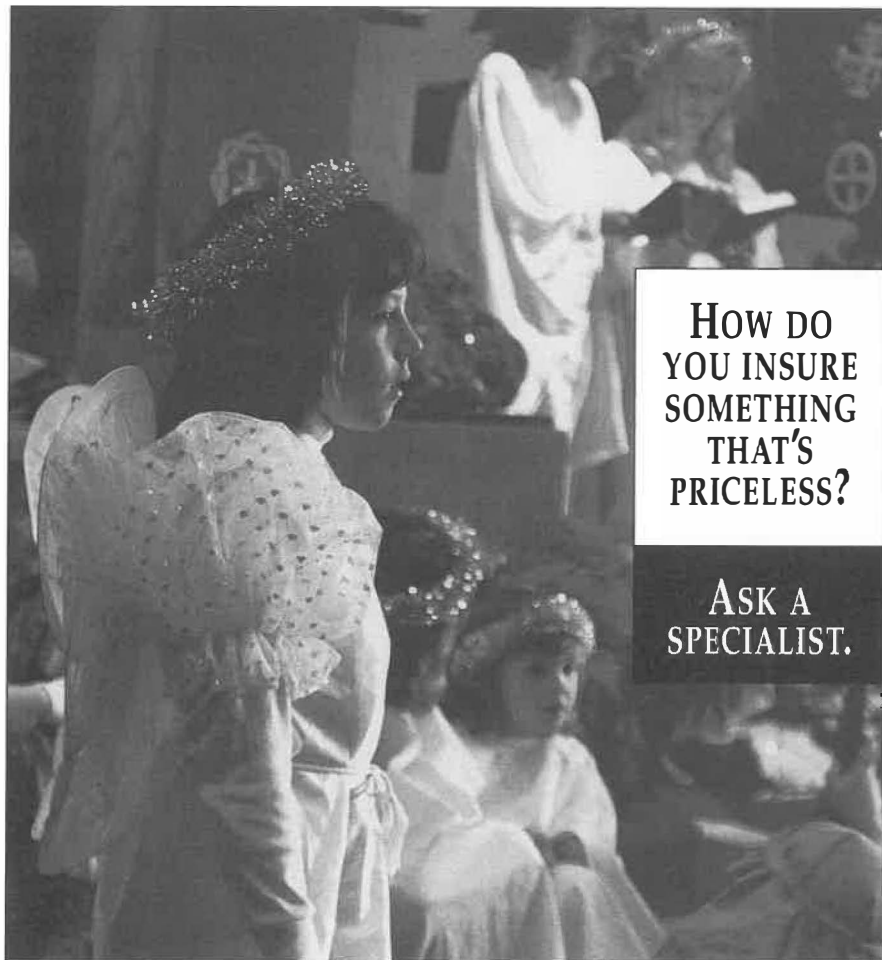
the music which might be used at the Advent Carol Service, which is sung each year at St. Paul's on Advent Sunday. The liturgy for that service begins at the west end of the cathedral and gradually moves in procession to the east, symbolic of the spiritual journey the church makes each year to greet the Son of God. Along the way, hymns, readings, and choral music all serve to illustrate and illumine the faithful.

The repertoire ranges from *Laudes Regiae*, a Norman processional adapted from an 11th-century Sarum manuscript, the familiar matin and vesper responsories adapted from Palestrina, to John Rutter's luminous *Hymn to the Creator of Light*. Of particular interest are the 16th- and 17th-

century works, which include Jacob Handl's *Ecce concipies*, Byrd's *Laetentur coeli*, *Hosanna to the Son of David* by Weelkes, the Gibbons *This is the Record of John*, *Ave Maria* by Robert Parsons, and an exciting rendition of the little-known *Blow out the trumpet in Sion* of Martin Peerson. Also notable is the warmly romantic performance of Anton Bruckner's shorter choral works. The program ends with an exciting performance by John Scott of Andrew Carter's *Organ Toccata on Veni Emmanuel*.

This is an imaginative selection of music, brilliantly sung, beautifully recorded and highly recommended.

Robert Delcamp
 Sewanee, Tenn.



HOW DO
 YOU INSURE
 SOMETHING
 THAT'S
 PRICELESS?

ASK A
 SPECIALIST.

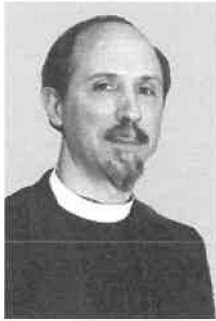
During the holidays, family traditions are established that continue for generations, and your church is even more important to your congregation. Church Mutual has been protecting churches for future generations for 100 years. Today, more churches place their trust in Church Mutual. Most began with a free insurance needs analysis. Find out the cost and coverage advantages that you could gain with The Specialist.SM Call for a free visit from a Church Mutual representative today.

1 800 542-3465



3000 Schuster Lane, P.O. Box 357, Merrill, WI 54452
 Church Mutual is rated A+ (superior) by industry analyst A.M. Best
 © 1998 Church Mutual Insurance Company

Chicago Chooses Its Next Bishop



Dean Persell

Dean Persell began his ministry on the West Coast. He has been the Cleveland cathedral's dean since 1991.

The Very Rev. William Dailey Persell, dean of Trinity Cathedral, Cleveland, Ohio, was elected on the third ballot as the Diocese of Chicago's next bishop Nov. 14 at St. James' Cathedral, Chicago. Dean Persell succeeds the Most Rev. Frank T. Griswold, who became Presiding Bishop earlier this year. Dean Persell held the highest number of votes in each ballot.

The bishop-elect is a graduate of Hobart College and Episcopal Divinity School. He was ordained deacon and priest in 1969. Dean Persell began his ministry on the West Coast, serving as assistant, then priest-in-charge, then associate at St. Paul's, Tustin, Calif., 1969-72; and as associate, then rector at St. John's, Los Angeles, 1972-82. Moving east, Dean Persell became rector of St. Ann's and Holy Trinity, Brooklyn, N.Y., from 1982 until he became dean of Trinity in 1991. His father, the late Rt. Rev. Charles E. Persell, Jr., was Suffragan Bishop of Albany from 1963 to 1976.

Dean Persell has had an active ministry in congregational as well as community service projects. In California, he organized a parish peace group, an urban ministry training program for suburban church members, expanded a social service ministry and helped to organize the first Integrity chapter in the Diocese of Los Angeles. In New York, he encouraged parish involve-

ment in ecumenical and interfaith work helped establish the St. Ann's Center for Restoration and the Arts. In Ohio, Dean Persell serves on the ecclesiastical court, the personnel committee, the Episcopal Community Services Foundation and the peace and justice commission. He also participates in United Pastors in Mission, YMCA of Greater Cleveland and Westside-Eastside Congregations Acting Now. He is a member of the Episcopal Peace Fellowship and Integrity.

Dean Persell is married to the former Nancy Pollard Helsing. They have six children.

Others who were nominated were the Very

| Ballot | 1 | | 2 | | 3 | | 4 | |
|------------------------|-----------|------------|------------|------------|---|---|------------|------------|
| | L | C | L | C | L | C | L | C |
| L = Laity; C = Clergy | | | | | | | | |
| Needed to Elect | | | | | | | 112 | 177 |
| Barlowe | 22 | 44 | 6 | 10 | | | | |
| Kitagawa | 62 | 86 | 75 | 115 | Ballot declared invalid on Convention floor | | 59 | 104 |
| Persell | 88 | 115 | 131 | 176 | | | 159 | 234 |
| Presler | 24 | 50 | 12 | 29 | | | 3 | 9 |
| Voorhees | 23 | 58 | 6 | 26 | | | 2 | 5 |

Rev. Michael Barlowe, dean of St. Paul's Cathedral, Des Moines, Iowa; the Rev. Canon John Kitagawa, canon to the ordinary of the Diocese of Maryland; the Rev. Titus Presler, rector of St. Peter's, Cambridge, Mass., and the Rev. Edwin Voorhees, rector of St. Mark's, Toledo, Ohio.

Self-Supporting Clergy Talk About Living in Community

Members of the National Association for the Self-Supporting Active Ministry (NASSAM) and the Association of Presbyterian Tentmakers (APT), organizations that focus on sharing expanding visions of faith and work, met near Kansas City Nov. 6-8. Both organizations consist of bivocational clergy.

The Rev. Terry Woodbury, head of the United Way in Kansas City, Kan.,

and an active inner city leader and worker, was the conference facilitator. With the focus on the truth that each person is a child of God and therefore an asset, all participants defined their particular gifts, niches, and how these were shared within their respective communities.

Participants in the conference discussed community as something that is hard to envision, as all forms are

being questioned and in some sense changed or dismantled. In community, to share another perspective, is creative. In the church and in the world "deficit-negative" thinking has taken over. Community is learning (again) to love people, to visualize and work toward a vision knowing that visions do not always come to fruition — yet God endorses visions.

(The Rev.) Edward L. Hook

Partners With Small Churches

The Changing Role of Seminaries Explored

The roles of seminaries in working with small churches are changing. These roles were explored by the Standing Commission on the Church in Small Communities with representatives of Church Divinity School of the Pacific at a meeting Oct. 15-18, in Berkeley, Calif.

CDSP has an active program of outreach, working with dioceses and small congregations in providing theological education for lay and ordained leadership, noted the Rt. Rev. Martin Townsend of Easton, convener.

Bishop Townsend explained that the encouragement of such ventures is a focus of the standing commission. That led to the standing commission's meeting at CDSP with professors and seminary students.

CDSP is also the first seminary to have a professor of ministry development, noted the Rt. Rev. Stewart Zabriskie, Bishop of Nevada, a member of the Standing Commission on Ministry Development and a guest at the meeting.

That professor is the Rev. John Kater, who also is director of the seminary's Center for Anglican Learning and Life (CALL).

"There is a shift from the seminary being the 'center' (for theological education) to a role as 'partner' with the dioceses and the congregations, and with others involved in ministry development," Fr. Kater said.

He added, "There is a bridge between the seminary and the diocese, not a one-way street."

CDSP offers on-line theological education, he noted.

