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## SUNDAY'S READINGS

# Christ Comes Into the World

'... [H]e will save his people from their sins' (Matt. 1:21b).

### The Fourth Sunday of Advent, Dec. 23, 2001

Isaiah 7:10-17; Psalm 24 (or 24:1-7); Rom. 1:1-7; Matt. 1:18-25

It seems clear from the context of the first reading that the prophet Isaiah (at least in his own mind) is addressing events in his own time and place. The northern kingdom of Israel, along with its Syrian ally, has laid siege on Jerusalem in Judah. Ahaz, king of the latter, is quite naturally depressed and despondent. The prophet reassures Ahaz that a "sign" will be given by God in the form of a "young woman" bearing a son (in the thinking of Isaiah, most likely Hezekiah) who will save his people and perpetuate the Davidic dynasty.

Christians, however, from the very beginning of our faith, have interpreted this passage as resounding with a far deeper meaning. For us it is nothing less than the foretelling of the coming of Jesus Christ into the world.

For us, the Hebrew term for "young woman" (translated in the Septuagint as "virgin") is clearly a reference to the Blessed Mother. And a view of Christ which predates the writing of any gospel finds expression in both Matthew and Luke identifying the Lord's mother as a "virgin." The heir of David, whose name shall be "Emmanuel" (literally "God is with us") is easily transformed into "Jesus" (i.e., "God brings salvation"). And the One who shall eat curds and honey by the time he knows how to refuse the

evil and choose the good" (Isaiah 7:15) is for us obviously the Holy Child.

We are left with our gospel reading. A Savior (though not in a strictly political sense) is born of a "young woman" (to our and Matthew's thinking undoubtedly a chaste virgin). And his destiny is to bring salvation — not in human terms, but rather to save believers from the just punishment for their many sins (Matt. 1:21). An angel comforts Mary's understandably confused betrothed: "Joseph, son of David, do not be afraid to take Mary as your wife, for the child conceived in her is from the Holy Spirit. She will bear a son, and you are to name him Jesus, for he will save his people from their sins" (1:20b-21). The evangelist further identifies all this as fulfilling the prophecy of Isaiah: "Look, the virgin shall conceive and bear a son, and they shall name him Emmanuel" (1:23).

So what relevance does all of this have for us in our own day? Paul, writing to Roman Christians, sums it up nicely. Jesus, he proclaims, "was declared to be Son of God with power according to the spirit of holiness ... through whom we have received grace and apostleship to bring about the obedience of faith. ..." (Rom. 1:4a, 5). The result is grace and peace "from God our Father and the Lord Jesus Christ" (1:7b).

### Look It Up

How can we account for the vast discrepancies in the infancy narratives related by Matthew (1:18-2:29) and by Luke (2:2:40)? What are some of the major differences in theology between them?

### Think About It

Matthew makes it clear that Mary and Joseph "had no marital relations ... until she had borne a son; and she named him Jesus" (1:25). Mark is quite clear that Jesus had brothers and sisters. What purpose did it serve, when Christianity became the state religion of the Roman Empire, for Mary to become a "perpetual virgin" and for Jesus suddenly to become a celibate with no descendants whatsoever?

### Next Sunday

#### The First Sunday after Christmas Day

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

## BOOKS

### A Native American Theology

By Clara Sue Kidwell, Homer Noley and George E. "Tink" Emker  
Orbis. Pp. 204. \$21 paper.  
ISBN 1-5707-5361-X

This is a valuable, but difficult, book for most non-Indians. It is an attempt to look at traditional Christian theology as understood by Western European churches, and to recast those theological doctrines in the context of the theological and spiritual principles of Native American religious expression. The task is not made easier by the fact that there is not a single "native" understanding of spirituality, but almost as many spiritual ways of expression as there are tribes and nations in North America.

The work documents the painful and unfortunate approach of Western Christians to native peoples, by

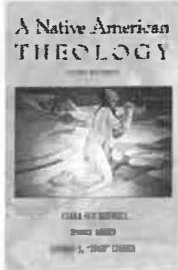
**This book will help shred the myth that one must be European in thought to be Christian.**

requiring them to adopt Western civilization and values as if this were a part of the Christian faith (which our Eastern Orthodox brothers and sisters understand is not so).

The book gives a detailed expression of spiritual understanding from the perspective of many native tribes. It also reviews the principal Christian doctrines, and what native spiritual understanding says to and about these doctrines.

A reading of this work will give the non-Indian a much clearer insight into the valuable spiritual world of Native Americans. It will help shred the myth (still held by many Euro-Americans) that one must be European in thought to be Christian. This book is "must" reading for those who would understand the Native American world and the Christian Church.

*(The Rt. Rev.) William C. Wantland  
Seminole, Okla.*



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## Judge Modifies Order About Holding Services

The disputed call of the Rev. Samuel Edwards to be rector of Christ Church in Accokeek, Md., will go all the way to the Supreme Court, according to the chancellor for the diocese.

JoAnn E. MacBeth, chancellor and a member of the Washington, D.C., law firm Crowell and Moring, was present — along with the Rt. Rev. Jane Holmes Dixon, bishop *pro tempore* of Washington — at a vestry meeting on the evening of Nov. 28. Ms. MacBeth's comment was made during discussion of a vestry proposal to provide Fr. Edwards with "relief payments" equal to his salary until the dispute is resolved.

The meeting took place the day after U.S. District Court Judge Peter J. Messite's modified his original order prohibiting Fr. Edwards from holding religious services on or near the grounds of the historic church [TLC, Nov. 18].

On Nov. 30 Fr. Edwards and the vestry filed with the U.S. Court of Appeals for the fourth circuit based in Richmond. The appeals court denied an emergency stay of Judge Messite's ruling; however, it will expedite the appeal.

Even with an expedited hearing, Ms. MacBeth told the vestry that the appeal process could last until next June. Recently the diocese announced that out-of-pocket legal costs arising from the case filed by Bishop Dixon amounted to \$440,000. Diocesan trust funds may be used to cover a portion of that cost.

