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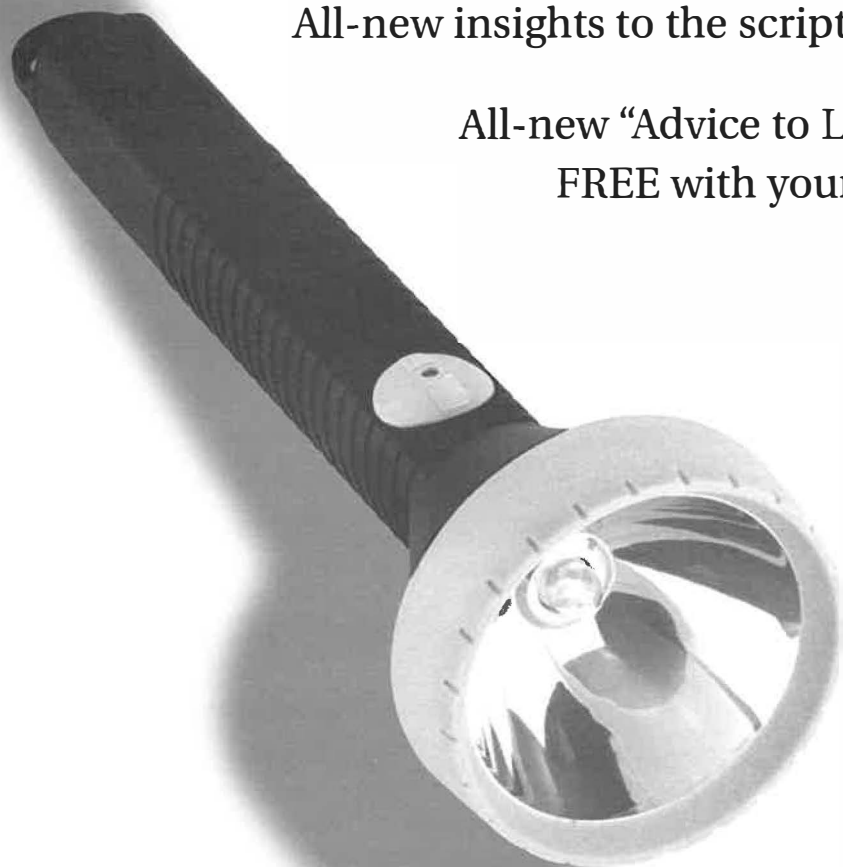


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Ken Cobb photo

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Photo courtesy of the Diocese of Louisiana

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SUNDAY'S READINGS

The Tender Calling of Mary

'Let your faithful people sing with joy'

(Psalm 132:9b)

The Fourth Sunday of Advent

2 Sam. 7:4, 8-16; Psalm 132 or 132:8-15; Rom. 16:25-27; Luke 1:26-38

The Fourth Sunday of Advent, always features the blessed Virgin Mary.

Advent begins with prophecies of the second coming of Christ in glory at the end of time and moves on to the ministry of John the Baptist, but concludes with the tender calling of a young Israelite virgin in a small village to be the stillpoint at the beginning of the Incarnation.

The immense power of God stretches across the span of history preceding the hour of the annunciation to Mary, but comes to its watershed moment with the simple but profound clarity of the angelic salutation, and Mary's humble but unswerving acceptance of the call to bear the one to be called "the Son of the Most High." Her acceptance of Gabriel's explanation, that her son would be given "the throne of his ancestor David" and "will reign over the house of Jacob forever," indicates her aware-

ness of the prophecy in today's first reading: "I will raise up your offspring after you," and "I will establish the throne of his kingdom forever."

Mary's humble fidelity not only shows acquaintance with the prophecy of Nathan more than 1,000 years before, but also accepts her place in its fulfillment. Not every question that she can ask is answered, but she is told enough to know that the moment is pivotal. In the words of the epistle, it is a secret kept for long ages, but ... now ... "made known ... , according to the command of the eternal God, to bring about the obedience of faith."

Mary, next to Jesus certainly the most loved person in all history and our race's greatest boast, quietly and apparently without qualm accepts her unique place in God's plan, and sets the standard of fidelity to which all others must aspire, but none can ever surpass.

Look It Up

Nathan brings the prophecy to David, and Gabriel makes the annunciation to Mary. How are their messages similar, and how do they differ?

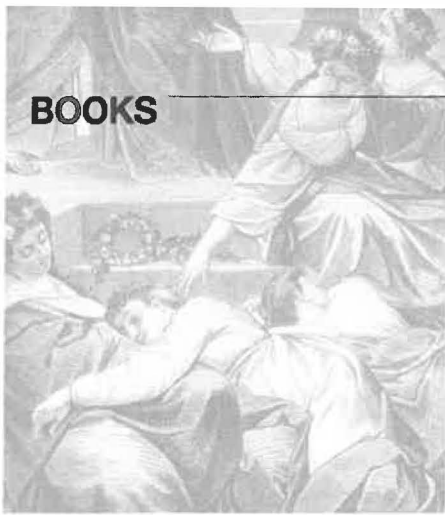
Think About It

What is the connection between human merit ("I will make for you a great name," "All generations shall call me blessed") and God's initiative and grace ("I took you from the pasture ... that you should be prince over my people Israel," "the power of the Most High will overshadow you")?

Next Sunday

The First Sunday after Christmas

Is. 61:10-62:3; Psalm 147 or 147:13-21; Gal. 3:23-25; 4:4-7; John 1:1-18



Women in the Days of the Cathedrals

Arc, as seen by their contemporaries.

Pernoud assembles a wealth of detailed, often surprising information about women's lives in the early Middle Ages. Her work would make an excellent text-

book in undergraduate or seminary courses on medieval church history or women's studies, and will appeal with its light, readable style to a wide general audience.

*Wanda Zemler-Cizewski
Milwaukee, Wis.*

Women in the Days of the Cathedrals

By Régine Pernoud
Ignatius. Pp. 266. \$15.95 paper

A French medievalist and archival historian, Pernoud argues that in the period between classical antiquity and the 14th century, women exercised greater personal, political and economic liberties than at any time prior to the 20th century. Writing from a Roman Catholic perspective, she identifies the key factor in women's changed status as the liberating influence of Christianity, while tracing the causes of their declining position to the revival and enforcement of classical Roman family law, together with the exclusion of women from education in the universities.

Part one identifies the consecrated virgin and the nun as representatives of a new type of woman, and explores the impact of Christian women, both celibate and married, on the education of children and the moral transformation of society. In Part two, comprising the bulk of her study, Pernoud focuses on the culturally and politically powerful alliance between Fontevrault, a double monastery headed by women, and female members of the French and English royal families, including Eleanor of Aquitaine. She also surveys conditions of life for women of the lower classes, showing that they enjoyed property and personal rights virtually equal to those of their husbands. A brief third part explores the beginning of late medieval misogyny, but includes portraits of Catherine of Siena and Joan of

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A Traveler's Prayer Book Christopher L. Webber

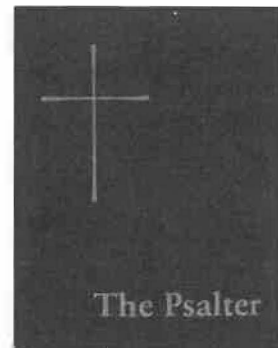
This personal devotional resource contains prayers, scripture readings and psalmody for use while traveling. The texts include new meditation and intercessory forms and the author's adaptations of the ancient rites of prayer for beginning a journey and a thanksgiving for a safe return home. This makes an excellent bon voyage or sabbatical gift for traveling friends or family.

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Seattle Meeting Brings Hope, New Level of Trust

Liberal, Moderate and Conservative Leaders Look for Ways to Prevent Schism

'The differences seemed too deep and too profound. Yet that evening the Holy Spirit broke through...'

The Rev. Brian Cox

As a sign of the growing reconciliation movement in the Episcopal Church, 22 clergy and lay leaders met at St. Alban's Church, Edmonds, Wash., Nov. 8-11. Gathering under the theme "Searching for Solutions to Potential Schism," the group included key conservative, moderate and liberal leaders in the church.

The Rev. Brian Cox, rector of Christ the King, Santa Barbara, Calif., and an organizer of the meeting, said the format of the meetings was very definite. The discussions began with participants telling their spiritual journeys to each other: "Who am I?" and "What does Jesus mean to me?"

Conversations were held in the context of a worshiping community through prayer, Bible study and Eucharist. Participants discovered a common Christ-centered piety among themselves and exploded myths on all sides that had caused stereotyping and demonization of each other.

Building from that spiritual and relational foundation, the group listened reflectively to presenters and respondents, then discussed their perspectives on the conflicts in the Episcopal Church. Those issues seemed to revolve primarily around the issues of the uniqueness of Jesus, the approach and interpretation of the Bible, abortion and the blessing of same-sex unions.

At one point in the discussion, the Rev. Ed Bacon, rector of All Saints', Pasadena, Calif., challenged the group, "Let's talk about authority of scripture and learn what one another means. Let's get beyond the code words on both sides."

Some members of the group insisted on seeing the conflict as identity-based involving two essential communities with differing worldviews in the same institutional structure. Others disagreed with this analysis, saying it did not capture the complexity of the conflict.

The Rev. Canon Elizabeth Kaeton of Maplewood, N.J., said, "There are not two distinct sides to the crisis in the church; indeed the crisis is multidimensional and complex. There is no consistent uniform 'conservative,' 'liberal,' or 'moderate' approach. One can hold a conservative posi-

tion on one issue while being quite liberal on another."