Gifts of the Small Church

The Rev. Louis Weil, professor of liturgics at CDSP, said small churches should enjoy liturgy "shaped by the gifts of the commu-

nity," and not rely on the "performance model" found in large churches.

He noted that he worked with the Rt. Rev. Tom Ray, Bishop of Northern Michigan, when that diocese was developing its Total Ministry strategy.

"Small church experience has been a face-to-face experience with God," observed the Rev. L. William Countryman, professor of New Testament. "The early church was, after all, a small church, a house church," he added.

Anita Wingert, a seminarian from the Diocese of Maine, told the commission that CDSP could do more "to connect us to real life," especially in the possibility of having to hold at least one additional job if working in a small congregation.

"Small congregations are not a step to a larger church, but a sacred focus," she said.

She and four other students joined the professors in addressing the standing commission. All came from small congregations.

Richard Stevens, a former Church Army worker in Alaska, noted he had worked four years in a community of 150 people — most of whom attended church.

The exchange between the seminary and the commission was very helpful, Bishop Townsend said.

As a result of the meeting, the commission voted to meet regionally with representatives of five other seminaries over the next year. Members will ask questions about how seminaries are preparing students to work with small congregations, and what kind of off-campus training is being offered. They will also be asked about cooperative relationships with the dioceses in their province.

Seminary students will be asked how they see themselves working in small congregations.

In other business, the commission members decided to seek a canonical change for its name, shortening it to the Standing Commission for Small Congregations.

Dick Snyder

BRIEFLY

The Order of the **Daughters of the King** recently installed a national assembly consisting of nine chapters in Brazil, at St. Luke's Church, Paroquia, Porto Alegre. It is the first national assembly formed outside the United States since the order was founded in New York City in 1885.

The Moravian Church in America, one of the world's oldest protestant traditions, has elected its first woman bishop, the Rev. Kay Ward. Ms. Ward described her election as a "spiritual act" rather than as a "political act." She is one of 16 bishops in her synod. Ms. Ward says she wants to be faithful by "living out the faith in an authentic way, with integrity."

Corrections:

A speaker was misidentified in our coverage of the Diocese of Dallas convention [TLC, Nov. 15]. David Hess, was the speaker, not Daniel Beck.

Because of a reporter's error, the Quote of the Week in the Nov. 15 issue was incorrectly attributed. The remark was made by Lutheran Bishop William Lazareth rather than the Rt. Rev. James B. Brown.



Dick Snyder photo
Fr. Countryman

Archbishop Tutu Speaks About 'the Price of Peace'

The Most Rev. Desmond Tutu, retired Archbishop of Cape Town, South Africa, was the keynote speaker at the public lecture "Reconciling the Troubled Spirit in a Broken World" Oct. 23 at Washington National Cathedral. The lecture was part of the Mollegen Forum series, which honors the late Rev. Albert T. Mollegen, former professor at Virginia Theological Seminary.

During a ceremony that celebrated the 100th anniversary of the raising of the Peace Cross and the 50th anniversary of the Universal Declaration of Human Rights that preceded the lecture, Archbishop Tutu said, "Jesus Christ represents all those who are tortured for their beliefs," those who are "oppressed and broken in spirit." In his peacemaker's affirmation of faith, he stated, "Goodness is stronger than evil; love is stronger than hate; light is stronger than darkness; life is stronger than death; ... victory is ours through him who loved us."

During his lecture, Archbishop Tutu spoke of God's omnipotence in always



Donovan Marks photo/Washington National Cathedral

Bishop Tutu: 'Jesus Christ represents all those who are tortured for their beliefs.'

seeking "the human element in his divine activity." An ironical theme in the omniscient plan is manifested in a

God "born of frail flesh ... (who) wants to work with feeble, puny creatures to accomplish his goals. God is staggeringly, apparently ever ready it seems to jeopardize his purposes just in order to engage the collaboration of God's human partner ... In (his) infinite mercy and incomprehensible humility ... God without us will not, as we, without God, cannot."

"The price of peace is eternal vigilance," Archbishop Tutu said. "Forgiveness is costly. Reconciliation is not an easy option. It cost God the death of his Son ... God hears the screams of those who are tortured ... God sees the grinding poverty and the disease ... (and) God would have it otherwise ... Dear friends, God believes in you and God depends on you."

After his lecture, the archbishop answered questions from the audience. When he was asked to reflect on the Lambeth Conference's resolution on sexuality, Archbishop Tutu responded, "Where would Jesus be?"

Anne Carson

Peace Conference Focuses on Economic Injustice

The Episcopal Peace and Justice Network's national conference began with a candlelight Eucharist around the Peace Altar in the Cathedral of St. John the Divine, New York City, Nov. 12. The Rt. Rev. Catherine Roskam, Bishop Suffragan of New York, preached about the Christian imperative to relieve the unbearable and unpayable debt that is stripping the developing nations of hope and of essential human services.

The Rt. Rev. James Otley, Anglican observer at the United Nations, reminded participants that globalization is not always good for all the people. Nations must address the issues of debt, irradiation of poverty, environment ethics and child labor together. The imbalance of power

makes this impossible. "Despite technological advances, can we really say this world is a better place because of globalization?" Bishop Otley said.

Keynote speaker Jack Nelson-Pallmeyer challenged the military's involvement in training and supporting foreign troops at the School of the Americas in Ft. Benning, Ga. Those programs, he said, lead to displacement of refugees, support oppressive regimes and the instability and devastation in the Central American nations.

"Global debt means death for some, but means power and profit for others ... globalization is basically undemocratic, substitutes consumption ... for meaningful endeavors, and perpetuates the gap between the rich and the poor," he said.

Workshops emphasized local models of Jubilee ministry. The Rev. Jim Lewis and three others from the Diocese of Delaware spoke about their efforts to change the inequalities and injustices in the poultry industry in the Delmarva peninsula. The Delmarva Poultry Justice Alliance, formed 14 months ago, challenges injustices in the poultry industry, such as unhealthy practices in the plant that cause debilitating injuries on the processing line, and inequalities in the way growers and chicken workers are treated on the farms.

Other workshops included ecology and globalization, relief of international debt and how to use the Public Policy Network to lobby congress.

(The Very Rev.) Peggy Patterson

'Spirit of Generosity'

Delegates to the **Diocese of Arizona** convention Oct. 31 in Phoenix approved a three-year "best-done" budget and an unusual resolution to cede part of the diocese to another jurisdiction.

About 300 delegates to the convention approved without dissent a three-year budget plan calling for \$1.8 million in expenditures in 1999 and a 17.4 percent congregational assessment, down from 17.7 percent in 1998.

In presenting the budget, the Very Rev. Rebecca McClain, canon to the ordinary and dean of Trinity Cathedral, Phoenix, said it was hoped the assessment savings will be used to fund local and regional outreach ministries in "a new spirit of generosity."

The budget plan calls for expenditures of \$1,843,500 in 2000 and \$1,881,750 in 2001.

Delegates approved a resolution from the congregation and leadership of St. Paul's Church, Yuma, to cede that western Arizona congregation to the Diocese of San Diego, Calif.

St. Paul's had asked for the move because of proximity to San Diego and its close ministry ties with Episcopal churches in the Imperial Valley area. The move must still be approved by a majority of U.S. bishops and standing committees.

The convention also welcomed seven postulants to the diaconate, elected deputies to the 2000 General Convention and approved a canonical move changing the name of the diocese from the Diocese of Arizona to the Episcopal Diocese of Arizona.

Clay Thompson

Record Budget

"New Life Begins at Forty" was the theme of the 40th annual convention of the **Diocese of Northwest Texas**, at the Church of St. Mary the Virgin, Big Spring, Texas, Oct. 23-25. Highlights of the weekend were a chuck wagon cookout at Rich Anderson's Mule Shoe

Ranch and an address on lay ministry by Vince Currie, administrator of the Diocese of the Central Gulf Coast.

On Sunday, the convention discussed and adopted the largest budget in its history, which will fund new full-



time positions of lay ministry consultant and prisons chaplain. It also approved a newly created Hispanic ministry commission and a new companion relationship with the Spanish Reformed Episcopal Church. A resolution passed expressing solidarity with the family of Matthew Wayne Shepard, with the people of St. Mark's Church, Casper, Wyo., and with other Christians in their grief over the brutal murder. Special guests included Canon Zak Epus of Watakwa, Kenya, and the Rev. Efrain Huerta-Fierros of the Center for Hispanic Studies in Austin.

(The Rev. Canon.) David L. Veal

Gender Neutral Language

The Rt. Rev. Chilton R. Knudsen, Bishop of **Maine**, presided for the first time at diocesan convention when it met Oct. 23-24 at Sugarloaf Conference Center. She addressed delegates in an atmosphere of optimism, good will and energy to move forward in the shared episcopate.

Several hundred people — lay and clergy delegates, staff, youth and visitors — worshiped together, attended workshops, browsed the exhibit area and followed proceedings as a large number of resolutions were considered and a 1999 budget of more than \$1.2 million was adopted.

Resolutions included amendments to diocesan canons to effect grammatical and gender neutral corrections, review of language relating to parishes and missions, handicapped accessibility and clerical compensation.

The lengthiest debate was in response to actions taken at the Lambeth Conference. More than 30 dele-

gates spoke to a resolution offered in support of gays and lesbians which called for study, dialogue and review for action at next year's diocesan convention. The resolution was passed, as was a companion motion recommending curriculum and study.

Mary Lou Lavallee

Year of Prayer

The synod of the **Diocese of Quincy** met in Rock Island, Ill., Oct. 16-17. Delegates conducted business at the Plaza One Hotel and met for worship in nearby Trinity Church.

In a synod marked by little controversy or anxiety, delegates tightened up canonical residency requirements so that clergy who do not have a recognized parochial or pastoral ministry within the diocese or a recognized institutional ministry outside of the diocese must secure letters dimissory and transfer to the diocese where they are serving. Retired clergy are exempt from this change.

Presentations were made regarding the annual diocesan medical mission to the Dominican Republic, especially in light of the damage done by Hurricane Georges; a new mission church planning and review process; youth work; and revived participation in the Jubilee College State Historic Site.