An appeal all the way to the Supreme Court would probably bring the legal cost to the diocese close to \$2 million. The lawyer for Fr. Edwards and the vestry, Charles Nalls, has said previously on several occasions that his work is *pro bono*.

## Vision Conference in Texas Keeps the Focus on Mission

In the last several years, a number of dioceses have successfully implemented vision plans for growth and renewal. This fall, the national church voted to make something similar a priority for all Episcopalians. The inspiration for much of this growing movement began about four years ago at a workshop that has become an annual event in the Diocese of Texas.

This year more than 300 representatives from 38 dioceses, including 24 bishops and delegations from Panama and Tanzania attended the Clear Vision of One Church conference at Camp Allen, located about 70 miles northwest of Houston.

Although the format and basic message remain largely the same, the conference is now co-sponsored by the dioceses of Maryland, San Diego, Virginia, Tennessee and Texas.

"This is what the General Convention should look like," said the Rt. Rev. Bertram N. Herlong, Bishop of Tennessee.

The Clear Vision message is that parishes are in the business of mission. They exist to transform lives,

and dioceses should be managed as support centers for the work of parish mission. In some cases this requires a reorientation of thinking because over time, parishes become consumed with responsibilities such as building maintenance, and dioceses may seek to supplement inadequate parish mission work with well-intentioned but problematical one-size-fits-all programs.

"I've learned the importance of having a missionary stance that is owned by and permeated [throughout] the diocese," said George Silides, of Alaska.

While many attended this year's conference to learn how to grow congregations or increase membership within a diocese, others wanted to learn how to manage the changes that come with growth. Sr. Mary Elizabeth, CSM, wanted to help prepare her order for a joint venture with the Diocese of Albany.

"We're going from a maintenance to a missionary style, and it's a major and radical change," she said. "I came to learn how to liven what we do as a community."



Students from St. Francis Day School, Houston, responded to a request by Bishop Claude E. Payne to write letters of support to President George Bush. The letters were compiled in chapel and sent to the president after a flag ceremony at the school in November.

## AROUND THE DIOCESES

### Passing the Staff

The Rt. Rev. Frederick H. Borsch reached out and offered a tall shepherd's staff to the Rt. Rev. J. Jon Bruno. For a few seconds, the long-time friends clutched the staff together. It seemed like neither wanted to let go of the moment, which occurred Dec. 1 before 1,000 at the **Diocese of Los Angeles** convention.

When Bishop Borsch released his grip, Bishop Bruno formally replaced him as pastoral shepherd of the diocese. He becomes the sixth bishop in the church's 106 years in the city, and the first Los Angeles native to serve as its leader.

It also was believed to be the first

### Twelve-year-old Becomes 'Archbishop for a Day'

Rhian Hartshorn, a 12-year-old student, exchanged places with the Archbishop of Wales recently as part of a fundraiser for the BBC "Children in Need" appeal.

During a school assembly on Nov. 16, the Most Rev. Rowan Williams handed over the cross he wears around his neck. In return, he received a copy of Ms. Hartshorn's school schedule. Ms. Hartshorn was elected as new archbishop during an "electoral college" in October at St. David's Church in Oakdale. The congregation was encouraged to "buy" votes for the candidate of their choice and she emerged the victor.

As part of her day as archbishop, Ms. Hartshorn presided at a meeting of rural deans in the Diocese of Monmouth and attended an inter-episcopal meeting and lunch with the Rt. Rev. Barry Morgan, Bishop of Llandaff.

*Anglican Communion News Service contributed to this article.*

time in the history of the diocese that the passing of the staff occurred in public. Previous bishops had either died in office or were unable to give the nearly six-foot-tall, gold- and jewel-encrusted crosier to their successors.

Bishop Bruno is a barrel-chested 55-year-old man who stands roughly 6 feet, 5 inches tall. He played professional football for the Denver Broncos. After his football career, the onetime Roman Catholic became a Burbank police officer. "I finally found what I was best at," he said, moments before taking the crosier and addressing the audience of clergy and laypeople at the Riverside Convention Center. Getting "people to see the divinity within."

Before the ceremony, Bishop Bruno's sermon centered on Rosa Parks, whose refusal to give up her seat on a public bus was a pivotal act in the civil rights movement. He said church members should use Ms. Parks as an example because she was a woman of humility, courage and strength, a woman who changed the world with a small act simply because of "the fact that her feet were tired."

Bishop Bruno outlined his vision of what he would like the diocese to become. He said he will focus on social and economic activism, including gay rights, creating a diverse church membership, and curbing domestic and street violence.

"I want to create the best community you can ever imagine," he said.

Bishop Borsch, 66, will officially leave office Jan. 31 after guiding the diocese for 14 years. He addressed the convention somberly, fighting tears as he reflected on friendships, difficult moments and success. A noted scholar, Bishop Borsch was widely known for his civic activism.

The Diocese of Los Angeles has 85,000 members and encompasses Los Angeles, Orange, San Bernardino, Santa Barbara and part of Riverside counties. "The hard moments, like the riots and the



Penny Jennings photo

Bishop Bruno (left) receives the crosier from Bishop Borsch at the Los Angeles convention.

Northridge earthquake, they provided great tests," Bishop Borsch said. "But they provided a way for us to come together . . . a way for us to care and love for one another."

*(The Rev.) David C. James*

### Direct Ordination

Four resolutions approved Oct. 20 by the convention of the **Diocese of California** will be forwarded to General Convention for consideration by all Episcopalians.

A resolution sponsored by Oasis/California calls for the Standing Commission on Liturgy and Music to prepare for the 2006 General Convention, a rite for the blessing of same-sex unions.

A second Oasis/California-sponsored resolution asked General Convention to "affirm that the church does not insist that gay and lesbian people are in need of therapy to change their sexual orientation"; and that "this church oppose any religious, spiritual, psychological or psychiatric counseling" based on the premise that "homosexuality is a mental, spiritual, religious or ethical

*(Continued on next page)*

(California - from previous page)

disorder." An attempt to remove the words "religious or ethical" failed.

After considerable debate, delegates approved a third resolution requesting church-wide support for a bill by U.S. Rep. John Conyers Jr., D-Mich., to establish a congressional commission to study the feasibility of restitution for Africans who were enslaved in America.