As trust began to develop among the participants, the discussion became what one participant called candid, awkward, and at times, even painful and sobering. Both conservatives and liberals vented feelings of anger, mistrust, marginalization and victimization. Louie Crew, of East Orange, N.J., one of the organizers of the group, said that struggle was "part of the health of the group."



Louie Crew

Fr. Cox noted, "By Wednesday afternoon it was so painful I felt in total despair in terms of any hope of reconciliation in the Episcopal Church. The differences seemed too deep and too profound. Yet that evening the Holy Spirit broke through and brought us to a new depth of understanding and respect for each other."

When the group asked, "What does reconciliation in the Episcopal Church look like?" they were able to move from defending their different positions to exploring what unites them. By the final morning most participants were cautiously optimistic that reconciliation was possible if conservatives and liberals were prepared to treat each other's fears, concerns and interests as legitimate.

The Rev. Stephen Noll, associate dean for academic affairs and professor of biblical studies at Trinity Episcopal School for Ministry, Ambridge, Pa., described it this way: "On the part of liberals it involves a willingness to let the present formularies and liturgies stand and to allow conservatives to follow their sense of godly conscience. For conservatives, it means a willingness to live in a radically pluralistic church without continually acting and speaking defensively, but mobilizing churches to spread the gospel."

As the meeting drew to a close there was no definitive plan for reconciliation agreed upon by the group. Nonetheless there was a strong sense among those present that acts, not just statements, of reconciliation need to be moved to a higher priority on everyone's agenda.



Keri Cobb photo

Members of the Old Guard Fife and Drum Corps, part of the U.S. Army ceremonial guard of Fort Myer, Va., perform during a Thanksgiving service at Washington National Cathedral which commemorated the bicentennial of the death of President George Washington. The service included prayers and readings by descendants of Washington's family and slaves.

Bishop Van Duzer of New Jersey Dies

The Rt. Rev. Albert W. Van Duzer, 82, eighth Bishop of New Jersey, died Nov. 27 at the Evergreens Retirement Center in Moorestown, N.J.

Bishop Van Duzer was born in Newburgh, N.Y. He was a graduate of Trinity College and the General Theological Seminary. He was ordained deacon in 1945 and priest in 1946. He was consecrated bishop in 1966.

Bishop Van Duzer served his entire ministry in New Jersey. He was curate at Grace Church, Merchantville, 1945-47; rector of the Church of the Advent, Cape May, 1947-49; and returned to Merchantville as rector in 1949, remaining there until 1966, when he was elected Bishop Suffragan of New Jersey. At a special convention of the diocese in 1972 he was elected bishop coadjutor and, in 1973, he became the diocesan bishop.

Bishop Van Duzer's episcopacy



Bishop Van Duzer
(1965 photo)

was noted for its healing qualities and pastoral relationship to all, clergy and laity alike. He led the diocese through a time of controversies in the church and he spearheaded the highly successful Venture in Mission (VIM) campaign that raised several million dollars for outreach programs. His influence was felt in the State of New Jersey in such organizations as the Camden County Children's Shelter, the Evergreens Home and the South Jersey Religious Radio Committee. He served as a member of the Presiding Bishop's Advisory Committee on Evangelism, chair of the Joint Commission on Urban Ministries, President of Province 2, and was on the Committee for Program, Budget and Finance of the General Convention.

He is survived by his wife of more than 60 years, Marion R. (Lippincott) Van Duzer and three daughters, Daryl (Mrs. Henry Gorczycki), of Medford, N.J., Lynn (Mrs. Donald Muller), Wilkes-Barre, Pa., and Gayle (Mrs. Joseph Carson), Bordentown, N.J., six grandchildren; and two great-grandchildren.

Bishop Spong Talks About Seeking Faith in a 'Foreign Land'

The Rt. Rev. John Shelby Spong, Bishop of Newark, addressed a gathering of more than 400 Nov. 12-14 at the Center for Religion and Life, an adjunct ministry of Christ Community Church, Spring Lake, Mich.

Bishop Spong said he writes and speaks for an audience of those who do not necessarily claim certainty in all things religious, but rather, wrestle with faith questions in an authentic and careful way. He explained that his latest book, *Why Christianity Must Change or Die*, was at first titled "For Believers in Exile."

He likened the faith experience of today's believers who find themselves outside of the strict and fundamentalist bounds of the church to that of the exile of the Jews in Babylon in the 6th century B.C. As was the case with the exiles, those who would seek an authentic faith expression feel themselves to be in a "foreign land" unable to affirm with integrity the biblical story literally understood, and ancient credal forms that no longer resonate with experience in the post-modern world. The experience of exile includes separateness from earlier presuppositions about the faith, Bishop Spong said, which were operable in the pre-modern world but which do not fit contemporary conceptions of reality.

"I believe God is real," he said, "the source of all life, the source of all love, and borrowing from Paul Tillich, the ground of all being, and that to worship this God, one must live fully, love wastefully, and have the courage to be all that one can be in this life," not waiting for the hereafter for justice to be done. He attributed these qualities to Jesus, whom, he said, had the total capacity to live, to love, and to be himself in whatever situation he found himself. He encouraged all followers of Jesus' way to do and to be the same.

Jane M. Ruiter

Bringing Everyone to the Inner Circle

"Let's do it again," was the first response by many who attended the inaugural Christian formation committee's "Delight '99." This collection of workshops designed to inform, educate, be experiential, and provide practical, take-home ideas, met at Trinity Church, Pierre, S.D., Nov. 5-6. It fulfilled its mission, leaving participants with renewed vision for themselves, their church and the diocese.

Dottie LeBeau, curriculum director and school improvement coordinator for the Todd County School District, opened Delight '99 with a workshop titled, "Solichiyapi — Standing in the Light." Her premise, based on the powwow circle, began by acknowledging that those within the dancing circle are closest to the light and self-knowledge. The outermost circle lies in the darkness. Our mission is to bring all to the inner circle of dancing, self-knowledge, and light.

The role of the church is to bring all people to the inner circle. One of the statements of belief from the school district says, "We believe that teaching the Lakota culture — including its language, art, history, sovereignty and spirituality — will develop in our children a respect for self, others, and the world community." Equipped with this knowledge and teaching, those who have been part of the outer circle of darkness will be drawn to the inner circle of light.

The influence of culture affects one's development. Presenters stressed the deep cultural traits of the I/Dakota Nation need to be re-taught and expressed in all areas of one's life. By reconnecting with this deep culture, one learns more fully who one is and more fully how one relates to others and to God.

The closing Eucharist put into practice the Taizé music and the art of storytelling. "Having the music, 'O Lord, Hear my Prayer' sung before the Prayers of the People and hummed during the petitions, really brought me into the moment," said the Rev. Martha Rogers, assistant to the dean at Calvary Cathedral, Sioux Falls.

Rita Winters



The Rev. Sandra Wilson of Minneapolis, Minn., the conference chaplain, prays with James Johnson of Austin, Texas.

Frank Ballardi photo

'God's Ebony People'

Kanuga Conference Center in the Diocese of Western North Carolina was the site for the first Transformation and Renewal Conference, sponsored by Office of Black Ministries and the Union of Black Episcopalians. The mid-November meeting was titled "Models and Resources for Black Congregational Development in the Episcopal Church."

The Transformation Conference is a three-year project that is a long-time dream of the facilitators, the Rt. Rev. Frank Turner, Bishop Suffragan of Pennsylvania, and Delois Ward, former chair of the National Commission on Social and Specialized Ministries.

Both Bishop Turner and Ms. Ward were delighted with the outcome. "It started out as a conference for 100 people" said Ms. Ward, "but the registrations kept coming in and eventually we had to house people off-campus. What a wonderful problem to have!"

The Rev. Kortright Davis, rector of the Church of the Holy Comforter, Washington, D.C., was the keynote speaker, addressing the 300 participants on "God's Ebony People: Called But Not Scald, Chosen But Not Frozen."

"Afro-Anglicans are those whom God has blessed with ebony grace.

Euro-Anglicans are those whom God has blessed with ivory grace," Fr. Davis said. "Congregations identifiable by their cultural and ethnic heritage are neither a social phenomenon nor an exotic arrangement."

The conference addressed various aspects of congregational ministries and the particular challenges facing black congregations. Participants from diverse racial and ethnic backgrounds gathered in small groups to tell their stories and find commonalities in ministry.

The conference held a special offering for St. Luke's Church in Tarboro, N.C., which suffered severe flooding during Hurricane Floyd. Reggie Moss, Jr., warden, fought back the tears. "There are no words to describe the stench of still water, broken walls and washed away homes," Mr. Moss said. "No one expected this to happen."

Winnona Woods, from St. Timothy's, Detroit, expressed her feeling of the conference. "This let me know we are on the right track," she said. "We brought a young person with us. We are a small black church and being here I know we are all in the same struggle."

(The Rev.) Lynn A. Collins

Needed: More Than One Kind of Liturgy

The Association of Diocesan Liturgy and Music Commissions' conference in Oshkosh, Wis., Nov. 13-17, focused on "L2K: The Changing Context of Music & Liturgy." The Rev. Charles Fulton, keynote speaker and president of Church Building Fund, discussed the church's ministry to various generations.

"The Episcopal Church works well for those over 50 years old," he said. "One-quarter of the Boomers come back, mainly for their children. But we are really off base with the unchurched Gen Xers." Many of them, he said, have never been in a religious building. They hate our music. Their kids will grow up with no church experience.

The world today is decreasingly Christian, he said, but is spiritually hungry, reachable by one-to-one contact. "We can't talk about liturgy but about Jesus."

Technologically, he said the church is living in the 18th century. "We were the sound and light show. Not any more. 'Ally McBeal' is the Gen X liturgy."

The church, Fr. Fulton said, no longer looks like "the world I live in... the grocery store, the airport... the real world is not homogeneous. But we minister *to* other ethnic groups" rather than *with* them. "We have got to offer more than one kind of liturgy, music, Christian education. Baskin & Robbins under the Episcopal Church would be vanilla and chocolate, and we'd split over that." Churches, he said, should be "acting like dioceses, with lots going on."

Workshops included "The Role of the Liturgical Presider," by the Rev. Canon Janet Campbell of the Diocese of Chicago; "Musical Leadership: An Instrument of Change," led by Julia Huttar Bailey of St. Clare's Church, Ann Arbor, Mich.; and "Enriching Our Worship," in which Phoebe Pettingell of the Diocese of Fond du Lac, chair of the Expansive Language Committee of the Standing Liturgical Commission on Liturgy and Music (SCLM), described the newly developed services for death and dying and the burial of a child. Frank Tedeschi of Church Publishing gave a demonstration of

new CD-ROMs encompassing the Book of Common Prayer, the three hymnals (1982; *Lift Every Voice and Sing II; Wonder, Love, and Praise*), and lectionary commentary. The entire set, to be shown at General Convention, will be called *The Rite Stuff*.

The Rev. Joseph Russell, Diocese of Ohio, who chaired the Consultation on Common Texts, described the Revised Common Lectionary, in use in many American denominations and in some Anglican provinces around the world. New texts, he said, will highlight the role of women, and bring to the fore the prophetic Old Testament.

If adopted by next year's General Convention, the RCL would become standard with Advent 1, 2001.

Business meetings discussed other issues to be heard at General Convention: new liturgies, names proposed for the calendar and blessing of same-sex unions. The conference elected Patrick Campbell, program co-chair, president-elect. Next year's conference will take place at Kanuga Conference Center.

Patricia Nakamura

AROUND THE DIOCESES

'Faithful Stewardship'

More than 300 delegates and clergy gathered Oct. 21-23 in Evansville, Ind., for the convention of the **Diocese of Indianapolis**. They committed themselves to a prayerful study of evangelism, celebration of a Jubilee year with a focus on evangelism in 2000, and to intentional work and reflection on the stewardship of evangelism in shaping of their ministries. St. Paul's, one of the diocese's most historic churches, having been founded in 1836 by Bishop Jackson Kemper, was host church for the convention.

Diocesan Bishop Catherine Waynick, addressing the convention's opening Evensong, articulated her vision

for the diocese. "I want the Diocese of Indianapolis to be a place where the body of Christ, in the lives and ministry of all its members, is exercising the most faithful stewardship possible of all that has been entrusted to us by God," she said. "It is time for the church — and for the Episcopal Church in the Diocese of Indianapolis — to exercise more faithful stewardship of the good news. It is time for us to lay hold of our responsibility to share our faith in what God has done for us in Jesus the Christ. It is time for us to equip ourselves for confident proclamation of the gospel.

"We are taking about evangelism ...

and there can be no avoiding it. God has acted to redeem and save the world ... and it is our obligation as faithful disciples ... to share that good news ... faithful stewardship of the gospel requires that we share it lavishly, freely and joyfully," she emphasized.

In legislative sessions, the convention also approved a study to examine the feasibility of a capital campaign to support the maintenance and expansion of Waycross Camp and Conference Center. It also affirmed and endorsed the Cambridge Accord of 1999 [TLC, Oct. 24].

The convention passed a 2000 budget of \$2.6 million.

Gay Totten



Silent Night – A Christmas Story

By Dorothy Mills Parker

On July 25, 1867, in old Trinity Church, Wall Street, in New York City, the Rev. John Freeman Young was consecrated the second Bishop of Florida by Presiding Bishop John Henry Hopkins of Vermont. Diocesan records describe him as a man of great intellect, culture, and scholarly interests, in particular, church music and enrichment of the liturgy. He was one of the first Episcopal clergymen to make an official visit to the Orthodox Church in Russia. He is also remembered for a special contribution to Anglican hymnody that goes far beyond it. For Silent Night, his translation of the Christmas carol *Stille Nacht, Heilige Nacht*, is known and loved by English-speaking people the world over.

Origins of the carol go back to Christmas Eve, 1818, at St. Nicholas Roman Catholic Church in Oberndorf, Austria. The organ had broken down, and the priest, the Rev. Joseph Mohr, had asked the organist, Franz Gruber, to set his newly written verses to music for their two voices, choir and a guitar. It was sung that night in that form, and might have been forgotten forever. But they sang it again for Karl Mauracher, who came to fix the organ, and he passed it on to folk singers, who sang it at the Leipzig Fair and at Dresden and elsewhere. Tyrolean songs were popular in music halls of that day, and it was soon well known across Europe and America.

The earliest manuscript is dated 1833. It was first published in 1840 in a collection of Tyrolean songs performed by singers from Zillertal. Like other folk songs, it eventually made its way into church hymnody. An English translation was privately printed in 1858 for the choir of St. Mark's, Brighton, England, and the first English translation in the United States appeared in *The Christian Hymn Book*, Cincinnati, 1865. But it is to Bishop Young that we are indebted for the familiar standard version we sing today. It was first observed in Charles L. Hutchins' *Sunday School Hymnal*, 1871, and soon thereafter in successive Episcopal hymnals. It is found at #111 in *The Hymnal 1982*, with his attribution.

Bishop Young, a native of Maine, was born Oct. 30, 1820. He did his undergraduate studies at Wesleyan College, Middletown, Conn., and was graduated from

Virginia Theological Seminary in the class on 1845. On Jan. 11, 1846, he was ordained to the priesthood in St. John's Church, Tallahassee, Fla., by Bishop Stephen Elliott of Georgia, as the rector of St. John's Parish, founded in 1834. A year later, he was the only Episcopal clergyman in east Florida, having charge also of Trinity Church, St. Augustine, and of church families along the St. John's River. He left there in December, 1847, for the mission field in Texas, Mississippi and Louisiana, and from thence to New York as assistant in Trinity Parish, where he remained until his elevation to the episcopate shortly after the Civil War.

The people of the Diocese of Florida were still suffering from the aftermath of the war. St. John's Church had been burned by federal troops, and church organization very nearly destroyed. But Bishop Young was a "zealous churchman and an able administrator," and under his leadership the church and the diocese grew and prospered. He oversaw the work of the church in Cuba, and was a strong supporter of the University of the South at Sewanee.

He made his home in Jacksonville, where he married Mary Stockton Finley. There are still reminders

Bishop John Freeman Young's translation of the Christmas carol *Stille Nacht, Heilige Nacht*, is known and loved

by English-speaking people all over the world.

of his episcopate at St. John's Church, now the diocesan cathedral. His portrait, in full episcopal vesture, depicts a person of impressive bearing and benign countenance.

Bishop Young died in office Nov. 15, 1885, and for many years thereafter, the choir of St. John's went on pilgrimage to his grave on Christmas Eve to sing there his words for what is probably our most beloved Christmas carol. Perhaps this will remain his most visible and ongoing legacy. □

Dorothy Mills Parker was for many years Washington correspondent for The Living Church until her retirement in 1995.



SHAPERS OF THE CHURCH IN THE 20TH CENTURY

(One of a series)

Rugged Pioneer Bishop

DANIEL SYLVESTER TUTTLE

By Virginia Benson

Daniel Sylvester Tuttle, the first Presiding Bishop of the 20th century, brought to his ministry a robust 19th-century pioneer sensibility and developed a sophisticated social theology that casts its shadow to the beginning of the 21st century.

Born in Windham, N.Y., Jan. 26, 1837, he graduated from Columbia University at the age of 20 and was ordained in 1863 after graduation from General Theological Seminary. Only four years after his ordination to the priesthood, and still too young to be a bishop, he was named Missionary Bishop of Montana with jurisdiction in Utah and Idaho. His consecration was delayed until he reached the canonically required age of 30.

A commanding figure, Bishop Tuttle kept himself fit, long before today's fashion, by regular exercise on parallel bars and swimming in the horse pond at his first and only cure, Zion Church in Morris, N.Y. That well-honed energy and endurance would stand him in good stead as he traveled in the rugged conditions of his 340,000-square mile missionary district.

During the four years of his parish ministry, he rehearsed his weekly sermons by rowing out to an island and preaching it "loud and full, with the birds for listeners," as he said in his *Reminiscences of a Missionary Bishop*. He thus perfected a deep, resonant delivery that matched his physique and, according to a brochure published to raise funds for the construction of the Bishop Tuttle Memorial Building adjacent to Christ Church Cathedral in St. Louis, "became the terror of the

western desperado ... and penetrated the innermost recesses of the cathedrals of England: a voice that under emotion was tender and full of tears."

There were no churches in his diocese. He established the first missions in scores of western towns and founded the first hospital and the first church schools west of the Mississippi. While he built St. Mark's Cathedral in Salt Lake City, the nation's third cathedral church, he also managed to be on good terms with the Mormons.

Missouri called him to be its bishop in 1868, but he declined because he felt

**'Procrastination cannot plead that it is prudence,
nor can inactivity name itself modesty.'**

he had not completed his work in the West. Called again 18 years later, he accepted and began an episcopate distinguished for its urban vitality. He established a cathedral in St. Louis intended to be "perpetually in the heart of the city's intensest life and daily toil ... a physical and spiritual landmark in the fabric of the city's life." During his service in Missouri he initiated ministries to the poor, the deaf and other disabled Episcopalians.

As the senior bishop in terms of length of service in the church, Bishop Tuttle became Presiding Bishop in 1903 at the age of 66. Under the canons of the time, he continued to serve as Missouri's bishop. "Always keenly alive to public questions and ready to discuss them freely," it was said of him at the time, "he came to be one of the most quoted of distinguished Americans."

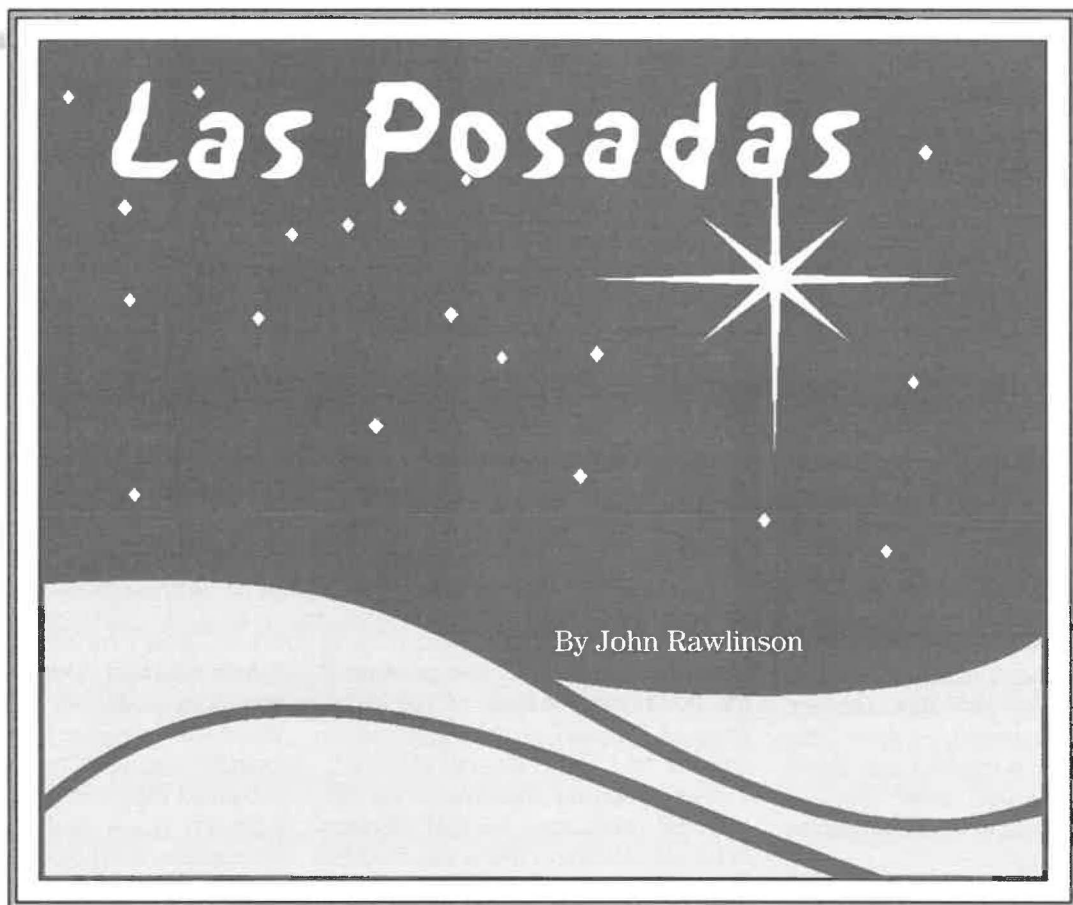
In a reluctant decision to appoint a War Commission to serve during the World War I, he gave a précis of his philosophy, saying, "Procrastination cannot plead that it is prudence, nor can inactivity name itself modesty." With comparable courage, as one movement after another came before the church, Bishop Tuttle, with rare commonsense, tested it, and, if he found it good, gave it his cooperation. At his first General Convention in 1904, Bishop Tuttle invited the Archbishop of Canterbury for the first visit that the holder of that position had ever made to America. He

cherished the church's rich English heritage, but insisted that "the American church must ever be firmly rooted in the character of the American people."

In 1918, he consecrated Edward Thomas Demby as the first African-American bishop in the Episcopal Church.

Bishop Tuttle died in 1923 at the age of 86, having served his church for more than 60 years, most of that time as a bishop. Moving from his Eastern origins to the Western frontier and later becoming bishop of a diocese centered in a great city and moving on to a national and international perspective, the life of Daniel Sylvester Tuttle mirrors the best directions of the Episcopal Church in the 20th century. □

Virginia Benson is the communications officer of the Diocese of Missouri.



An Advent Event for the Non-Hispanic Church

As an “Anglo” (non-Hispanic) priest in a bilingual ministry, I had to permit the parishioners to teach me about the *Las Posadas* observance.

I now think it sad that all-Anglo congregations do not know and observe this tradition. *Las Posadas* offers rich possibilities for growth and development in the life of any congregation.

Every night for nine nights, from December 16 to Christmas Eve, the same event is staged. It is a simple event, which can be kept at a simple level or adorned with social and spiritual extras. In the darkness of early evening people gather with hand-held candles. With the lighted candles they process through the neighborhood to the homes of a few participants. At each doorway, somebody outside knocks and the crowd sings a petition for admission to the inn (the hotel) for the night. The sung response from inside is that it is late, and there is no room. The sung dialogue between the innkeepers and the crowd continues for some 12 verses before the crowd continues its search at another door. Ultimately at one house the crowd is joyously admitted. In that house there is a simple beverage or light food for all. It is a re-creation of Joseph and Mary seeking “room in the inn” — in the *posada*.

Properly, on the final night — Christmas Eve — the whole crowd goes to the church for the first Mass of Christmas. The Holy Family has not only found room in the inn during their travels, but now the wondrous birth has happened. What began as a

trudging journey ends in the contemplation of the reality of God’s love, in the real experience of Incarnation.

People outside the Latin cultures wonder if *Las Posadas* is social or spiritual. The answer is, “yes!” It is both. Generally, a *Posada* is conducted within a neighborhood by a group of friends. It is intended to draw people together in a common endeavor during the Advent season.

Together they prepare for the remembrance of the birth of Jesus. They set aside any competition in an effort to provide gifts of love and joy for all the children of the neighborhood. At the same time, the content of the *Posada* focuses on the birth of Jesus, and stimulates meditation on that theme. So, it is a good means for enhancing the spiritual development of people of all ages, while building the social links among them.

Las Posadas is a survival of colonial Mexico, in which few people were literate. Miracle plays and pageants were useful catechetical devices for 16th-century missionaries. The pageantry and community participation made such events popular, and keep some of them popular. *Las Posadas* is one such event in which the journey is acted out for a teaching purpose. In the modern world, it is important to understand how such an old practice might be useful among a more literate contemporary population.

Such an understanding might even make *Las Posadas* useful in the Anglo church.

Las Posadas demonstrates how an old practice can be useful among a more literate and contemporary population.

Our parish uses *Las Posadas* as a church event. It is an activity to which parishioners are delighted to invite families which do not belong to the church, and the invitees are happy to come. We begin in the darkened nave of the church with Order for Evening worship, including lessons suited to the occasion. It is a wonderfully flexible service which is designed and intended for adaptation to the point and purpose of the moment. At the time of the candle lighting, we light the paschal candle.

Then each night in the meditative moment of that single small flame, we include a brief comment about one aspect of the story of Mary and Joseph.

In the past comments have been made on a wide variety of topics — pilgrimage, refugees, a census, Mary, Joseph, marriage customs, Roman authority, Palestinian village life, the sojourner, carpenters, Nazareth, Bethlehem, servant of God, descendent of David, and compassion, to mention a few. This provides a good opportunity for intergenerational education. A variety of creative styles are possible and appropriate.

After the comment, we light the candles of each participant, and begin the procession.

Some communities select a girl and boy to represent Mary and Joseph. They can be specially dressed and lead the procession. At each door, it is the boy who knocks. Since *Las Posadas* continues for nine nights, it is possible to have different children take turns in filling those roles.

Generally our procession involves walking around the church property, knocking on various doors — the back door of the church, the office, the food pantry, the front door of the church, and finally at the side door of the church. Sometimes there is a family nearby wishing to participate, and we arrange a route which passes by that house. Of course, it is possible to change the route each night if there are a changing number and location of those who invite the procession to visit. When we return and enter the nave of the church, the paschal candle is there to greet us, and we say the closing prayers of the worship service and extinguish and collect the candles.

Social dimensions follow the end of the worshipful procession. One family or group of families serves as the host each night. They provide simple food for all participants — for example a large tureen of soup, tostadas, muffins, spaghetti, lasagna. Usually there is some simple beverage such as hot chocolate, a punch, lemonade or horchata. Frequently there is a large bag of tortilla chips with a salsa. The food is a means to encourage people to pause and talk with one another.

We gather the volunteer host families in early December and agree upon all matters related to the *Posadas*. We agree upon a maximum expense per day so that there is no competition. We want simplicity and joy.

Meanwhile, the children are lined up outside from the smallest to the biggest. They take turns trying to break a piñata filled with hard candies, oranges, pencils, Bible phrase booklets, and small and unbreakable toys. Commonly the hosts prepare small individual bags with similar items so that each child gets one. The intention is to convey a simple message — that each child is loved independent of the ability to break the piñata or rush to grab the goodies. Each child is loved equally.

Watching the children's activity is a good mixer for the adults.

The smallest children are always cute as they gently bang the piñata, and adults love to comment about them. When the older children are blindfolded and flailing at the piñata, their discomfort often results in humorous behavior. Adults are delighted to cheer the children. There is the good-natured opportunity to laugh "with" the children rather than "at" them.

A *Las Posadas* observance can be done simply and with a few people, or with the participation of many people and multiple roles. A leader and officiant can handle the liturgical event and march, while a host family manages the social aspects. There are many other possible roles — people to handle the candles, readers, commentators, Mary, Joseph, leaders of the singing, people to organize the children, manage the bouncing motion of the piñata, handing individual bags to the children, a clean-up crew.

We begin each night at 7 p.m., and people leave about 9.

The stragglers are usually happy to work in the clean-up. Happily, this is an event which should be done with some care, but does not require precision and heavy-handed control. Perfection is not required!

Nonetheless, nine consecutive nights of swirling energetic activity for two hours is a bit daunting. Still, it is a wonderfully loving and gentle way to spend the end of Advent.

□

The Rev. John Rawlinson is pastor of St. James/Santiago Episcopal Church Oakland, Calif.



Not Just 'A Little Lent'

While the rest of the world is looking forward to Christmas, I hate to see Advent go.



Did You Know...

The Very Rev. Stephen Easterday and the Very Rev. Pamela Easterday are co-deans and co-rectors of Gethsemane Cathedral, Fargo, N.D.

Quote of the Week

The Most Rev. David Hope, Archbishop of York, on the name of Jesus: "In my diocese there are far more people who know the name of Jesus Christ as a curse rather than a blessing."

If you haven't figured it out on your own by now, it will come as no surprise when I tell you I'm a strange guy. I won't bore you with the details, so if you haven't been observant, take my word for it. For example, I love Advent. While the rest of the world is looking forward to Christmas, I hate to see Advent go.

This unusual feeling began about three or four years ago when I started finally to get a better grasp on what the season is all about. And none too soon, I might add, for I've been observing Advent for more than 50 years. You'd think I'd eventually get the hang of it.

For far too long I subscribed to the theory that Advent is "a little Lent." A favorite rector of mine taught that approach and made an impression on a group of young persons perhaps 8 or 9 years old. It's easy, I thought. Here's this short season in which we're supposed to give up something, just like Lent, perhaps take on some added task like spiritual reading, and the next thing you know, Christmas has arrived! That's the way it worked for a quarter century or so. Then I got confused. Blue vestments. The second coming. Hope. The fulfillment of the kingdom. Why hadn't I learned all this as a lad? Then I began to read and hear Advent messages of joy, generosity and holiness, making matters even more puzzling. A spiritual director helped. So did some reading, including an article in this magazine. Eventually, I began to learn that all these elements of Advent are tied together.

Advent is no longer an afterthought — no more a simple passage of time until Christmas arrives. It's a wonderful experience. I cite the following:

- We meet some of the Bible's most significant personalities in the readings for the Sundays of Advent. Isaiah, the great Old Testament prophet, is introduced on the first Sunday. John the Baptist appears on the second and third Sundays, and Mary, blessed virgin and mother of our Lord, is emphasized on the fourth Sunday.

- Some of the Advent hymns, even though they're sung only once a year, are among the greatest in the hymnal. The majesty of the Helmsley tune for "Lo he comes with clouds descending," the simplicity of "On Jordan's bank," the soaring descant with "Hark! a thrilling voice," would be highlights of any season.

- The readings for the Daily Offices seem even more thematic than usual during Advent. The voices of the prophets, the passion narrative, the wonders of the Book of Revelation, present vivid, thought-provoking images.

- Do yourself a favor next year and find a parish which presents a service of Lessons and Carols for Advent. Often scheduled for the first or second Sunday of Advent, usually late in the day, it can be an unforgettable experience.

- Go ahead and call them old fashioned, but Advent quiet days have provided some of my most memorable moments of this season. Some quiet time during what proves to be the busiest month of the year for most persons can help us focus on the season and on what it is we're supposed to be preparing for.

- Finally, there's the darkness of Advent. We're conscious of how short the days have become, and perhaps more cognizant of the transitory quality of life itself.

So we come to the end of another Advent. It just began, didn't it? We move into the joy and wonder of the Christmas season with hardly a memory of an Advent past.

David Kalvelage, executive editor

Let's Fill Our Churches

In most parts of the country, Christmas Eve services are among the best attended of the year. Many churches are full on this night, giving us a splendid opportunity to witness to our faith. When others see a church full, or even a parking lot with little or no room, we witness to non-church-goers that we are believers. We can show our communities, indeed the world, what God has done in the person of Jesus Christ. The commercialization and secularization of this wonderful feast can be overcome for a time by the sight of Christians willing to witness to the real meaning of Christmas. Let us fill our churches this Christmas Eve and beyond. Let our presence at these services be a sign to others that we have the greatest gift of all — the Son of God, born of a human mother.

We are pleased to extend to all our readers best wishes for a joyous and blessed Christmas. May the peace of this holy season be with you always.



God's Compassion in a New Millennium

Excerpts from the Presiding Bishop's and the Archbishop of Canterbury's Christmas Messages

We move along, through days and years, trying to be faithful. Yet, for all our prayers, our pondering of scripture and our participation in the sacraments and life of the church, in our hearts there is often a still small voice of accusation which judges us continually, and finds us wanting. Incarnation is an assault upon our own spirit of self-judgment, as God's unwavering compassion ruthlessly breaks through all of our defenses. Through Jesus, God entered our narrow, limited world and set us free — overriding our self-judgment with mercy and assuring us that his grace is always sufficient and his power is made perfect in weakness.

As we approach a new millennium, let us do so with expectance and humility. May we assume an open and welcoming attitude toward God's compassion made flesh and dwelling among us in Jesus. As we receive God's compassion into our hearts, they fill and overflow. Compassion thus moves out from God through us: compassion toward one another across all the divisions that plague us as a church and as a nation and subvert all notions of being members one of another for the common good; compassion across cultures and national identities that make us creditors and debtors, rich and poor; compassion for the stranger and the other who is a potential angel of God rather than an enemy; compassion for the earth our home, whose resources we squander and misuse.

A young woman pregnant before her marriage, a rude shed for animals behind an inn and thus God's word of compassion comes among us in the fragile form of a newborn child entrusted to our faltering human care. So it was 2,000 years ago, so it is today. Such is God's trust in us. Such is God's hope for us. And out of his store we are given "grace upon grace."

(The Most Rev.) Frank T. Griswold, Presiding Bishop

On Dec. 31, I will be joining many leading figures from Britain, including the queen, the prime minister and a wide range of religious and civic leaders, for a national celebration in the Millennium Dome. I will have the great privilege and joy of leading the nation in prayer and thanksgiving.

Of course, being at the Millennium Dome, which has deliberately been developed on the Greenwich Meridian, I am sharply reminded that, for several centuries, we have looked at the world in a very euro-centric way. For a long time, maps have been centered around Europe, often exaggerating its size in comparison with other parts. Much of the language which we use to describe the world — the Far East, the Antipodes, the West Indies — assume that everyone sees the globe from a London perspective.

Well, the Anglican Communion demonstrates so well how those perspectives have changed as we enter the new millennium. We are truly a worldwide Communion, and we are called to value, respect and care for one another. There continue to be so many places and so many people who are weighed down by the burden of human suffering. We are at one in that suffering as we are at one in the joy of faith. Indeed, it is by growing in that sense of oneness that our pain is transfigured as we each seek to express God's love in our own lives.

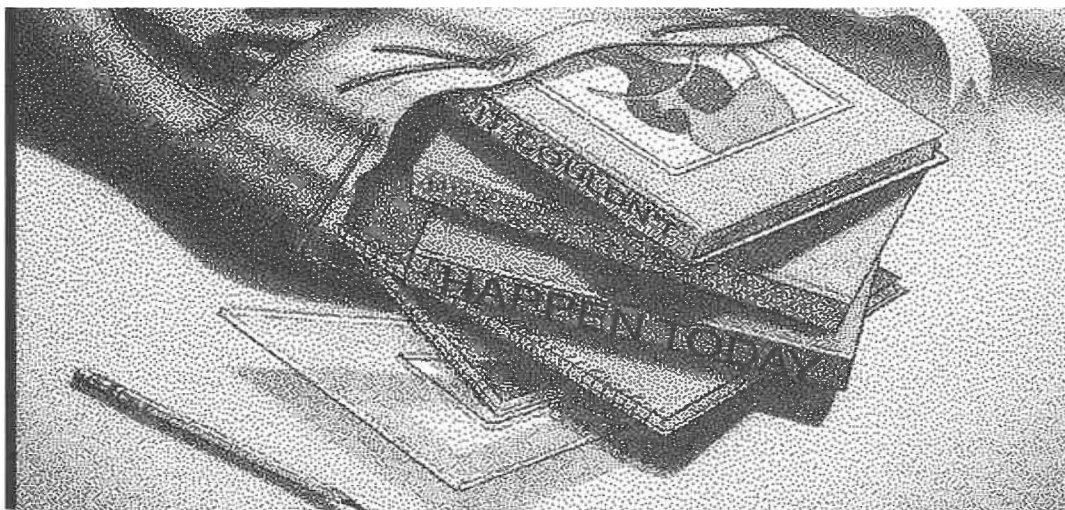
It is in that spirit that many people have become very involved in the campaign to lift the burden of unpayable debt from the poorest countries of the world. This campaign, led by the Jubilee 2000 Coalition, has been very successful in drawing attention to the moral dimensions of the problem, and we must ensure that the momentum is maintained, and developed into a challenge to ensure that the United Nations' targets on poverty reduction by 2015 are achieved.

(The Most Rev.) George Carey, Archbishop of Canterbury

a system that fails

Young adult vocations have been thwarted by a process that is too complex

By Sam Portaro



On a beautiful early spring day in March 1970, I set off on a walk across the campus of the University of North Carolina at Chapel Hill with no purpose or destination in mind. I knew I couldn't sit still any longer, or concentrate on my study. Graduation was only a few weeks away. Two universities had offered me admission for graduate studies in English, but my student deferment had been rendered useless by presidential decree. My birthdate was number 115 in the Selective Service lottery and I'd been preprocessed for military induction. Unless I enrolled in dentistry, medicine or ministerial studies, my only apparent options were Southeast Asia or Canada.

All these matters and more swirled in my head and heart as I walked, hardly heeding my path. Seeking a slower pace and less company, I veered off the brick sidewalk and entered the arboretum, where I could wander a maze of footpaths less intentionally designed than the labyrinths so popular today, but just as effective for meditation. I lost track of time and sense. All I recall with clarity was standing before Tom Thrasher, rector of the Chapel of the Cross, the Episcopal church standing at one corner of the botanical garden. I had been a regular attendant at worship for nearly four years, but had never participated in the student ministry programs. Aside from the weekly shaking of hands at the church door, we knew little of one another. Now his simple question, "What can I do for you?" drew me from my interior journey and I heard myself responding, as in an out-of-body episode, "I think I want to be an Episcopal priest."

"Are you confirmed?" he asked.

"No," I replied, "I'm a Methodist."

"Well, we can take care of that," he said with a warm smile. By the end of our conversation, we'd agreed to a short schedule of instructional sessions and a date had been set for the laying on of hands. In April I knelt before Bishop Thomas Fraser in the chapel at the diocesan center in Raleigh. Surrounded by my parents and a handful of friends, I was confirmed.

A round of examinations and meetings followed, and I spent a weekend for prospective students at Virginia Theological Seminary, from which I returned so enthusiastic I pulled the first all-nighter of my college career debriefing

the experience with a close friend. By the time I left for my summer job at a coastal camp, I was a postulant.

In the midst of that tumultuous summer, new to the Episcopal Church and unaware of a bishop's authority or whimsy, I argued with Bishop Fraser over my choice of Virginia Seminary and soon found myself seeking asylum, and postulancy, in the neighboring diocese to the west. As soon as my duties at camp ended there was another round of meetings with committees in Asheville and Black Mountain, but by late August, I had been made a postulant a second time, entered the seminary and began my studies. I was among the last of a generation.

Sadly, it couldn't happen today.

Nearly 30 years later, I wonder why we ever changed that system. From where I sit, little good has come of the alterations that were made. We'll never recover the several "generations" of talented young adults who would now be celebrating 10- and 20-year anniversaries. Neither are we likely to recover their peers whose lay ministries would have enriched our life.

Neither will we recover anytime soon the sense of vocational discernment that process instilled. Despite our newfound fondness for the language of vocational discernment, what we have today more closely resembles a cross between the highly competitive testing for admission to NASA's astronaut elite, at best, and ritual hazing, at worst. In both instances the ultimate decision for vocational service rests not in the hands of the one offering his

We'll never recover the several "generations" of talented young adults who would now be celebrating 10- and 20-year anniversaries of ministry, or their peers whose lay ministries would have enriched our life.

or her life, but in a complex network of external authorities whose motives may seem pure but whose actions too often affirm the doctrines of original sin and total depravity. Moreover, there is no compelling evidence that we have accurately anticipated either the qualities or the quantities of ordained leadership for this church.

In the end, we have arrived at processes and canons designed to exclude young adult leadership from ordained ministry. In their torturously slow, multi-layered committee

LETTERS TO THE EDITOR

On Language



structures, our designs are at odds with the energies and urgencies of young adulthood. What does it say of us that an intelligent, energetic young adult can become a practicing physician or lawyer, or a tenure-track academic with a Ph.D., in less time that it takes to become a priest in most dioceses? But we have also failed to take into account the young adult's need to reach vocation by experience.

Everyone benefited from this system. Individuals were allowed to explore their vocations through actual experiences that took them out of their familiar communities, placed them in new seminary settings and different parishes, often in a farther geographic location. As young adults less encumbered with family and property, they were more mobile and thus gained a much greater sense of the larger church in its myriad dimensions. If they opted for other vocations, they entered their new chosen fields and their ultimate lay ministries with at least a modicum of theological education since they'd completed the core introductory courses in scripture and some church history.

After nearly three decades under tighter strictures within a system that changes very slowly, I fear that our new-found interest in young adults may be too little too late. There are signs of hope. A new program of studies in

What does it say of us that an intelligent young adult can become a practicing physician or lawyer with a Ph.D. in less time that it takes to become a priest in most dioceses?

young adult ministry at Seabury-Western Theological Seminary is a step toward a new examination of important issues too long neglected. I hope it will not succumb to the shallow enticement of marketing, but will really engage and reflect seriously upon a theology of young adulthood. We need a new and ongoing appreciation of the specific stages of young adult faith development, especially as they pertain to lay and ordained vocation.

Finally, I hope we will also address the inherent paternalism (and faithlessness) of a vocational process that bases ultimate decisions in authoritarian control. That we have set our angels at guard over the portals to ordination is only one dimension of this paternalism. At the other extreme is our paternalistic assumption that having put a person through the rigors of our processes, we must then promise them employment. What other profession is so constrained? Surely ordained ministry is no greater than any other of God's callings. For example, no student of medicine or law is guaranteed employment even if she passes the boards or he makes the bar. The laws of supply and demand, not to mention competence and merit, pertain no less in ministry. In God's economy, these are the means by which the Holy Spirit is operative — in the discernment and the deployment processes undertaken by parishes, dioceses and agencies seeking leadership.

When I set out on my cross-campus walk nearly 30 years ago, I had no idea where I would end. I still don't. That's what it means to be in relationship with a living God. That's the shape of vocation. □

The Rev. Sam Portaro is Episcopal chaplain to the University of Chicago and director of Brent House. He is author of several books.

I enjoyed Bonnie Shullenberger's article [TLC, Nov. 21]. In it, I think, she helpfully pointed to the limited value of "essentialist" approaches to language that assumed that each word carries a set "meaning" for everyone/anyone who uses it. Recent studies do indeed call those assumptions into question. I also have difficulty with re-translations that don't seem to be translations at all, but fundamental re-workings of the text.

My own preference for the continued use of the admittedly sexist language of some parts of scripture (as a sometimes painful reminder of our patriarchal past, and a reminder too, that the Holy Spirit has managed to breathe life through these texts, even so) is not really my point. I write because Mother Shullenberger seems to have fallen into the same essentialist trap for which she criticizes in some (surely not all) feminists. She may be right. Some feminism may fail to take sin adequately into account. Or perhaps the words they use convey that reality as clearly to them as does traditional language to some others.

What we can be fairly sure of is this. If feminist essentialism is well meaning but misguided, then so is traditionalist (masculinist?) essentialism that gives privilege to masculine language for God because it works for some.

I, personally, would love to see us use alternately masculine and feminine pronouns for God as a way of exploding the "essentialist" elements of both, but that will probably never happen in my lifetime. In the meantime, then, I'd love to see us in a conversation that gives adequate honor to the integrity of the other, the reality of their experience of language, no matter how different it is from ours. And I'd love to see fewer articles that cast stones at the "others" from the doorways of glass houses.

*(The Rev.) Jeffrey Krantz
Church of the Advent
Westbury, N.Y.*

I read with interest and gratitude Bonnie Shullenberger's article on gender pronouns.

The author alludes to our needing to make changes and then get to the language. I see the process the other way around. The action does precede the language change.

When we get conscious of ourselves and our behavior, we change lots of things. Example: We didn't say the words child abuse 25 years ago, even though it had been going on since the beginning. When we became more conscious of ourselves and our behavior, we saw the need to make social change regarding the treatment of children. Language was one of those changes. We had no words to describe it, and so we invented the words child abuse, thus facilitating our speaking about it. Similarly, in 1950 there was no word vestrywoman, because we didn't need one. The vestry was

LETTERS TO THE EDITOR

run by the vestrymen who were elected to it. More recently, we are becoming familiar with the word priest as fitting for both genders.

The action of change appears to precede the language. There are lots of actions yet to come and I trust the language changes will surely follow.

*David A. Crump
Redwood City Calif.*

Often Overlooked

I am writing to express my appreciation for the article by Roderick Thompson and Armand Kraft, "Old Proposal Was Better Than the New One," and the letter by Christopher Seitz [TLC, Nov. 14].

In both cases certain facts were presented which are often overlooked in the frequently emotional taking of sides on issues. Fr. Seitz rightly pointed out the relative size of the Scottish Episcopal Church both in Scotland (as compared to the two major churches, Presbyterian and Roman Catholic) and in comparison to healthy individual dioceses in this country. Grand titles of persons often obscure these simple facts.

The article by Frs. Thompson and Kraft was a careful analysis of the differences between the earlier and present forms of the Concordat with the ELCA and the seriousness of the changes. In particular, it raised the troubling question of the "temporary suspension of the Preface to the Ordinal," a precedent whose impact for future "temporary suspensions" of other parts of the prayer book has not been thoroughly faced.

*(The Rev.) J. Raymond Lord
Owensboro, Ky.*

Bring It Back

I share the regret of many that "Once to every man and nation" was not included in a modified form in the

1982 hymn book. Clearly it is recognized that we are tempted over and over again, whether as individual human beings or as nations, that the moments of decision are manifold. The text of the hymn could be so easily altered that it is practically a model of simplicity.

First, to remove the stain of sexism, change the word "man" to "one" i.e., "Once to every one and nation." Second, perhaps more significantly, change the word "Once" to the word "oft" i.e., "Oft' to every one and nation." Finally change the word "the" to the article "a" i.e., "comes a moment to decide."

Such changes would be less egregious than other textual changes made in the 1982 book, and it would restore what I consider one of the great, really stirring hymns to ordinary use, not to mention the possibilities these



The One whom
we await
at Advent
comes not
in power but
in generous
service.

changes might offer for teaching and preaching.

I hope that the Standing Committee on Church Music will take another look at this hymn before issuing a new hymnal.

*(The Rev.) Merrill Broach
New Orleans, La.*

Change in Spirit

Regarding the letters objecting to the editor's criticism of Richard Holloway, Primus of Scotland [TLC, Sept. 26], it is essential to know of the latter's change in spirit over the years.

The man who was rector of the

Advent in Boston, who was recommended to us in New York City as a mission speaker by Bishop Stephen Neill, and the man who wrote in TLC that Bishop John Spong's denial of absolutes did not include Spong's own absolute that "there are no absolutes" was indeed an admirable churchman.

But the present Richard Holloway journeyed down to London to be a character witness for the man who pushed the Archbishop of Canterbury from the pulpit during the Easter service at Canterbury Cathedral to make his homosexual witness against the church's teaching. Bishop Holloway's recent book, *Godless Morality*, insists that we leave God out of our contemporary moral debates, a godless capitulation to secularism. Editor Kalvelage should be commended and his critics brought up to date.

*(The Rt. Rev.) C. FitzSimons Allison
Georgetown S. C.*

Generous Service

I appreciate the commentary and study guides provided for the Sunday scriptures. However, the questions following discussion of the readings for the first Sunday of Advent [TLC, Nov. 28] stumped me. Try as I might, I couldn't determine what the terms "Father," "Lord" and "shepherd" had in common and what their underlying reality was, other than as terms for God.

My theological reflection led me to an interesting place, though, in this time in the church year. All the images are male, but only two of them have historically been imbued with power, unlike the shepherd symbol. Jesus as shepherd in the gospels goes after the one among the hundred who is lost. The shepherd in Psalm 23 delivers the flock to plentiful pastures, fills their water troughs to overflowing, and salves the wounded with oil. The One whom we await at Advent comes not in power but in generous service. May we so serve, not only in Advent, but throughout each church season.

*Lisa J. Uchno
Sylvan Lake, Mich.*

To our readers:

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

Centuries of Christmas

LEGENDS of ST. NICHOLAS

Anonymous 4
harmonia mundi 907232

LA NUIT de SAINT NICHOLAS

La Reverdie & I Cantori Gregoriani
Arcana A 72

Two recent recordings celebrate one of Christianity's most popular saints, Nicholas of Myra. This fourth-century bishop, who may have participated in the Council of Nicaea, has come down to us as the most perfect symbol of Christmas charity, and his early December visits are eagerly anticipated by children around the globe. Fine choices for gifts on Dec. 6 (his feast day) or on any occasion are Legends of St. Nicholas with the New York based "fab four of medieval music," Anonymous 4; and La Nuit de Saint Nicholas, a collaboration between instrumentalists La Reverdie and the Italian early music vocal ensemble I Cantori Gregoriani.

Both ensembles draw their material from medieval Offices of St. Nicholas, especially the Office of Matins, which in addition to psalm singing contained numerous hagiographical readings and long, intricate responsories. The 14th century *Antiphonale sarisburiense* (Antiphonal of Salisbury), is the musical source for much of this material and the 13th-century Golden Legend of Jacob of Voragine provides the content for the readings. While La Nuit de Saint Nicholas retains the original Latin for the chanted readings, Anonymous 4 performs them in an old English translation from 1438. Long extended chanted readings do not always sustain the listener's attention, but here the old English is an enchanting touch to the disc.

Both recordings provide a variety of treatments for the many liturgical texts; some are sung in unison, others in organum, a type of medieval parallel harmony. Many settings by Anonymous 4 are treated with their impeccably blended two and three part harmonies. The addition of instruments on the La Nuit disc also

serves to create a greater variety of sound as does the alternating of women's and men's voices. Both discs are aided by carefully selected reverberate churches used for the recordings. This gives the listener a truer experience of what the original settings may have been.

A quaint inclusion on each recording is the hymn *Sainte Nicolas Godes druth*, having supposedly been dictated to the 12th-century English pirate turned hermit, Godric of Fincale. Seems that Godric received it from Nicholas himself during one of his frequent musical ecstasies. This one-verse hymn is the ultimate selection by La Reverdie & I Cantori Gregoriani while Anonymous 4 punctuates their program several times with this hauntingly simple dorian mode hymn.

Early Music enthusiasts will welcome these discs as additions to their collections and children of all ages will delight in this music that ensures St. Nicholas of his continuing popularity into the Third Millennium.

Charles Christian Rich
Hales Corners, Wis.

Marc-Antoine Charpentier MESSE de MINUIT POUR NOEL

Music for the Feast
of the Nativity
The Virgin Consort
Gothic G49077



If your Christmas listening, like mine, unwittingly favors things English, this recent release from the Church of St. Mary the Virgin, New York City, will provide welcome balance. The Virgin Consort offers a program drawn from a Solemn Mass as it might have been heard in Sainte Chapelle in the last years of the 17th century – or, indeed, as it is heard today at "Smoky Mary's," a parish long known for the integration of fine music within the liturgy. The featured work is Marc-Antoine Charpentier's Midnight Mass setting based on (then) familiar French carols, interspersed with the Gregorian chant proper to the day. The latter add a "liturgical" aura to the listening experience. Delights abound, not only in

the refined singing of soloists and choir, but in the sparkle of recorders and the lilt of baroque strings. With well-wrought interpretations led by Kyler Brown, former organist of St. Mary's, the sprightly dance rhythms of Charpentier are well contrasted with the subjective coolness of the chant (a bonus track), the performances are exemplary and in exquisite taste.

Jeffrey Smith
Washington, D.C.

HYMN & CHANT & HIGH THANKSGIVING

Christmas at Saint Paul's
Cathedral, Buffalo
The Choir of Men &
Boys, The Girls' Choir
Pro Organo CD 7093
(www.zarex.com)



The Choirs of St. Paul's Cathedral, Buffalo, perform choral music for Christmas by Ralph Vaughan Williams, Herbert Howells, Peter Warlock, and Benjamin Britten, and choral arrangements of Christmas carols by Elizabeth Poston, John Rutter, Philip Ledger, and Dale Adelman. Also heard are two hymn settings of *Gloria* and *Antioch*, with soaring descants by Bruce Neswick and Daniel Fortune respectively. Of note here is the accomplished and lyrical singing by the Girls' Choir of *A Ceremony of Carols* and Mr. Adelman's artfully crafted arrangement of *Lo, How a Rose ...* with its refreshing harmonies, creative voicing and an effective organ accompaniment.

The singing of the girls, the boys, and the men is spirited, musically disciplined, and confident, with outstanding attention to ensemble nuance by the organists, pianist and harpist.

At St. Paul's Cathedral, the boys and girls choirs are open to young persons beginning at age 8, regardless of religious background or prior musical experience. This recording is an inspiring testament to the perseverance of young people and their eager response to beauty, substance and quality.

David Bahrke
Milwaukee, Wis.

Glorious Chants and Carols



CHRISTMAS
Midnight Mass and Mass of the Day
Paraclete Press S.821

CHRISTMAS
The Night Office: Vigils
Paraclete Press S.832
Gregorian Chant and Organ
Monastic Choir of St. Peter's Abbey, Solesmes

Historically, the three Masses of Christmas — Mass at Midnight, Mass at Dawn, and Mass of the Day — were celebrated in Rome in three different basilicas. Propers for two of the three Masses of Christmas are chanted by the monks of Solesmes, along with the Sequence for Midnight Mass, two selected hymns and one trope. The Mass propers honor the mystery of the Incarnation and underline its various theological aspects.

The booklet functions as a type of devotional missal, and significantly enhances the listening experience.

The *Night Office of Christmas* "... commemorates the birth of the God-Man, the promised and long-awaited Messiah, at the very hour the historical event took place in Bethlehem." This is a new Roman office according to the *Liturgia Horarum* of Paul VI (1972) and the *Antiphonale Romanum* of John-Paul II. Recorded are chant settings of three psalms, two lessons, two responsories, three scriptural canticles and the reading of the gospel. Nicholas Lebègue's organ voluntaries *Laissez paistre vos bestes* and J. S. Bach: *Nun komm, der Heiden Heiland* (BWV 599) open and close the office. The hymns *Candor Aeternae* and *Te Deum* are included along with selected versicles and an invitatory.

The monks of St. Peter's, Solesmes, renowned for their author-

itative scholarship and performance practice of Gregorian chant, provide the listener a wonderful aural experience of the night. The microphone placement for the recordings capture the clarity of the text and the spacious acoustic of St. Peter's Abbey, Solesmes. Liner notes provide translations of the Latin texts as well as explanations of the parts and functions of the Mass propers and of the night office, with detailed historical documentation. These two CDs are part of a series of Gregorian chant performances recorded by the monks at Solesmes.

David Bahrke
Milwaukee, Wis.

Three from *Gloriæ Dei Cantores for Christmas – and a Bonus*

A recent bundle of assorted CDs for review included three from the well-known Cape Cod musicians, the *Gloriæ Dei Cantores* Foundation. Drawing on the group's various resources, the three discs (all distributed by Paraclete Press in Brewster, Mass.) will appeal to very different tastes.

The oldest in the set, a 1992 recording of the 16-voice Schola conducted by Richard J. Pugsley, is titled **THE CHANTS of CHRISTMAS (GD CD 005)**. On it one can hear the Gregorian Latin propers for the four Masses of Christmas (*ad Vigilia, ad Nocte, ad Auroram, ad Die*) along with four Marian antiphons (*Alma redemptoris mater, Ave regina caelorum, Regina caeli, and Salve regina*), sung to both solemn and simple tones.

A 1995 disc, **HEAR THEM RING; THE BELLS of CHRISTMAS (GD CD 019)**, features the *Gloriæ Dei Ringers* – 11 players performing with a set of 79 Malmark handbells (6½ octaves). They present often striking modern



arrangements of 14 carols, most of them quite familiar. A perfect stocking stuffer for handbell aficionados.

The newest release, **SING NOEL WITH GLORIÆ CANTORES (GD CD 105)**, collects items recorded at various times in the 1990s by the 40-voice ensemble conducted by Elizabeth C. Patterson.

The 17 tracks include both a cappella arrangements and various accompanying forces. Again the selections are largely traditional carols, both sacred and secular, in 20th-century arrangements.

Although some may prefer listening to other groups (particularly men) sing Gregorian chant, the performance standards are very high on all three discs. And the liners include helpful information (including publishers) and full texts. Worthy additions all to the musical sources for Christmas peace and cheer.

But if one is looking for an awesome American addition to the specifically Anglican traditions of Christmas music, I recommend the very traditional 1998 **FESTIVAL of NINE LESSONS and CAROLS** from St. Mark's Cathedral, Minneapolis (519 Oak Grove St., 55403-3230; telephone 612-870-7800). Recorded live at two packed services in December 1997, before the retirement of the cathedral's long-serving and distinguished canon musician, Howard Don Small, the disc features Canon Small's 70-voice Cathedral Choir and organist Melanie Ninneman. Not only will it convince musicians with adequate resources that the fantastic Richard Dirksen "Chanticleer" is worth the months of rehearsal required, but the exuberant rendition of "On this day earth shall ring" (The Hymnal 1982, #92) should bring about widespread revisions in Christmastide hymn lists! The service is based upon that used at King's College, Cambridge, and the disc makes a wonderful gift for those unable to attend this seasonal liturgy. Noel!

R. Alan Kimbrough
Dayton, Ohio

PEOPLE & PLACES

Appointments

The Rev. **Denis B. Ford** is priest-in-charge of Grace Church, PO Box 601, Ottawa, KS 66067-0601.

The Rev. **Francisco A. Guardado** is vicar of Resurrection, PO Box 22804, Tucson, AZ 85734.

Correction

Because of an editor's error, the announcement of the diaconal ordinations of the Rev. **Tom English** and the Rev. **Rick Meyer** indicated an incorrect diocese. They are deacons in the Diocese of Oregon.

Deaths

The Rev. Canon **William Franklin Draper**, 91, retired priest of the Diocese of Western Louisiana, died Oct. 9 in Charlotte, NC.

A native of Charlotte, Fr. Draper was a graduate of the University of North Carolina and Virginia Theological Seminary. He was ordained deacon in 1935 and priest in 1936. Fr. Draper served most of his ministry in Japan, before and after World War II. During that war and the years immediately following he served in Western Louisiana in overlapping assignments as priest-in-charge of Trinity, DeRidder, LA, 1941; priest-in-charge of All Saints, DeQuincy, LA, 1941-47; and rector of Christ Church, Mansfield, LA, 1941-53. He was named honorary canon of Christ Cathedral, Sendai, Japan, at the time of his retirement in 1972.

The Rev. **Benjamin Evans McLain**, 56, deacon of the Diocese of Arizona, died Oct. 7 in Tucson.

Deacon McLain was born in Pittsburgh, PA, and was a graduate of the University of Arizona and Nashotah House. He was ordained in 1971. He served as vicar of St. Philip's, Elroy, AZ, and counselor to the rural poor, 1971; rector of Epiphany in the Desert, Gila Bend, AZ, 1972-76 and assistant at St. Philip in the Hills, Tucson, AZ, 1989 until his death.

Sister **Andrea Walker**, of the Order of St. Helena, died Nov. 9 at Vails Gate, NY. She was 82.

Sister Andrea was a native of Palestine, IN. She made her life profession in 1966. She was the first woman superior of her community and served as such 1973-85. Sister Andrea also served the larger church in her diocese and as an alternate to General Convention. She is survived by a niece.

Next week...

SHAPERS OF THE CHURCH
IN THE 20TH CENTURY

Charles Crump

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(SEE PAGE 23)

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EXECUTIVE DIRECTOR FOR YOUTH AND CAMP MINISTRIES. The Diocese of Massachusetts seeks an Executive Director of Youth and Camp Ministries to strengthen and expand youth ministry in this diocese, including the development of a major, new camp ministry. This position is a full-time senior staff position, reporting directly to Bishop M. Thomas Shaw. Qualifications include a deep commitment to Christ, substantial youth ministry experience, skilled in program design and managing projects, demonstrated ability to manage personnel, budgets, facilities, and volunteers, strong organizational and group process skills, strong skills in written and verbal communication and public speaking. Please submit resumes to: **Priscilla Lemons, Coordinator, 138 Tremont Street, Boston, MA 02111.**

YOUTH AND FAMILY MINISTRY. Episcopal priest needed with a passion for ministry with youth (age 11 to 18), to give at least a five-year commitment to developing 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 I.10 on Human Sexuality. **The Rev. Don Henderson, St. Aidan's, 2425 Colorado Ave., Boulder, CO 80302-6806. 303-443-2503. Email at dkhendo@uswest.net**

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 or 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 to 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. Email at dkhendo@uswest.net**

POSITIONS OFFERED

RECTOR—Small, 50-year-old parish in fast-growing Seattle suburb in Washington State seeking full-time rector. Inquiries to: **Search Committee, St. Michael and All Angels Episcopal Church, PO Box 1319 Issaquah, WA 98027.**

ACADEMIC DEAN—**Trinity Episcopal School for Ministry**, an Anglican evangelical seminary, announces an opening for the position of Academic Dean. The Academic Dean is the chief academic officer, and will work with the Dean/President and Faculty to ensure continued academic and spiritual excellence in light of the school's commitment to "Forming Christian leaders for mission." Primary responsibilities include the oversight and administration of the school's academic program, procedures and policies. Applicants will be thoroughly evangelical, with demonstrated commensurate experience, preferably with an earned research doctorate in one of the theological disciplines and preferably Anglican. You are invited to visit us at our website: www.tesm.edu. Send letters of interest along with CV and the names, addresses and phone numbers of three references by January 30 to: **The Rev. Dr. Rodney A Whitacre, Trinity Episcopal School for Ministry, 311 Eleventh Street, Ambridge, PA 15003.**

RECTOR: This historic middle Tennessee church with growth potential seeks a caring, spiritual leader with strong preaching and teaching skills. The ability to teach all ages would be desirable. Rectory, (exceptional) stipend, and benefits package. Interested applicants contact **The Search Committee, 100 Vine St., Shelbyville, TN 27160** or e-mail rossandela@juno.com

ASSOCIATE POSITION—**Trinity Episcopal Church, Vero Beach, FL**, is a growing and dynamic parish of 1,800 communicants in the Diocese of Central Florida on the Atlantic coast. The staff comprises fifteen people, located in beautiful Vero Beach. We seek an experienced priest to assist the rector to fulfill his duties and share in the liturgical and sacramental ministry of the parish, including preparation of candidates for holy matrimony and baptism; sharing in Sunday and weekday worship. The successful candidate will be an effective pastor and teacher. He will also oversee the ministry and budget for Inreach, Evangelism, and Outreach Ministry Groups. The ministry group budgets are sufficient to allow creativity and breadth. He will need good people skills and understand loyalty and mutual support with the Rector. Salary is above diocesan standards, with excellent benefits. Please understand the pronoun "he" above to include men and women. Send resumes to **Assistant to the Rector at: 2365 Pine Avenue, Vero Beach, FL 32960.** E-mail inquiries may be made to: Lcoyle@trinityvero.org

ASSISTANT RECTOR—**Church of the Epiphany** in Glenburn, PA, seeks Assistant Rector to help in all ministries, particularly youth, pastoral care, and administration. Church of the Epiphany is a community of believers committed to Christ as he was presented in the scriptures and in the creeds of the church. Please send brief resume and CDO to **The Rector, Church of the Epiphany, P.O. Box 189, Clarks Summit, PA, 18411, (FAX) 570-563-2006** E-mail: cote@epix.net

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: All Saints' Episcopal Church, South Hadley, MA (290 Communicants) is the only Episcopal church in a historic college community. Nestled in Western Massachusetts, we are a eucharistic centered congregation with music integral to worship. We have recently completed beautiful new church and facilities and are looking forward to renewing outreach, fellowship, and educational programs for all. Rectory and competitive package are provided for this full-time position. Send letter of interest and resume to: **Calling Committee, All Saints' Episcopal Church, 7 Woodbridge St., PO Box 361, South Hadley, MA 01075.**

POSITIONS OFFERED

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KEY — Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Union; 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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