In his synod address, the Rt. Rev. Keith Ackerman, Bishop of Quincy, reviewed lessons from the ministry of the fourth Bishop of Quincy, William L. Essex, and called for a year of prayer for the growth of the diocese in the year 2000 and in the new millennium. Capt. Steve Brightwell of the Church Army preached at the synod Eucharist and exhorted delegates in their evangelistic task, especially among the poor.

Delegates adopted a budget of \$325,000, including a full apportionment of \$26,500 for the Episcopal Church nationally.

(The Rev.) John Throop



Solidarity Urged

The convocation of the **Diocese of the Rio Grande** was held Oct. 9-11 at the Pecos River Convention Center, Carlsbad, N.M. The Rt. Rev. Terence Kelshaw, diocesan bishop, who is on sabbatical through January, returned from Singapore to preside.

The meeting centered on the sense of unity within the diocese and the need for solidarity to remain focused on the future needs of the diocese financially and spiritually. Bishop Kelshaw announced that the endowment planning committee and fund raiser believe that substantial endowment funds are available within the diocese that will not hurt the local churches or deaneries. Plans are to go forward upon his return next year.

The treasurer, Bill Severns, reported the budget committee's and diocesan council's recommended budget for 1999 decreasing the fair share of the churches from 16 to 15 percent that was unanimously accepted by the representatives. Total income is projected at \$1,079,745 and expenditures at \$1,066,220 with a surplus of \$13,525. Plans are to continue to decrease the fair share to allow more decentralization within the diocese and to allow more programs through the deaneries and local churches.

The program is based on Bishop Kelshaw's vision of three Ms — Maintenance of work in the diocese through endowments producing funds to offset the fair share and meet growth pattern in new congregations; Ministry in new churches in the diocese and in new personnel; and Mission overseas as partners with others in the work of evangelism.

Webb Sherrill

'Journey On'

The **Diocese of Connecticut** held its annual convention Oct. 24 at Capitol Community Technical College, Hartford.

In his homily at the convention Eucharist, the Rt. Rev. Clarence N.

Coleridge, Bishop of Connecticut, decried the violence in society, recalling both the Matthew Shepard and James Byrd murders as well as other hate crimes and violent acts. He reminded his listeners of the promises they made in their baptismal covenant to strive for justice and peace among all people, and to respect the dignity of every human being.

Later, in his annual address to the diocese, Bishop Coleridge touched on several initiatives he would like to see continued or strengthened in the diocese's 184 parishes and missions. He reminded delegates he will not be going with them "into the 21st century," but directed them to the future with an exhortation to "journey on" in faith. Bishop Coleridge announced in June that he will retire next year.

A \$4.2 million budget was adopted along with a 2 percent minimum salary increase for clergy.

Karin Hamilton

Serving One Another

Evensong at St. Andrew's Church in Livingston opened the convention of the **Diocese of Montana** Oct. 2. The Rt. Rev. Charles I. Jones, diocesan bishop, charged those gathered to truly love and serve each other and the Lord. He also charged each congregation with serving each community with love. Bishop Jones declared that the diocese will be committed to evangelism in very visible ways, but he reminded those gathered that evangelism must begin with each person.

The 1999 budget that was adopted the following day allowed for a 16 percent assessment rate and held the national asking to a 5 percent increase from the 1997 budget.

It was declared that 1999 be a year of evangelism for the diocese. The convention embraced the General Convention definition of evangelism. It was also declared that all diocesan programs for the year focus on the theme of evangelism.

Suzanne E. Hunger

Christian Formation

The convention of the **Diocese of Rhode Island** celebrated the 300th anniversary of Trinity Church, New-



port, when it met Oct. 23-24. A Friday evening Eucharist was celebrated in St. John's Cathedral, Providence, where delegates heard a keynote sermon by the Rt. Rev. Simon E. Chiwanga, Bishop of Mpwapwa, Tanzania.

The following day at Trinity, the convention considered measures restructuring the deaneries, reordering the annual budget approval process, and a set of resolutions concerning human sexuality. Meanwhile, Bishop GERALYN WOLF's address stressed education and ministry formation for laity and priests.

Bishop Chiwanga explained in his sermon that he and his family were in residence at the Episcopal Divinity School, in Cambridge, Mass., for a sabbatical year. He reviewed mentoring he received from Bishop Festo Kivenegere, known in the U.S. by his evangelical ministry.

Bishop Wolf's address unveiled a commitment and challenge to pursue Christian formation as a central goal. She defined Christian formation as both a spiritual and an educational process of vital importance to laity and clergy alike. Spearheading the challenge will be the Rev. Canon Roy Green, who is leaving as rector of Trinity, Newport, to become the full-time canon for Christian formation.

Resolutions on human sexuality drew extensive and diverse debate. Three resolutions passed: an acceptance of responsibility that the Lambeth resolution on sexuality may contribute to violence against homosexuals; a request for Bible study on sexuality in human life; and a condemnation of violent acts against or by young people, including homosexuals.

A budget was approved for 1999 of nearly \$3.1 million.

(The Rev.) Peter Michaelson

The prophetic call to change,
the preparation for salvation,
the passage from death to life,
the journey of joy,
are some of the reasons why

I Love Advent

By Timothy P. Perkins

Sometimes I wish I were a more persuasive speaker or teacher or writer, or someone with greater influence, because I would like to communicate with every Christian, not just members of my parish, not just Episcopalians, not just Catholics . . . I'd like to convince every follower of Christ of the importance of this time of preparation, this season of Advent.

That's not it, exactly. I don't so much want to convince as I want to infect every worshiper with the joy of Advent, the excitement of getting ready for the great event of our Lord's coming.

I know that some feel a bit skeptical at the notion of Advent joy. Many have been taught this is a dreary, heavily penitential time of putting off Christmas celebration. Or maybe they have felt threatened by words about heeding prophetic warning, about forsaking sin, about crying for repentance in the wilderness. What might the message of the prophets, so filled with foreboding, have to do with joy and good cheer? Everything. Repentance, forsaking our sins and turning toward God in response to the prophetic call is a joyful, cheerful undertaking.

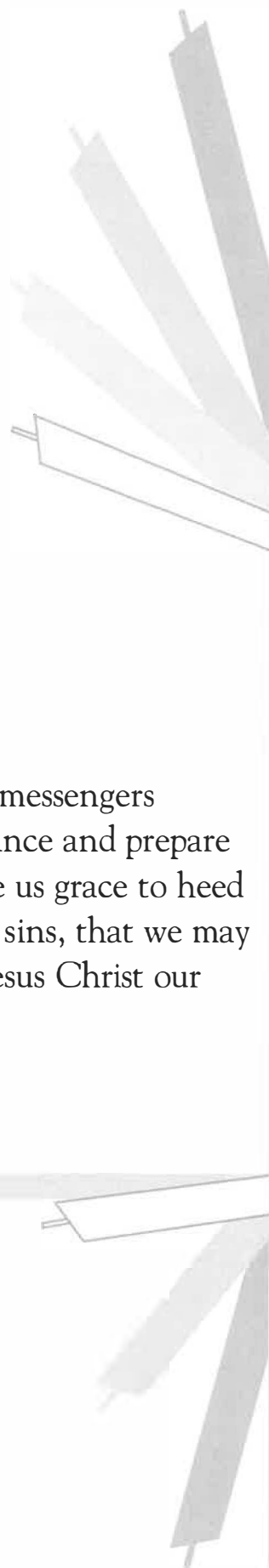
This joy might be discovered in the midst of intense pain. I suppose we all tend to think of the passage from life to death as a painful experience. How much more excruciatingly vivid is the torment of passage from death to life! Yet this movement from the deadliness of our self-absorption to the full-

ness of life in "the salvation of God" is a journey of joy. Though we might think of repentance as a lowly experience emotionally, spiritually it is quite exalted. I think the words of the collect for the Second Sunday of Advent indicate this:

"Merciful God, who sent your messengers the prophets to preach repentance and prepare the way for our salvation: Give us grace to heed their warnings and forsake our sins, that we may greet with joy the coming of Jesus Christ our Redeemer . . ."

In this prayer, we begin by acknowledging that God himself is the source of the prophetic call to change. Notice how strong is the link between the penitential message and the preparation for salvation. That does not mean that our salvation is dependent on our own actions. However, it does seem to indicate that our reception of the gift of salvation involves some effort on our part to lay hold of it.

Here is a simple illustration: One day, one of the parishioners at the church I first served, St. Mark's, Coleman, Texas, brought to the vicarage a lovely dress she had purchased for our then 2-year-old daughter, Clare. Our daughter was eating toast that had once been smeared with the peach



jelly which she was presently wearing all over her face and hands. The generous woman obviously wanted to hand the dress to our daughter, and our daughter certainly wanted to get

which we pray, by being attentive to the warning and forsaking anything that separates us from that grace.

And this we do, "that we may greet with joy the coming of Jesus Christ." I

recognize this pattern. A gift is offered, whether a pretty new dress or the grace of salvation; preparation to receive it is needed, we need to get cleaned up (don't miss the allusion to the cleansing waters of holy baptism); and the promised gift is given and received, resulting in inexpressible joy.

You can see why I like Advent so much. I've come to recognize the pattern. I've heard the offer of the gift of God's grace in Jesus Christ. I'm certain that I'll receive this gift in full

once I'm completely prepared to do so.

I want all Christians to rejoice with me, because, as St. Paul would remind us, "you are all partakers with me of grace" (Phil. 1:7). The depth of our partaking may as yet have been only a glimpse of glory, but even the most fleeting vision of "the salvation of God" in our Lord Jesus Christ is worth our most laborious preparations. The most veiled perception of the one born in a manger and nailed to a cross, seen in his resurrected and reigning majesty, is far more valuable than any earthly prize to which we may attain. □

The Rev. Timothy P. Perkins is rector of St. Mark's Church, Arlington, Texas.

"Give us grace to heed their warnings and forsake our sins . . ."