Several delegates objected to the notion of "feasibility" (i.e., if found "feasible," restitution is a "done deal"), prompting an amendment replacing "to study the feasibility..." with "to examine the institution of slavery and to study the appropriateness of restitution." The amendment was accepted and convention approved the entire resolution in a close vote.

Delegates also concurred with the North American Association of Deacons in requesting General Convention to revise the national canons in order to permit direct ordination to the priesthood. Presently candidates slated for the priesthood are first ordained to the transitional diaconate.

Despite the work of committees created under the *Jubilate Deo* Initiative adopted by last year's diocesan convention, the Rt. Rev. William E. Swing, diocesan bishop, acknowledged "there was simply too much information to internalize" at a regular convention, and called for a special diocesan convention to be held May 4.

Convention adopted a resolution to conduct a year-long study of health benefits and costs. Also adopted was a resolution that empowered Episcopal Charities to coordinate charitable giving within the diocese, link congregational and institutional outreach efforts, and provide consulting services to (any) congregation and social agency with the diocese's geographical area.

The \$3.5 million diocesan budget approved for 2002 represented an increase of less than \$100,000 over the previous one.

*Dennis Delman*



Mary Koch photo

The Rev. Silvestre Romero (right), Hispanic missionary for the Diocese of Spokane, with the Rt. Rev. Steven Charleston, who served as chaplain for diocesan convention. Fr. Romero, who provided simultaneous translation for Spanish-speaking delegates, said he usually translates word for word, but in the case of Bishop Charleston's rapid-fire delivery, he had to translate "for meaning."

## 'Bold' Plan

Ever since his consecration in October 2000, Bishop James E. Wagoner has been urging the **Diocese of Spokane** to "be bold in Christ." The diocese responded at its 2001 convention by affirming a plan to squeeze out every last dollar and fully fund its Hispanic ministry one more year. "Now that's bold," the bishop told convention delegates in Spokane Oct. 19.

In 1999, an anonymous donation provided start-up funds that allowed the diocese to call the Rev. Silvestre Romero as full-time Hispanic missionary. The number of established worshipping Hispanic communities has grown from one to four in Ellensburg, Pasco, Prosser and Yakima.

The ministry operates on a shoestring budget — about \$80,000 next year for salary and expenses. Funding after 2002 looms as a large question mark.

"We can never, ever allow the money available to define the mission. The mission must define the money called for," said Bishop Wag-

goner. He quoted Frank Storey, who was honored by convention upon his retirement after 30 years as diocesan treasurer. Mr. Storey always refused to talk about money "unless we talk about mission first," the bishop recalled.

Emphasis in the Hispanic ministry to date has been on developing lay leadership. Fr. Romero has also raised awareness throughout the diocese of the presence and needs of the Spanish-language population. He provides simultaneous translation for Spanish-speaking delegates to convention and has also served as a translator at General Convention.

Another outgrowth of Fr. Romero's ministry has been a developing relationship between the dioceses of Spokane and Belize, where Fr. Romero's father, the Rt. Rev. Silvestre Romero, is bishop.

The convention adopted a resolution establishing a companion relationship with Belize. In January some 40 individuals from around the diocese will make a mission trip to the tiny Central American country which was devastated in October by Hurricane Iris.

It will be the second such trip, and it was planned before the hurricane. The storm changed the nature and urgency of the mission, said the Rev. Peter Kalunian, rector of St. Paul's, Kennewick, Wash. Among the team will be seven physicians (including three surgeons), six nurses and a nurse practitioner.

In addition to medical services, the mission team anticipates helping with reconstruction efforts during its 10-day visit.

*Mary Koch*

## Eviction Reports

As the 2002 Winter Olympics in Salt Lake City draw closer, persistent eviction reports mostly of low-income residents have surfaced. The **Diocese of Utah** went on record in opposition to this practice with a resolution adopted by clergy and lay deputies to diocesan convention.

The resolution text, which was



written and proposed by members of the recently formed Social Concerns Committee, is to be sent to the governor, the chairman of the Salt Lake Olympic Organizing Committee, and the mayors of cities in which the winter games are to be held.

Convention adopted a substitute resolution dealing with the voting status of *ex-officio* members of the standing committee. The original resolution called for seat and voice, but

no longer vote for the bishop, chancellor, treasurer and convention secretary.

The substitute resolution delayed implementation of the canonical change for one year during which time *ex-officio* members would voluntarily refrain from voting. During the interim, a canonical review task force and the strategic planning group will examine diocesan structure and make recommendations.

## BRIEFLY...

After a brief spike in the aftermath of the Sept. 11 terrorist attacks, **church attendance** has returned to previous levels throughout the United States. Some theologians hoped that the tragedy would lead to a profound change in America's religious behavior, but Frank M. Newport, editor-in-chief of the Gallup Poll, told the *New York Times* the facts do not seem to bear this out.

Nearly half of the bishops of the **Anglican Church of Australia** have refused to sign a document drafted by senior members to call the federal government to account on a variety of social issues. The Most Rev. Peter Jensen, Archbishop of Sydney, is quoted by the *Sydney Morning Herald* as speaking for many when he raised objections to the document's secular tone.

Arson is considered to be the most likely **cause of a blaze** that resulted in more than an estimated \$1.5 million in damage to Peterborough's 12th-century cathedral and its newly renovated medieval painted wood ceiling. The fire, which broke out the evening of Nov. 23 in an aisle, caused extensive smoke damage to the ceiling and choir stalls. The cathedral is considered to be one of England's architectural gems.

The Archbishop of Canterbury, the Most Rev. **George L. Carey**, has denounced a prayer on his church's official website as blasphemous and

theologically unacceptable because it includes Mohammed and Buddha among Christian saints and prophets. The prayer says that the founders of Islam and Buddhism should be celebrated alongside the likes of Moses, David and the Virgin Mary because they "led God's people to God's light."

