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CHRISTMAS BOOK & GIFT ISSUE

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FOR RENEWAL OF JOY

WE ARE
EVIL,
O GOD

and help us to
see it and amend.

We are good, and help us to
be better. **L**ook down upon
thy servants with a patient
eye, even as **T**hou sendest
sun and rain; look down, call
upon the dry bones, quicken,
enliven; recreate in us the soul
of service, the spirit of peace;
renew in us the sense of joy.

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Bishop Steven Charleston at his installation as dean of Episcopal Divinity School on Oct. 15. [page 12]

Barbara Simundza photo

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SUNDAY'S READINGS

Giving An Account

'For you yourselves know very well that the day
of the Lord will come like a thief in the night.'

1 Thess. 5:2

Pentecost 25, Proper 28

Zeph. 1:7, 12-18; Psalm 90 or 90:1-8, 12; 1 Thess. 5:1-10; Matt. 25:14-15, 19-20

If the word *eschatology* is unfamiliar to our people, perhaps it is time to give an explanation. Simply put, eschatology is knowledge of the future. According to Australian Robert Doyle, one's theology is largely determined by what we understand about "creation, the nature of humanity, the cross and eschatology." Zephaniah, a 7th-century B.C. prophet, says, "Be silent before the Lord, for the day of the Lord is at hand." The Day of the Lord not only refers to the judgment that did in fact occur in 587 B.C. in Jerusalem via the Babylonian Empire; but it carries with it the notion of a future and universal judgment that all of humanity will face. Thus we read in 1 Thessalonians 5:1-10, "For you yourselves know very well that the day of the Lord will come like a thief in the night." The major point

of the parable of the talents is the account each of the servants is to give for the way he has lived. Paul says in Romans 14:12, "So then, each of us will have to give an account of himself to God."

The parable of the talents is often used during financial stewardship drives, but the parable is not just about returning to God a portion of wealth he has given to us, it is about the account each of us will give for the way we have lived our lives, including use of our wealth. While the New Testament is clear that salvation is by grace alone through faith alone in Christ alone, the judgment of God is by works, for as James says, "faith without works is dead."

Christ has died, Christ is risen, Christ will come again. When he does, how will he find us?

Look It Up

Look at Ephesians 2:8 and James 2:26. How can they both be true?

Think About It

Saved by faith; judged by works. Does this make sense?

Next Sunday

Last Sunday After Pentecost; Christ the King

Ezekiel 34:11-17; Psalm 25:1-7; 1 Cor. 15:20-28; Matt. 25:31-46



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BOOKS

Christian Mythmakers

The Harmony Within

Revised Edition

By Rolland Hein

Cornerstone. Pp. 291. \$12.95 paper

Bright Shadow of Reality

Spiritual Longing in C.S. Lewis

By Corbin Scott Carnell

Eerdmans. Pp. 180. \$16 paper

The Lord of the Rings

One volume edition

By J.R.R. Tolkien

Houghton Mifflin. Pp. 1,137. \$20 paper

Roverandom

By J.R.R. Tolkien

Edited by Christina Scull and Wayne G. Hammond

Houghton Mifflin. Pp. 106. \$12 paper

Tolkien: Man and Myth

By Joseph Pearce

HarperCollins. Pp. 242. \$24.95.

Apparently, readers have an insatiable appetite for books by and about Christian mythmakers, such as George MacDonald, C.S. Lewis and J.R.R. Tolkien. Eager to sate the hunger, publishers both in America and abroad print reprints and revised editions of earlier books and new, original books of varying merit.

Cornerstone Press has recently released a revised edition of Rolland Hein's, *The Harmony Within*, which was first published by Eerdmans (1982) and subsequently reprinted by Sunrise Books (1989). The revision expands the biographical chapter, "Corage! God Mend All!" and adds by way of an appendix a one-year reading plan, a helpful, "Glossary of Scottish Terms" and an updated bibliography. In addition to the brief overview of MacDonald's life and career, Hein's study of MacDonald falls into seven chapters about themes relating to: (1) the two *Princess* books, (2) *At the Back of the North Wind*, (3) *Phantastes*, (4) *Lilith*, (5) MacDonald's novels, (6) a brief consideration of the fairy stories, and (7) a summary exploring MacDonald's theory of myth and assessing his achievement as a mythmaker. Earlier editions of *The Harmony Within* deservedly earned high praise from readers. Hein's revision will serve a younger generation of

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Mother Teresa
Calcutta, 1979



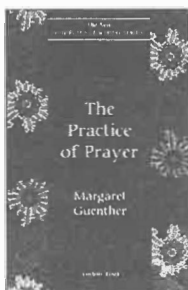
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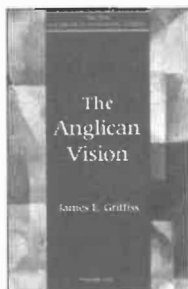
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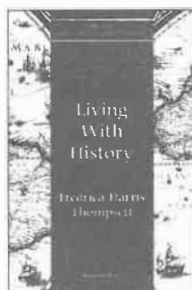
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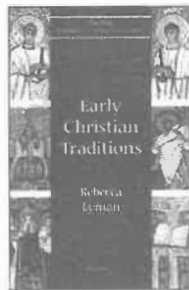
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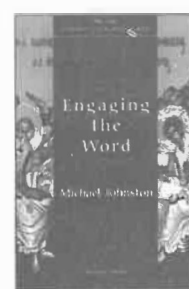
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BOOKS

MacDonald readers even better. It is, however, disappointing to note that the Cornerstone Press edition eliminates the eight-page pictorial section of the Sunrise edition.

Twenty-five years after first publishing *Bright Shadow of Reality*, Eerdmans has reprinted Corbin Scott Carnell's study of that "joy" or spiritual longing which Lewis identified by the German word, *Sehnsucht*. The reprint replaces the original subtitle, "C.S. Lewis and the Feeling Intellect," by a new one, namely, "Spiritual Longing in C.S. Lewis." Carnell's book is a well-researched, thorough and insightful study of Lewis's experience of and literary use of joy/*sehnsucht*. But since 1974, when *Bright Shadow* was first published, others, including Peter Kreeft ("C.S. Lewis's Argument from Desire" in *The Riddle of Joy*, Eerdmans, 1989), have explored the subject. Because of this Carnell's study needs to be updated. In fact, it is hard to understand why Eerdmans would reprint the book without, at the very least, updating the bibliography.

Of the three Tolkien books which are included in this review, we first briefly note the one-volume edition of *The Lord of the Rings* (Houghton Mifflin), which, astonishingly, three polls in England in 1997 rated as the greatest book of the 20th century or else the favorite book of any century (Pearce, *Tolkien*, pp.1ff). Equally astonishing, the cover of this edition announces that it is the "First Time in Paperback," something which older readers of *The Lord of the Rings* will remember actually happened in 1978.

Roverandom is a delightful tale whose nativity found itself in Tolkien, as a father, consoling his grieving son, Michael, who at the time was 4 years old, on the loss of their dog at the beach. When Tolkien had finally put the "Rover Stories" into a cohesive narrative, George Allen & Unwin, Tolkien's publisher, praised it, but wound up publishing *The Hobbit* (1937) instead. Along with *Roverandom*, Tolkien sent *Mr. Bliss* and *Farmer Giles of Ham*. Interestingly, *Roverandom* was the last manuscript to be published of the three in 1998. The story contains four beautiful pictures drawn by

Tolkien. Both Tolkien enthusiasts and a new generation of children will delight in this charming tale.

After years of virtual drought on good Tolkien criticism, a refreshing publication from Joseph Pearce comes to Tolkien fans. This brief (242 pages) but excellent study focuses on two primary aspects, namely, Tolkien the Man, and Tolkien the Mythmaker. Pearce has blended these two aspects so well that the fluidity with which he moves from biography to literary criticism is smooth. With insight and clarity, Pearce has put together a very readable account of Tolkien's life and thought. Of the 10 chapters comprising this study, three are exceptionally well done. Chapter four, entitled "True Myth" provides the key to Tolkien's mythic infrastructure. Chapter five, titled "A Ring of Fellowship," is a treasure house of little-known facts. Pearce takes the reader far beyond what is commonly known through the standard work on this Oxford fellowship,

and in terms of appreciative criticism, he far surpasses Humphrey Carpenter's work, *The Inklings*. Finally, chapter seven, entitled "Orthodoxy in Middle Earth" receives the longest treatment from Pearce (26 pages). The enduring feature of Tolkien's legacy is his moral vision as embodied in myth. This is witnessed to both by his careful reading of the primary documents and a critical eye upon the secondary sources. Overall, Joseph Pearce has written one of the finest pieces of criticism on J.R.R. Tolkien. Indeed, it is a must for every serious Tolkien scholar.

Roger Stronstad
Sumas, Wash.

Patience

How We Wait Upon the World

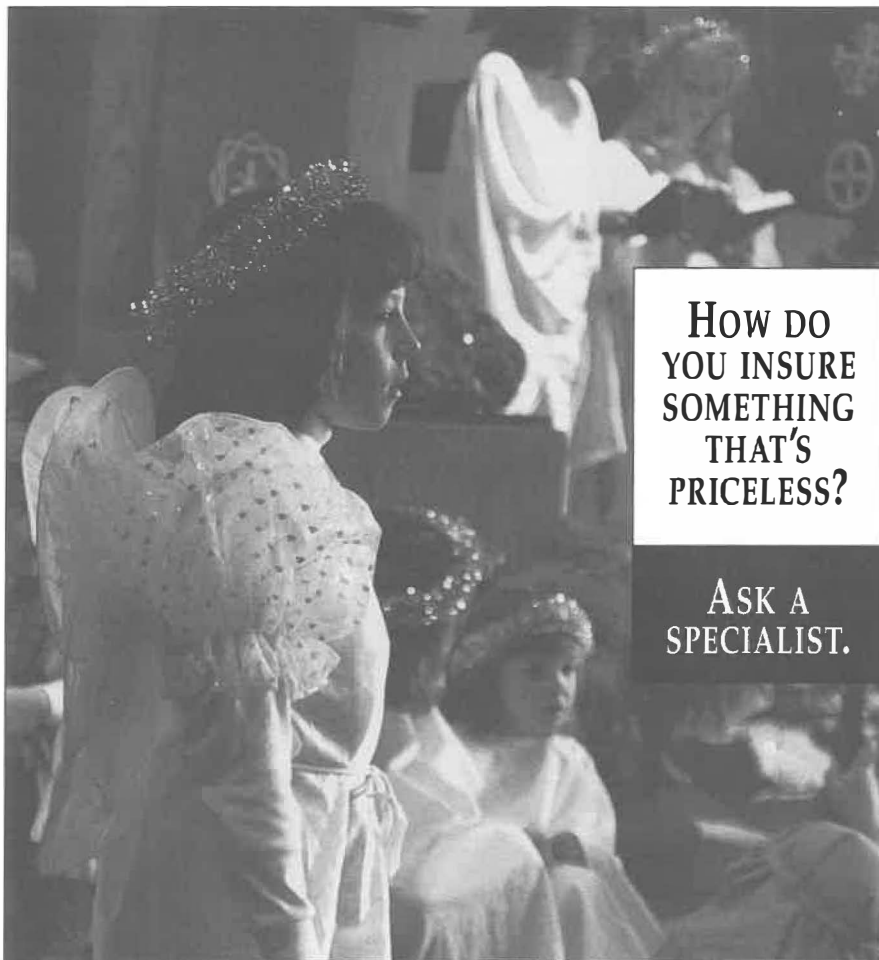
By David Baily Harned
Cowley. Pp. 191. \$12.95, paper.

David Harned, professor emeritus of philosophy and religious studies, presents a fresh look at the positive

theological virtue of patience, "a person's triumph over all the diversions and afflictions that can test our powers of endurance, forbearance, and discipline." He emphasizes the social role of Christian patience, with its attentiveness and caring so necessary in human relationships.

Harned shows how today's world of instant gratification desperately needs this virtue. Patience includes forbearance, persistence, calm endurance, active and passive obedience, and waiting with equanimity and expectancy — the very pattern set by Jesus. Patience is fundamental to all the other virtues, and essential for freedom and happiness. Harned traces its place in theological thought through the centuries and probes its meaning in ordinary lives. He concludes that "Patience, humility and gratitude form a triad of virtues analogous to faith and hope and love; after these, they are the most important of the theological virtues."