That's how we prepare to receive the grace for which we pray, by being attentive to the warning and forsaking anything that separates us from that grace.

her hands on the dress, but some preparation for the exchange was in order. By repenting of her "jelly-coveredness" and toward essential cleanliness, Clare was prepared, with the aid of a little soap and water, to receive the gift. It was mildly bothersome to her, but the bother was greatly overshadowed when she took the dress into her hands and, with some assistance, tried it on.

The collect speaks of a similar pattern, concerning the gift of salvation. Look at the second phrase, "Give us grace . . ." God's offer, Divine grace, has to be available first. So we pray, "Give us grace to heed their warnings and forsake our sins . . ." That's how we prepare to receive the grace for

'Attacked' on a Sidewalk

My older son, who is 22 years old and who probably hasn't darkened a church door in the last four years except when home for visits, was "attacked" recently as he and a friend were leave-

ing the restaurant in downtown Des Moines, where my son's friend was a cook.

Thank goodness, it was not a physical attack, yet it was posed as life-threatening nonetheless: My son and his friend were confronted on the sidewalk by a Christian evangelical fundamentalist and his 8-year-old daughter handing out pamphlets and questioning those going in and out of the restaurant.

I've tried to reconstruct the "conversation," if that's anywhere near the right word, from my son's report and my subsequent questions.

Amazingly, they were not asked if they were saved, nor were they asked if they had accepted Jesus as their personal saviour. Rather, it appears as though the man assumed that they were neither saved nor with any relationship with Jesus. They were told right off that they were sinners and living in sin. My son assumed that the focus on sin was because they had come out of a brewery restaurant.

Next they were told that their generation was lazy and self-centered.

Bruce, my son's friend, had just finished an extra long shift of cooking to help pay for his college tuition, and my son had taken three summer school classes and held down two part-time jobs himself, as had his two other housemates and most of his close friends.

And never mind that Bruce, a Jew, instead of responding to this man,

bent down and tried to talk to the little girl, introducing himself, asking her name and age. She was apparently too scared to talk.

My son, bless his heart, talked to the guy. I think it may have been his first such encounter with this form of Christianity. He quickly learned that whatever he said or asked was answered by the man opening a Bible and reading a yellow highlighted verse.

Turns out, Bruce was virtually unaffected by the experience, but the whole thing bothered my son. And I'm glad it did. These sorts of encounters always feel bumpy to me as well. I'm glad he saw first hand a real misuse of the Bible, I'm glad he saw first-hand a brand of Christianity that spreads bad news before anything good, and I am very glad that the experience prompted such a good, adult conversation about religion between the two of us.

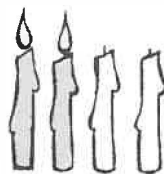
"How did he think that he could answer every question just by quoting a Bible verse?" my son asked me. "It didn't seem to me he was actually thinking about things for himself," he continued.

I was tempted to start my mini-lecture on scripture, reason, tradition and experience. But this time around anyway, experience was a pretty good teacher and at least got my son thinking about scripture and reason, if not tradition.

(The Rev.) Travis Du Priest, book editor

Did You Know...

The Rt. Rev. David Bowman, Bishop of Western New York, was "snowed out" of a Sunday service only once in 12 years.



John's Message in Advent

On the Second Sunday of Advent, we meet John the Baptist in the gospel. Matthew's gospel, appointed for the day, gives us a vivid descriptions of John — wearing a garment of camel's hair, a leather girdle around his waist, and eating locusts and wild honey. Apparently, John lived in the desert and was accustomed to difficult conditions. When he emerged from such an environment into society, dressed as he was, people were bound to pay attention to him. When he preached, he was all the more likely to be noticed, especially when he addressed listeners as "you brood of vipers" and exhorted them to repent.

John the Baptist is worthy of attention in our own day. The accounts of him baptizing people in the river Jordan help us to understand the sacrament of baptism, and help us to prepare for the story of our Lord's baptism in January. John, the forerunner, helps to remind us who comes at Christmas. His message to prepare the way of the Lord is a central theme for Advent and cannot be stressed enough. The Song of Zechariah, one of the canticles appointed for Morning Prayer, keeps us mindful of John's ministry — "You, my child, shall be called the prophet of the Most High, for you will go before the Lord to prepare his way." John's message and ministry are worth pondering at any time, but particularly during this Advent.

Quote of the Week

The Rt. Rev. Michael Ingham, Bishop of New Westminster (Canada), on the Lambeth Conference: "The religious right triumphed completely and the next generation belongs to them. Liberalism in the Anglican Communion is dead."

Elections of Deputies

It may seem as though we just finished the 72nd General Convention in Philadelphia, but preparations already are being made for the 73rd convention, to be held during the summer of 2000 in Denver. During the diocesan conventions recently completed, deputies and alternate deputies were elected to that next convention. Another 30 or so dioceses will be electing their deputies during the early months of 1999.

Being elected a General Convention deputy is an enormous responsibility. Besides the commitment of time (11 days in midsummer to attend the convention), there are hours of study to prepare for the event. Deputies need to familiarize themselves with the issues and legislation to be considered at convention and to know the mind of the diocese they represent.

We hope the dioceses which have yet to choose General Convention deputies will be serious about their elections. They are not popularity contests. Rather, the voting is to find persons who will represent the diocese well, who understand the national church and how it works, and who have knowledge of the issues facing the Episcopal Church. General Convention deputies will help determine the future of the Episcopal Church. The elections for those positions should be taken seriously.



Drawing by Amy Marciniak

Don't Check Your Brain at the Door

By John S. Ruef

Two things stand out vividly from my time in graduate school. One was a statement made by the great Jewish scholar Harry Austryn Wolfson, as he taught a course on the Mishna. "If you have a book, and you believe that that book was written by God, you have a problem," he said.

The other was by the man who headed our New Testament seminar, later to become dean of the Harvard Divinity School, and later still, Bishop of Stockholm, Krister Stendahl: "You must remember that the Reformation happened before the Enlightenment."

What Mr. Wolfson was getting at, of course, was the function of the Mishna, and later the Gemara, and finally their compilation in the Talmud as interpretation of the text of scripture. The rabbis figured out that, if they could not change the words or the letters of the text (they called it *what is written*), because it had been written by God, they could interpret what it meant (which interpretation they referred to as *what it says*).

Bishop Stendahl, on the other hand, was pointing out that, whatever justification the reformers found in the text of scripture for their actions in breaking away from the Church of Rome, they did so without the benefit of that movement which pointed out and tried to understand — from a historical point of view, and with the rediscovered methodology of science — the rather obvious discrepancies within the text of scripture.

One of the things often said by lay people who have taken their religion, and the Episcopal Church, seriously is, "I am so glad that when I enter an Episcopal Church, I do not have to check my brains at the door." What they are referring to is the way in which scripture is interpreted by those preachers who claim to use the Bible as their principal if not sole basis of authority, and the rather extraordinary results of such a method of interpretation. However, most preachers have an agenda. If they are Anabaptist in their allegiance, they will pick and choose amongst the many texts of the Old and New Testa-

Using the Bible
as the only basis
of authority without
offering room
for interpretation
could limit
your insight.

Would we not be wiser to see the scriptures as the earliest stages of Christian tradition, rather than a recipe book for our own church's theological predilections?

ments to find those which most strongly represent, or can be interpreted so as to represent, that point of view. Likewise, with Methodists, pentecostals, Lutherans, Presbyterians, Roman Catholics, and most assuredly, Episcopalians.

One of the best examples of this can be found by comparing the treatment of Matthew, chapters 16 and 18. In the former, beloved by Roman Catholics, and inscribed in enormous letters over the altar in St. Peter's, Rome, Jesus makes Peter (which can also mean "rock") the foundation stone of his church. In the latter, rather more to the liking of most protestants, Jesus gives authority in a more general way to the whole believing community. Needless to say, if you are a Roman Catholic, you take the former saying quite literally, placing heavy emphasis on the divine pun on the name Peter. And you regard the latter passage as quite secondary, dependent for its full meaning on the former passage. If you are a protestant, you do it the other way round and insist that the latter passage represents what Jesus really meant, and turn the former passage into a statement about the "rock" of Peter's faith. Episcopalians, ever seeking to have their cake and eat it too, might say that, Well, yes, Jesus meant that about Peter. But, you know, foundation stones are usually at the bottom of a structure and covered with moss, thus preserving the apostolic succession *sine pontifici romano*.

It's really rather fun, but what does it say about the ultimate authority of scripture? Some lament what they consider to be an overemphasis upon a reasonable approach to scripture, theology, church history, and what-have-you. Some may long for the spirit-driven days of the early church. Some may stand in awe at the burgeoning congregations of the pentecostals and the "Bible-centered" congregations in our own church which purport to base what they say and do on scripture. But the fact is that these folks are not really aware of the real dynamics of what they are doing. If so-called higher criticism has taught us nothing else, it is that before there was a New Testament, there was a believing community, and furthermore, that the New Testament itself shows strong evidence of the influence of that community upon the form

and substance of the writings which appear therein.

If, in order to associate with and have conversations with the average protestant preacher, a sensible Anglican must agree that "the Bible is the word of God," without any qualifying statement, then our ecumenical conversations have nowhere to go. We Episcopalians don't really think that way, and, way down deep, we know it. We are different. Our source of authority, to the extent that we even worry about that, outside of certain kinds of polemic, is the church. We do not make up our Sunday services as we go along. The lectionary tells us what to read and, hopefully, preach about, on any given Sunday. Does it not impinge on our consciousness that, while Roman Catholics pretend to have rediscovered the Bible, many protestants have rediscovered a sense of order and liturgy which they think is not a half bad idea?

Pace Hooker and a lot of others, would we not be wiser to see the scriptures, Old and New, as the earliest stages of Christian tradition, rather than a recipe book for our own church's theological predilections? The analogy of the stool, to be sure, does not come from Hooker. But, in any event, is it a good analogy? The argument places more emphasis upon the scriptural leg as opposed to the other two founders upon the history of the compilation of scripture itself, not to mention the *tours de force* perpetrated in the hopes of justifying a particular ecclesial position.