The notion that **Sharia** or Islamic judicial law, if imposed, would not affect Christians is a lie, according to the Rt. Rev. Henry Chukwudum Ndokuba, Bishop of Gombe in the Church of Nigeria. As if to underscore his point, elsewhere in Nigeria one person was killed and 10 churches, including All Saints' Anglican Cathedral, were burned Nov. 29 by youth in the city of Osogbo.

As the United States seeks international cooperation for its war on terrorism, three Episcopal bishops are urging President George W. Bush not to allow the **Sudan** to use the altered political climate to increase persecution of its Christian citizens. The Rt. Rev. Robert Duncan, Bishop of Pittsburgh; the Rt. Rev. Keith Ackerman, Bishop of Quincy; and the Rt. Rev. William Frey, retired Bishop of Colorado, joined with other church leaders who wrote President Bush to express concerns that violence in the Sudanese civil war has increased since the Sept. 11 terrorist attacks on the United States.

• More briefs on page 21 •

## New in Many Ways

Delegates got their first good look at some of the "things new" in their corporate life, and began to bid farewell to their current bishop, at convention in the **Diocese of Missouri**, Nov. 16-17, at Christ Church Cathedral in St. Louis.

Renovations at the cathedral are progressing, including modern elevators, a refurbished dining room and access for the disabled. The improvements were funded by the diocese's recently concluded "Making All Things New" capital campaign.

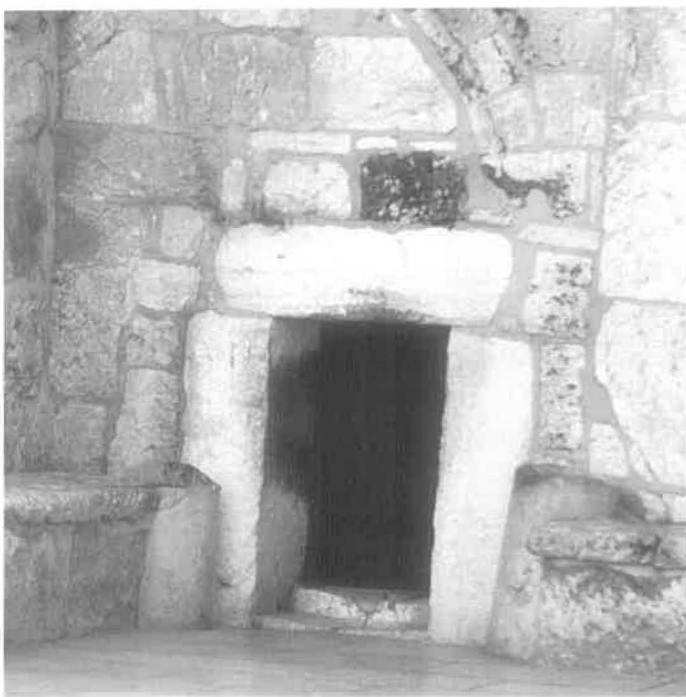
Clergy and lay delegates also got better acquainted with their new leader, nicknamed "Bishop X." The Rev. G. Wayne Smith, who was elected bishop coadjutor just two weeks earlier [TLC, Nov. 25], spoke briefly. He will become Missouri's 10th bishop in June of 2002 when the Rt. Rev. Hays H. Rockwell retires.

In his address, Bishop Rockwell spoke of "last times," such as his last round of episcopal offices before his retirement. Reviewing the diocese's progress during his tenure, he cited the redefinition of mission objectives, which led to reorganization of diocesan council and later to the four portions of the capital campaign — Youth and Campus Ministry, the Poor, Congregational Development and Episcopal Presence, which included improvements at the cathedral to make it more available to the community at large. When he finished his address, delegates rose to a standing ovation and a spontaneous chorus of the Doxology.

A new generation will be represented among Missouri deputies to General Convention in 2003. Stephanie Rhodes, a Washington University student active in the new Bishop Rockwell Campus Ministry house, was one of four lay representatives chosen.

Virginia Benson





The door of the Basilica of the Nativity.

## *Cherished* Bethlehem

*“For out of you, Bethlehem-Ephratha . . . shall come one who is to be ruler in Israel; whose origin is of old . . . his greatness shall reach the ends of the earth; he shall be peace.”  
(Micah 5:2,3,5)*

By Jeanne Conte

No matter the current and continuing war that swirls in and around, Bethlehem is a place of incredible joy — the joy of knowing that Almighty God humbled himself by coming down to earth as a tiny baby there. This city lies nestled high within the Judean hills, not far from where shepherds watched over their flocks that night. There is still a sort of glow that remains

at those fields today. Pilgrims attest to it and even capture it with their cameras — or is it the golden tones of the stones there? It was in these fields near Bethlehem where angels sang to the shepherds of Jesus’ birth in a humble stable-cave that first Christmas 2,000 years ago.

The word Bethlehem means meat or flesh (*Biet Lahm* in Arabic) and bread (*Beit Lehem* in Hebrew). Interestingly, Jesus said, “I am the bread of life . . .” (John 6:35). And at the Last Supper, he said, “Take, eat; this is my body” (Matt. 26:26).

Bethlehem is so cherished that in spite of a continuum of dire problems, Palestinian Christians cling to life in this place as they have through centuries of horrendous obstacles. Palestinian Christians continue as a majority of the 38,000 people who live in Bethlehem. They stay, braving the storms that swirl around this sacred site. Yet their plight is little known to the rest of the Christian world.

Visiting Bethlehem has always been a humbling and wonderful experience, even during times of conflict. The city rests 2,500 feet above sea level and about five miles south of Jerusalem in the Israeli-occupied West Bank. At evening it often looks riddled by war. But when the sun comes up, clean and neatly dressed Christians emerge from these bombed-out buildings and go about their busi-

nesses, many as artisans creating olive wood and mother-of-pearl symbols of Jesus’ birth. Here one finds the rare silver five-starred Jerusalem (Crusader’s) cross, indicating the five wounds of Jesus. Some gather flowers to press and place on holy cards. Many teach at or attend its Bir Zeit University. Still others operate a large orphans’ home known as the S.O.S. Children’s Village. Many must commute to Jerusalem as there is not enough work in Bethlehem, but too often the borders are arbitrarily closed when they try to pass.



A monk at the Shepherd’s Field.

Pilgrims flock from around the world to Bethlehem’s sacred places. Perhaps the oldest of these is Rachel’s tomb, which lies at the far north entrance to the city. As told in Genesis 35:19, “Rachel died and was buried on the way to Ephrath, that is Bethlehem. Jacob erected a memorial over her grave; and this memorial marks Rachel’s grave to this day.” It is incredible that this place survives, but it does, enhanced by a Crusader-built dome.

Bethlehem was also where Naomi and her daughter-in-law Ruth returned after their husbands died in Moab. Ruth made her loving entreaty to Naomi: “Do not ask me to forsake you! For wherever you go I shall go; wherever you live I shall live, your people shall be my people and your God my God” (Ruth 1:16). Ruth met and married her second husband, Boaz, in Bethlehem.



A window in the Basilica of the Nativity, Bethlehem. (Below: statue of angel near the Shepherd's Field.)

Jeanne Conte photos

David, the great-grandson of Ruth and Boaz, was also born in Bethlehem. He tended his sheep not far away in the shepherd's fields where he met the giant and sang his psalms before becoming king of Israel. He was an ancestor of Jesus through Joseph, hence the term — Jesus, Son of David. This is why Joseph with Mary went to Bethlehem, fulfilling the aforementioned prophecy from Micah.

David's Wells, great cisterns between the Basilica of the Nativity and Rachel's Tomb, lie on Manger Street, which curves beside the place of Jesus' birth. Tradition tells that David became thirsty while battling the Philistines and longed for water from the wells of his boyhood home in Bethlehem. Three of his men managed to bring him water from those wells.

And there is also the Milk Grotto, a short distance southeast of the Basilica of the Nativity. It is one of the traditional sites where the Holy Family stopped for refreshment and refuge while enroute to Egypt. There Mary is said to have nursed Jesus. Many women visit the grotto, praying for the miracle of birth in their own lives.

But by far the most important site to Christianity is what lies beneath the ancient Basilica of the Nativity, the little cave or grotto which scholars believe to be the stable where Jesus was born. A large silver star lies in its middle, reflecting in thought and design the star that shone over the Holy Family — the same star that guided the Wise Men from the East.

This hallowed Christian site was desecrated around 135 A.D., when Emperor Hadrian covered it with a pagan temple to Adonis, a Roman god of love. In the early 4th century, Emperor Constantine replaced the Adonis temple with the Basilica of the Nativity.

Some say the Basilica of the Nativity is the oldest continually operating church on earth. The Bethlehem basilica was burned in 529 by Samaritans, but it was quickly rebuilt in 531 by Emperor Justinian.

It was the only Christian church in the Holy Land not destroyed by the Persians in 614, or the Saracens in 636. They spared this place of the nativity because it held a mosaic of the Wise Men dressed in Persian garb.

But through the years, other marauders rode

roughshod within the church. That is why two of its three exterior doors were sealed, and the third lowered so that no horses could ride again within this hallowed place. Known as the Door of Humility, people must humble themselves by bowing low in order to enter the place where Jesus was born.

The people of Bethlehem welcomed the Crusaders, led by Tancred, in 1099. The Crusaders made extensive fortress-like renovations on the basilica, hoping to offer it protection. They were driven out by the Saracens in 1189,



but a treaty returned the basilica to the Christians in 1229-44. This past century Bethlehem was again buffeted, as war tossed it from one authority to another.

The angels sang of peace when Jesus was born — the peace for which Bethlehem and the world so longs today. As the Palestinian Christians in Bethlehem say: "*Salaam alaikum.*" (Peace be upon you.) At this time, perhaps more now than ever, people around the world are praying that the Prince of Peace will spare this sacred city more violence, and send his blessings to enfold the place of his birth. □

*Jeanne Conte is a photojournalist who lives in Columbus, Ohio.*



# Transcendent Accessibility

By Joseph K. Acton

C.S. Lewis touched upon a great truth when he said, "In modern thought Man stands at the top of a stair whose foot is lost in obscurity; in (medieval) thought he stands at the bottom of a stair whose top is invisible with light" (*The Discarded Image*).

We might apply the latter view to Jesus as well. His dwelling place, his home is "invisible with light," or as Eucharistic Prayer D in the Book of Common Prayer says, He "dwells in light inaccessible from before time and forever." Yet he deigns to come and live among us. We begin to encounter reality not in obscurity at the top of the stair, but in faith and mystery, at the bottom looking up into light. We need to discover again the humility, the lowliness and surrender that has caused Christians over the ages to look up in adoration and longing. We must once again expect great, mysterious and wonderful things from life, from the author of life, and from Christmas, the season of God's life made flesh.

We can only celebrate Christmas rightly from the bottom of the stair. To believe in the Incarnation, that God was actually made flesh in Jesus and become one of us, touchable and vulnerable to us, is to believe that reality is by "nature" supernatural. Life's meaning extends far beyond what my eyes can see or my reason can comprehend. What is real finds its reality in God alone. Such a Being, by definition, could make himself known in any way or form he chooses. It is both a shock and an unspeakable delight that he would make himself known to us in the smooth, tiny features of a baby in Bethlehem.

He who is Light inaccessible has been "made accessible." He who is high and exalted finds his throne upon dirty straw in a barn amid the squalor, pain and littleness of human life. With all the striving and climbing of our success-oriented culture, it is perhaps most necessary for us to be reminded that the Christmas miracle happens not at the top, but at "the bottom of the stair."

*The Rev. Joseph K. Acton is the vicar of St. Timothy's Church, San Diego, Calif.*

## Mary

*your countenance  
circles  
the Child  
with earthly  
love*

*His nascent flesh  
of your body  
awes us  
aura  
of the Divine*

*hesitantly  
we approach  
seeking  
to behold  
the numinous  
nativity.*

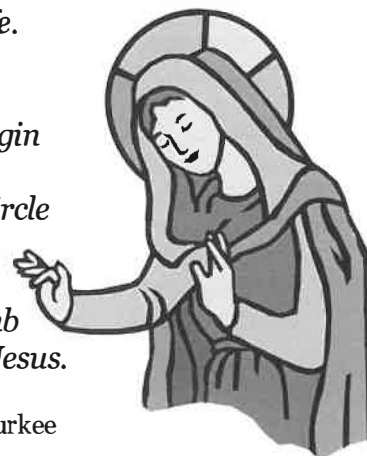
*a long journey  
of starlight  
settles upon the stable*

*unto to us a Child is given  
but it is your Babe  
mary  
we gather  
with the dumb animals  
submissive in worship.*

*all is calm  
mother and Child  
suckling each other  
with life.*

*holy mother  
obedient virgin  
incase us  
within that circle  
of life and love  
near the fruit  
of your womb  
Jesus.*

Robert M. Durkee





# Room at the Inn

It was the night before Christmas. It was also a dark and stormy night. The streets of downtown Miami were deserted and slick with rain. My car glided northward on Biscayne Boulevard. It was the first Christmas Eve in more than 40 years that I wasn't doing a midnight service somewhere.

My wife, Lynne, whose special ministry since moving to South Florida has been the New Life Shelter for homeless families, had suggested that a Eucharist at the shelter might be an appropriate way to celebrate the first Christmas of the new millennium. "After all, Jesus was among the homeless in Bethlehem," she suggested.

Would anyone show up for such a service? After all, the shelter had been blessed with gifts, goodies and carolers from a half-dozen local churches. We didn't have presents or snacks, just the Christmas gospel and the presence of Christ in the breaking of the bread.

In the back seat were Joan and her mother, Virginia. Joan was a professional singer from New York down for

***We didn't have presents or snacks, just the Christmas gospel and the presence of Christ in the breaking of the bread.***

what would prove to be her legally blind mother's last Christmas. Joan had volunteered to lead the singing. Virginia said she would "look after the children."

When we arrived at the shelter, there was a small penciled note on the dining hall door. "Fr. Libby will conduct a Christmas Eve Mass at 8 p.m. in the dining hall." It was about 10 minutes to 8:00 and the room was vacant except for three almost-teenaged boys who were watching TV.

The shelter is in a 1950s-vintage motel. Its guest rooms can hold no more than 15 families, which gives it a maximum capacity of around 60. As I set up the communion vessels at the end of one of the long tables, families

began to appear and I discovered that I was being observed attentively by a 6-year-old girl with sandy hair and a cocoa-colored complexion. As parents watched, a gaggle of little children were instinctively drawn to Virginia's snow-white hair. She cocked her head from side to side to catch a glimpse, with her peripheral vision, of the young ones surrounding her. A 3-year-old was welcomed into her lap. Joan commandeered the almost-teenaged boys before they could plot some mischief, and turned them into a choir.

"O Come all ye faithful" took on a special meaning as did such gospel proclamations as "Fear not," and "There was no room at the inn." My little sandy-haired friend had probably never heard of an acolyte, yet she instinctively stood at my side with hands folded as I consecrated the bread and the wine. She then reverently followed me about the room as I administered communion while Joan and her trio sang "Silent Night."

There were no refreshments, but no one seemed to want to leave. We heard stories of successes and disappointments, hopes and resolutions for the coming year. The mother of my acolyte was discouraged because she couldn't find any decent day care for her children while she went to job interviews.

Now, a year later, there is "room at the inn," and a child care program soon will be established thanks to the generosity of Episcopal Relief and Development, formerly the Presiding Bishop's Fund for World Relief, who sent the shelter a letter dated Nov. 16 announcing a \$30,000 grant. This, along with more than \$30,000 raised from Miami-Dade County parishes and the Diocese of Southeast Florida Episcopal Foundation guarantees the program will open early in 2002. What a Christmas gift! □

*The Rev. Bob Libby is a retired priest who lives in Key Biscayne, Fla. He is the author of The Forgiveness Book, Grace Happens and Coming to Faith.*



## Trilogy

We kneel to Him this Holy Eve,  
and at his manger-bed perceive  
the wonder of this Infant King  
sent to us to choicely bring  
His gift: His healing trilogy —  
faith, trust and charity.

## Holy

Child of the universe,  
Maker of the stars,  
Welcome  
to the stable.

Joanna M. Weston

Betty Rivera

# What Christmas is All About

It's Santa and Rudolph vs. Linus and the Grinch.

No, I'm not referring to some kind of tag-team wrestling match (nor even a "celebrity death match," for those of you who watch MTV). Instead, I'm referring to characters in classic children's Christmas shows, and the very different messages they send. I do have to say that I love these shows. In the "primitive" pre-VCR days of my childhood, in the early '70s, there was only one chance per year to see them, so my brothers and I would comb *TV Guide* religiously to make sure we didn't miss any of them. Today, I still look forward to watching our tapes of these shows with my kids during December.

I also am aware that these shows send mixed messages about the meaning of Christmas, ranging from glorious to awful. The most egregious offenders are "The Year Without a Santa Claus" and "Rudolph the Red-Nosed Reindeer." In the former, Santa considers taking a year off, much to the consternation of all. And in the latter, Santa actually utters the theologically horrible words, "We'll have to cancel Christmas." The message from both shows for a child is that Christmas is dependent upon the presence and presents of Santa. In our heavily consumerist society, that's an easy trap for a child to fall into. It's an easy trap for adults as well. (How much of your Advent preparation and energy centers around shopping for gifts?)

On the positive side, Dr. Seuss's "How The Grinch Stole Christmas" sends the strong message that Christmas is much more than all the cultural trappings which the Grinch steals in a vain attempt to prevent Christmas. In the words of Dr. Seuss, "It came without ribbons. It came without tags. It came without packages, boxes, or bags ... He hadn't stopped Christmas from coming. It came. Somehow or other,

it came just the same." The story of the conversion of the Grinch points away from Christmas as "something that comes from a store." But, sadly, it still misses the boat. It doesn't point toward anything beyond Christmas as a warm, fuzzy time with family and friends.

To get to the real meaning of Christmas, we have to turn to the pre-eminent Christmas cartoon theologian, Linus Van Pelt, in "A Charlie Brown Christmas." Charlie Brown expresses our great cultural angst when he says, "Christmas is coming, but I'm not happy. I don't feel the way I'm supposed to feel. I like getting presents, and sending Christmas cards, and decorating trees and all that, but I'm still not happy." How many countless souls in our culture resonate with his ambivalence? Fortunately for Charlie, Linus is there to remind him of what Christmas is all about. Linus may be a little fuzzy when it comes to the Great Pumpkin, but he hits the nail on the head with Christmas when he quotes from the second chapter of Luke: "I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord' ... That's what Christmas is all about, Charlie Brown." It is as simple and as wonderful as that.

In the midst of all the distractions our culture provides during this season, may we never forget that central message of the gospel. □

Our guest columnist is the Rev. James P. Haney V, rector of Good Shepherd Church, Wichita, Kan.

## Did You Know...

**Patriot Patrick Henry delivered his famous "Give me liberty or give me death" plea at St. John's Church, Richmond, Va.**

## Quote of the Week

**Bruce Corneley, parishioner at Holy Trinity, Gainesville, Fla., on blended worship (different types of music in the same service): "There is room for everyone in the Anglican Communion, just not in the same room, please."**



## A Prayer at Christmas

O God, your passionate Word to our warring and divided world is Jesus who, arms stretched upon a cross, breaks down all walls of division and hostility and holds all people and all creation in a fierce embrace of unyielding and unconquerable love.

As we celebrate his birth in the shadow of September and all that has happened in its wake, give us eyes to see that the One who lies in the manger is more than a baby: he is our peace. May Christ find room in our hearts anew to love the world through us "for the healing of the nations."

This we pray in the name of the One who reconciled all things to you and is source and ending of our life, Jesus, Emmanuel.

Amen

*(The Most Rev.) Frank T. Griswold  
Presiding Bishop and Primate  
Christmas, 2001*

## The Most Important News of All

We would do well to pause from gathering and reporting the news of the church and even from pondering the aftermath of the tragic events of Sept. 11 in order to reflect on the most important news of all. That is that God has come among us in the person of Jesus Christ. This good news, the coming of Jesus, his life, death and resurrection, is the gospel message proclaimed by the church in this holy season. The news of the church reported in this magazine and elsewhere, is important, to be sure, but it pales when compared to the good news of the gospel.

As we pause, we express our warm Christmas greetings to our readers. While we gather with families and friends in holiday celebrations, let us be mindful of this good news as we give glory to God in the highest and seek peace for his people on earth.



Well, I was looking for some bayberry candles,  
and suddenly I had the urge to buy sparklers instead.

# Decision Was Correct

I would like to reply both to David Kalvelage's column [TLC, Nov. 25] and the letter of Mr. Wicks in the same issue.

Judge Peter Messitte's decision is not a "new" precedent. More than a century ago, in the case *WATSON v. JONES* (13 Wallace 679, 1872), the U. S. Supreme Court ruled in a parish property dispute in the Presbyterian Church (a hierarchical church) setting forth the Watson Rule or Rule of Deference. The rule is, in a hierarchical church, whenever the highest judicatory rules on ecclesiastical questions (questions of discipline, faith, church rule, custom or law), civil courts must accept such decisions as binding. The rule was elevated to a constitutional principle in a later case (Kedroff, 1952).

The ruling held until recently, when the court broadened it, and said that in addition to it, the civil courts also may use "neutral principles of law" (that is using language of deeds, terms of local

church charters and provisions of national church constitutions) as well as state property laws. (In using any one of these, civil courts may not interpret church doctrine.)

Judge Messitte ruled correctly, following precedent, since Christ Church is a part of a hierarchical church. To avoid such disputes landing in civil courts, the Supreme Court suggested, the solution is to alter the national constitution or canon law. I do not have all of the facts by which Bishop Dixon judged the situation nor the motives for action by the vestry. There may be no winners in the dispute, but I hope a just solution will emerge.

*John Macauley  
Lawrence, Kan.*

I am not all that clear as to how the event in Maryland has been so traumatic for the church, as David Kalvelage elaborates [TLC, Nov. 25].

I am confused by his concern for

traditional Anglo-Catholics. From where I sit, I should think he should be lamenting the demise of the low church tradition, i.e., (a) The Eucharist has become the standard Sunday worship service, not Morning Prayer and sermon; (b) Cassock and surplice are no longer the standard garb for most clergy; (c) The present BCP includes a variety of special liturgies for special days, which is a good thing, although I get confused as some Anglo-Catholicism seems to lament the passing of the 1928 BCP, which many of them did not use since it was so limiting in this and other regards.

If anything is gone from the Episcopal Church in the early 21st century, it is not Anglo-Catholicism, it is the low-church tradition, in which I grew up.

*(The Rev.) David Rivers  
Philadelphia, Pa.*

David Kalvelage's column, "Never Again the Same Church" was right on target. To those laity who have criticized TLC for devoting too much space to Accokeek, I say they had best pay attention, and mark it well, for if they have a revisionist bishop, their time will come when they are not allowed the rector of their choice. Canon law is being violated by the revisionist bishops and the vestries are without recourse if Judge Messitte's decision is allowed to stand.

Bishop *Pro-Tempore* Jane Dixon, according to the minutes of the diocesan council, has already spent more than \$500,000 of diocesan funds in discounted legal fees in her personal lawsuit against Accokeek and the Rev. Sam Edwards. Bishop Dixon appears to be unrelenting in her efforts to remove all authority from the vestry, even while the appeal is being processed in the federal court system. All this, for what? For the destruction of a priest and a little country parish because they don't agree with her theology? All Episcopalians should hang their heads in shame, for we have allowed it to happen.

*Brad Hutt  
Brandywine, Md.*

## TAKE A LOOK

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I read with amazement David Kalvelage's incoherent column, "Never Again the Same Church." Let us examine the points he made:

1. Canon law will never be the same. If anything, the judge's decision upholds the spirit of the law by strengthening the bishop's hand in exercising her right of oversight of parish affairs on behalf of the whole church. No parish is an island to itself. No diocese can call a bishop without the approval of a majority of standing committees of the other dioceses of the Episcopal Church. Why should a parish be any different in the calling of its rector?

2. The movement of orthodox clergy is restricted. If by orthodox he refers to those who hold fast to that which has been proved to build up the church for all the members of the church, then those who insist upon male clergy fail the standard. Insistence upon male clergy is oppressive by any rational standard of behavior. Those who insist upon male clergy are oppressors by definition, and it is spiritually dangerous for the oppressor to assume a self-serving and false role as victim.

3. Traditional Anglo-Catholics do not have a bright future. The Rev. Bruce Rahtjen, then rector of a traditional Anglo-Catholic parish, St. Mary's of Kansas City, Mo., once made a distinction between tradition and traditionalism. Tradition makes sense as long as it is informed by scripture, reason and experience, i.e. as long as it is a living tradition. Once it loses any of the other elements of life, then it becomes dead and empty, i.e. traditionalism.

4. Parishes will no longer be able to call whom they want as rector. I fail to see the harm here. Given the fact that we have an episcopal polity rather than a congregational polity, I think it might be reassuring to know that parishes may not call just any unsuitable person just because they want to. If the good people of Accokeek had called an avowed racist, would he still be "duly qualified?" Just whose ox is gored here?

Twenty plus years of whining about the ordination of women is enough. It's time for those who oppose the ordination of women to grow up, to move on and to get back to the business of creating disciples in the whole and holy name of our Lord.

*(The Rev.) Stephan P. Beatty  
Christ Church  
Somers Point, N.J.*

The sky is not falling as David Kalvelage's column suggests. What very well may be at end, I hope, is the ill manners of a priest to cancel two meetings with the person a diocese regards as its acting ordinary, then accusing that person of not acting within the time allotted by canon law.

The Anglo-Catholic tradition has always had a bit of under-siege mindset, and the editor's comments foster it with notions that the tradition does not have a "bright future."

If the casuistry of the erstwhile rector of St. John's, Accokeek, is representative of the tradition, the assertion has merit. To assume that he is representative does a great disservice to a vital and rich part of our heritage in the American church.

*(The Rev.) Bill Easter  
Rio Rancho, N.M.*

## Dangerous Strategy

In her article, "Cultures in Conflict" [TLC, Nov. 25], Becca Chapman suggests that the Episcopal Church can be broken into four distinct cultures which are in obvious conflict. Actually, it would appear that Ms. Chapman belongs to a fifth culture. That is, those who seek to base their theory of ministry not on scriptural or traditional understandings of ecclesiology, but on the modern practices of secular business.

We are not running businesses. We are disparate communities united in Christ, extending God's grace to a broken world. Taking our cues from the secular world has nearly always proven a dangerous mode of operation. St. Stephen's Church, Sewickley, where the author is a member, is

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a vibrant parish in our diocese, and has much to offer the wider church irrespective of divergent cultures. Following through on Ms. Chapman's suggestion that churches be granted permission to separate amenable does nothing but impoverish us all.

(The Rev.) James B. Simons  
St. Michael's of the Valley Church  
Ligonier, Pa.

*The Oxford English Dictionary* credits William Caxton with the first recorded use of "culture" in 1483. Since its meaning has weakened, "faction" seems appropriate for liberals, inclusives, evangelicals and Anglo-Catholics. A person may belong to all four depending upon the issue.

Not only is humankind dispersed but from creation has been freed. Just

as the parable of the prodigal tells of dying and bargaining, so does God await us patiently until we are found. Rather than cultures in conflict we have factions in freedom.

Patricia Swift  
Boca Raton, Fla.

"Cultures in Conflict" is one of the best assessments of where the Episcopal Church is now. I have believed for some time that the effort to sustain unity in diversity has already become futile and approaches failure. It certainly is frustrating.

I agree that it would be best for all concerned — Anglo-Catholic, evangelical, broad church and liberal — to "cut loose the children with their inheritance intact." However, I would give very long odds (if I were a gambler) of this happening. Why should the "liberals," who are now obviously in control, allow this to happen? When the Presiding Bishop says things such as "There will never again be a bishop of the Episcopal Church consecrated who does not believe in the validity of women in holy orders," he continues to throw down the gauntlet to those of a traditional bent.

Let me make myself clear. I do not oppose women deacons, priests or bishops, but I will fight with all my might to preserve the rights of those who do oppose this because I can see that it is a valid position, upheld by scripture, reason and tradition.

So, as much as I agree with Ms. Chapman, I think her suggestion has a snowball's chance in hell of even being considered, let alone carried out, by those who are now in power.

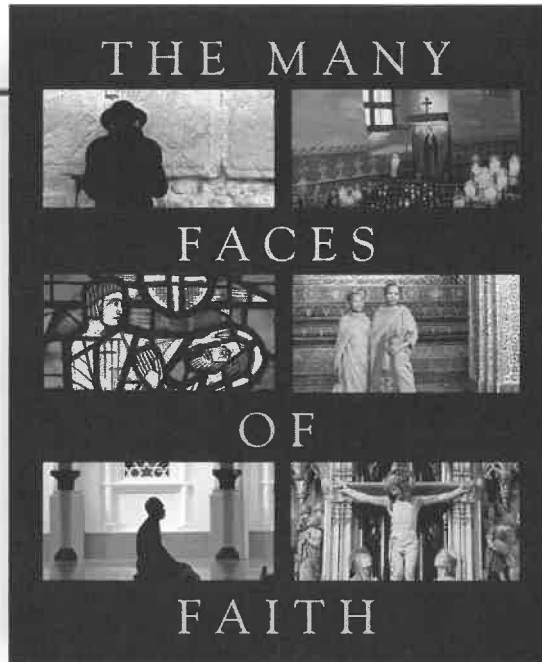
(The Rev.) Walter Griesmeyer  
Church of the Good Shepherd  
Momence, Ill.

### About Fundamentalists

I read with interest Ms. Arpee's letter [TLC, Nov. 11] and disagree. Fundamentalism, whether Jewish, Islamic or Christian, is the seed bed, with its accompanying ingredients, which makes plants grow, and not necessarily plants of sweetness and light.

To say that "nice" fundamentalists

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may exist is the same as saying there were undoubtedly some “nice” