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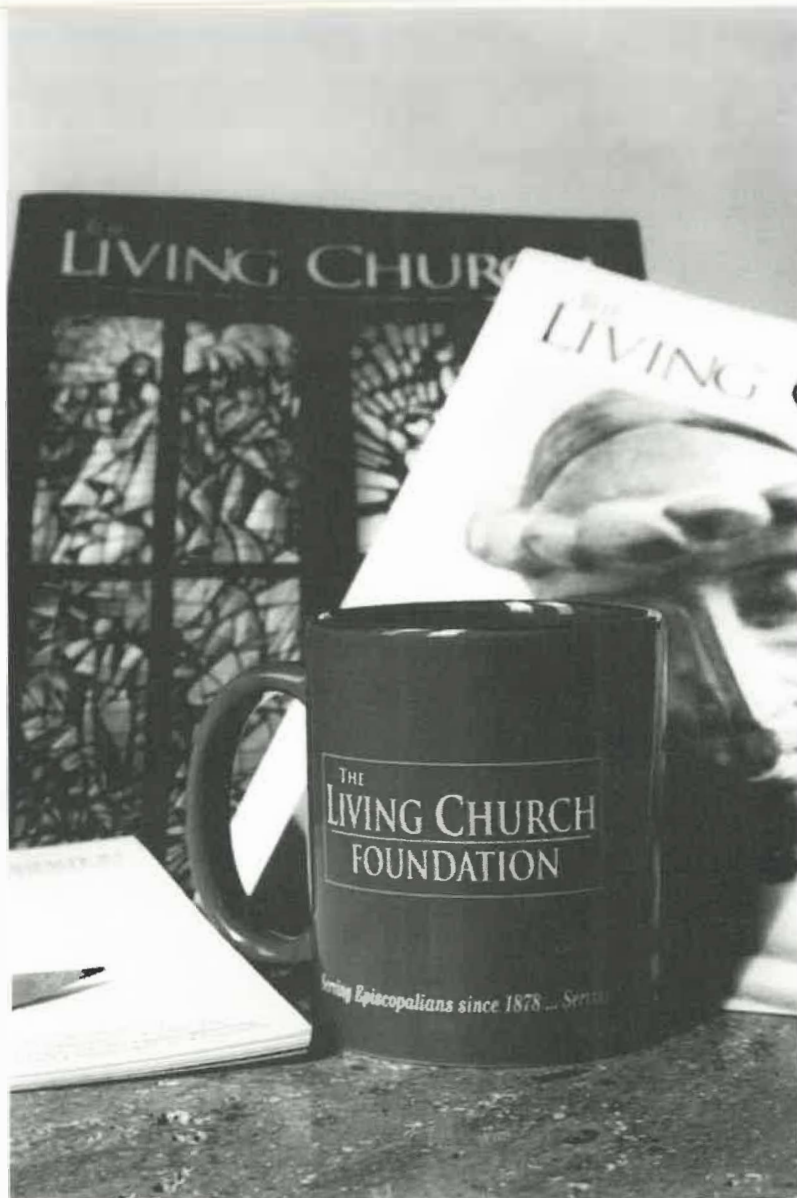


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(SEE PAGE 17)

## SUNDAY'S READINGS

# Bound Together in Faith

'Yet, O Lord, you are our Father...' (Isaiah 64:8a)

### The First Sunday of Advent

Isa. 64:1-9a; Psalm 80 or 80:1-7; 1 Cor. 1:1-9; Mark 13:(24-32)33-37

There are many themes in the rich lessons for this First Sunday of Advent. At first, they may seem disjointed and confusing, but they do come together. First, we see the people of God pleading earnestly that he show himself in might to their adversaries ("O that you would tear open the heavens and come down ... to make your name known to your adversaries"); then there is shame at their own faithlessness ("We have all become like one who is unclean"); next, the unifying power of faith in Jesus for people of a variety of backgrounds ("called to be saints, together with all those who in every place call on the name"); final judgment and the dissolution of the world ("heaven and earth will pass away"); and the call to watchfulness and fidelity, since the last hour is unknown ("what I say to you I say to all: Keep awake.").

In each of these lessons there is a line of demarcation between believers and unbelievers. Even when the believers fall short of their calling, they remain the Lord's, and their common faith links and binds them to God and to each other across any other differences that there may be: of geography, nationality, social standing, etc. The appeal toward the end of the lesson in Isaiah puts it all in a sentence. The sinfulness of believers causes their separation from God, and they are disquieted and eventually deeply pained by God's absence. Even from the place of sin, the appeal comes forth: "Yet, O Lord, you are our Father..." It is one of the very places in the Old Testament where the word "Father" is used as a term of address for God. The appeal is possible only from a position of great trust—a reality even in spite of sin.

### Look It Up

When Paul writes to Sosthenes, he writes in the expectation of the judgment day ("the revealing of our Lord Jesus Christ"), and shows no anxiety or apprehension. What does he show, and why?

### Think About It

In these lessons, the terms "Father," "Lord," and (in the psalm) "Shepherd" are all used of God. What do these terms have in common? What is the reality underneath them?

### Next Sunday Second Sunday of Advent

Isa. 40:1-11; Psalm 85 or 85:7-13; 2 Pet. 3:8-15a, 18; Mark 1:1-8

## BOOKS

### Celtic Christianity

*Making Myths and Chasing Dreams*

By Ian Bradley  
Edinburgh University. Pp.  
246. \$45

Today's devotees of Celtic Christianity may well find Bradley's new book unsettling. In his earlier publications, he developed his understanding of the riches of the Celtic Christian heritage from Ireland and the British Isles, but here he writes as a historian dealing with historical facts — and accepting some of those facts may be difficult. This book is Bradley's attempt to expose layers of distortion and fabrication while in no way denying the authenticity of Celtic Christianity.

In the first chapter Bradley emphasizes that there is a virtual absence of hard facts describing the "Age of the Saints" (fifth through seventh centuries). We have next to nothing documentable about the Celtic saints from this period, for their hagiographers only wrote about them 200 years later. In subsequent chapters, Bradley discusses how five different periods in history have experienced a "Celtic revival," each period drawing on earlier material, both documented and undocumented, interpreting it in the light of their own day, and "cast[ing] longing glances back at the beliefs and practices of the native Christian communities of the British Isles in the period between the fifth and seventh centuries" (p. viii).

Somewhat surprisingly, Bradley singles out the Venerable Bede as a major contributor to a nostalgic looking backward in history for an answer to current church problems. Bede writes, Bradley asserts, from a position of disillusionment with the church of his own day and perceives in the Celtic churches of one or two hundred years earlier an "idealized spirituality and purity of church life" (pp. 25-28). And, ultimately, this is Bradley's own thesis explaining the

huge interest in the current Celtic Christianity revival: disillusionment with the church of today also has us looking nostalgically backward.

Today's interest in ecology, the increased recognition of women in church leadership, a great love of poetry and mysticism, and an honoring of the interrelatedness of all creation are all characteristics commonly associated with Celtic

Christianity, even as they are characteristics all too often lacking in our churches today. In Bradley's concluding words, "Christians are once again projecting their own hopes and desires onto that misty and distant period that has carried so many dreams and expectations over the centuries."