The apparent success of the biblicist versions of Christianity does not bode well for the future either of the churches or of society. This kind of anti- or non-intellectual approach to Christian faith and practice may have more to do with a general decline in intellectual vigor than it does with any strengthening of Christian commitment. In an age which more and more bears the signs of both the moral and intellectual, deterioration of society in the West, we would do well to remember the function which the church performed in the so-called Middle Ages, as the preserver in the West of what was left of the classical intellectual and humanist traditions. □

The Rev. John S. Ruef is the rector of Emmanuel Church, Chatham, and Trinity Church, Gretna, Va.

Issues of Anthropology

It should be evident to Anglicans (and to church-watchers bemused by us) that we are mostly at odds, not over theology, but over anthropology relating to our theology; specifically, regarding sexuality. How should Christian men and women relate to each other? And what manner of persons are Christian homosexuals?

In addition to the swarm of articles and letters in TLC on both sides of the arguments, a third team is represented by those who say, "Enough already! Let's get back to the real work of the church: Evangelism."

I believe that because of the Incarnation, and until we agree on who we are as sexual human beings, we shall win to the church only those who are already as confused about sexuality as we are. Sex and its ramifications are finally, and properly, being considered to be of ultimate importance among people who believe that Jesus was God-in-the-flesh: sexually identifiable and sexually oriented, as is every one of us he came to save. In the flesh, he represents us all.

If our anthropology is wrong, and I believe it is, our theology suffers accordingly. We have been in the patriarchal mode from the beginning of recorded history, relegating women to a status inferior to men who are regarded as the acceptable standard of what it means to be human.

The issue of homosexuality is not unrelated to the issue of gender parity. It is our devotion to patriarchal anthropology that has required the marginalization of both women and homosexual persons, and violence against them when deemed necessary.

Because of the Incarnation our patriarchal system must be recognized as dysfunctional and morally bankrupt. Minor adjustments will not do. Women must be accepted as full partners in Christian society or we shall continue in disorder.

*(The Rev.) Robert G. Hewitt
Colorado Springs, Colo.*

Ideas Expressed

For heaven's sake! The letter [TLC, Nov. 8] concerning the interview with Jan Karon [TLC, Oct. 11] would be sad if it weren't so silly. In the first place, the writer seems confused about the nature of interviewing; any interviewer of integrity does not try to manipulate the answers of the person being interviewed. An interview is exactly that — an expression of ideas, not the reporter's interpretation of what he or she wished the interviewee had said.

But more to the point. I, for one, was charmed by Ms. Karon's term, "The sometimes slovenly theology" of our church. Could it have been said more graciously or more accurately? It is exactly that slovenliness that allows so many of us to remain in good — if sometimes troubled — conscience within the Episcopal Church's wide embrace. The irony is that it is a laywoman, not our leadership, who issues the plea that the church return to feeding its people.

The answer for the writer, of course, is

simple: Don't read the Mitford books. Meanwhile, thousands will continue to read them, and an incidental blessing is that Ms. Karon's books have done an enormous good in not only bringing pleasure, but in bringing so many to a better understanding of the Episcopal Church's often puzzling works and ways.



Jan Karon

*Mib Garrard
Sherman, Texas*

(Ms. Karon was asked by TLC whether she would like to elaborate on her remarks about the Episcopal Church, and she declined. Ed.)

As a reader of all the Mitford books that have been published so far, I must say my heart was wounded when I read Ms. Karon's comment about our church's "sometimes slovenly theology."

My life has, to a great extent, been

'The issue of
homosexuality
is not
unrelated
to the issue
of gender
parity.'

affected by the real, not fictional, Father Tims of our church who, I am quite sure, were nourished largely by Anglican (albeit slovenly) theology.

Ms. Karon says she “loves the liturgy, the prayer book, and the glorious music.” If Ms. Karon would take a look at the history and theology of our Anglican heritage, she would come to know why our church is so richly blessed with the liturgy, the prayer book, and the glorious music she claims to love and why, perhaps, she was able to dream up Father Tim for her readers in the first place.

*Katherine S. Wysong
Tybee Island, Ga.*

I enjoyed Fr. Johnson’s amusing *riposte* [TLC, Nov. 8] to the interview with Jan Karon, which is (perhaps intentionally) more revealing of his own theological and literary biases than Ms. Karon’s.

I would assume that for Fr. Johnson, Ms. Karon’s preference for traditional liturgy automatically stamps her as “a member of the Prayer Book Society.” Perhaps, but would Fr. Johnson really describe 20th-century Anglican theology, at least in its American expression and in its overall aspect, as clear enough to warrant any other description than “slovenly”? What theologians does Fr. Johnson have in mind to contradict Ms. Karon’s characterization?

Am I to assume that proper appreciation of literature requires prior announcement of the author’s theological or political views? May I suspect that, if Fr. Du Priest had been fortunate enough to interview Dante shortly after the publication of the first part of *The Divine Comedy*, and failed to inform us whether the author was a Guelph or a Ghibelline, Fr. Johnson would have asked, “how could any experienced reporter allow such vitally important information to be withheld from the reader?” and then would have declared that he would read the author’s forthcoming accounts of *Purgatory* and *Paradise* with this unfortunate lapse in mind.

*(The Rev.) Fred D. Schneider
St. George’s Church
Nashville, Tenn.*

Welcomed

In response to the editorial, “Warm Welcome” [TLC, Nov. 8], I write to describe how one parish welcomes visitors.

On Oct. 25 my wife and I, together with our son and granddaughter, attended the 10 a.m. Eucharist at St. John’s Church in Oakland, Calif. (I was not wearing a clerical collar.) Though excellent presentations by lay persons of various outreach programs replaced the sermon, the service was lively, the church full, and the music well done and varied. (Almost everyone wore a button with his or her name and parish function — vestry, greeter, etc.) On leaving, we were greeted by Karen, one of several greeters, who urged us to sign the visitors’ book and to stay for the coffee hour that was outdoors on the patio. Presently she joined us and introduced us to other parishioners.

Two days later, Karen rang my son’s doorbell and presented us with a small loaf of bread for “having broken bread with us last Sunday.”

Returning on All Saints’ Day, we found at the door two greeters holding visitors’ books (which they invited us to sign). And, just as the procession began, Karen joined us in our pew. Although the service took almost two hours — there were three baptisms — it was splendid. The rector, Scott Denman, gave a thoughtful homily, without notes. After the dismissal, a band (which included a tuba player and the rector with his clarinet) appeared, and the choir sang a rousing rendition of “When the Saints Go Marching In.” At the coffee hour at least two parishioners, whom we had met the week before, spoke to us, remembering us from the previous Sunday.

*(The Rev.) Jonathan L. King
Ridgewood, N.J.*

What It Implies

The editorial, “Leave the Light On,” [TLC, Oct. 25] disturbs me — not by what it says but by what it seems to imply. Of course we must honor and learn from our brothers and sisters whose Christian experience is far dif-

ferent from ours. But being born into a relatively privileged situation, as we have been, does not mean we are automatically shallow in our commitment to our Lord, nor does knowing fairly sophisticated biblical criticism automatically produce a blasé approach to God’s written word.

Pretending we don’t know what we do about the historical background and human dynamics of biblical writing would be intellectually dishonest.

Undervaluing that knowledge in order to affirm the work of the Holy Spirit is analogous to undervaluing Jesus’ true humanity in order to honor his divinity. God chooses to work through concrete situations and historically imbedded people. Thanks be to God!

*(The Rev.) Mary Kay Bond
Church of the Incarnation
Salina, Kan.*

It’s Not Compelling

The Rev. John Frizzell [TLC, Oct. 4] writes that bishops who do not accept the ordination of women ought to resign, and that any priest of the same conviction who is elected bishop should not accept election. “A principled man can do no other,” he writes.

I would find this argument compelling if those who supported the ordination of women as priests and bishops had gained their objectives by reasoned argument and godly persuasion, rather than by outlaw actions such as the “Philadelphia 11.” It would also be more compelling if those who argue for the acceptability of the ordination of non-celibate homosexual persons did not act contrary to positions taken by General Convention and the House of Bishops on the subject of homosexuality. It would be further compelling if the House of Bishops were to discipline Bishop Spong for his rejection of the whole of the Christian faith.

The Eames Commission spoke of the process of reception of the ordination of women, a process that might well take decades. The 1998 Lambeth Conference gave its opinion (not binding but surely worth something, unless

BOOKS

one claims that U.S. bishops are the only ones led by the Holy Spirit) that no one should be forced to accept ordination of women to be a member in good standing of the ordained ministry of the churches of the Anglican Communion.

Given the doctrinal disarray of the Episcopal Church, it is difficult to make a case that the only point of doctrine to be compelled by the church is the ordination of women to the offices of presbyter and bishop.

(The Rev.) Charles F. Sutton, Jr.
Trinity Church
Whitinsville, Mass.

It Was Verse

Russell Clay wrote, "C.S. Lewis never published a book of verse in his lifetime" [TLC, Nov. 15]. Sorry to say, Mr. Clay is misinformed. At least one chronology lists *Spirits in Bondage* (1919) and *Dymer* (1926) as works of poetry. There were other poems, as Mr. Clay amply demonstrates, and his use of such pieces is helpful. I too look forward to meeting our First Parents in the next life.

(The Rev.) R. H. Lewis
Boonville, N.Y.

Still a Member

In his excellent Viewpoint article [TLC, Oct. 25], Prof. Philip Harrold neglects to mention that the Diocese of Honduras is not only a part of the Anglican Communion, but also is still proudly a part of the Episcopal Church. We elected not to become a part of the the Anglican Church in the Central Region of America, but to remain for the time being a part of Province 9 of the Episcopal Church. We are proud to be the fastest-growing diocese of the Episcopal Church. Since 1973 we have grown from four congregations to more than 70 today!

(The Ven.) John H. Park
Diocese of Honduras
San Pedro Sula, Honduras

To our readers: Your letters to the editor are welcomed. Brief letters are more likely to be published.

Seeking Truth

LOVE YOUR GOD WITH ALL YOUR MIND

The Role of Reason in the Life of the Soul

By J.P. Moreland
NavPress. Pp. 249. \$14 paper

This book, as part of a series, nobly fulfills its premise to contribute to a renewed view of Christian spiritual formation and to illuminate what apprenticeship to Jesus Christ means. Moreland states that by and large we have lost or neglected the ability to discipline the mind for Christ.