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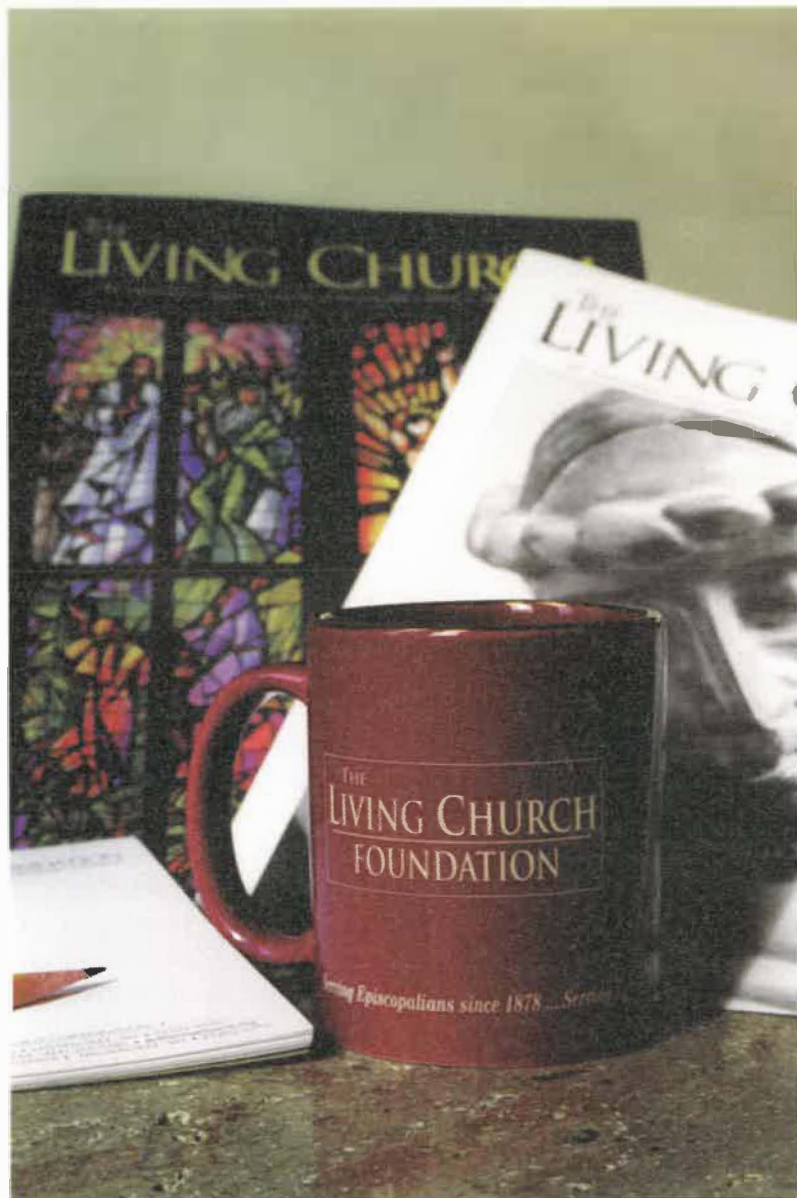
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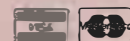
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book is a compelling argument for renewed attention to patience. Its last three chapters constitute a manual for right living to keep nearby for frequent reference.

*Helen D. Hobbs
Salem, Ind.*



Video A Thin Place

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"A Thin Place: Iona and the Celtic Way," is the latest release from Cathedral Films & Video. The 26-minute video is photographed on the Scottish island of Iona by Jim Friedrich, an Episcopal priest acclaimed for the beauty and depth of his video productions, which include "The Story of Anglicanism" and "The Greening of Faith."

Iona has been renowned since ancient times as a holy place. There, in the sixth century, St. Columba founded one of the great centers of Celtic Christianity.

"There are the barest of physical remains of the Celtic era on Iona: a few high crosses and the stone circle marking the foundation of a hermit's cell," Friedrich said. "So in photographing the island, I relied largely on nature for my imagery. Its stark landscape, turquoise waters and pearly light continue to display the sacred depths of God's creation."

Noted authorities on Celtic spirituality Vivienne Hull, a protestant, and Danny Martin, a Catholic, who both grew up in Belfast, guide the viewer into the Celtic way, applying its wisdom to our own time. The music is taken from Irish and Scottish sources.

A companion study guide offers many areas for discussion, and the video could be the basis for extended reflection in an educational or retreat setting.

*Nan Ross
Atlanta, GA*

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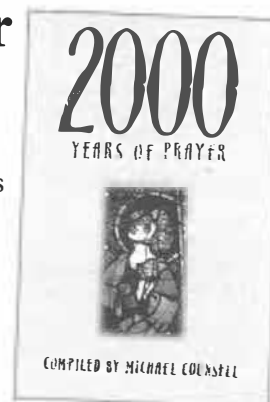
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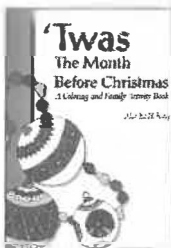


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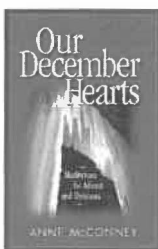


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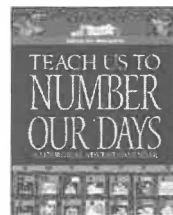
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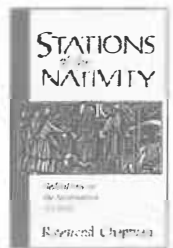
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Nashotah Speaker Criticizes the Jesus Seminar

"The current Jesus Seminar debate about the historical Jesus is as critical as the debate over Gnosticism in the second century," said New Testament scholar Luke Timothy Johnson in an address on "The Real Jesus" at Nashotah House's academic convocation Oct. 22. "The issue is so serious because it is so fundamental."

Mr. Johnson criticized the "self-promoting antics" and "endless succession of makeover Jesuses" of the famed Jesus Seminar, a group of biblical scholars who challenge traditional Christian doctrines such as the Resurrection, based upon provocative methods of historical inquiry. In sharp contrast, he maintained that it is the "biblical Christ which must be the object of faith and not the Jesus reconstructed out of history."

The speaker is the author of several books, including *The Real Jesus: The Misguided Quest for the Historical Jesus and the Truth of the Traditional Gospels*, and co-author of the forthcoming *The Jesus Controversy: Perspectives in Conflict*. A leading figure in the current controversy over the historical Jesus, Mr. Johnson is the Robert W. Woodruff Professor of New Testament and Christian Origins at

Emory University's Candler School of Theology in Atlanta.

"The Jesus Seminar presents a great challenge to Christians," he said, because of its "wrong double premise that the church got Jesus wrong and, therefore, it must construct a believable Jesus, a better historical Jesus."

Mr. Johnson expressed concern that Christian churches have not taken this challenge seriously. "The Jesus Seminar is not a benign form of Bible study," he said. "It is not a matter of honest disagreement. The issue is whether the Jesus Seminar's premises are compatible with faith."

He takes issue with the Jesus Seminar's strict reliance upon historical research methods to understand the Jesus of the gospels. Responding to charges of the seminar that he is "anti-historical," he stressed that historical study of the gospels is useful to get at basic facts about the "human Jesus," and to learn that "Jesus associated



Judi Arney photo

Mr. Johnson: "The Jesus Seminar presents a great challenge to Christians."

with the marginal elements of his society."

But for Johnson, historical inquiry has inherent limits. "There is a difference between learning history to understand the witness of ancient compositions and using ancient compositions to reconstruct history," he said. He emphasized that the "church is not based upon empirical fact," but upon the "eschatological event" of Jesus' Resurrection. "History can only get at the probable."

As an alternative to an exclusively historical reading of the gospels, he proposed that Christians read the gospels as distinctive literary portraits so as to encounter "the living Jesus."

Nashotah House awarded an honorary Doctor of Divinity degree to Mr. Johnson at its annual fall academic convocation. Also receiving an honorary doctorate at the convocation was Bishop Keith Whitmore of Eau Claire, a Nashotah House alumnus.

Scott Albergate

Bishop Smith Takes Charge in Connecticut

The Diocese of Connecticut celebrated the investiture of the Rt. Rev. Andrew D. Smith as its 14th bishop on Oct. 16. More than 800 people filled Christ Church Cathedral in Hartford, with nearly 100 others watching a video feed projected onto a screen in the Cathedral House.

As retiring Bishop Clarence N. Coleridge handed over the crosier, which symbolized the authority of the diocesan bishop, Bishop Smith closed his eyes briefly, quickly taking a new breath. Then he swore an oath before God to observe and fulfill the responsibilities of the office.

"You suddenly realize that it's in

your hands but you also realize when you look out in that congregation how many other people are there supporting and praying for you," said the Rt. Rev. Arthur E. Walmsley, Connecticut's 12th bishop, who participated in the service. "It's a common ministry."

Bishop Walmsley received the same crosier in October 1979.

Other guests and participants at the service included dozens of clergy from the diocese, ecumenical representatives, bishops from Province 1, the Bishop of Haiti and the Rev. Canon David Wightman, representing the Bishop of Aberdeen and Orkney, and the Rt. Rev. E. Don Taylor, Assistant

Bishop of New York.

The president of Province 1, the Rt. Rev. Douglas E. Theuner, Bishop of New Hampshire, presided at the service, which included elements from the liturgies of baptism and of new ministry.

Deacons read from the gospel in English, Creole and Spanish. The Rt. Rev. Edward L. Lee, Jr., Bishop of Western Michigan, delivered the sermon. Bishop Lee gave Bishop Smith the advice he'd received from the late Bishop Lyman C. Ogilby about the office: "It is [a] ministry of interruptions," said Bishop Lee. "I urge you to welcome it."

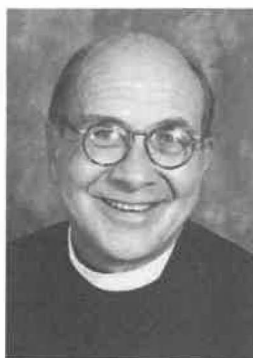
Karin Hamilton with Bess Fairfield

Atlanta Bishop Elected

The Rev. Robert G. Trache, rector of St. James' Church, Richmond, Va., was elected the ninth Bishop of Atlanta at a special convention Oct. 23 at the Cathedral of St. Philip in Atlanta. Fr. Trache, 52, will succeed the Rt. Rev. Frank Allan.

The election quickly turned into a choice between two persons. On the third ballot, the bishop-elect received a majority of the lay votes, but on the same ballot, the Rev. Gray Temple, Jr., rector of St. Patrick's, Atlanta, received the required number of votes in the clergy order. Fr. Trache achieved a majority in both orders on the fifth ballot.

The bishop-elect is a native of Newburgh, N.Y. He received bachelor's and master's degrees from George Washington University, and an M.Div. from Harvard Divinity School. Following ordination to the diaconate and priesthood in 1977, he served for nearly three years as assistant at St. John's, Wilmington, N.C. He was rector of St. Elizabeth's, Sudbury, Mass., 1980-85, and rector of Immanuel-on-the-Hill,



Fr. Trache led St. James', Richmond, Va., through a major restoration project.

Alexandria, Va., 1985-94.

As rector in Richmond since 1994, he led a \$10 million restoration effort after the church was struck by lightning and burned. He is a member of the Archbishop of Canterbury's Compass Rose Society and received Virginia's First Freedom Award for his work with a Jewish synagogue. He is a former president of the Virginia Episcopal Clergy Association, and was a member of that diocese's executive council.

He and his wife, Mary Lou, are the parents of two adult sons.

		ATLANTA									
		Ballot 1		2		3		4		5	
L = Laity; C = Clergy		L	C	L	C	L	C	L	C	L	C
Needed to Elect		129	73	129	73	130	72	130	71	129	71
Ard		25	18	20	12	12	5	3	0	0	1
Duncan		36	10	16	3	3	0	0	0	0	0
Farabee		20	2	3	0	0	0	0	0	0	0
Frade		40	21	39	22	19	8	2	1	0	0
Hull		7	9	0	0	0	0	0	0	0	0
Temple		48	56	64	66	67	72	72	70	71	62
Trache		80	29	114	41	157	57	181	69	186	78

Other candidates were: the Rev. Roger Ard, interim rector of Holy Spirit, Cumming, Ga.; the Very Rev. Philip Duncan, dean of St. Matthew's Cathedral, Dallas; the Very Rev. Allen Farabee, dean of St. Paul's Cathedral, Buffalo, N.Y.; the Rt. Rev. Leo Frade, Bishop of Honduras, and the Rev. Carol Hull, rector of St. George's, Dayton, Ohio.

Following consents from bishops and standing committees, it is expected the consecration of the new bishop will be held March 4, 2000.

AROUND THE DIOCESES

To Cross the Lines

Episcopalians in the **Diocese of North Dakota** and from Clay County, Minn., gathered in Williston, N.D., for their diocesan convention Oct. 1-3. (Clay County was ceded to the diocese by the Diocese of Minnesota.)

Guest preacher and speaker for the convention was the Rev. Canon Mary M. Hays, canon missionary of the Diocese of Pittsburgh. Addressing the theme and scripture reference for the convention, "The harvest is plentiful, but the laborers are few" (Matt. 9:37-38), Canon Hays emphasized that Episcopalians frequently need a new set of eyes to see the world and people as God sees them. In addition to pray-

ing, she said, "We need to go, to leave our comfort level, to cross the lines of what we feel is acceptable and easy in order to help people feel welcome.

"We need the discipline of affirming the gifts of others," she added, "and we need to talk comfortably about our faith so that we can have normal conversations with people about Jesus and the difference he makes in our lives. If we can talk comfortably within our churches, it will then be easier to talk with others."

People attending the convention expressed their concern for social outreach beyond the diocese by raising \$286.87 in boxes placed on the tables at the banquet Saturday evening. That money went to flood victims in east-

ern North Carolina. In addition, the convention also designated the offering taken at the Sunday Eucharist for Project Hope to provide seeds and fertilizer for farmers in Rwanda.

Delegates approved a budget totaling \$569,447, which included \$124,775 to support the Council for Indian Ministries, \$10,000 for refugee resettlement, \$3,000 for additional outreach and \$9,000 for diocesan regional youth programs.

The Rt. Rev. Andrew Fairfield, Bishop of North Dakota, said he believes the most significant aspect of the convention was "taking a mission-oriented stance through budgetary decisions."

(The Rev.) Charles Cherry

Trinity Professor Named to University Post in Uganda

The Rev. Stephen Noll, professor of biblical studies and academic dean at Trinity Episcopal School for Ministry, has been appointed vice chancellor (president) of Uganda Christian University in Mukono, Uganda. The Most Rev. Livingstone Nkoyoyo, Archbishop of Uganda, announced the appointment Oct. 13.

"We have been praying for two years for the right person to take up this great work," Archbishop Nkoyoyo said, "and we believe Steven Noll is God's choice."

"The Ugandan government . . . is encouraging churches to promote higher education," Fr. Noll explained. "Thus the establishment of Uganda Christian University in 1997 was both a step of faith and a sign of hope for the church and the country."

An expansion of the former Bishop Tucker Theological College, located 30 minutes east of the capital city of Kampala, the university redesigned its curriculum two years ago to include bachelor's degree programs. Since that time, its student population has grown exponentially.

"They've made a bold step in expanding their program," Fr. Noll said. "It tells you something about the eagerness for education in Uganda that so may have responded so quickly."



Bishop Charleston Installed as EDS Dean

To the smell of burning sage and sweetgrass, the sound of Andean pipes and drum, and the swell of traditional Welsh and Irish hymns, the Rt. Rev. Steven Charleston became the fifth president and dean of the Episcopal Divinity School (EDS), Cambridge, Mass. The installation, during a service of Evensong Oct. 15, marked the culmination of two days of events which began the previous evening with Sara Lawrence-Lightfoot, of Harvard University, delivering the annual Jonathan Daniels lecture, "Will Anybody Know Who I Am?: On Witness, Justice and Respect."

Ms. Lightfoot's principal theme of respect wove itself around the three major and concurrent celebrations at EDS — the commemoration of the life and ministry of Jonathan Daniels, the 25th anniversary of the creation of the school as the result of a merger between the Philadelphia Divinity School and the Episcopal Theological School, and the installation of a new leader for the seminary.

Bishop Charleston, a 1976 graduate of EDS, returns to the campus as the community's leader after a career as creator and director of cross-cultural studies at Luther-Northwestern Theological Seminary in St. Paul, Minn., executive director of the National Commission on Indian Work, director of the Dakota Leadership Program, Bishop of Alaska, and most recently chaplain at Trinity College, Hartford, Conn. In the words of the Rev. Lyle Hall, chair of the EDS board of trustees, Bishop Charleston "truly embodies a passionate concern for justice and the eradication of oppression, as well as being an individual of deep personal spirituality."

The day of the installation began with a community Eucharist in the seminary chapel con-celebrated by the Rev. Martin Smith, SSJE, and the Rev. Adele Marie Ryan, SSM. The Rt. Rev. Barbara C. Harris, Bishop Suffragan of Massachusetts, preached the sermon.

Former Presiding Bishop, the Rt. Rev. Edmond L. Browning, officiated, and his prayer that "we together proclaim the justice, compassion and reconciliation of your realm" sounded the message that would resonate throughout the service.

The service included several Native American elements, including a "Bearer of the Sage," a ceremonial pipe, honoring the four compass points, and "Blessingway," a Navajo tradition that recalls life as following the path of blessings from the Creator. zOwanah Anderson, former director of Native American Ministries for the Episcopal Church, in her sermon spoke of Bishop Charleston as her son according to their mutual Choctaw heritage and highlighted his gifts as "God's orator" and his "talents for addressing justice issues with deep spiritual insight."

Edward W. Hanson

New TLC Board Member

The number of members of the Board of Directors of the Living Church Foundation was increased when the foundation held its annual meeting Oct. 19 in Milwaukee.

Meeting in a downtown business club, the foundation elected Thomas Riley, of Vienna, Va., a foundation member for several years, to a one-year term on the board. Mr. Riley has served as chief executive officer of Faith Alive, a lay renewal ministry within the Episcopal Church, for the past 12 years, and has coordinated Faith Alive weekends since 1973. He is president of Corporate CPR, a crisis press relations consulting firm.

He is a lay eucharistic minister and former senior warden at the Church of the Holy Comforter, Vienna. He has been chairman of the Committee on Evangelism in the Diocese of Virginia, and has written for a number of publications, including TLC.

At the October meeting, foundation members also re-elected 10 persons to three-year terms, re-elected seven members to the board, and heard a number of reports.

At the meeting of the board of directors which followed the foundation meeting, the board's four officers were re-elected to one-year terms.

SHAPERS OF THE CHURCH
IN THE 20TH CENTURY

(One of a series)



Lay Person Extraordinaire

HARRY GRIFFITH

By Michael O'Grody

I met Harry Griffith three years ago when he called me looking for advice on how to market all the Bible Reading Fellowship materials he had produced over the years. I was so intrigued with the materials he gave me to look at that I became interested in working with him at the Bible Reading Fellowship. Over the last three years I have come to know and greatly respect this lay person extraordinaire as a gifted, creative writer and lover of God.

After graduating from the University of Mississippi School of Law with the Phi Delta Phi Award as outstanding law graduate, Mr. Griffith spent a three-year tour of duty in Germany in the United States Army Judge Advocate General Corps.

Upon completing his service obligation, he was ready to dive into the business world. He accepted a position as an attorney with the Mississippi Chemical Corporation in Yazoo City and later was promoted to vice president in charge of administration. During this time, Mr. Griffith's faith began to grow as he served his church and community in many capacities. In 1967, he was chosen his state's Outstanding Young Man.

Two years later, he left the secular world, receiving a call to full-time Christian work, and in subsequent years served in various capacities.

After moving to Orlando, Fla., in 1970, Mr. Griffith served as program and planning officer for the Diocese of Central Florida. He followed that assignment by serving as executive director of the Anglican Fellowship of Prayer from 1979 until 1990.

Shortly after arriving in Orlando, Mr. Griffith founded a ministry which would affect the lives of thousands of Episcopalians and others. He founded the Bible Reading Fellowship in the United States and served as its president for 27 years. The fellowship is a non-profit Christian ministry with the primary purpose of bringing people into a greater knowledge of God through systematic reading of the Bible. The fellowship encourages and facili-

tates Bible reading for Christian growth by creating, publishing and distributing Bible commentaries and related discipleship materials.

He was a co-founder of Faith Alive and Adventures in Ministry. He served as chairman of Pewsaction, a national fellowship of Episcopal organizations. From 1979 to 1985, he served on the Episcopal Church's Executive Council and chaired the Standing Committee on Education for Mission and Ministry. He also was a member of the Council for Development of Ministry, the Board of Trustees of the Mission for Outreach, Renewal and Evangelism (MORE), and on the Advisory Board of the Brotherhood of St. Andrew.

In 1988, Mr. Griffith and his wife, Emily, each received the Distinguished Christian Service Award from Seabury-Western Theological Seminary.

At his home church, All Saints' in Winter Park, Fla., he is serving his second term on the vestry and his third as senior warden. He is committee chairman for the Florida Alpha Training Conference.

In 1994, he received the "Good and Faithful Servant" award from Episcopalians United, an organization he also co-founded and chaired.

Over the years, Mr. Griffith has written several books, including *A Gift of Light*, *Sharing God's Love*, *Adventure in Discipleship*, and *The Ways of God*. The Griffiths co-authored the daily devotional, *This Love We Share*. Mr. Griffith's recent publication, *Jesus Instead – an Adventure in Discipleship*, is receiving excellent comments from religious leaders.

The Griffiths live in Winter Park. They have three children and four grandchildren. He retired from the Bible Reading Fellowship in 1998 and continues to devote his time to writing and serving God as called. □

Michael O'Grody is the president and executive director of the Bible Reading Fellowship, Winter Park, Fla.

Christian Expression

Book publishers showing spiritual trends

By Marci Whitney-Schenck

Secular book publishers have discovered that the book-buying audience is searching for something spiritual. No matter that many of these books are narcissistic explorations of self, these books sell. Still, a number of titles are intellectual heavyweights and take religion seriously. Even more encouraging, Christian publishers are plunging into the market with their own sumptuous, full-color titles.

In the visual arts, the diminutive Sister Wendy Beckett continues to strong-arm the market with Loyola Press's *Nativity*, a 95-page gift book that invites the reader to look at Jesus' birth through the anonymous eyes of those who created medieval manuscripts. Some have lauded the contemplative nun from England for her frankness in discussing the sexual implications of a subject matter and for her sense of humor, but her true genius lies in her power to observe art with acuity.

Liturgical arts continue to be a neglected field, even as our churches suffer from a paucity of innovative, meaningful images. One book that raises meaningful questions is *Spaces for Spirit: Adorning the Church* by Nancy Chinn, probably one of the top liturgical artists working today. In this 72-page softbound book by Liturgy Training Publications of Chicago, Chinn raises important questions: How have visual arts been used in the Christian tradition? How might an artist create new art for the church? While this book might be quite useful to liturgical arts' boards, it unfortunately suffers from a lack of an imaginative presentation.

In the area of music, there are many churches suffering from worship wars. A clear-headed voice in these debates is renowned church musician Donald P. Hustad. In *True Worship: Reclaiming the Wonder and Majesty* (Harold Shaw Publishers and Hope Publishing Com-

pany), Hustad writes about worshipping God in liturgical truth. While he comes from an evangelical background, his insights speak to Episcopal congregations wrestling with the impact of popular culture. "A standard of beauty plus functionality parallels God's creative acts and should be extended to include all worship arts," Hustad writes.

Another writer, equally well known as an arbitrator of taste, is Marva Dawn, whose book, *Reaching Out Without Dumbing Down* (1995, Eerdmans) was a seminal work in the theology of worship. In her new book, *A Royal "Waste" of Time*, also Eerdmans, she discusses the effects of post-modernity as a cultural force on the church. This book came about from the reaction to her first one, in which both pastors and musicians, deep in conflict, were calling her.

In the area of literature, I will mention only two trends: mysticism and poetry as meditation. There seems to be no end of books on mystical saints and their writings. Interestingly, many of these books are

packaged for consumers in an attractive, small size that could fit into a purse. This reminds me of the portable religious art carried by travelers in the Medieval Ages. One of the latest additions is *Quiet Moments with Hildegard and the Women Mystics* by Servant Publications. In large print with one meditation per page, the book explores such topics as heavenly bliss and the way of the cross. Excerpts from the writings of 16 women invite a reader to a closer walk with any one of these saints. This book is on the heels of a set of miniature books produced by Eerdmans a couple years ago, with such titles as *The Wisdom of the Psalms*, *The Wis-*

dom of Jesus, and the *Wisdom of the Celts*. One publisher took an entirely different approach. Vintage Books produced the writings of great mystics and saints in their entirety in their Spiritual Classics series. Titles include *The Rule of St. Benedict*, *the Little Flowers of St. Francis of Assisi*, and *The Imitation of Christ* by Thomas a Kempis. Contemporary writers — Thomas Moore, Madeleine L'Engle and others — introduce the works. The reading is not easy — slow going but worthwhile.

Finally, we are seeing more publishers interested in poetry as a way to meditate. The editors at Pauline Books and Media from Boston are working on an intriguing line of books that concern poetry as prayer. Robert Waldron's *The Hound of Heaven* focuses on Francis Thompson, a tormented English poet who produced the brilliant ode, "The Hound of Heaven." Waldron, in this 139-page softbound

Secular book publishers have discovered that the book-buying audience is searching for something spiritual.

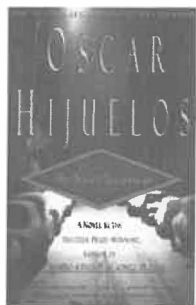
book, not only discusses the life of Thompson as a drug addict, but also explains the significance of each line in the ode.

Interestingly, denominational lines in book publishing continue to weaken as people are identifying less with their denominations and discovering religious books published by both Christian and secular houses on the Internet. This cross-over buying will encourage a resurgence of interest in Christian expression and perhaps foster growth in an area that until recently has been sadly neglected. □

Marci Whitney-Schenck is publisher of Christianity and the Arts.

The Greatest Gift

By Jay Howard



Mr. Ives' Christmas

By Oscar Hijuelos
Harper. Pp. 256
\$13 paper

The centrality and mystical fusion of the creche and the cross anchor the spiritual journey of Edward Ives, the principal character in this deeply religious novel. As Mr. Ives kneels in prayer, smelling the decorations of the Christmas and gazing at the Christ Child in the crib, it is for him . . . as if between the image of Christ who is newly born and the image of the Christ who would die on the cross and, resurrected, return as the light of the world, there flowed a powerful, mystical energy (p. 4).

Mr. Ives was a deeply religious man, attending Mass every day, always entering church with that "euphoric longing" for his Lord. His most intense feelings were when the priest elevated the host. Mr. Ives would sometimes burst into tears at the moment. That was the Jesus who was born in order to die for him. For Edward Ives.

Some of the most precious times of his life were spent with his young son, Robert. Just watching the lad grow up made Mr. Ives beam with joy. Taking Robert to church, teaching him to pray, going with him to his first communion and, then, hearing Robert tell him that he wanted to be a priest. What more could a father expect!

Then tragedy struck: Robert shot to death, dying in a pool of blood in front of Church of the Holy Ascension on 107th Street, killed by 14-year-old Daniel Gomez in a senseless shooting with a cheap pistol.

Robert. Dead. Only six months before he was to enter seminary. He had been murdered during the Christmas season. When Mr. Ives and

his wife returned home from identifying the body, they found a copy of *A Christmas Carol* lying opened on Robert's desk. They buried him on Christmas Eve.

Mr. Ives had married his wife during a Christmas season. Now his son was dead during that same time. Murdered. He spent his days "trying to make sense of what happened, but . . . he gradually turned into stone." Friends became aware that when he entered a room it was like "spilling a poisonous gas" in there. And the itching began.

When Fr. Jimenez asked him to meet with Daniel Gomez — "a little forgiveness and good will would go a long way" — he panicked and dug his fingernails deeply into his own flesh. The itch and the pain increased day by day, month by month, as rashes began to appear all over his body.

Again, Fr. Jimenez asked him to meet with Daniel. Again he declined and dug at his rash-covered body. But then there was the dream. Mr. Ives had always dreamed a lot, and he had come to put great store in the underlying meanings of those dreams. In the dream that he would eventually have, Robert was not 17 but a mature man of 43, standing in a stream of water, calling his father to him and join him and quietly asking, "Pop, why do you keep doing this to yourself?" Then, bending, his hands cupped, his son scooped out a handful of water and poured over his father's head, and then he brought up some more and washed his limbs with water; and then he was gone."

When Mr. Ives woke from that dream, his rashes no longer itched, as though they had been washed away by the healing waters. His quest for peace had a simple answer which he now understood. He had to stop "doing this" to himself. He had to stop hating and start forgiving.

Once again, and this time at another Christmas season, a call

came from Fr. Jimenez. Daniel Gomez now had a wife and two children and was trying to rebuild his life. "I've got to ask you again," the priest urged. "A little forgiveness and good will would go a long way. Please, it's Christmas." Almost without hesitation, Mr. Ives accepted; then heard the priest say to someone in the room, "*El Señor esta intersado.*"

So on a cold December night Mr. Ives and his best friend drove to a house on Hudson Street to meet the man who had killed his son. He carried with him a box of bakery cookies to give to Danny's two children, but he didn't know what to expect or how he would act. He had expected to see the face of a hardened murderer, and as he waited at the bottom of some stairs he found himself "trembling — with rage, joy, forgiveness?" When Danny came down the stairs, the two men threw their arms about each other and he felt that his skin was "releasing so much pentup grief and forgiveness, sweet as church incense." It was at that moment that Mr. Ives knew that his son was somewhere in that room, and was approving of what he beheld.

Hijuelos ends his novel of forgiveness and redemption the way he began it, graphically portraying Mr. Ives in church praying — at Christmas time. The choir began to sing "Jesu, Joy of Man's Desiring," and Mr. Ives leaned his head back and began to think of his own childhood when he was in an orphanage. The nuns would sit around the tree with the orphaned children and one of them would read aloud: "And behold there was a star, a beacon in the night. And from the east there came angels and kings to worship the newborn son of God." □

Jay Howard teaches English at Northeastern Illinois University and is a member of Church of the Ascension, Chicago.

Grace for Young Readers

A selection of gift books for children

By John Stewig

COMING THROUGH THE BLIZZARD. By Eileen Spinelli. Illustrated by Jenny Tylden-Wright. Simon and Schuster, \$16.

A familiar scenario to those living in northern climes: so much snow that perhaps no one will come to the Christmas Eve service? Spinelli tells of those who did come, including the starling "frosty and fuddled, to huddle on a cushion ..." The language is simple, yet evocative. The art is accurate (the organ console draw knobs are shown) and charmingly reminiscent of Virginia Lee Burton and Grant Wood. In the end, when a bag lady sees the lights through the open door and feels welcome enough to come in, Christmas truly comes.



THE CHRISTMAS PATH: A Legend of the Luminarias. By Sue Wright. Illustrated by David Wenzel. Scholastic. \$15.95.

Focusing on the role of the innkeeper in the nativity story, Wright imagines the way in which he helped those who came to the stable, by giving them lights to see their way. The final page actually lights up, which will intrigue the small listeners for whom this is intended. Parents could follow directions provided and make luminarias with their children.

COME AND SEE: A Christmas Story. By Monica Mayer. Illustrated by Stacey Schuett. HarperCollins, \$14.95.

Beginning her telling with the angels announcing to the shepherds, Mayer introduces a refrain, "Come see, Come and see," which is repeated with subtle variations throughout the book. The art shows ordinary, not idealized, people involved in these extraordinary events, heavily painted in dark colors, with effective use of textures. A mini-



mal, yet graceful text, accessible to young children.

CHRISTMAS IN THE MANGER. By Nola Buck. Illustrated by Felicia Bond. HarperFestival. \$6.95.

Publishers mine their backlists for books to put into board book format (small-size, cardboard leaves rather than paper pages) and this one transfers quite effectively into a book for preschool children. The simple, rhyming quatrains focus on the people and animals involved. Bond's equally simple art features easy-to-recognize shapes without distracting backgrounds.

EXODUS. By Brian Wildsmith. Eerdmans. \$20.

Use this large-sized book for the many richly colored and detailed watercolor and pen-line drawings the reteller provides to bring this complicated story to life. The opulence of Pharaoh's palace and the vast expanses of the desert surrounding Mount Sinai are an exotic backdrop to the event-filled story, admirably simplified by Wildsmith. Slightly simpler, but equally elegant art in a similar style is available in Wildsmith's *A Christmas Story* (same publisher and year).



COUNTING TO CHRISTMAS. By Nancy Tafuri. Scholastic. \$15.95.

Tafuri's large-scale, simplified art, stretched a full 26 inches across the double-page spreads, walks young children through 25 days of December. Doing mostly secular tasks, like decorating cookies and mailing greeting cards, this does emphasize giving, as a young girl decorates a living evergreen with edible treats for animals to enjoy.

JOY TO THE WORLD: Christmas Stories From Around the Globe. By Saviour Pirotta. Illustrated by Sheila Moxley.

HarperCollins, \$15.95.

Five stories, briefly retold, come from Syria, Malta, Mexico, Ghana and Russia. Not retellings of the biblical account of the nativity, but rather, charming tales involving a persistent camel, a clever hiding place, a young girl with weeds, an endlessly filled gourd, and a too-tidy old woman. The brightly colored art features simplified shapes in a somewhat primitive style.

THE FOURTH WISE MAN. Retold by Susan Summers. Illustrated by Jackie Morris. Dial. \$16.99.

Based on a story originally published more than 100 years ago by Henry Van Dyke, this is introduced by a handsome endpaper map of the geography of the areas involved. Throughout, the jewel-tone watercolors make effective use of repeated patterns. The story itself shows the selflessness of the main character, Artaban, who practices the teachings of Jesus, putting aside his own goal in order to help others, and as he lies dying, finally meets Jesus.

KING SOLOMON AND HIS MAGIC RING. By Elie Wiesel. Paintings by Mark Podwal. Greenwillow. \$16.

A longer text than is usual in picture books, this recounting by a Nobel Peace Prize winner brings life to the 10th-century B.C. events. The thickly painted Expressionistic art is done in gouache, acrylics and colored pencil. The smaller trim size and longer story make this more appropriate for reading aloud to third graders and up. The liberal use of conversation makes for easy reading.

THE LAST STRAW. By Frederick H. Thury. Illustrated by Vlasta vanKampen. Charlesbridge. \$15.95.

An unusual retelling/elaboration of the magi's journey to Bethlehem, seen through the eyes of an old,



(Continued on page 24)

Signs of Tribulation

Last week, I received an offer for various products designed to help my family survive — spiritually and physically — the Y2K crisis. For just \$15 to \$25, I could purchase a book, a video, and even a CD-ROM that the publishers claim will prepare me for any man-made or natural disaster.

These were accompanied by a companion offer for another survival essential: a food dehydrator that would make me Y2K prepared. If the lights go out and chaos reigns, this product will protect my loved ones because it will enable me to make fresh fruit roll-ups, dried flowers, and fish jerky in six hours or less.

Confronted with the prospect of fish jerky and dried bananas by candlelight, my wife and I decided to skip the dehydrator, cross our fingers, and take our chances.

Over the last 18 months or so, you've probably read or received similar dire warnings from both secular and religious prophets. The problem of fixing the millennium bug has been a big pain for many businesses and government agencies. And thanks to the law of supply and demand, it has become a correspondingly large profit center for many people, including religious hucksters.

Glance through magazine advertising in your nearest Christian bookstore and you'll discover that a disappointingly large number of so-called Bible experts are raising Y2K hysteria to an art form. From the perspective of many of these techno-theologians, the Y2K bug will be an "earth-shattering catastrophe" that bears "the fingerprints of God." From this supposedly prophetic point of view, an uncooperative automated teller machine will inevitably lead to the appearance of the Antichrist—and that this is all part of God's plan for creation.

Obviously, the promoters of these books and videos go beyond advocating sound advice for financial record keeping and practical preparedness. They imply that in the very near future, looking out for No. 1 will be

the only way for Christians to survive. Their advice: Acquire, hoard, and protect your piece of the pie before someone else gets it. Once you've got all you need, you can be a good Samaritan — dealing from a position of power, of course.

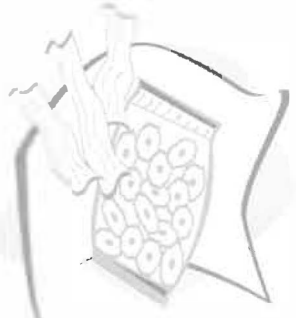
In the face of this self-centered version of Christian survivalism, it's comforting to know that in the Eucharist, God calls us, draws us, and if necessary, forces us, to come together with friends, neighbors, as well as strangers. Rather than fearfully heading for the hills or storing up cans of Spam in secret pantries, we can gather together in joy around the Lord's table, where we are sustained, rejuvenated, and then sent out into the world to perform the corporal works of mercy.

I'm not suggesting that we shouldn't fix the clock on our computer or make sure that our credit union has tested its systems. But the arrival of the new millennium is also a great time for us to look beyond ourselves to the larger crises that are already upon us — "bugs" that demand the immediate attention and response of all Christians.

What is the gospel calling us to do for those people who will not notice any Y2K crisis? Those who won't lose electrical power because they already live under a viaduct. Those who don't worry about access to cash stations because they already must survive on loose change. Those who can't hoard food because all their belongings already have to fit in their backpack. Or those who don't worry about accurate financial statements because they already live in unspeakable poverty, in countries burdened with mountains of unrepayable debt.

Yes, the new millennium is almost here. But we're not alone in our work, and we're sustained by a living God who loves us. And because of that love, I'm counting on the fact that God has far better things in store for us than fish jerky.

Our guest columnist is Mike O'Loughlin, a writer and editor who is a parishioner at St. John the Evangelist Church, Naperville, Ill.



The new millennium is almost here ... and because of [God's] love, I'm counting on the fact that he has far better things in store for us than fish jerky.

Did You Know...

Three members of Christ Church, Overland Park, Kan., were baptized recently in a farm pond.

Quote of the Week

Yale University law professor Stephen Carter, speaking to Trinity Institute on growing up in the Episcopal Church:
"You don't know why you're there, but you're pretty sure you're supposed to be there."

Pray for the Persecuted

On Nov. 14, many churches will observe the International Day of Prayer for the Persecuted Church, an interdenominational effort to pray for the thousands of Christians in various parts of the world who are being persecuted, or even martyred, for their faith. In places like Pakistan, the Sudan, the former Soviet Union and elsewhere, many Christians are not being permitted to practice their faith. Bibles may be outlawed and gathering for worship not allowed. It may be difficult for Americans to comprehend this atrocity, but the fact is persecution against the church is increasing. Our prayers for Christians in these parts of the world can do more than we realize.

The Sacred Stories

What better seasons of the year than Advent, Christmas and Epiphany to focus our prayers in appreciation of the Word-made-flesh in the precious gift, made possible through the power of the Holy Spirit, of God's Son. God in man made — coming, dwelling with us, and made manifest.

The Incarnate Word is the center of our seasonal celebrations; good cheer, good will, gatherings of glad tidings. And at the heart of these manifestations is the re-telling of the old, old story — the gospel stories from Matthew, Mark, Luke and John — of the Holy Family, the Holy Night, the Holy Birth. The angels, shepherds, wise counselors from the East, the plotting Herod, the flight into Egypt.

These stories, with their close-ups and distance shots, their inspiring and sometimes heart-rending images, form the narrative we Christians live our lives by, the sacred story that threads our own human stories and brings centered purpose and hope to our families and world.

Many of us appreciate surrounding the sacred stories with other stories of faith — scholarship, reflections, biographies, prayer books, music tapes and CDs, poetry and novels. We are especially pleased in our Christmas Book and Gift Issue to offer you, our readers, an array of items to consider for personal edification or as gifts to others.

Through ads and reviews and articles we trust you will find something of the written word that will enliven and deepen your own participation in the Word made flesh, God in man made manifest.



This certainly is a *lively* Gibbons prelude!

Old Proposal Was Better Than the New One

By Roderick James Thompson and Armand Kreft

If there must be a vote on "Called to Common Mission" at next year's convention, then the Episcopal Church should follow the ELCA lead and, if the proposal passes, amend it.

A new proposal is before us for establishing a relationship of full communion between the Episcopal Church and the Evangelical Lutheran Church in America (ELCA). The ELCA, at its convention in Denver [TLC, Sept. 5], voted to approve a document titled "Called to Common Mission: A Lutheran Proposal for a Revision of the Concordat of Agreement," which offers new terms for entering into full communion.

It may be recalled that in 1997 the Episcopal Church voted in favor of the original Concordat of Agreement between our two churches, but that proposal proved unacceptable to the Lutherans. The new proposal contains what the ELCA referred to as "significant changes" from the original document. Before it can be implemented, it must be approved at the Episcopal Church's General Convention in 2000. In our opinion, the Episcopal Church should consider very carefully the differences between the first and second documents before voting in favor a second time. We believe also that the Episcopal Church should ask itself why this proposal is necessary.

What is the purpose of our entering into what the document refers to as "full communion"? The original Concordat cited an agreed statement between Anglicans and Lutherans on the meaning of this term. "Full communion" is a relationship in which the members of one church may receive the sacraments of the other; bishops of one church may participate in the consecration of bishops of the other; bishops, pastor/priests and deacons of one body may function liturgically and pastorally in congregations of the other; and there will be regular consultation and communication

between the two churches.

The first and last are already true of the relationship between our two churches. Any Lutheran may receive communion in an Episcopal church and vice versa. Furthermore, the two churches are already engaged in consultation and also, in many places, joint ministry. So the only thing that the Concordat would add to this is the sharing of ordained ministries. The intention of the original Concordat was to enable this sharing.

Because ELCA bishops are not ordained in the historic episcopal succession which Anglicans share with Roman Catholics, Orthodox and some other Lutheran churches, the Concordat provided for three Lutheran and three Episcopal bishops to impose hands in all new Lutheran installations of bishops.

The Concordat also declared that the threefold order of bishops, priests and deacons would form the common pattern of ordained ministry (with future clarification of the role of the diaconate), and it declared that, in the future, Lutheran bishops would always preside at the ordination of new clergy.

Eventually, therefore, Lutheran and

ordained by bishops in the historic succession may function as clergy. The offer in the original Concordat was that Lutherans would waive, for Episcopal clergy only, the requirement of subscription to the Augsburg Confession.

How does the new proposal, set forward in "Called to Common Mission," differ from the one which we approved in 1997?

First, the new proposal omits the original document's statement that "the threefold ministry of bishops, presbyters and deacons in historic succession will be the future pattern of the one ordained ministry of Word and Sacrament." Instead it explicitly affirms that "the ordination of deacons ... by the Evangelical Lutheran Church in America is not required by this Concordat." The ELCA has lay persons who serve as "diaconal ministers," but they are not ordained. Under the new proposal, will the ELCA regard Episcopal deacons as clergy? If not, doesn't that in part defeat the goal of the original Concordat, which was ministerial interchangeability?

Next, the original Concordat stated in its preamble that it should be subject to a simple up or down vote, with no subsequent amendments. However, the *Daily Lutheran*, the official journal of the Churchwide Assembly, stated that subsequent to its passage,

How does the new proposal, set forward in "Called to Common Mission," differ from the one which we approved in 1997?

Episcopal clergy would be in the same historic succession and all would be fully interchangeable. Until that time, the Episcopal Church would temporarily waive, for Lutherans only, the requirement in the prayer book (Preface to the Ordinal, BCP page 510) that only people

"Called to Common Mission" was amended so as to allow for the absence of a bishop at ordinations in "emergencies." This provision raises the serious possibility of non-episcopal ordinations of ELCA clergy continuing even if the Episcopal Church votes in favor of the new proposal.



This completely undercuts both the spirit and the letter of the original Concordat.

The original Concordat recognized that entering into full communion was a process which would not be complete until all ELCA bishops were in the historic succession. A joint commission was to be established to oversee ecumenical, liturgical and doctrinal questions. This commission would then publicly announce when the process of entering into full communion was complete. This latter function of the joint commission is nowhere mentioned in the new proposal. In fact, the new document explicitly states that the two churches have different views of when full communion will be established. For the Lutherans, full communion will happen immediately, whereas for Episcopalians it won't happen until we share the historic episcopate. It was part of the agreement, however, that after all bishops were in the historic succession, all ELCA clergy would finally come to be in the historic succession, since only bishops would ordain. But with the new ELCA amendment, it is conceivable that we could end up sharing bishops in the historic succession but not pastors. In order to maintain interchangeability of clergy, we would then have to make our suspension of the Preface to the Ordinal permanent. And so, without any consultation, we would find that we had changed our own polity.

Since the only component of full communion that our churches lack is interchangeability of ministries, and since the changes to the Concordat call into question that full interchangeability, we believe that the Episcopal Church should not vote in favor of the new proposal at next summer's General Convention. It would probably be best not to vote on it at all, because the Episcopal Church already has voted in favor of a

proposal which the ELCA rejected. The document that the Episcopal Church approved explicitly ruled out any amendment or alteration of the original agreement. We suggest that "Called to Common Mission" be offered to the Episcopal Church as a discussion document, involving our ecumenical partners in other churches, especially the Roman Catholics and Orthodox, who have accorded the threefold ministry the same importance that we have. A resolution of the ELCA Church Council described "Called to Common Mission" as a "basis" for full communion. Let it form the basis for discussion and reflection on its ecclesiological implications, with the possibility of introducing a revised proposal at General Convention in 2003.



If there must be a vote on "Called to Common Mission" at next year's convention, then we suggest that the Episcopal Church should follow the ELCA lead and, if the proposal passes, amend it. While acknowledging the full authenticity of ELCA clergy within their own denomination, the Episcopal Church should grant a waiver from the Preface to the Ordinal only to those ELCA clergy who are non-episcopally ordained before the Concordat comes into effect. This will avoid the possibility of the suspension of the Preface to the Ordinal becoming permanent. In addition, the Episcopal Church should pass an amendment making it clear that diaconal ministers in the ELCA (who are not ordained) may not exercise liturgical functions reserved in our liturgy to ordained deacons or assisting presbyters. □

The Rev. Roderick Thompson is vicar of St. Cyprian's Church, San Francisco. The Rev. Armand Krest is vicar of Holy Innocents', San Francisco.

It's Culture

The juxtaposition of the article by the Rev. Canon Benjamin B. Twinamaani and the letters in defense of Bishop Richard Holloway [TLC, Oct. 17] caused me to consider the following question: Am I put off more by the holier-than-thou tone of Canon Twinamaani or the trendier-than-thou record of Bishop Holloway? It is probably a toss-up.

Canon Twinamaani seems to meld contempt for the relatively more wealthy but in his view soulless Episcopal Church, and its "Band-Aid" material assistance to African churches, with a what-have-you-done-for-me-lately attitude that reflects the very materialism he denounces. At the same time he does his own Spong-like put-down of the African bishops at Lambeth by attributing their vote on the overly publicized sexuality resolution solely to African culture rather than to any informed theological convictions.

Bishop Holloway, on the other hand, has a long record not so much of challenging the church "to engage with its culture," as claimed by the letter of one of his defenders, as of promoting an enculturated church through its adoption and baptizing of the most extreme forms of cultural trendiness. Even his defenders call him "intemperate." Others tend to see him more as the Jerry Springer of the Anglican Communion, more a theological shock jock than an "evangelist." David Kalvelage's earlier column, to which the Oct. 17 letters were responding, had just the right light touch that the subject deserved.

*Allan M. Parrent
Sewanee, Tenn.*

David Kalvelage's apparent insensitivity in discussing the Primus of Scotland, Bishop Richard Holloway [TLC, Oct. 17], spreads to those who may well appreciate his humor. Was he informed of the bishop's supposedly outrageous remark, "this is hard work, has anybody got a joint?," by deeply

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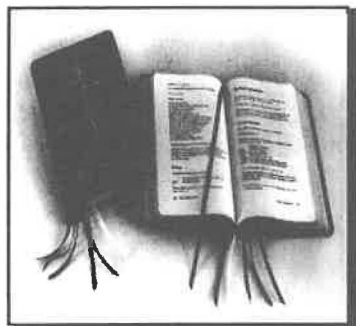


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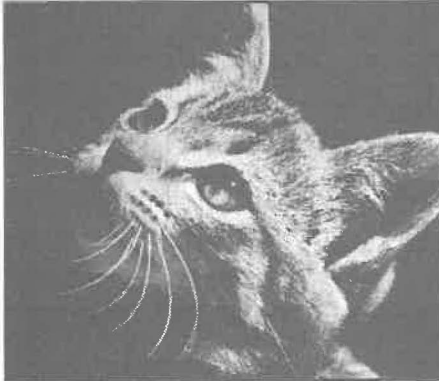
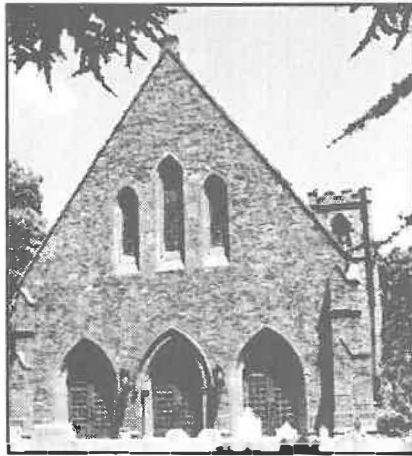
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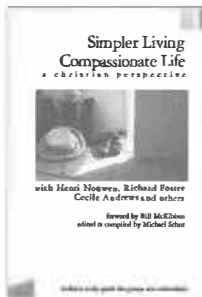
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offended "persons who have been plagued by drug abuse and have been through rehab" including that church-run care center? Report it in that context. If, on the other hand, they laughed, then I would hope TLC would have the grace to respect the dignity of every human being. Get a sense of humor!

*(The Rev.) Charles S. Womelsdorf
Tallassee, Ala.*

We live in interesting times. One of "Britain's leading evangelists" [TLC, Oct. 17] is the head of a church a fraction of the size of the Church of Scotland and the Roman Catholic Church, smaller than most healthy dioceses. Professional academics live by peer review; the most highly educated Anglican bishops serve Christ in the Southern Hemisphere; and yet we are led to believe that Bishop Holloway is both one of our church's "best-informed thinkers" and that he also should be immune from criticism from Mr. Kalvelage and TLC. "Have miter, will publish" now assures both wide readership and what an editorial here called "pompous mateyism."

Bishop Holloway is indeed a "Shaper of the Church in the 20th Century," though it gives one pause to consider the implications of this.

From the view over here, Bishop Holloway looks like a man to be counseled or prayed for. Another famous, similarly prolific "church shaper" walked off into the desert one day.

Thanks to TLC for noting with alarm the idiosyncratic witness of this Scottish Episcopal bishop.

*(The Rev.) Christopher Seitz
University of St. Andrews
Scotland*

Still a Novelty

Under the heading of "Balance Needed" [TLC, Oct. 3], Bill Schenck points out that the late Presiding Bishop John M. Allin's opposition to ordination of women was "a major failure in leadership." From my perspective, Presiding Bishop Allin's courageous stand for the apostolic tradition of the church only enhances his well-deserved reputation as an outstanding shepherd of the faithful.

The Church of England recognizes

the opposition to ordination of women as a valid theological view. Opposition and non-opposition co-exist as "the two integrities." In our century, the great apologist C.S. Lewis and the great theologian and Archbishop of Canterbury Michael Arthur Ramsey were opposed to ordination of women. As far as I know, no one regards their opposition as "a major failure" on their part. The reason of it may very well be that from the beginning of Christian history to our day, the church as a whole has opposed ordination of women on the grounds that "God has not burdened women with the priesthood" (as John Paul II said).

Taken to its logical conclusion, Mr. Schenck's remark about Bishop Allin's "major failure in leadership" should be extended to include our Lord and Savior Jesus Christ for not having appointed a female apostle.

This major failure in leadership of the Son of God has barred women from the priesthood for nearly 20 centuries.

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

Support Needed

In a news article we are told of farm workers who have "no work no pay, no pay no food" [TLC, Oct. 17]. Much is made of their plight because of the recent floods in North Carolina. However, no mention is made of farmers and their loss. Migrants could (and will) go somewhere else to work, but farmers have lost their crops, livestock, homes, farms and yet owe, and will owe, for years.

The government had offered to loan them money. At the same time, our president has asked for \$1.9 billion to be sent to the Middle East as a gift.

Rogation Days, in the 1979 prayer book, has prayers for "all who labor to gather," but has nothing to say of the farmer who is responsible for the planting, growing and selling of the crops.

It may be that Willie Nelson is the only voice of the farmer in the country today.

*David Bull
Alva, Fla.*

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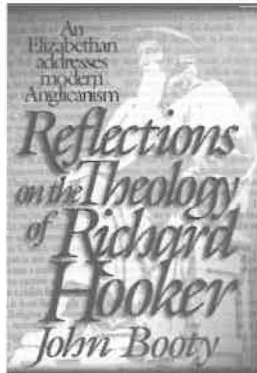
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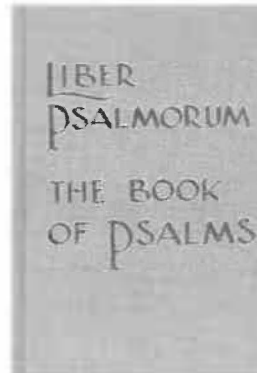
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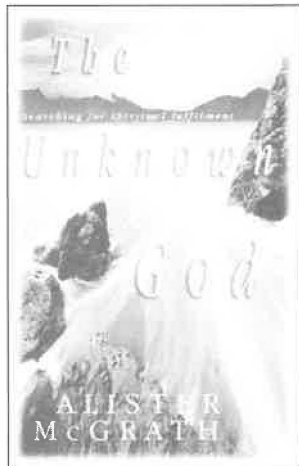
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books for children

(Continued from page 16)

slightly creaky camel, whose pride at being chosen as the magi's travel beast is nearly his undoing. Along the way, many add to the gifts he is carrying, and the last one is almost too much. VanKampen's deeply intense colors are enriched with surface patterns and depict the camel's personality effectively.

THE LEGEND OF THE CHRISTMAS ROSE. By William H. Hooks. Paintings by Richard A. Williams. HarperCollins, \$14.95.

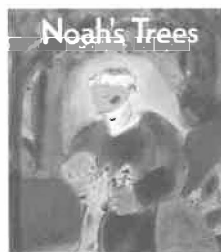
Dorothy's tall, strong "shepherd giants" are sent on their way to Bethlehem with their father's blessing, though of course their young sister can't go along. But she persists, following at a distance to escape notice, until nearing the city, she realizes she has no present for the child. The angel that appears to her shows her the carpet of white flowers she can give, and it is her gift the child reaches out to. The art is realistically rendered in deep tones; the author's note explains the origin of the legend, and the uses to which the plant has been put.

THE LIFE OF JESUS IN MASTERPIECES OF ART. By Mary Pope Osborne. Viking, \$17.99.

Forty-one pieces of art, mostly from the 15th and 16th centuries, are here reproduced, some full-page size and others smaller, showing the many different ways artists have envisioned Jesus. Osborne's retelling is simplified but remains graceful. The retelling begins with Gabriel's appearance to Mary and ends with Jesus' Ascension. The Renaissance paintings are full of small details to which children will return again and again.

NOAH'S TREES. By Bijou Le Tord. HarperCollins. \$15.95.

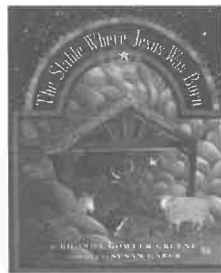
The Noah tale is one of the stories most often represented in picture books for children. None is more original than the idea, and the art in this, which leads up to the ending: "And it began to rain." The language is spare, and the art is unen-



cumbered with unnecessary detail: Le Tord's art uses simple, two-dimensional shapes to focus on the core of the story. Noah's love for God, for his trees, for his sons and, by extension, for the civilization that will flourish after the flood is effectively depicted. Less is truly more.

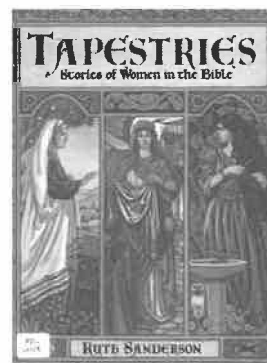
THE STABLE WHERE JESUS WAS BORN. By Rhonda Gowler Greene. Illustrated by Susan Gaber. Atheneum. \$16.

Using a comfortably-predictable cumulative rhyme form, the author details the people and animals who came to the stable and what they witnessed there. The art is pleasantly simplified, done in repeated patterns and deeply lustrous colors, all contained within frames that separate the illustrations from the text, generously surrounded by white space. Gaber's art, beginning the story on the front endpaper, continues the Holy Family's journey across the title and dedication pages, until they reach their destination. The back endpaper shows the wise men returning home having seen the child.



TAPESTRIES: Stories of Women in the Bible. By Ruth Sanderson. Little. \$15.95.

Thirteen biographies from the Old Testament and 10 from the New Testament are retold briefly in one page or less. These are accompanied by Sanderson's own art, done in a style reminiscent of pre-Raphaelite artists, set within decorative borders. Some are of familiar people, like Eve, and Mary of Nazareth, while others like Jael and Procula will be unknown to children. □



John Stewig is professor of children's literature at the University of Wisconsin-Milwaukee.

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By Travis Du Priest

LEGENDS AND TRADITIONS OF CHRISTMAS: Devotional Ideas for Family and Group Use during Advent. Revised edition. By **Trudie West Revoir**. Revised by **John Pipe**. Judson. Pp. 75. No price given, paper.

Wonderfully evocative tales about the origins of Christmas bells and candles, the Yule log and Christmas tree. My favorite is the legend of the Holy Family hiding from Herod's soldiers in a holly tree which miraculously pushed forth its leaves and grew thorns to protect them.

MARY MOTHER OF JESUS. By **Mary Joslin** and **Alison Wisenfeld**. Loyola. Unpaginated. \$15.95.

A beautifully illustrated book, with delicate color drawings of Jerusalem, Christ and the disciples. The story of Jesus' life told from the point of view of his mother. Geared toward children ages 4 to 8, but with a universal appeal. A lovely gift book.



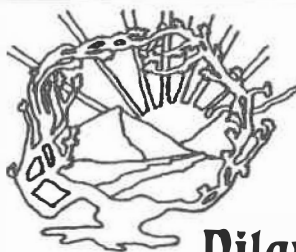
'Twas the Month Before Christmas: A Coloring and Family Activity Book. By **MARTHA H. KING**. Morehouse. Pp. 124. \$10.95 paper.

A simple black-and-white coloring book, awaiting the touch of young children (3 to 10). Lots of symbols for decorating and discussion.

IN THE FOOTSTEPS OF JESUS: 2000 Years Later. By **Wolfgang E. Pax**. Continuum. Pp. 224. \$34.50.

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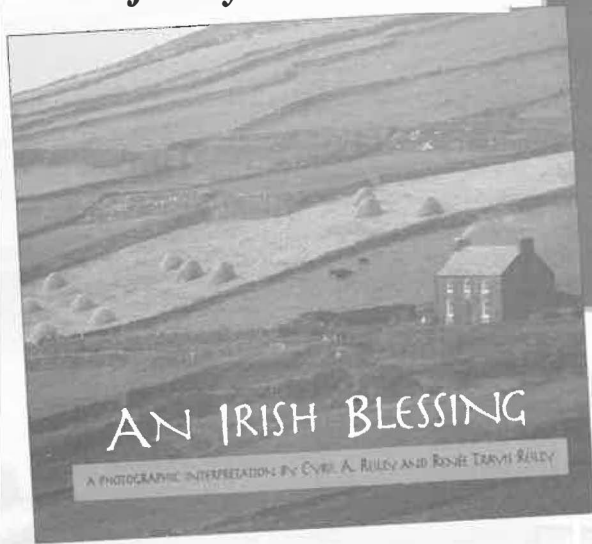
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THE SPIRITUAL FORMATION BIBLE: Growing in Intimacy with God through Scripture. New International Version. General editor, Timothy Jones. Zondervan. Pp. 1,684. \$32.99.

Looking for just the right Bible to give as a Christmas gift? This unique version parallels biblical texts with "sidebars" providing "entry points," that is, themes and questions to ponder in order to bring God and the reader into closer communion. Helpful notes on the various ways to read scripture: divine, Ignatian, Franciscan.

COME ABOARD NOAH'S ARK. Illustrated by JULIE DOWNING. DK (95 Madison Ave., New York, NY 10016). Unpaginated. \$7.95 board.

This is one of those heavy cardboard books — I never tire of holding them — shaped like an ark, with bright, bold whimsical pictures. I love this book, and I think young children will too.



BEST-LOVED CAROLS. Arrangements by PHILIP AND VICTORIA TEBBS. Illustrated by DEBBIE LUSH. Judson. Pp. 47. \$15.

Exactly what the title announces; Deck the Hall, O Little Town, The First Nowell, Go Tell It on the Mountain — all with biblical narratives, music and charming angelic and human illustrations.

2000 YEARS OF PRAYER. Compiled by Michael Counsell. Morehouse. Pp. 644. \$32.95.

A beautiful hardcover book with marking ribbon to give as a gift or to keep. The chronological anthology of prayers is nicely divided into headings such as Early Western Church, Eastern Church, Medieval West, English Christianity before the Reformation, American Christianity in the 19th century, and the like.

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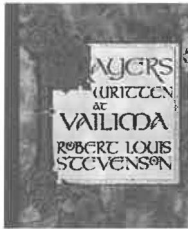
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MEMOIRS OF THE SPIRIT. Edited by Edwin S. Gaustad. Eerdmans. Pp. 356. \$26.

Another handsomely printed and bound book which would make a lovely Christmas gift, this anthology surveys American spirituality over 300 years. Ranges from Jonathan Edwards in the colonial period to the slave Frederick Douglass, to Black Elk, to Alan Watts, Billy Graham and Maya Angelou in our own time.

PRAYERS WRITTEN AT VAILIMA. By Robert Louis Stevenson. Concordia. Unpaginated. \$10.99.

In 1889 Robert Louis Stevenson and his family settled in the South Sea island of Samoa where he wrote at his home, "Vailima."



These prayers are set forth in stunning calligraphy and colored page decorations resembling medieval manuscripts: "We thank Thee, Lord, for the glory of the late days and the excellent face of thy sun."

2000: Historic Episcopal Churches Engagement Calendar. Edited by A. Margaret Landis. National Episcopal Historians and Archivists (509 Yale Ave., Swarthmore, PA 19081). Unpaginated. \$14.50 paper.

A bonus: we get 54 churches in this leap year's historic church calendar — an aesthetic and informative treat year after year. In photo and text we travel from Christ Church in Raleigh, N.C., up to little St. Barnabas' in Sykesville, Md., over to St. James', Cannon Ball, N.D., out to St. Thomas', Dubois, Wyo., over to Old St. Paul's, The Dalles, Ore.

2000: Episcopocot Calendar. National Episcopal Historians and Archivists. Unpaginated. \$7 paper.

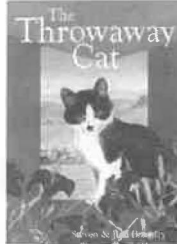
This proverbial favorite among Episcopalians is again a charmer: Two calm November '99 cats enjoy a tranquil moment on the deck, a September cat is burdened down with seminary reading, and our December 2000 cat muses on the meaning of the season. Thanks, NEHA, for two great calendars!

THE STAR OF BETHLEHEM: An Astronomer's View. By Mark Kidger. Princeton. Pp. 306. \$22.95.

Using biblical and lesser-known non-biblical accounts of the star and Magi, along with Babylonian sky

charts and tools of modern science, a researcher at one of the world's greatest astronomical observatories in Spain speculates on "What was the Star of Bethlehem?" and "Which Star is the Star?" For the astronomy detective in your family.

THE THROWAWAY CAT. By Steven and Judi Brantley. Illustrated by Del Holt. Spring House (P.O. Box 129, Wadmalaw Island, SC 29487). Unpaginated. \$16.95.



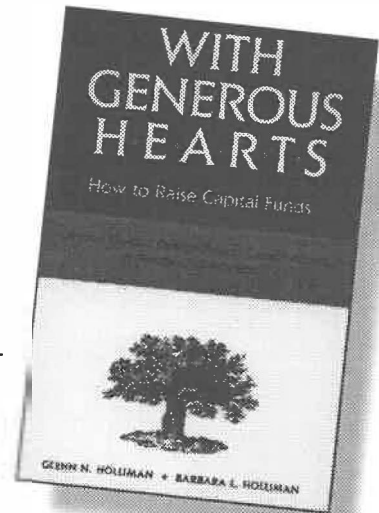
A new publishing company, Spring House Books, is dedicated to Christian children's storybooks. This one features a cat named Pearl who learns

a secret about who watches over creation from Owl. The muted palette of the frisky illustrations charmed me the most.

2000 YEARS SINCE BETHLEHEM: Images of Christ through the Centuries. Compiled by Janice T. Grana. Upper Room. Pp. 160. \$9.95 paper.

These "images" are literary and span 20 centuries of writing, including: "A Mighty Savior," the Song of Zechariah in Luke, "The Love Light Of Christ" by Columba in the sixth century, "On That Place Stood A Cross" by 17th-century John Bunyan and "The Cost" by Evelyn Underhill. A charming collection, just right for that literary friend.

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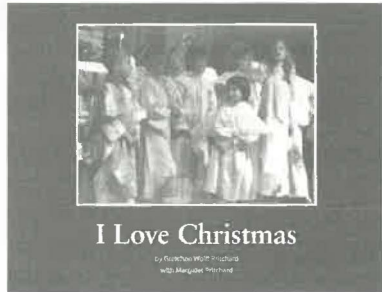
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Music resources on the Internet are infinite, and I’ve just begun to find them. These two CDs are from *earthsongs*, in Corvallis, Ore. (They prefer lower case in their name and address.) I found them when I dropped in on their website for a copy of Ron Jeffers’ *Translations and Annotations of Choral Repertoire. Volume I: Sacred Latin Texts.*

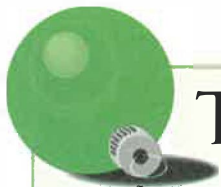
Music for the Holidays has Latvian, French, English and Kenyan carols, an Austrian, a Swedish, and a Chinese. They are sung, all most beautifully, by various choirs, including His Majesties Clerkes, the Northwest Girlchoir, the Muungano National Choir, and the St. Olaf Choir — in Chinese, and, on *One World*, in Swahili with ululation.

The liner notes on the Holiday CD are a bit thin, with only a word or line given in English. If your Latvian is rusty, you may want more information, yet the music and the performances are so extraordinary that the emotional sense comes through without the verbal.

One World features three songs composed for the Inner Mongolian Youth Chorus. In the first, “The Eight Chestnut Horses,” you hear the running hooves; in the second, “Mirage on the Gobi desert,” you are enveloped and mystified; in the third, “Four Seas,” you’re swept up in a joyous “drink wine and rejoice” folk song.

The final cut is called “Celtic mouth music,” highlighting the most limber lips and tongues, with nonsense syllables and “word wizardry,” vocal imitations of fiddles and bagpipes, all sung by just two, Dolores Keane and John Faulkner.

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PEOPLE & PLACES

Appointments

The Rev. **Richard Adamson** is chaplain at St. Matthew's Day School, 16 Baldwin Ave., San Mateo, CA 94401; add. 15 E 2nd Ave., San Mateo, CA 94401.

The Rev. **Alma Beck** is assistant at Trinity Church, 520 Eleventh St., Huntington, WV 25701.

The Rev. **William S. Bennett** is rector of St. Mary's, 337 Charlotte St., Asheville, NC 28801.

Deaths

The Rev. **John D. Eales**, 71, retired priest of the Diocese of Los Angeles, died Sept. 7.

Fr. Eales was a native of Sioux City, IA, and a graduate of Morningside College and Episcopal Theological Seminary. He was ordained deacon and priest in 1958. Fr. Eales served as vicar of Trinity, Denison, and Trinity, Mapleton, IA, 1958-61; rector of Calvary, Utica, NY, 1961-69; rector of Gethsemane, Minneapolis, MN, 1969-81; served in the Church of England, 1980-81; and rector of St. Cross, Hermosa Beach, CA, 1981-90. After his retirement he served as vicar of St. Mary's, Andalusia, AL, 1991-96; and assistant at St. Anthony in the Desert, Scottsdale, AZ, 1997-98. Fr. Eales is survived by his wife, Marilyn.

The Rev. **Gerald S. Snapp**, retired priest of the Diocese of Olympia, died of cancer at the Martha and Mary Nursing Home in Poulsbo, WA. He was 76.

Fr. Snapp was a native of Seattle, WA. He was a graduate of Whitman College. He served in the United States Navy and was a businessman before studying at Church Divinity School of the Pacific. Fr. Snapp was ordained deacon in 1964 and priest in 1965. His served the church as director of Camp Huston, Gold Bar, WA, 1962-63; curate at Christ Church, Tacoma, WA, 1964-66; chaplain at the University of Puget Sound, 1964-67; vicar of St. Catherine's, Enumclaw, WA, 1966-70; rector of St. Luke's, Tacoma, 1970-79; director of development at Annie Wright School, Tacoma, 1979-81; rector of Our Savior, Pasco, WA, 1981-86. After his retirement, Fr. Snapp served as associate at St. Paul's, Walla Walla, WA, 1986-90; and priest-in-charge of St. Germain's, Hoodspout, WA, 1992-94. He is survived by his wife, Dorothy Ann (Dodie), three sons, a daughter, 12 grandchildren and two brothers.

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IT'S A CRISP FALL MORNING in Halifax, southern Virginia. A brisk walk from the Episcopal rectory on Mountain Rd., passing historic St. John's Church, takes one to the courthouse. Across Main Street is the Courthouse Café where one could well meet several parishioners. In this charming small town, county seat of Halifax County, the congregation of St. John's Church seeks to call a rector who preaches from the Bible, regularly administers the sacraments, and visits his people in their homes. Would you feel called to build upon such a tradition? For further information, interested parties may contact: **Jim Davis**, P.O. Box 486, Halifax, VA 24558. (804) 476-1577. FAX (804) 575-1202.

ST. DAVID'S EPISCOPAL CHURCH is currently seeking a director of student ministries. The candidate will exhibit skills in communication, relational ministry, organization and administration, also work effectively with children from pre-K through high school and adult volunteers. Interested persons may send resume to: **St. David's Episcopal Church**, The Rev. Robert K. Smith, 145 Edgewood Dr., Lakeland, FL 33803-4014. FAX (863) 686-8665.

ST. THOMAS EPISCOPAL CHURCH, Medina, WA. We are a suburban, corporate sized parish whose current rector of 10 years is retiring. Position opens March 1, 2000. We are seeking a rector who embodies a love of youth, whose excellent preaching and liturgy are inspiring as well as applicable to our daily lives. We desire a rector who is warm and compassionate and who recognizes the importance of showing us how to care for all members of our parish and those in the world beyond. Demonstrated experience a must. Please reply to: **Rector Search Committee**, St. Thomas Episcopal Church, PMB 426, 1075 Bellevue Way, NE, Bellevue, WA 98004.

CONTINUED ON NEXT PAGE

CLASSIFIEDS

POSITIONS OFFERED

ASSISTANT RECTOR, Memphis, TN. The Church of the Holy Communion in Memphis, TN, is seeking an approachable, enthusiastic preacher and teacher for our large suburban parish. Primary responsibilities would be young adults, newcomers and outreach ministries. Experience of 5 to 10 years with strong organizational and program development skills. Interested persons should send their resume to: **Search Committee, 3607 Cowden Ave., Memphis, TN 38111.**

YOUTH DIRECTOR. Full-time lay position to lead and manage a large high school and middle school youth ministry, supervise part-time youth assistant, recruit, train and supervise a team of 20 adult leaders, design, organize and facilitate programs and events. Resume and references to: **Youth Director Search, St. Mark's Episcopal Church, 3395 Burns Rd., Palm Beach Gardens, FL 33410, FAX (561) 622-1331.**

ST. RICHARD'S SCHOOL AND TRINITY CHURCH, Indianapolis, IN, seek a priest for a combined chaplain for St. Richard's/assistant for Trinity. St. Richard's School is a 360 student, independent Episcopal day school, grades K-8 adjacent to Trinity Church, a 1,000 member, eucharistically-centered parish with a diverse membership, located together in an urban setting. The chaplain will be responsible for teaching divinity classes, weekday chapel including seasonal Eucharists, pastoral care to staff, students and parents, and will participate in student listening groups, annual 3-day conferences at the diocesan conference center and a variety of public events involving students, parents and Indianapolis community members. These responsibilities will require a person sensitive to a wide variety of religious backgrounds, possessing demonstrated educational skills and experience in small group and classroom education and pastoral qualities. As assistant at Trinity, this person will participate in the liturgical and pastoral life of the parish and provide liaison to and support for a growing dynamic Rite 13, Journey to Adulthood, Young Adults in Church youth ministry led by a professional lay staff person. This position is open immediately. The closing date for applications is January 31, 2000. Send resumes, CDO form or requests for information to: **The Very Rev. Earl A. Whepley, Trinity Church 3243 N. Meridian St., Indianapolis, IN 46208.**

AND ON THE 8TH DAY, God created Hastings. St. Luke's Church, Hastings, MN, seeks a full-time rector for our family-oriented, multi-generational parish. Historic Hastings is located on the banks of the Mississippi River, 30 minutes southeast of the culturally-rich Twin Cities. We desire a rector to lead, teach and inspire both newcomers and life-long members. Our parish's primary goal is to strengthen our faith community. Can you help? Contact search committee co-chair **Charles Stellick at St. Luke's, 615 Vermillion St., Hastings, MN 55033** by January 15, 2000.

INTERIM CAMPUS CHAPLAIN. St. Aidan's, across the street from CU Boulder, has been the parish base for 51 years of the campus ministry now known as EMCUB. EMCUB (Episcopal Ministries to the University of Colorado Boulder) is seeking an Episcopal priest to be an interim campus chaplain for one to two years while the EMCUB board of stewards completes fund raising for the Father Pat and Virginia Patterson Chair. There is a strong young adult lay leadership in place for the 50-60 young adults. EMCUB is a parish-based diocesan institution. **The Rev. Don Henderson, St. Aidan's, 2425 Colorado Ave., Boulder, CO 80302-6806. (303) 443-2503. E-mail dkhendo@uswest.net**

RECTOR WANTED: Small rural/suburban parish in rapidly growing community seeks a spiritually grounded, dynamic person to join us as we "Grow in Christ and share God's love." We are spiritually strong with active small group ministries, Christian Ed. programs and choir. Building project for classroom addition in progress. Local Christian community is active in ongoing programs and ministries, additional urban opportunities in Milwaukee. Join us. Please send resume and letter of interest to: **St. Alban's Episcopal Church, Maple Ave., Sussex, WI 53089; Attn: Search Committee.**

POSITIONS OFFERED

YOUTH AND FAMILY MINISTRY. Episcopal priest with a passion for ministry with youth (age 11 to 18) to give at least a five-year commitment to developing a youth and family ministry with advisory role for church school. This parish has about 450 members and has been the Episcopal Campus Ministry to the University of Colorado at Boulder for 51 years. The rector supports primary authority of Scripture, ordination of women and Lambeth 1998 Resolution 1.10 on Human Sexuality. **The Rev. Don Henderson, St. Aidan's, 2425 Colorado Ave., Boulder, CO 80302-6806; (303) 443-2503. E-mail dkhendo@uswest.net**

SMALL BUT VITAL PARISH in the beautiful Willamette Valley of Western Oregon seeks a vicar interested in ministry to a diverse congregation, including Spanish-speaking. Parish has strong lay leadership and needs a person with energy and vision to provide guidance and inspiration. Position open until filled. Direct inquiries to: **Shari Bowman, Senior Warden, St. Michael's/San Miguel Episcopal Church, PO Box 358, Newberg, OR 97132.**

YOUTH MINISTER: All Saints', Birmingham, AL, is looking for energetic Episcopalian to lead high school and jr. high programs. Full-time job with competitive salary and benefits. Send resume and cover letter to: **The Rev. Scott Arnold, 110 W. Hawthorne Rd., Birmingham, AL 35209. (No phone calls please.)**

RECTOR: Trinity Episcopal Church. South central lower Michigan suburban community parish, near state capital and adjacent Michigan State University, seeks rector. Religious beliefs and worship style tend to the Anglo-Catholic and traditional. Should want to see a small parish grow and be willing to actively pursue that goal. Send resume and letter of interest to: **Thomas M. Anderson, Chair of Search Committee, 6398 E. St. Joseph Hwy, Grand Ledge, MI 48837.**

PART-TIME VICAR in the mountain and lake region of western Maine. St. Peter's Church, Bridgton, Maine, seeks a personable, enthusiastic spiritual leader for its friendly, active 40-member congregation. Part-time position with good compensation. Please reply to: **Beatrice White, Search Committee Chairperson, St. Peter's Church, P.O. Box 134, Bridgton, ME 04009.**

RECTOR: St. Stephen's Episcopal Church, Oak Harbor, WA. Is this you? Rite I (1928) and Rite II (Spirit-filled praise and worship) sheep seek shepherd who hears the Father's voice, guides and disciples with discernment based on Holy Scripture and the leading of the Holy Spirit and joyfully would join us as we grow in ministry to our community. Position closes 31 January 2000. To inquire further, please contact: **Ms. Barbra Hertzler, 2398 Marie Way, Oak Harbor, WA 98277. Phone: (360) 675-1146 or (360) 675-0555 or e-mail tuckbox@whidbey.net**

RECTOR: St. James Episcopal Church is a small, stable, financially secure parish in rural West Tennessee with excellent facilities. We have an active membership working to provide a center of worship and Christian fellowship in the community. We are seeking a rector skilled in pastoral care, lay leadership, church growth and outreach service. The area offers quality schools, medical care and cultural events. If interested, please send letter and profile to: **Betty C. Edmundson, Search Committee Chair, 617 S. Fourth St., Union City, TN 38261.**

PROGRAMS

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 Plotkin; Fr. Wilson; Fr. Monson; T. Davidson, dcn; S. Youngs,
 Organist; J. Sprague, Yth; K. Johnstone, v.
 Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 Tues,
 Thurs, Fri; LOH: Sun 11:10 & Wed 7 & 10

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 H Eu Sat 5:30, Sun 8, 9, 10:15 (Sung)

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 http://www.cccathedral.org (860) 527-7231
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 Wilborne A. Austin; Canon Anika L. Warren; the Rev.
 Christopher H. Martin Sun Eu 8, 10:30. Daily Eu 12 noon

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 the Rev. Marguerite A. Henninger
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 (1S & 3S, Oct.-May). Daily Eu (Wed 7:30), HS & Eu (Fri 12:10).
 Noonday Prayers (Mon-Fri 12), EP (Mon-Fri 6)

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 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 www.stpauls-kst.com

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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

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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

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ST. PAUL'S PARISH (CHICAGO WEST SUBURBAN)
 60 Akenside Rd.
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 Sun Eu 10:15 (Sat 5). Wkdy Eu Tues 7, Wed 7, Fri 10. Sacra-
 ment of Reconciliation 1st Sat 4-4:30 & by appt

KEY — Light face type denotes AM, bold face PM;
 add, address; anno, announced; A-C, Ante-Commun-
 ion; appt., appointment; B, Benediction; C, Confes-
 sions; 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 Com-
 munion; 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.

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 Witcher, Bishop-in-Residence; Helen Campbell, Dir. of Lay
 Min.; Lou Taylor, Dir of Christian Ed.; Dr. David Culbert,
 organist-choirmaster, Mike Glisson, Headmaster, St. James
 Sch; Maureen Burns, Pres., St. James Place retirement com-
 munity
 Sun H Eu 7:30, 9, 11, 4:30 (CST), 5:30 (CDT)

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 The Rev. Edward Ivor Wagner, r
 Sun: MP 7:15, Quiet H Eu 8, Sung H Eu 10:15, Ev 5. Daily: MP
 7, EP 5:30; H Eu Tues noon, H Eu & Healing Thurs 10

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OLD ST. MARY'S 1307 Holmes
 Masses: Sun 8 Low; 10 Sol; Noon: Tues, Thurs, Sat
 (816) 842-0975

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

NEWARK, NJ

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

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 Robert Dingar, Ph.D., assoc.
 Sun H Eu 7:30, Sung H Eu 9, 11:15, Christian Ed 10:15. Mon-
 day Rosary 10. Tues H Eu 10. Thurs H Eu 12:10. MP and EP
 daily

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145 W. 46th St. (between 6th & 7th Aves.) 10036
 (212) 869-5830
 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

www.saintthomaschurch.org 5th Ave. & 53rd St.
 (212) 757-7013
 The Rev. Andrew C. Mead, r The Rev. Canon Harry E.
 Krauss, sr c; the Rev. Park McD. Bodie, c; the Rev. Joseph
 E. Griesedieck, c; the Rev. Robert H. Stafford, asst
 Sun Eu 8, 9, 11. Choral Ev 4. Wkdy 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

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The Rev. Daniel P. Matthews, D.D., Rector
 The Rev. Samuel Johnson Howard, Vicar
 (212) 602-0800 internet: http://www.trinitywallstreet.org

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 Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

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 May) 5. Mon, Thurs H Eu 6; Tues & Fri 7; Wed 7 & 10:30

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319 W. Sycamore St. (412) 381-6020
 The Rev. A.W. Klukas, Ph.D., v
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 Said Eu & LOH 12 noon. Sol Eu HD 7:30. C by appt

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WHITEHALL, PA

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INCARNATION 3966 McKinney Ave.
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 the Rev. Craig A. Reed; the Rev. Thomas G. Keithly
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 6:45, EP Mon-Fri 6 (214) 521-5101

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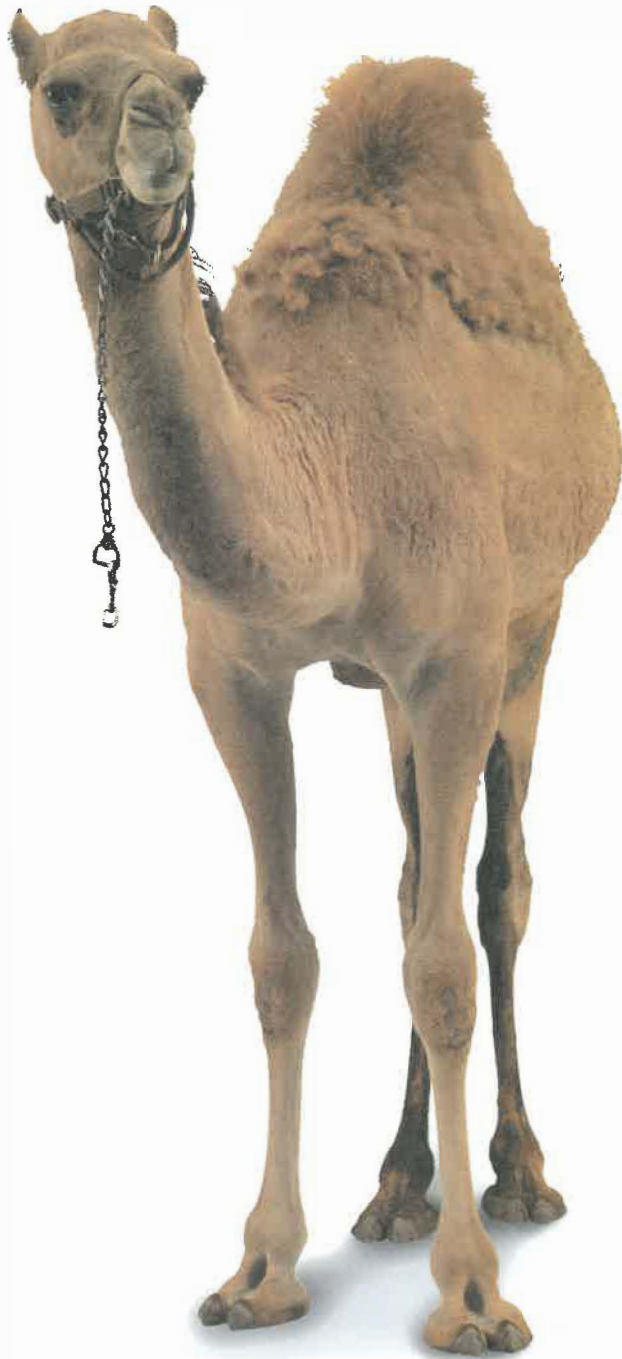
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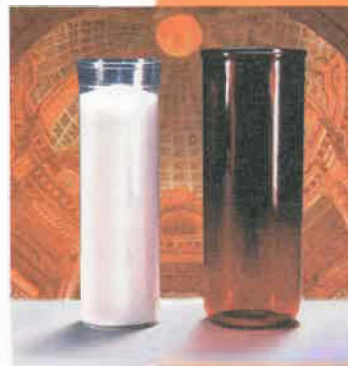
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