*Sr. Cintra Pemberton, OSH  
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## Northern Indiana Elects Bishop on First Ballot

It took only a "little" while. Delegates to a special convention to elect the seventh Bishop of Northern Indiana did so on the first ballot, choosing the Very Rev. Edward S. Little II, rector of All Saints' Church, Bakersfield, Calif. A votive celebration of the Holy Eucharist preceded the opening of the convention in the Cathedral Church of St. James', South Bend, Nov. 5.

Other nominees were: the Rev. Richard A. Kallenberg, rector of St. John the Evangelist, Elkhart, Ind., the



Fr. Little

Rev. William M. Klusmeyer, rector of Trinity, Wheaton, Ill., and the Very Rev. Frederick E. Mann, dean of the Northern Indiana cathedral.

Fr. Little, 52, was ordained in the Diocese of Chicago in 1971. He holds degrees from the University of Southern California and Seabury-Western Theological Seminary.

Rector of All Saints' since 1986, he has served as a priest in three California parishes and one in Evanston, Ill. Following ordination in 1971, he became curate of St. Matthew's, Evanston, Ill. He was assistant at St. Michael's, Anaheim, Calif., 1973-75; vicar of St. Joseph's, Buena Park, Calif., 1975-80, and rector there from 1980 to 1986. He is a member of the Living Church Foundation, a three-time deputy to General Convention

from San Joaquin, and a member of the standing committee there. He and his wife Sylvia are the parents of two adult children.

Fr. Little said he is both humbled and awed by his election. "Both the Lord and God's people have given me a wonderful invitation," he said.

Fr. Little said his current Diocese of San Joaquin, while larger than the state of Indiana, is similar to the Diocese of Northern Indiana in that both have many small congregations spread over a wide area.

He described his pastoral style as collegial and people-oriented. "The center of parish life and the center of diocesan life is people and relationships, and that's very important to me," he said.

The Littles expect to move to South Bend in January. He will be consecrated on March 18 at the Basilica of the Sacred Heart on the campus of the University of Notre Dame.

He will succeed the Rt. Rev. Francis C. Gray, who resigned last year to become Assistant Bishop of Virginia.

The convention opened with Solemn Evensong at which the Very Rev. James Lemler, dean of Seabury-Western Theological Seminary, was the preacher. Dean Lemler, a son of the diocese, was ordained in the cathedral.

In an address to the convention on Saturday, Dean Lemler focused on trust as a foundational virtue for Christians and the church. He noted that the average age of clergy in the Episcopal Church is 58. He said raising up young leadership should be a priority for the Church.

Delegates to the convention heard a message from bishop-elect Little. He thanked the convention for the confidence it had shown in him and expressed how much he was looking forward to moving to the diocese.

The convention heard reports, filled with various elective offices, and adopted a budget of \$682,500.

(The Rev.) David L. Seger

## Bishop Irish Enters Treatment Program for Alcoholism

The Rt. Rev. Carolyn Tanner Irish, Bishop of Utah, has admitted herself into an alcoholism treatment program "for an indefinite period of time."

The admission Oct. 25, followed a "strong suggestion" from the leadership of the diocese, who "strongly support" her in her continuing treatment. Bishop Irish spent 30 days in a treatment program for alcoholism in September 1998.

In a letter to the people of the diocese, reprinted in part by the *Deseret News* of Salt Lake City, Bishop Irish said, "I find I have not done the necessary work to maintain my recovery from the disease of alcoholism. I know this failure will disappoint you as much as it does me. Our pastoral relationship is one of trust, and I have not

been worthy of your trust in the past few months. I am very, very sorry I have let you and others (as well as myself) down."

Bishop Irish's re-admission followed within weeks the diocese's early October convention. In her column in the post-convention *Diocesan Dialogue*, Bishop Irish spoke of "pain and confusion" during resolution discussions. She said, "... (they) were distressful to me, probably in part because I was emotionally vulnerable at the time, but also because of the hasty process by which they were submitted." She concluded, "I did not speak to the substance of the debate at the time, and don't feel ready to participate in it now, but I do look forward to the time we can discuss it openly and thoughtfully together."

In a prepared statement, the diocese said, "We look forward for her return soon to continue the good works she has begun with us."

Dick Snyder contributed to this article.



Bishop Irish



## Archbishop of Sydney Rejects Lay Presidency

The ordinance to permit lay persons and deacons in the Diocese of Sydney to celebrate the Eucharist [TLC, Nov. 7] was not approved by the Most Rev. Harry Goodhew, Archbishop of Sydney. Both houses of the diocesan synod had approved the measure, which would have been in effect for five years. The archbishop then had 28 days to assent to it or to decline.

Archbishop Goodhew said that as he gave the ordinance considerable thought, three matters emerged as the most important in reaching his decision — the strength of the vote in favor of the ordinance, his role as a bishop, and the impact of his decision on the Anglican Church of Australia and the wider Anglican Communion.

“No bishop can ignore the opinion of his synod so strongly expressed,” Archbishop Goodhew said. “It certainly has great weight with me . . .

“Though elected as the bishop of this diocese, I am bound to uphold the constitution of the Anglican Church of Australia,” he added. “I am bound to ask whether this ordinance is one which a single diocese can validly make.”

The archbishop said correspondence and phone calls convinced him that whatever decision was made, it would “have a significant impact.” He said to act unilaterally and without wide consultation would undermine his credibility concerning other issues in which he engaged in dialogue with Anglicans in other parts of the Communion.

“Archbishop Goodhew’s decision is for the good of the Diocese of Sydney, the whole Anglican Church of Australia and the worldwide Anglican Communion,” said the Most Rev. Keith Rayner, Archbishop of Melbourne and primate of the Australian church. “If lay presidency had been permitted, the Sydney diocese would have been isolated. It would have represented a major challenge to the constitution and the unity of the Anglican Church.”

## Fire Destroys Treatment Center Near Philadelphia

An early-morning fire, believed to be set by an arsonist, destroyed a residential treatment center on Oct. 9, in King of Prussia, Upper Merion Township, near Philadelphia, Pa. The fire was the second in two days at the home, a facility of the Saint Francis Academy, Inc.

Smoke damage from the first fire had forced the safe evacuation of residents and staff so no one was at home during the second blaze. A firefighter was admitted to the hospital in fair condition for injuries received while battling the second fire. Nearly 150 firefighters from three surrounding communities battled the eight-alarm blaze for four hours.

The cause of the first fire was originally determined as careless use of smoking materials. That fire was discovered in an overstuffed chair in the basement of the home at about 1 a.m.

The second fire is under investigation as an arson fire. It was discovered by a neighbor at 4 a.m. Saturday morning, but may have been started Friday night. Upper Merion Township Police Det. Al Elverson said it appears that an accelerant was used in this fire, although laboratory testing to confirm it will take up to six months. The second fire called into question the cause of the first and both fires remain under investigation. Police do have “a few suspects,” detective Elverson said, but he would release no further details.

The Rev. Carlos J. Caguaiat, Saint Francis’ regional vice president, said all of the girls were accounted for at the time of the first fire. “We surmise

that none of the girls set the (second) fire,” he said.

The Saint Francis Academy has operated the 12-bed, community-based center for young women with



*The Philadelphia Inquirer/Jill Anna Greenberg photo*

The St. Francis Academy facility after the fire and before demolition.

behavioral problems since 1995. The girls who lived in the home suffered from “(a range of) emotional problems that needed psychological and psychiatric treatment, but who were not candidates for hospitalization. They were not a danger to themselves or others,” Fr. Caguaiat said. “Saint Francis’ . . . arranged for the girls’ prompt transfer to other permanent homes so their treatment was not interrupted,” he said.

Saint Francis’ plans to rebuild on the same property, Fr. Caguaiat said. The destroyed building has already been demolished. In the meantime, Saint Francis’ is considering looking for another site from which to work until rebuilding is complete.

“Despite this regrettable setback, we plan to continue our ministry in Pennsylvania. Safe, healthy environments where at-risk youth can receive treatment and guidance are more necessary than ever before,” said the Rev. Canon Phillip J. Rapp, president of Saint Francis’. “We will explore every opportunity to serve these young women and their families again.”

# Bishop Appleyard of Pittsburgh Dies

The Rt. Rev. Robert Bracewell Appleyard, 81, Bishop of Pittsburgh from 1968 to 1983 and Bishop-in-Charge of the Convocation of Episcopal Parishes in Europe from 1983 to 1986, died of heart failure Oct. 26 in Chester, Conn.

He was born in Jamestown, N.Y., and graduated from Allegheny College and Union Theological Seminary. He was ordained deacon in 1946 and priest in 1947 and was consecrated as bishop coadjutor in 1968. He served as a chaplain in the U.S. Navy 1943-45, was assistant dean of students at Union Theological Seminary, 1945-48; rector of Christ Church, Watertown, Conn., 1948-52; rector of Christ Church, Greenwich, Conn., 1952-65; and rector of Bethesda-by-the-Sea, Palm Beach, Fla., 1965-68.

In addition to his ministry in Pittsburgh, Bishop Appleyard was the chairman of the General Theological Seminary in New York, chairman of the Episcopal Church Building Fund, and the church's Board of Theological Education, Committee on the State of the Church and co-chair of the Program and Budget Committee.

Bishop Appleyard was involved in the far-reaching social issues which



Bishop Appleyard  
(1980 photo)

faced the community and the church. He was a leader in the revision of the Book of Common Prayer, the ordination of women to the priesthood, the acceptance of gays and lesbians in the life of the church, and the ministry of lay persons in the church. He also sought rapprochement in the racial crisis in Pittsburgh after the death of Martin Luther King, Jr. and in various labor disputes in the 1960s, '70s and '80s.

"Bishop Appleyard was one of the most gracious and loving men I knew," said the Rt. Rev. Robert W. Duncan, seventh Bishop of Pittsburgh. "In a visit with him just a month ago as he sat in bed, his main concern was how to help me, which was classic for him. He was passionately committed to racial reconciliation. He never lost his good, positive spirit and never lost his faith. He was a great encourager.

"His last public service was my consecration, after which he sent me all his vestments and appointments, which meant a great deal to me and to him. It would be a great gift if God would raise up more bishops like Bishop Appleyard." Bishop Appleyard is survived by his wife, Katherine Gelbach Appleyard; four children, the Rev. Robert B. Appleyard, Jr., the Rev. Jonathan B. Appleyard, Mrs. Jane Appleyard Roel, the Rev. Daniel S. Appleyard, and eight grandchildren; a brother and a sister.

*Beth Bogard Vander Wel*

## Four Nominees in North Carolina

The Diocese of North Carolina has announced its nominations for the election of its next bishop.

The candidates are: the Rev. Canon J. Neil Alexander, professor of liturgics and homiletics at the School of Theology, the University of the South; the Rev. Michael B. Curry, rector of St. James' Church, Baltimore, Md.; the Rev. Leslie C. Smith, rector of Trinity Church, Princeton, N.J.; and the Rev. Pierre W. Whalon, rector of St. Andrew's, Fort Pierce, Fla. The Rev.

Jeffrey H. Walker, rector of Christ Church, Greenwich, Conn., also was nominated, but asked that his name be withdrawn from consideration.

The bishop-elect will succeed the Rt. Rev. Robert C. Johnson, Jr., who will retire before mid-July. Bishop Johnson has served as diocesan since 1994. He cited the "unreasonable and unhealthy pace" of his job as the reason for his resignation.

The election will be held at the diocese's convention Jan. 27-29 in Pinehurst.

## AROUND THE DIOCESES

### To Seek Jesus' Presence

The synod of the **Diocese of Quincy** celebrated numerical and spiritual growth and development, marked by a call from its bishop, the Rt. Rev. Keith L. Ackerman, SSC, to embark on an ambitious capital funds drive beginning in 2000.

Synod delegates met in Galesburg, Ill., on Oct. 16, with Grace Church as host and business sessions at a hotel. The parish is celebrating its 140th anniversary this year.

There were no formal resolutions presented in advance. An attempt from the floor to amend the diocese's giving to the Episcopal Church nationally was soundly defeated. Delegates also gave the bishop an increase in his stipend, not included in the original budget because of a potential slight budget deficit. A desire to give deacons the ability to be elected to standing committee and to the diocesan council again was referred to the constitution and canons committee.

Instead, delegates focused on prayer, sacrament, and sermons from the bishop and, in what may be a first in Episcopal Church history, from the bishop's secretary. The bishop continued his review of his predecessors' legacy, focusing this year on the late fifth bishop, the Rt. Rev. Francis Lickfield, drawing on his desire to see the diocese grow, flourish and to plant new churches.

The bishop's secretary, Fr. Luis Gonzales, O.S.B. of St. Benedict's Abbey in the diocese, posed the question, "What if we were to say, 'The Messiah is already among you?'" Drawing upon the depth experiences of monasticism, Fr. Luis gently challenged delegates to seek Jesus' presence in every aspect of their lives and in their communities.

Delegates passed an amended budget of \$354,434, with a \$6,200 deficit to be made up during the year from additional pledged monies.

*(The Rev.) John R. Throop*





A LIVING CHURCH  
(One of a series)

## Making a Mark

St. Christopher's-at-the-Crossroads,  
Perry, Ga.

By Patricia Nakamura

**C**ongregations, like gardens, like families and towns, live through cycles of seedtime and harvest, of good years and bad. St. Christopher's Church, Perry, Ga., has seen its building nearly empty, its treasury too meager to pay its vicars.

And it has seen its membership rise, its debts paid off, its vicar transmogrified into rector. It has seen, and heard, its six-rank tracker organ, the gift of a couple from Christ Church, Savannah, who wanted to donate their organ to an Episcopal church.

Paula Hurlbutt is one of many who attribute the parish's upturn to the Rev. Canon John Buchanan. "It's really wonderful. Fr. Buchanan's done miracles," she said. "We've remodeled the church. We have the only pipe organ in Perry. I hate it when he talks about retiring — we all do."

Actually, Fr. Buchanan is, he said, "part-time, semi-retired." He lives in Macon, some 30 miles away, and commutes to Perry, "a small, progressive central Georgia town, the home of Sam Nunn." He has served in Florence, Italy, in Brussels, Belgium, and was a canon at the cathedral in Paris. He's been a businessman and a Baptist minister. His own crossroad occurred after his brother, an Episcopalian, "kept after me. It dawned on me that I was not a Baptist. When I discovered the Mass in English, I knew I was home."

Margaret Wadick speaks of Fr.

Buchanan as "an enthusiastic Christian. [The church] has really come back, from seven or eight people to 75 some Sundays. And from an aided parish to parish. [Previously] new families with children would go to the Methodist church — we had no activities for kids. Now we have a Sunday school and a nursery, and two new babies last month."

The McManus six-rank tracker came to St. Christopher's through Mercer University, to whom the owners applied to find a church. Organist Nancy Joiner said it's "fun to play. I've

**On Koinos Day, all communicants of St. Christopher's are urged to invite someone to worship with them.**

**Fr. Buchanan challenged the congregation to fill the 122-seat nave, in which more than 100 attended the service.**

played an electronic so long I enjoy playing a real organ."

The vicar-now-rector has made his mark on Shrove Tuesday. Mrs. Hurlbutt said the church has "a Mexican fiesta instead of a pancake supper. Fr. Buchanan makes his world famous chili, and imports tamales and things from Texas." Canon Buchanan's recipe for "Texas-style chili con carne" appears on page 89 of "Culinary Blessings II" and gives detailed directions, even to the exhortation to add salt to the pinto beans only after they are ten-

der. "Julia Child says adding salt early toughens the skins, and she is right."

Perry, "the crossroads of Georgia," is a boom town, Mrs. Hurlbutt said. "There's a Super Wal-Mart and every known fast food restaurant out at the Interstate. The New Perry Hotel is famous. It was built in 1927 and it's charming." It serves real Southern food, ribs and cornpone. Houston County, too, "is growing rapidly, with a military presence, Warner-Robbins Air Base and the F-16.

"Any Southern town is really religious," she said. And St. Christopher's joins its large Baptist and Methodist neighbors in donating Christmas baskets and contributing to a central fund, administered by the fire department, providing stranded people and transients a meal and a room.

In September, St. Christopher's celebrates Koinos Day. Fr. Buchanan called it "a particular occasion to share. All communicants are urged to invite someone ... to our worship." His challenge to the congregation was to fill the 122-seat nave for the second year running. Mrs. Wadick said more than 100 came to the service in which visitors were guided through Anglican complexities.

"St. Christopher's is a family," Mrs. Hurlbutt said. "When problems come up, everyone rallies around." She let us in on a secret, too. Fr. Buchanan would celebrate his 70th birthday in November (actually, it's the 13th). The parish planned to throw him a party.

Don't tell! □



SHAPERS OF THE CHURCH  
IN THE 20TH CENTURY

(One of a series)

## A Lightning Rod for Controversy

JOHN SHELBY SPONG

By Robert W. Ihloff

Squarely in the tradition of J.A.T. Robinson, James Pike and David Jenkins, the Rt. Rev. John Shelby Spong is foremost a scholar and teaching bishop. Becoming Bishop of Newark in 1976, a post from which he will retire in January 2000, Jack Spong has been outspoken on many subjects. He has published 15 books, a host of articles, and has appeared widely on television and radio talk shows as well as lecturing extensively here and abroad. His varied subject matters invariably grow out of his own personal struggle to relate Christian faith to contemporary events and changing thought patterns. There is no indication that his energy for speaking and writing will wane with retirement, when he will become a lecturer at Harvard University.

As a priest serving St. Paul's Church, Richmond, Va., he was invited by a local synagogue to present a series of lectures, following the publication of his book, *This Hebrew Lord*, in 1974. The local newspaper, either misunderstanding or purposefully misrepresenting him, wrote, "Jesus is not God, Rector asserts."

Bishop Spong marks this as the beginning of a whirlwind controversy which has preceded and followed his career ever since. True, his critics frequently do quote him out of context, misrepresenting his theology. It is equally true that Bishop Spong loves to provoke controversy and is especially prone in interviews to make deliciously suggestive statements that tend to heighten rather than quell the controversy. Add to this the spirit of a zealot who espouses what he truly believes to be intellectual truth

with a personality eager to be in the lime-light and you have a better understanding of this bishop who is idolized and hated, demonized and praised, a man about whom almost everyone has some opinion.

Bishop Spong asserts that he is a "popularizer" of ideas more than an original thinker. He has been remarkably effective at translating contemporary theology into terms readily understood by the person in the pew. He has moved the theological debate out of seminary and graduate school classrooms into living rooms and church parlors.

In a number of ways, Bishop Spong has dared to draw conclusions and say explicitly what some theologians and biblical scholars have only implied. This can be seen in his book, *Why Christianity Must Change or Die*. It draws heavily on concepts developed almost 50 years ago by Paul Tillich. When Tillich called God the "Ground of Being," some were upset, many did not understand, and it seemed less of a challenge to traditionalists than the bishop's explanation in ordinary terms what "Ground of Being" suggests about our conventional ways of describing God.

What is John Spong's major contribution to the Episcopal Church? It is his passion to help people understand that literal reading of the Bible kills the power, poetry and mystical truths of the scriptures. Taking full advantage of this century's advances in biblical criticism, Bishop Spong presents a serious challenge to simplistic and literal interpretations of scripture. His best-selling book, *Rescuing the Bible from Fundamentalism*, is one of his most lasting legacies.

Is John Shelby Spong a heretic? History probably will not characterize him thus. Will all his ideas prevail? Some will stand the test of time, and others will not. It is alleged that some have lost faith or left the Christian Church because of Bishop Spong. I have never met any of these. What I do meet are women and men who had abandoned the church or never been part of Christian community who have found faith in reading or listening to Bishop Spong.

He especially appeals to people who, like himself, approach faith from an intellectual stance and find through his thinking a new way of embracing Christianity. He has influenced key people in parishes and dioceses. Perhaps some have left the Episcopal Church because of Bishop Spong, and perhaps these have never understood the intellectual freedom cherished by our church and its tendency to assume that dialogue and debate will lead to knowing better "the mind of Christ."

We are too close to the personality and events to assess John Spong's impact on history, but these qualities should not be overlooked in the bright lights of controversy: a devoted husband and father, a lover of God who has passionately pursued intellectual truth, and a bishop who has proven himself a caring pastor as well as a challenging teacher. Agree or disagree with John Spong, none can deny that he has played an important part in the shaping of the issues for our church in the latter portion of this century. □

*The Rt. Rev. Robert W. Ihloff is the Bishop of Maryland.*

*"She graciously appears to them in their paths,  
and meets them in every thought."*

*(Wisdom of Solomon 6:16)*

# Daughter of Wisdom

She is wisdom. Wisdom, who cannot be compared to priceless gems, gold or silver. Wisdom, whose spirit is intelligent, holy, subtle, mobile, keen, beneficent, irresistible.

For approximately three chapters, 6:12-9:18, Wisdom is personified as a woman in the apocryphal Book of Wisdom, sometimes called The Wisdom of Solomon, written in Greek by a Hellenistic writer, probably between 100 B.C. and 100 A.D., so say the three commentaries I checked.

I don't know if I have consciously sought her, but I confess to having an attraction. And to her cousins, knowledge and understanding: "To fix one's thought on her is perfect understanding" (Wisdom 6:15).

I believe that this past summer — maybe even unconsciously over a period of about 30 summers — I sat for awhile at the feet of one of Wisdom's daughters.

Her name is Katherine, an 85-year-old woman of strength and beauty, her white hair pulled tightly behind her head in a bun. She lives on the banks of the James River in Isle of Wight County in my native Virginia.

Having survived a husband's prolonged illness and subsequent death, a son's suicide and other heartaches, she has fortunately also absorbed much of life's humor and paradox and a joy in living which comes from years of saying one's prayers, being a part of the sacred liturgy week after week and offering herself in tireless service to family, friends and neighbors.

One of the first hints I was with one of Wisdom's daughters was one Sunday when Katherine and I were walking across the parking lot on our way into the little Episcopal church in the adjoining Surry County. In her luxuriant Southern accent, she said, "Have you ever in your life? What are these "random" acts of kindness? Why, I think our Lord wants us to practice kindness all the time, don't you?"

I became convinced that our friend has squeezed through Wisdom's narrow gate the time she announced, during a conversation on VCRs: "Well, I want you all to know that I've read my last set of instructions." All of us on the porch chuckled, acknowledging our own bondage to the world of fine-print mechanical instructions and her release from that hold by the world.

There's something unsettling to the rest of us, isn't there, when an elder of the tribe withdraws, moves away from the world of easy gossip, glib talk, and, yes, the all-important, world-defining realm of technology, which makes our late 20th-century lives supposedly more convenient but often more stressful.

There is something meet and right about an elder's withdrawal, particularly to allow for the slow emergence of Wisdom's spirit. Such slowing down, I suspect, is almost a requirement for Wisdom's inception. The other wisdom books of scripture, Job, Psalms, Proverbs, Ecclesiastes, certainly honor patience as a prime virtue.

My wife and I asked our friend about her grandson. "He's doing fine. I don't mean financially. He'll never have more than enough to buy bread. But that's okay. It doesn't look to me like the rest of the world knows what it wants either — nobody seems happy, and every time you call somebody they're not at home." We walked home pondering that little meditation.

Since our friend had been quite ill recently, her comments and commentaries on life were punctuated more than usual with long silences. Often we felt as if we had climbed the mountain and were sitting at the feet of the proverbial silent guru. When we left one afternoon after paying a call to see how she was feeling, we told her to get better. To which she responded, "Well, I'll either get better or worse, one of the two."

Understanding from one who has fixed her thoughts on Wisdom. Not the understanding built from a bundle of facts, but built up over a lifetime of faith and experience which have led to the graceful acceptance of oneself, others, and the world's estate.

*(The Rev.) Travis Du Priest, book editor*



Wisdom Crowning the Christ Child, a print by Austrian-American artist Victor Hammer.

## Did You Know...

**All Saints' Church, Brookline, Mass., has a weekly Celtic Eucharist.**

## Quote of the Week

**The Rt. Rev. Dan Herzog, Bishop of Albany, on local churches:**  
**"We can't run churches like gas stations, waiting for people to drive in. If the early church had done that, we'd still be meeting in an upper room in Jerusalem."**

Although we may not like or agree with everything in this magazine, some readers may find the information useful.



## Diversity of Opinion

This is a good time for us to remind readers that just because a particular article appears in this magazine, it doesn't mean THE LIVING CHURCH endorses it. Viewpoint articles, letters to the editor or feature articles about a particular ministry may not be to our liking, but still we may feel it would be advantageous for our readers to know something about the topic.

As we have pointed out before, the Shapers of the Church series is a good example. This weekly feature has introduced readers to some of the persons who have helped to shape the Episcopal Church into the body it is today. Bishop John S. Spong of Newark [p. 10] is one of those persons. While he has indeed shaped the Episcopal Church, causing us to think, and perhaps to pray, there are probably few issues on which the board of directors of our foundation, and your editor for that matter, could agree with Bishop Spong. This week's Viewpoint article [p. 13], advocating the addition of C.S. Lewis to the American calendar, will be popular with some readers, and may upset others.

We are pleased to be able to present a wide variety of views, opinions and thoughts in our magazine. After all, such diversity has been one of the strengths of the Episcopal Church and has helped to shape it throughout the 20th century.

## Confronting Alcoholism

Since the founding of Alcoholics Anonymous (AA), there has been a close relationship between AA and the Episcopal Church. The Rev. Sam Shoemaker was one of the founders of AA, and throughout the country meetings of the organization often take place in Episcopal churches. At this time of year, many churches are emphasizing recovery ministries, particularly the Recovered Alcoholic Clergy Association (RACA), a working fellowship of clergy of the Episcopal Church. RACA's membership of bishops, priests, deacons, religious and seminarians is found in nearly every diocese and several other churches of the Anglican Communion. It is able to trace its history to 1968, when a letter to the editor of this magazine led to the formation of the association.

The number of clergy who have had pastoral problems related to alcoholism is high — probably greater than most of us would believe. RACA and diocesan commissions and committees on alcoholism have had an important role to play in the well being of clergy and others. The association helps educate church members of the seriousness of the problem, and it offers pastoral concern, mutual self-help and fellowship for clergy who are confronting alcoholism. Our prayers and thanks go to RACA and its members who are willing to face a major problem realistically and constructively.

## New Church Year Begins

All of us are aware that Advent is a season of preparation. We prepare for the birth of our Savior at Christmas, but there is more. We also prepare for the coming of Jesus at the last day, an event that may catch us off guard, for as the gospel for Advent 1 this year states, "you do not know when the time will come." Advent is a time for us to meditate about how we live our lives. Patiently and expectantly are words which come to mind, for even though the notion may seem irrelevant, we need to prepare ourselves for the final encounter with Jesus.

The beginning of Advent means the start of a new church year — this year using Lectionary B for Sundays and Year 2 for the Daily Offices. We hope the arrival of this new year brings many blessings to our readers.

# My Mere Proposal

By Richard J. Mammama, Jr.

I have a mere proposal to make.

This century began when one of its greatest Christians was just 7 years old. And it will end quite a long while after his death in 1963. The years in between, and those to come, will owe him a debt for his contribution to our literature, our language, theology and intellectual tradition. Christians yet to be born will be grateful to him for showing them the meaning of holy baptism, and urging them toward it.

The Episcopal Church's calendar grows fuller by the year with additions of holy men and women both ancient and modern who have pointed significantly to Christ Jesus in their lives. But we certainly have room for more. An Orthodox friend of mine once remarked that while he had a good idea of the names of about 10,000 of the people he would meet when he finally reached heaven, Anglicans would, based on their ecclesiastical calendar, have to look forward to a comparatively sparsely populated afterlife.

If I mention Aslan or Screwtape, I need not tell you the name of the man I propose to be the next addition to the calendar of the Episcopal Church, and subsequently to the next edition of *Lesser Feasts and Fasts*. He is Clive Staples Lewis (C.S. to most, Jack to his friends and family) — writer, professor, husband, father, convert — man with his eyes fixed on the cross of Christ, by whom many have been led to see the same.

Through his famous *Mere Christianity*, not to mention the *Narnia Chronicles*, which have shown so many children and adults their first glimpse of the sacred, C. S. Lewis proclaimed and proclaims a kingdom not of this world; he points modern men and women to a Man whose death and Resurrection is the way, the truth and the life.

Lewis is a man who transcends and elucidates the many divisions that plague both the church and the world today. He stands at a distance great enough to give us perspective on those things which keep broken the body of Christ. Yet at the same time he

remains close to us for his inspiration from a living tradition beyond time and traditions alike.

There were those who pointed disparagingly to a cult of C.S. Lewis growing as early as the 1970s. And there is certainly a school of Christians that is wont to say "C. S. Lewis wrote ..." about as often as fundamentalists say "the Bible says..." Some of these people miss the point, I'm afraid. By losing themselves in his



**It is on Jesus whom  
Lewis focuses us,  
not on himself.**

writings, they show that they aren't understanding them. Lewis was one of those rare individuals who, like John the Baptist, gloried not in his own merits, following or accomplishments, but rather in the humble and difficult path of pointing to One greater than he. It is on Jesus whom Lewis focuses us, not on himself.

Three decades have shown that he was no mere author with a momentary following. Nor does his number of devotees seem to decrease as years go by. In fact, his books are still in print, and books about him prove the author of Ecclesiastes right when he opines

"of the making of many books there is no end." Interest in Lewis is alive and well.

There is a reason for this. Lewis knew about atheism and agnosticism. He knew about loneliness, extreme grief, and about pride. He spent part of his life, unlike most acknowledged saints, after the advent of atomic warfare. He knew and lived the lives we live today, and that makes him accessible and credible. Above and beyond these aspects of modern malaise, he had a mere vision for modern men and women in doubt; he had a simple outline of the saving faith to give them, and that he did abundantly. The number of Christians I know who could not call themselves by Jesus' name without having first come to Lewis' name on the spine of a book grows by the year.

If the Episcopal Church can claim and honor him as one of her own, she will be acknowledging an extraordinary debt, glorifying a holy man, and pulling herself closer to that via media which she claims to enshrine. November 22, the date of his heavenly birthday, just happens to be open in the Book of Common Prayer.

Have we yet an inkling of what his books have done on earth, or what his prayers must do beyond? I think not.

And so let us, in this year of Jubilee when we look forward so hopefully to a new millennium, look close to home for a saint of God. And let us call him our own.

*Saint Jack of Oxford, pray for us!  
Holy God, who dost give unto thy Church throughout the world saints in every generation, and dost through them direct thy people in thy will, knowledge and service, grant that we, rejoicing in the life and teaching of thy servant Clive Staples Lewis, may love and honor thee with our substance, and grow ever taller in the stature of Christ, through the same Jesus Christ our Lord. Amen.* □

*Richard J. Mammama, Jr. is a student at Columbia University, and is a member of the Church of the Resurrection, New York City.*

## The 'War-Like' Hymn

Thanks to the Rev. James B. Simpson for his fascinating article, "The Church in Recent Books" [TLC, Oct. 10]. I was particularly interested in the quoted comment of Major General Gene Josiah Bunting III, concerning the omission of "Once to Every Man and Nation" from the *Hymnal 1982*. He suggested that this is because the text is "sexist and war-like." Certainly, the word "man" is used twice in the text, but the editors of the hymnal often made minor alterations to deal with such usage. Yes, the text concerns the struggle between truth and falsehood, but it is an exaggeration to call it "war-like." (Although war-like hymns are partly out of fashion, "Onward Christian Soldiers" (#562) remains, and we added the popular 20th-century "Lift High the Cross" (#473).

General Bunting evidently overlooked a fundamental principle in the selection process for the hymnal: to omit theologically inappropriate texts. Christian doctrine does not limit us to just one chance to make the right decision. We believe that the Holy One, in God's infinite mercy, may give us chance after chance, even unto our death bed. In 1844, James Russell Lowell, writing the poem "On the Present Crisis" that became our hymn, believed that, if we fail to seize the opportunity, "the choice goes by forever"; we do not. (His older brother, an Episcopal priest, probably knew better.)

Although naturally conservative, as a member of the notable Lowell family, the author was influenced by his abolitionist wife, Maria White, to write his poem to express feelings arising from the issues leading up to the Civil War. It seems somewhat ironic that the poet's powerful words have been chosen as the hymn for a highly respected Southern military school, the roots of which can be traced back to the Old South, birthplace of the Confederacy.

*Nigel Renton  
Oakland, Calif.*

"Once to Every Man  
and Nation" concerns  
the struggle between  
truth and falsehood,  
but it is an exaggeration  
to call it "war-like."

I agree with General Bunting that "Once to Every Man and Nation" is a great hymn, but I could not believe the excerpt from *An Education for Our Time* quoted in Fr. Simpson's article [TLC, Oct. 10], "That hymn was thrown out of the Episcopal hymnal on the grounds that it was 'sexist and warlike'" *The Hymnal Companion 1940* indicates that the words were selected from a poem that James Russell Lowell wrote to protest the Mexican War. Surely the music people consulted their own Companion. As for sexist, that seemed no problem with other hymns which were modified, not always with happy result. I hope the general was wrong. My fear is that he might be right.

*(The Rev. ) James C. Thompson  
Richmond, Va.*

### He Does More

In the article on the election of the Rev. George E. Packard as Bishop Suffragan of the Armed Forces [TLC, Oct.

17] you did an excellent job describing his role as bishop of the Armed Forces. Sadly, that is but a third of his responsibilities in specialized ministries.

The Office of the Bishop of the Armed Forces (OBAF) is also the endorsing office for health care and correctional chaplaincies as well as military chaplaincy. In fact, of the 638 chaplains that OBAF has responsibility for endorsing, 40 are chaplains at Veterans Affairs Medical Centers and 450 are health care chaplains in other hospitals, hospices, nursing homes, mental health facilities and other health care settings around the country. OBAF also has responsibility for Episcopal chaplains endorsed to the Federal Bureau of Prisons and is working closely with state, county and municipal corrections facilities as well.

We wish Bishop-elect Packard well in his new position and hope that members of the church will have a fuller understanding of the breadth and depth of his work with chaplains in a variety



of specialized ministries, which are often out of sight of most in parochial life.

*(The Rev.) William D. R. Waff  
Assembly of Episcopal Healthcare  
Chaplains (AEHC)  
Racine, Wis.*

## A Glimpse of Hell

TLC's Oct. 31 cover is a striking work of art. Like any good art, it demands attention and meditation.

But when I gave that attention and meditation, I realized I was appalled by the underlying theology of the work. It is so wrong in so many ways!

First, the saints are identical. No way! I have never been in any collection of Christians that was like that, and the more growth spiritually, the more individuality appears, as each grows closer to the person our God intends. The artist's figures are all racially, culturally, historically, sexually indistinguishable, and as bereft of personality as possible.

Second, they are not connected with each other or with any one else, unless the closed eyes mean they are connected to God, one-on-one. No communion of saints here!

Third, there is no joy, no laughter, no song, no dance. Only eternal stillness as though each soul had suffered eternal death, not life! Where's the party?

Fourth, they are surrounded by nothing. Whatever heaven may be like, it is surely at least as rich as the teeming, multiplicitous creation we know on earth.

Except for their little signs — which no one has eyes to read — this cover is a picture of hell. Are we so wearied by our frantic pace that this picture of death is seen as balm?

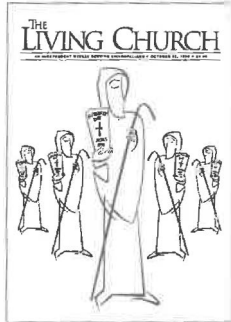
*(The Rev.) Mary Kay Bond  
Salina, Kan.*

The Oct. 31 issue and cover drawing is very rewarding to read and enjoyable. Having been born Nov. 1, 1937, I

was never a "saint" to begin with, and throughout my life. That's what people have told me.

As always, TLC brings the best and most timely issues to its readership each week.

*Wilson Hulley  
Chevy Chase, Md.*



## Required Reading

I was elated to read the coverage of Deacon Ortonde Plater in the "Shapers of the Church in the 20th Century" [TLC, Sept. 19]. Truly a contributor to "building up the church" through his advocacy of the diaconal ministry, his books should be required reading for the training of clergy in the Episcopal Church. His book, *Intercession*, has been used as a discussion piece in our Canterbury Way bimonthly meetings recently.

*(The Rev.) Bill Wheeler, deacon  
Headwaters Mission  
Boonville, N.Y.*

## Still Unsolved

It is commendable that the bishops are considering a proposal to avoid schism [TLC, Oct. 17], but two essential issues remain unresolved: 1. Is the Episcopal Church a Christian church or a new church of scientology with man-made ideas about the ordering of male-female relationships? 2. Is the theology of the Episcopal Church compatible with that of the Anglican Communion as expressed at Lambeth?

Traditional Episcopalians increasingly are marginalized in the Episcopal Church by those who would supplant the historical teachings of Christianity with New Age concepts of "pluriform truth." It is more than a gentlemen's disagreement. It is a dispute over our core beliefs which requires resolution. Schism may not be all bad if it means Episcopalians who believe in the moral precepts set forth in holy scripture can worship as true Anglicans rather than as part of

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## LETTERS TO THE EDITOR

an enterprise rebelling against all that is right and holy.

*Charles Wicks  
Elkhart, Ind.*

### Great Gifts

I was glad to see that you had run an obituary on Charles Price [TLC, Nov. 7], whose death is a great loss to many of us and to the Anglican Communion. I was surprised your obituary was so short, however, and I trust you will print a longer tribute very soon.

Charles was a major theologian in our church and Communion. A large percentage of bishops, priests and deacons studied theology with him over generations. He was an eloquent contributor and advocate for the 1979 Book of Common Prayer, and he was a longtime, effective participant in the Anglican-Roman Catholic Consultation in the U.S. He was, in sum, an example of what it means to be a theologian in and for the church. His gifts were great, and he gave of them generously. His life and work deserves wide praise and gratitude.

*(The Rev.) Ellen K. Wondra  
Bexley Hall Seminary  
Rochester, N.Y.*

### Standards Questioned

For the Cathedral of St. John the Divine to deny honoring Ezra Pound in the Poets' Corner of the cathedral, as reported in the *New York Times*, does not diminish the status of one who has been hailed by such as T.S. Eliot, Marianne Moore, W.H. Auden and many others as the greatest poet of the 20th century and one to whom all contemporary poets are indebted.

That he acted wrongly, albeit in the cause of peace, as he thought, is undeniable and he suffered, at the hands of his own nation and others, for his mistakes. However, the action of the dean of the cathedral puts in question the standards by which poets are honored and the ability or willingness to submit to pressure groups. To have made this decision at the last moment, rather than earlier, is an unconscionable offense to Mr. Pound's fam-

ily, friends and admirers and makes one wonder at the lack of forgiveness on the part of a Christian institution.

*(The Rev. Canon) James R. Harkins  
Menton, France*

### Soothing Syrup?

Oh, good grief, here goes another one — the Rev. Charles O. Ingram, with many a splutter, canceling his lifetime subscription to TLC [TLC, Oct. 17] because editor Kalvelage offended him with a comment on Bishop Holloway's recent exercises in, ah, prophecy [TLC, Sept. 26].

As a journalist, I never cease to wonder at the onion-peel thinness of so many news-consumers' skin in this fair land where the First Amendment enjoys some reverence. It is as though a given journal had the duty of never saying anything to offend, anything to provoke, anything to challenge and prod. Come on, now, what part of "free speech" do readers like Fr. Ingram fail to comprehend? What do they desire, soothing syrup all day long? For that matter, how do you cut slack for Richard ("Some of the Meanest Old Sods You Ever Saw") Holloway and not for David Kalvelage — who sometimes, for some of us, isn't obstreperous enough?

*William P. Murchison, Jr.  
Dallas, Texas*

### It's Necessary

I submit that, contrary to recent discussion in TLC, pluriformity is a positive, necessary, and desirable dimension of true catholicity. It is the varied statement and expression of the same truth. Pluriformity is to be distinguished from pluralism, which fragments unity in the name of different truths.

*(The Rt. Rev.) Arthur A. Vogel  
Bishop of West Missouri, retired  
Kansas City, Mo.*

#### To our readers:

Letters to the editor are appreciated and should be kept as brief as possible.

## PEOPLE & PLACES

### Appointments

The Rev. **John M. Atkins** is church planter and vicar for St. Patrick's, PO Box 56, Brunswick, OH 44212-0056.

The Rev. **Cindy Baskin** is rector of St. James', 11815 Seven Locks Rd., Potomac, MD 20854.

The Rev. **Geoffrey Boland** is rector of St. Mark's, PO Box 1810, Haines City, FL 33845-1810.

The Rev. **Burden (Brent) Brentnall** is deacon at St. Paul's, 2117 Walnut St., Bellingham, WA 98225.

The Rev. **Mary Ann Canavan** is assistant at Christ Church, 5655 N Lake Dr., Whitefish Bay, WI 53217.

The Rev. **Jim Clendinen** is priest-in-charge of St. Thomas Aquinas', Rt. 2 Box 2064, Baxley, GA 31513.

The Rev. **Carol Cole Flanagan** is rector of St. Peter's, 18001 Detroit Ave., Lakewood, OH 44107.

The Rev. **John K. Gibson** is vicar of Prince of Peace, PO Box 1496, Apex, NC 27502.

The Rev. **John P. Glase** is vicar of St. Anne's, PO Box 62, Washougal, WA 98671.

The Rev. **Margaret B. Gunness** is vicar of Calvary, 102 N 2nd St., Memphis, TN 38103.

The Ven. **Marjorie Holm** is archdeacon to the deacons of Southern Virginia; add. Emmanuel Church, PO Box 146, Franklin, VA 23851.

The Rev. **Linda Hughes** is rector of St. Martin's, PO Box 486, Perry, IA 50220.

The Rev. **Gregory A. Jacobs** is assistant to the Bishop for Urban Congregations and Urban Youth in the Diocese of Ohio, 2230 Euclid Ave., Cleveland, OH 44115-2499.

The Rev. **John Lane** is deacon at Sts. John and Mark, 2425 Cherry Laurel Ln., Albany, GA 31705.

The Rev. **Nicholas G. Lang** is vicar of St. Paul's, 60 East Ave., Norwalk, CT 06851.

The Rev. **Merrie Anne Need** is assisting at Christ Church, 615 Fourth St., Castle Rock, CO 80104-1009.

**Matthew P. Payne** is lay canon for youth ministry and communication for the Diocese of Fond du Lac, PO Box 149, Fond du Lac, WI 54936-0149.

The Rev. **Lee Powers** is rector of St. Mary's, 216 Orange Ave., Daytona Beach, FL 32114.

The Rev. **Suzanne Rohman** is assistant at St. Paul's, 313 E Wayne St., Maumee, OH 43537.

The Rev. **Judith Irene W. Schneider** is deacon at Nativity, 2175 Broadway, Grand Junction, CO 81503-1086.

The Rev. **John C. Southern Jr.**, is interim of St. Luke's, 131 Council St., Salisbury, NC 28144.

The Rev. **Patrick J. Ward** is rector of Good Shepherd, 639 Edgewater Dr., Dunedin, FL 34698.

The Rev. **James Workman** is assistant at All Saints' of the Desert, 9502 W Gutton Dr., Sun City, AZ 85351.

### Ordinations

#### Deacons

**Alaska** – **John Mark Christian, Gary Ross Steele**

**Eastern Michigan** – **Joan Shaw, St. Andrew's, Gaylord, Mary Shortt, Christ Church, East Tawas**

**Montana** – **Thomas Dooling, St. James', Dillon, Michael Fay, St. Matthew's, Glasgow, Randy Pendergraft**

**North Carolina** – **Julia Boyd, Christ Church, Charlotte**

**Olympia** – **Darren Elin, St. Matthew's, Wilton, CT, Tom English, Anthony Irving, Melodie Kimball, St. Paul's, Seattle, WA, Roderrick McAulay, All Saints', Palo Alto, CA, Dale McQueen, All Saints', Torrington, WY, Rick Meyer, Frank Spina, St. Margaret's, Bellevue, WA.**

#### Priests

**Central Florida** – **Elizabeth L. Myers, St. Francis of Assisi, Lake Placid**

**Olympia** – **Joseph Wesley Smith**  
**Southeast Florida** – **Dwight Morgan**  
**Southern Virginia** – **Segar Gravatt, All Saints', Virginia Beach**

### Resignations

The Rev. **James F. Cooney**, as interim rector of St. Matthew's, Brecksville, OH.

The Rev. **Cynthia Gill**, as associate at St. Stephen's, Miami, FL.

The Rev. **Ralph W. Pitman**, as rector of St. Martin's, Chagrin Falls, OH.

### Retirements

The Rev. **William Brewster**, as rector of St. John's, Youngstown, OH

The Rev. **Donald Boyer**, as rector of St. James', Woodstock, VT.

The Rev. **Richard Crist**, as rector of St. Hilary's, Prospect Heights, IL.

The Rev. **Drury Green**, as rector of Calvary, Batavia, IL.

The Rev. **Thomas Kehayes**, as rector of St. Michael and All Angels, Issaquah, WA.

The Rev. **Jerry Kolb**, as chaplain at St. Luke's Hospital, Kansas City, MO.

The Rev. **George E. Luck**, as rector of Holy Trinity by the Lake, Heath/Rockwall, TX.

The Rev. **Daniel Lynch**, as rector of St. James', Charleston, WV.

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## Unity in Mission

## CLASSIFIEDS

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### POSITIONS OFFERED

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. 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.**

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.)**

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.**

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.**

**RECTOR:** Christ Church, Valdosta, GA, seeks a godly, energetic rector with administrative skills, able to utilize the spiritual gifts of the laity and to shepherd a diverse congregation of 400 members. Send resume and CDO profile to: **Jim Elliott, 1112 Clover Hill Rd., Valdosta, GA 31602.** Parish profile available on request; write to address above or [jelliott@sursouth.com](mailto:jelliott@sursouth.com). See our website at [www.christchurchvaldosta.com](http://www.christchurchvaldosta.com)

**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.

**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](mailto:tuckbox@whidbey.net)

**RECTOR:** We prayerfully seek an experienced rector for our 125-year old parish located in west suburban Chicago. We are a parish with a baptized membership of 930 adults and children. We appreciate traditional Anglican liturgy using both Rite I and Rite II. Our pre-school has an enrollment of 80 children with two sessions daily. Our goals include the promotion of our spiritual growth, enhancement of our youth and Christian Ed. Ministry, enriching our outreach programs and deepen our commitment to stewardship. **Search Committee, Grace Episcopal Church, 120 E. First St., Hinsdale, IL 60521.** Tele: (630) 323-4900. FAX: (630) 323-5029. E-mail: [gracech@xnet.com](mailto:gracech@xnet.com)

**AREA MISSIONER:** The East Central Ohio (ECO) Area Ministry is searching for a person eager to help carry out the Great Commission through its four member churches' distinctive, congregation-specific missions. Located in an area of small towns and villages that provides ready access to major cities, ECO reflects the best of both the urban and rural environment. Now in its fourth year, the cluster seeks a missionary to head its shared ministry team, to continue its emphasis on the baptismal covenant, and to help equip parishioners for their own ministries. Send resume and letter of interest to: **Betty Jane Atkinson, Chair, ECO Search Committee, 729 N. Sixth St., Cambridge, OH 43725.**

**ASSOCIATE RECTOR FOR YOUTH & FAMILY MINISTRIES.** St. Thomas' Episcopal Church, one of Philadelphia's largest suburban churches, seeks a priest to join its outstanding staff in order to oversee its youth and family ministries. Despite being a Colonial church, formed in 1698, St. Thomas' is one of the fastest growing parishes in the Philadelphia area with over 1,700 members. The church is located on a beautiful 42-acre property with nine separate buildings. The youth ministry is one of the strongest in the Diocese of Pennsylvania. The family ministry encompasses our area of greatest growth. This is a golden opportunity for a balanced ministry in a dynamic parish. Please send resumes to: **Maralyn Cooch, St. Thomas' Church, P.O. Box 247, Fort Washington, PA 19034.**

## POSITIONS OFFERED

**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:** The parish of St. David's, Englewood, FL, is searching for a priest to call for our rector. A parish in the Diocese of Southwest Florida. St. David's is located in a growing community on the Gulf coast. Please send inquiries to: **The Rev. Michael P. Durning, P.O. Box 763, Ellenton, FL 34222.**

**ASSOCIATE PRIEST:** Our dynamic suburban parish is seeking a full-time associate to complete a clergy staff of four. Special strengths in pastoral and preaching ministries required. Send resume and CDO profile to: **Search Committee, The Church of the Redeemer, 5603 N. Charles St., Baltimore, MD 21210.** FAX: (410) 435-4048.

**RECTOR:** Thriving parish of 455 members in charming, historic Pacific Northwest town seeks godly, energetic rector able to utilize spiritual gifts of the laity, attract active, younger members, meet pastoral needs of senior members and inspire/shepherd members into spiritual growth and shared ministry. Please send resume and CDO profile to: **Search Committee, 229 E. Alder St., Walla Walla, WA 99362.** Parish profile available upon request. Write to address above or e-mail [wuuphol@hmi.net](mailto:wuuphol@hmi.net)

## PROGRAMS

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