Perhaps we have confused the need for a childlike faith with childish thinking. According to Moreland, we have shifted from a Judeo-Christian understanding of reality to a post-Christian one which results in the most secular culture the world has ever seen. Too often, converts to Christianity have no intellectual grasp of Christian teaching.

Moreland charges into his subject with clarity; his vehemence proves contagious and I found myself swept up in the apparently dire situation we Christians must face. Use your mind in following Christ. This is not a simple "come to me Jesus," but strong statements of "pick up your cross and follow Me."

The church is the obvious vehicle for this pursuit. Most interesting is Moreland's ability to excite the learning process in Christianity by using the intellect. The mind is the soul's primary source for making contact with God. "... God desires a life of intellectual growth and study for his children." Also, lack of intellectual maturity results in "empty self," a position not to be admired or envied.

Workable Christianity

So what is Moreland's conclusion for all of the battering he gives to our secular lives? He talks about the five virtues necessary for an understanding of workable Christianity. Included in the first virtue are truth seeking, honesty and endurance. Faith and hope follow in the second. Humility, open-mindedness, self-criticism and nondefensiveness are in the third group. The fourth group contains vigilance and fortitude, and the final virtue is fidelity to God and dedication to his cause in the world as one's chief end.

Moreland advocates a revival of apologetics in Christianity. He shuns the typical engagement, saying "too much of what passes for fellowship today is trite conversation that has no clear goal for its purpose."

The last chapter of the book presents a working draft of possible changes in the church followed by an extensive and outstanding appendix. What a wealth of material Moreland has provided for us to study, digest and use.

Susan E. Barrett
Pauma Valley, Calif.



**I found myself
swept up in
the apparently
dire situation
we Christians
must face.**

ATTENTION

Churches, Schools, Organizations—100% Profit

Practically sells itself. Have repeat sales. Sell Sunflower Dish Cloths to build your treasury or send children to camp, etc.

**Saugamon Mills, Inc.
Box 467, Cohoes, NY 12047**

ORTHODOX EPISCOPALIANS

Get all the news of interest to you nationally and internationally from the magazine that has tracked Anglican events from the orthodox viewpoint for 34 years—*THE CHRISTIAN CHALLENGE*. For a full year (nine issues) at our special introductory rate, send check or money order for \$20, or VISA or MASTERCARD information, with your name and address to:

**TCC, 1215 Independence Ave SE, Dept L
Washington, DC 20003; fax (202) 543-8704**

Lectionary Bible Study

A Quarterly Study Booklet



For a sample, send \$6.50 to:
Paraklete Press of California
PO Box 1932
Rancho Cordova, CA 95741
or phone: (916) 852-1269

<http://members.aol.com/bettyc4/>



THE FINEST QUALITY LITURGICAL INCENSE

Sampler Pack: 1 1/2 oz. of each of our
four blends - \$12.95 (prepaid only)

HOLY CROSS INCENSE
P.O. Box 99 • West Park • NY 12493
(914) 384-6660

Shrine of Our Lady of Clemency

Continuous Novena
Write for Information
S. Clement's Church

2013 Appletree Street, Phila., Pa. 19103

TRACTS

Vespers of the Dead,
Litany for the Dead,
The Last Sacraments

For further information, address

The Secretary-General, Guild of All Souls
233 Grove Road, South Orange, N.J. 07079



THE MISSION BOOKSTORE
KEMPER GIFT SHOP
NASHOTAH HOUSE
NASHOTAH, WI 53058

Most books seen in The Living Church are available.
Ask about clergy and church discounts.

(414) 646-3371 ext. 262

BENEDICTION

The Huguenot Oak

Often while walking and meditating I am struck by nature's metaphors. One route in the walk leads to a historic white oak tree in town planted by the settling Huguenots in the 1680s and used as a marker.

The sole remaining Huguenot Oak from three surviving original landmark trees stands on the corner of a narrow winding uphill road. (The other two oaks were destroyed 40 and 50 years ago to widen Main Street and to build a parking lot for a gas station.) The oak once guided settlers to the fort and church at the hilltop in times so perilous, the whole community eventually fled Oxford.

My tree, well I think of it as my tree, is the largest and oldest white oak in Massachusetts. It is a virgin tree, survivor of the logging that levelled our state in the three previous centuries. It stands sentinel at 74 feet tall and 23 feet in circumference with a massive burl at the base.

A burl is an abnormal rounded growth on a trunk or branch caused by injury or insect; the healing growth rings wrap around the wound in glorious concentricity. The burl wood is highly prized for its markings and is often cut into thin pieces for veneer.

This oak has survived more than three centuries, the onslaught of New England winter storms, hurricanes and disease. Previous calamities can be imagined in the truncated limbs, now healed and sprouting. Two Decembers ago, after record back-to-back snow storms, the oak lost two massive limbs. The damaged areas were cut away and it survived.

Seeing the resiliency of this mammoth wonder, I am not surprised the druids held oak trees sacred.

So too the Christian spirit, crushed, battered and pruned by trial and sin is promised not mere survival but untold growth. The Gardener redeems our burl-wounds and fractures for his greater purpose, allowing the storms to strengthen the base of our faith.

Looking uphill from the landmark oak towards the site of the old Huguenot fort and church I am reminded of the One who is my fortress and my strength. It is the half way mark and the walk becomes easier.

*Susan Goranson
Oxford, Mass.*



The Gardener
redeems our
burl-wounds
and fractures
for his greater
purpose allowing
the storms
to strengthen
the base
of our faith.

Appointments

The Rev. **David Perkins** is priest in charge of St. Patrick's, PO Box 1247, West Monroe, LA 71291.

The Rev. **Greg Peters** is assistant at St. Mark's Cathedral, 1245 10th Ave. E, Seattle, WA 98102.

The Rev. **Duane Peterson** is associate at Ascension, 1030 Johnston St., Lafayette, LA 70501.

The Rev. **Michael F. Piovane** is rector of St. Anne's, PO Box 368, Trexlertown, PA 18087-0368.

The Ven. **Ormonde Plater** is archdeacon of the Diocese of Louisiana, 1623 7th St., New Orleans, LA 70115-4411.

The Rev. **Anthony R. Pompa** is assistant to the bishop for congregational & ministry development, Diocese of Virginia, 110 W Franklin St., Richmond, VA 23220.

The Rev. **Leslie Reimer** is associate at Calvary, 955 W North Ave., Pittsburgh, PA 15233.

The Rev. **Edward R. Robertson, Jr.**, is rector of St. Mark's, 3245 Manhattan Blvd., Harvey, LA 70058.

The Rev. **Henry Sabetti** is assistant at Holy Comforter, 130 W Seminary Ave., Lutherville, MD 21093.

The Rev. **Marilyn Snodgrass** is deacon at St. David's, PO Box 339, Shelton, WA 98584.

The Rev. **Carmen M. Stanberry** is rector of St. Charles the Martyr, PO Box 52, Ft. Morgan, CO 80701.

The Rev. **Anne Stanley** is rector of Christ Church, PO Box 166, Norway, ME 04268.

The Rev. **Roy Tripp** is vicar of St. Clare's, PO Box 369, Snoqualmie, WA 98065.

The Rev. **Elaine (Peggy) Wills Tuttle** is rector of Advent, PO Box 42, Farmington, MN 55024.

The Rev. **Raymond Joe Waldon** is rector of Grace, 1315 Lyttleton St., Camden, SC 29020.

The Rt. Rev. **Orris G. Walker, Jr.**, is acting dean of the Cathedral of the Incarnation, Cathedral Ave., Garden City, NY 11530.

The Rev. **LeeAnne Watkins** is rector of St. Mary's, 1895 Laurel Ave., St. Paul, MN 55104-5998.

The Rev. **Eric Williams** is rector of St. Luke's, 8833 Goodwood Blvd., Baton Rouge, LA 70806.

The Rev. **Sandra Wilson** is rector of Gethsemane, 905 4th Ave., S, Minneapolis, MN 55404-1093.

Resignations

The Rev. **Cynthia Knapp**, as assistant at Trinity, Branford, CT.

The Rev. **David C. Mathus**, as rector of St. Mark's, Hoosick Falls, NY.

The Rev. **Bill Murphy**, as rector of St. Francis', Rutherfordton, NC.

The Rev. **Judy Schneider**, as deacon of St. Paul's, Romeo, MI; add. 2187 Canyon Ct. W., Grand Junction, CO 81503-2574.

The Rev. **James Tolbert**, as vicar of St. Clare's, Snoqualmie, WA.

Retirements

The Rev. **Edyth K. Baker**, as curate/chaplain of Grace, Massapequa, NY.

The Rev. **Julie C. Clarkson**, as assistant at St. Peter's, Charlotte, NC.

The Rev. **James E. Evans**, as priest-in-charge of Christ Church, Upper Merion, PA.

The Rev. **Lawrence A. A. Larson**, as rector of St. Andrew's, Brewster, NY.

The Rev. **William H. Russell**, as rector of St. Paul's, Patchogue, NY.

The Rev. **Robert E. Welch**, as assistant at St. Stephen's, Longmont, CO; add. 3425 Gallatin, Longmont, CO 80504.

The Very Rev. **Robert V. Wilshire**, as dean of the Cathedral of the Incarnation, Garden City, NY.

The Rev. **Charles S. Womelsdorf**, as rector of St. Mark's, Troy, AL; add. 327 Honeysuckle Hill, Tallassee, AL 36078.

Deaths

Alan Conner, an advertising executive during the 1950s and 60s, died Oct. 5 from complications of pneumonia. He

was a member of Christ Church, Sausalito, CA.

Mr. Conner had recently been awarded an honorary doctorate in humane letters from Church Divinity School of the Pacific and was to have received the award on Oct. 30. Mr. Conner had been the publisher of *Illuminations* for 21 years; the quarterly subscription service was acquired by THE LIVING CHURCH in February. Mr. Conner is survived by his wife, Jean Heatherton Conner, of San Rafael, CA.

Correction

The Rev. **Richard Loop** is not the rector of St. Mark's, Idaho Falls, ID, as previously published. Fr. Loop is the missionary (vicar) of the Mountain Rivers Episcopal Community, consisting of St. Mark's, Idaho Falls, ID and St. Paul's, Blackfoot, ID.

Next week...

10 Ways to Love
One Another

1-800-365-0439

St. Mark's Press

Silver Anniversary Specials

Buy **NRSV Episcopal Lectionary** for \$17.00 and get a *Lector's Guide* for \$8.00

Buy **RSV Spiral Lectionary** for \$18.00 and get a *Lector's Guide* for \$8.00

Buy **The Chronicles of Narnia Study Guide** for \$13.95 and get *The Screwtape Letters Study Guide* for \$5.98

Revised Common Lectionary - \$25

Contains NRSV Texts & Responses - 3-Year Cycle
COMPLETE with Optional Readings - Ecumenical

Living Into Our Baptism - \$12

Designed for adults who would like to deepen their faith, their relationship to God, and in preparation for Confirmation.

Celebrating 25 years

VISA or MasterCard accepted All books plus S & H Call today for our FREE catalog



CLASSIFIEDS

BOOKS

ANGLICAN THEOLOGICAL BOOKS—scholarly, out-of-print—bought and sold. Request catalog. **The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470.**

CHURCH FURNISHINGS

TRADITIONAL GOTHIC chapel chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. **Oldcraft Woodworkers, Sewanee, TN 37575. (931) 598-0208 or (888) 598-0208.**

COMPUTER SOFTWARE

INEXPENSIVE EPISCOPAL SOFTWARE: 79 & 28 BCP, RSV & NRSV Lectionaries, Canonical Parish Registry, BOS, LFF, Christian education, Spanish BCP & BOS, music libraries, Lectionary Index, membership & contributions, Revised Common Lectionary. For DOS, Windows, Macintosh, CDROM. **Software Sharing Ministries, P.O. Box 32059, Juneau, AK 99803. (907) 790-4585. E-Mail: ssministry@aol.com Internet: http://members.aol.com/ssministry**

NEEDLEPOINT KITS

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.**

POSITIONS OFFERED

EXECUTIVE DIRECTOR OF CAMP CROSS and Diocesan Youth Programs: The Episcopal Diocese of Spokane is seeking an individual willing to take the responsibility to ensure the continued successful development and expansion of Camp Cross and the Diocesan Youth Programs. Please respond with cover letter, resume, 3 letters of reference and CDO to: **Office of the Episcopal Diocese of Spokane, Attn: Lyle Krislock, 245 E. 13th Ave., Spokane, WA 99202 or phone (509) 926-0252.**

TRINITY EPISCOPAL SCHOOL FOR MINISTRY in Ambridge, PA, is seeking to fill three faculty positions beginning with the 1999-2000 school year: Old Testament, Theology and Ethics, and Pastoral Theology. Also, we are seeking a Registrar/Admission/Financial Aid officer to begin Jan. 1999. Trinity is a seminary of the Episcopal Church in the Anglican evangelical tradition committed to "forming Christian leaders for mission." Non-Anglicans are welcome to apply. Send letters of interest and curriculum vitae to: **Dr. Stephen Noll, Academic Dean, Trinity Episcopal School for Ministry, 311 Eleventh St., Ambridge, PA 15003.**

SUMMER CAMP ADMINISTRATOR: Episcopal Church Camp on North Shore of Long Island, NY, seeks part-time, year-round administrator. College degree, camp operations experience and 2-4 years supervisory experience required. Business administrative experience preferred. Housing and compensation. Send resume to: **Mrs. Sandra P. Wiley, 1341 Pinson St., Far Rockaway, NY 11691-3212.** Put "Attention, Camp DeWolfe" on envelope.

ASSISTANT PRIEST: St. Michael and All Angels Episcopal Church, in Albuquerque, NM, is seeking a full-time assistant priest to assist in all forms of parish ministry with specific responsibilities to include: Leadership of Ministries for children and youth; Management of parish programs. We welcome the application of women, persons of color and those with experience in building diversity. Competitive salary, housing and benefits. St. Michael's is a lively, inclusive and progressive parish with a wide variety of ministries. We have recently built a new house of worship, and have grown by 50% in the past two years. Visit our website at <http://members.aol.com/smichae601> for more information about the parish. Resume to: **The Rev. Brian Taylor, St. Michael and All Angels Episcopal Church, 601 Montaña Road, NW, Albuquerque, NM 87107, 505-345-8147, FAX 505-343-9042. http://members.aol.com/smichae601**

POSITIONS OFFERED

IN SOUTHERN VIRGINIA, in the Diocese of Southern Virginia, there is an old stone church in the lovely town of Halifax, county seat of Halifax County. The congregation of St. John's is seeking to call a rector who is committed to the regular administration of the sacraments, preaching from the Bible, and visiting his people in their homes or wherever they may find themselves. Under the able leadership of the previous rector, who retired this year, the Sunday congregations have more than doubled, largely through the kind of activity named above. Hospitable and friendly, the people of St. John's seek to welcome a priest into their midst who is well-versed in traditional Anglicanism and seeks to be a part of God's people in this gracious community. For further information, interested parties may contact: **Jim Davis, P.O. Box 486, Halifax, VA 24558; telephone (804) 476-1577; FAX (804) 575-1202.**

ASSISTANT PRIEST in N. Virginia Episcopal parish. Responsible for educational program, youth, young couples and singles programs, and share liturgical, preaching and pastoral ministry. If you're faithful, energetic, creative and organized then we want to hear from you! Mail or e-mail resume and CDO profile to: **The Rev. Randall Prior, St. Andrew's Church, 6509 Sydenstricker Rd., Burke, VA 22015. E-mail rprior@standrews.net**

RECTOR: St. Peter's Episcopal Church, Ripon, WI, a quaint college town of 7,000, seeks a full-time rector. We are searching for a candidate to guide the parish in fulfilling a vision of active parish participation, youth involvement, continued growth, spiritual guidance and love. Send resume and CDO profile to: **Steve Agne, Search Committee Chairman, N7035 Marchant Dr., Rosendale, WI 54974.**

POSITION IN MORAL, SPIRITUAL AND ASCETICAL THEOLOGY. The School of Theology of the University of the South, Sewanee, TN (a seminary of the Episcopal Church), invites applications and nominations for a full-time position in Moral, Spiritual and Ascetical Theology to begin July 1, 1999. Primary responsibilities will include teaching Master of Divinity students in the areas of moral theology and spiritual formation. This person would also be expected to teach courses in ethics (social and personal), spirituality and other fields appropriate to her or his interests and training. He or she would be expected to participate fully in the worship and community life of the school. The following qualifications will be highly valued: a Ph.D. or Th.D. with a focus on moral, spiritual and ascetical theology; ordination in the Episcopal Church with some parish experience. Women and minority candidates are encouraged to apply. The appointment will normally be a tenure tract position although salary, rank and terms of appointment will depend on experience and qualifications. Send nominations or applications to: **Donald S. Armentrout, Search Chair, School of Theology, University of the South, 335 Tennessee Ave., Sewanee, TN 37383-0001.** Applicants should send a full curriculum vitae and three letters of recommendation. The search begins immediately and will remain open until the position is filled. *The University of the South is an Equal Opportunity Employer.*

RECTOR: St. Paul's, Schenectady, NY. Hard working and friendly medium size parish, seeking an energetic and enthusiastic rector. Organizational and communication skills a must, as well as an interest in working with youth and the community in promoting continued growth in membership. Please send a letter of interest, resume and CDO profile to: **Search Committee, St. Paul's Church, 1911 Fairview Ave., Schenectady, NY 12306.**

RECTOR: St. Anne's Episcopal Church, Green Bay, WI, area. Program-sized church with strong lay involvement, family-oriented, in growing community, is seeking to call a rector with energy, enthusiasm and experience. The new rector's strengths should include preaching, spiritual guidance, pastoral care and outreach ministry. Our strong youth ministry will need continued support. St. Anne's has a modern church facility and is financially sound. Please send a letter of interest, resume and CDO profile to: **Calling Committee, St. Anne's Episcopal Church, 347 S. Libal, De Pere, WI 54115.**

POSITIONS OFFERED

RETIRED PRIEST for relocation, December, 1999, as a priest-in-charge at small historic mission parish in charming northwest Florida town. Lakeview house, utilities and stipend. Inquiries: **Search Committee, St. Agatha's Episcopal Church, 150 Circle Dr., DeFuniak Springs, FL 32433.**

PROGRAMS

BENEDICTINE EXPERIENCE—April 17-23—Kanuga Conference Center, Henderson, NC, faculty the Very Rev. Guy F. Lyde III, the Rev. O. C. Edwards. May 3-9—New Harmony, IN, faculty Sr. Joan Chittister, OSB, the Very Rev. Walter Taylor, Milo Coe. Contact: **Friends of St. Benedict, St. David's Parish House, 5150 Macomb St., NW, Washington, DC 20016. (202) 363-8061. FAX (202) 966-3437. E-mail: SaintBenedict@prospect-tech.com**

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. (850) 562-1595.**

GOING OUT OF BUSINESS SALE. Jethro Publications, specializing in church management and ministry development. More than 80% off many titles. See catalog at <http://www.henge.com/~jethro> or for hard copy, contact us at (303) 431-6436. E-mail jethro@henge.com

TRAVEL

1999 LITERARY PILGRIMAGE TO ENGLAND with Fr. Travis Du Priest, May 27-June 7. Sites of beloved Anglican writers; lunch with Susan Howatch; tea at Little Gidding; lecture and play in Stratford. **(800) 677-9412 or GS@alspecialtytours.com**

ATTENTION CLERGY: Lead your parish, friends and family on a pilgrimage to ISRAEL and extend to Greece, Turkey, England, Africa, etc., and travel FREE. Call or write: **Journeys Unlimited, 500 8th Ave., New York, NY 10018. (800) 486-8359 or FAX (212) 736-8959. E-mail: holytours@worldnet.att.net Web site: journeys-unlimited.com**

CELTIC PILGRIMAGES 1999. Prayer and study programs to Ireland, Wales, Scotland. Deepen relationship with God through lectures, worship, visits to holy sites. **Sr. Cintra, 134 E. 28th St., New York, NY 10016. Phone (212) 725-6435; FAX (212) 779-4009.**

ENGLAND AND WALES: Saints, singers, Shakespeare, castles, cathedrals, choirs; Roman ruins and Brother Cadfael! Aug. 19-Sept. 1, 1999. Further information: **clwebber@aol.com or (860) 364-1139 or Box 1724, Sharon, CT 06069.**

RUSSIAN CHRISTMAS PILGRIMAGE St. Petersburg, Russia, January 4-12. Attend the Russian Orthodox Christmas Liturgy. Stay at the St. Petersburg Theological Seminary of the Russian Orthodox Church and enjoy Christmas festivities, sightseeing and more. \$1,595 all-inclusive from New York. **The Teleios Foundation (800) 835-3467.**

WANTED

ATTENTION CLERGY SPOUSES! Stories to tell new clergy spouses? Gut wrenching? Hurts? Humor? Need inputs for book to help clergy spouses adjust to church life. Proceeds to charity. Anonymity assured. **Bonnie, 6080 Sunset, Guymon, OK 73942. bkline@ptsi.net**

Attention, Subscribers

When requesting a change of address, please enclose old *and* new address. Changes must be received at least six weeks before effective.

When renewing a personal or gift subscription, please return our memorandum bill showing your name(s) and complete address(es).

CHURCH DIRECTORY

CARLSBAD, CA

ST. MICHAEL'S-BY-TH-SEA 2775 Carlsbad Blvd.
The Rev. W. Neal Moquin, SSC r
H Eu Sat 5:30, Sun 8, 9, 10:15 (Sung)

HARTFORD, CT

CHRIST CHURCH CATHEDRAL
Corner of Church & Main Sts.
http://www.cccathedral.org (860) 527-7231
The Very Rev. Richard H. Mansfield, D.D., Dean; Canon Wilborne A. Austin; Canon Anika L. Warren; the Rev. Christopher H. Martin Sun Eu 8, 10:30. Daily Eu 12 noon

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, the Rev. Marguerite A. Henninger
Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 5 (1S & 3S, 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/GWU Campus
The Rev. Andrew L. Sloane, r
Sun Masses: 7:45 (Low), 9 (Sung), 11:15 (Sol), 6 Sol Ev & B. Daily Masses (ex Sat): 7, 6:30. Thurs & Prayer Book HDs: 12 noon also. Sat Mass 9:30, C 5-5:45. MP 6:45 (ex Sat), EP 6:15 (ex Sat). Sat MP 9:15, EP 6

WILMINGTON, DE

CATHEDRAL CHURCH OF ST. JOHN
Corner of Concord Ave. & Market St. (302) 654-6279
The Very Rev. Peggy Patterson, D.Min., Dean; Canon Pastor Benjamin Twinamaani; the Rev. Lois Keen, d.c.e.; Canon Precursor Darryl Roland, D.M.A.
Sun Eu 7:30, 10:30 (Cho & LOH). Godly Play 10:15. Tues Eu 12:10. Ch S, H/A, Welcoming

STUART, FL

ST. MARY'S 623 E. Ocean Blvd. (561) 287-3244
The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, assoc r; the Rev. Beverly Ramsey, Youth & Christian Ed; the Rev. Jonathan Coffey & the Rev. Canon Richard Hardman, assisting; Allen Rosenberg, Music Dir
Sun Eu 7:30, 9, 11. Tues H Eu/Healing 12:10. Thurs H Eu 10.

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

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

ST. PAUL'S PARISH (CHICAGO WEST SUBURBAN)
60 Akenside Rd.
The Rev. Thomas A. Fraser, r
Sun Eu 10:15 (Sat 5). Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament of Reconciliation 1st Sat 4:430 & by appt

INDIANAPOLIS, IN

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

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 (Founded 1844) 208 N. 4th St.
The Rev. Fred Fenton, r; the Rev. George Kontos, sr. assoc.; the Rt. Rev. Robert Witcher, Bishop-in-Residence. Lou Taylor, Dir of Christian Ed.; Dr. David Culbert, organist-choirmaster, Mike Gilsson, Headmaster, St. James Sch; Maureen Burns, Pres., St. James Place retirement community
Sun H Eu 7:30, 9, 11, 4:30 (CST), 5:30 (CDT)

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

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

SANTA FE, NM

HOLY FAITH (505) 982-4447 311 E. Palace
The Rev. Dale Coleman, r; the Rev. Robert Dinegar, Ph.D., assoc.; the Rev. John Kinsolving, assoc.
Sun H Eu 8, 9:30 Ch S; 10:30 Sung H Eu. Monday Rosary 10. Tues H Eu 10. Thurs H Eu 12:10. MP or EP daily

LONG BEACH, LI, NY

ST. JAMES OF JERUSALEM BY THE SEA
W. Penn & Magnolia Founded 1880
Gethsemane Cemetery/St. Rocco Pet Cemetery
The Rev. Marlin Leonard Bowman, r; the Very Rev. Lloyd Lewis, Jr., h.r.,
Sat 5 EP & Mass. Sun 8 MP & Mass, 10 High Mass

NEW YORK, NY

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: open 7 days a week for lunch and dinner

EPISCOPAL CHURCH CENTER

CHAPEL OF CHRIST THE LORD 2nd Ave. & 43rd St.
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. William C. Parker, parish vicar; 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

ST. THOMAS 5th Ave. & 53rd St.
The Rev. Andrew C. Mead, r (212) 757-7013
Sun Eu 8, 9, 11. Choral Ev. 4. Wkdys MP & Eu 8, Eu 12:10, EP & Eu 5:30. Tues & Thurs Choral Ev & Eu 5:30. Choral Eu Wed 12:10. Sat Eu 10:30

PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector

The Rev. Samuel Johnson Howard, Vicar

(212) 602-0800 Internet: <http://www.trinitywallstreet.org>

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15. Mon-Fri MP 8:15 H Eu 12:05, EP 5:15.
Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

ST. PAUL'S Broadway at Fulton
Sun H Eu 8
Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.)
Mon-Thurs 8:30-6; Fri 8:30-5:30. 1-800-551-1220

GETTYSBURG, PA

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

PHILADELPHIA, PA

ANNUNCIATION OF THE B.V.M. Carpenter & Lincoln Dr.
The Rev. David L. Hopkins, r
Sun Masses 9 (Low), 11 (High). Thurs 10

ST. MARK'S 1625 Locust St.
The Rev. Richard C. Alton, r (215) 735-1416
The Rev. Michael S. Seiler, c FAX 735-8521
Sun: MP 8; Sung Mass 8:30; Sol Mass 11; Ev & B 4. Wkdys: MP 8:30; Mass 12:10 (with HU on Wed); EP 5:30 (with HC Tues); Sat C 9:30; Mass 10

PHILADELPHIA, PA

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts. (215) 563-1876
The Rev. Canon Barry E.B. Swain, SSC, r
The Rev. R. Trent Fraser, c
Sun Masses 8, 9:15 & 11 (High); Matins 7:30; Sol Ev Novena & B 4. (June through Sept.: 8, 10 (High); Ev & Novena 5:30) Daily: Mass 12:10 & 6:15 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6 & Sun 10:30, at any time on request.

PITTSBURGH, PA

CALVARY 315 Shady Ave. (412) 661-0120
The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Colin Harrington Williams, the Rev. Leslie Reimer
Sun H Eu 8 & 12:15; Sung Eu 10:30 (MP 5S). Ev (2S) 4 (Oct.-May). H Eu Mon, Thurs 6; Tues, Fri 7; Wed 7 & 10:30

GRACE 319 W. Sycamore St. (412) 381-6020
The Rev. A.W. Klukas, Ph.D., v
Sun Eu 8, Ch S 9, Sol Eu 10, Ev & B 5. Tues-Thurs MP 9. Wed Said Eu & LOH 12 noon. Sol Eu HD 7:30. C by appt.

SELINGROVE, 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
The Rev. James R. Murguia, c
Sun 8, 9 & 11. Weekdays as anno

DALLAS, TX

INCARNATION 3966 McKinney Ave.
The Rev. Larry P. Smith r; The Rev. Frederick C. Philpott v; the Rev. Craig A. Reed; the Rev. Thomas G. Keithly
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP 6:45, EP Mon-Fri 6 (214) 521-5101

TRINITY (972) 991-3601 12727 Hillcrest
The Rev. William Lovell, r; Dr. Paul Thomas, organist
Sun 8, 9 & 11. Traditional Low Church Liturgy with Expository Preaching

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

HOUSTON, TX

PALMER MEMORIAL 6221 Main St.
Across from the Texas Medical Center & Rice Univ.
The Rev. James W. Nutter, r; the Rev. Samuel R. Todd, assoc; the Rev. Mary Elizabeth Conroy, assoc
Sun 8 & 11 (Rite I), 9 & 6 (Rite II). Wkdys 8:30 MP; 6 EP ex Wed; Tues 7:30 H Eu; Wed 6 H Eu, HS.
(713) 529-6196; www.palmerx.com

MILWAUKEE, WI

ALL SAINTS CATHEDRAL 818 E. Juneau
The Very Rev. George Hillman, dean
Sun Masses 8, 10 (Sung). Daily as posted. (414) 271-7719

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. Nicholas Porter, M.Div., canon; the Rev. George Hobson, Ph.D., canon; the Rev. Mark Wood, M.Div., canon
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu

SAN MIGUEL DE ALLENDE

37700 GTO MEXICO

ST. PAUL'S Calle del Cardo 6
Near the Instituto Allende
Mailing address: Apartado 640
Telephones: office (415) 20387; rectory (415) 20328
The Rev. Michael R. Long, rector; the Rev. Sibylle van Dijk, d ass't; Canon Richard C. Nevius, r-em; the Rev. Dean Underwood, r-em
Sun: H Eu 9, Cho H Eu 10:30 Wed H Eu 9:30.
Spanish H Eu Sat noon



THE
LIVING CHURCH
The perfect gift this holiday season.

TOLL FREE
1-877-822-8228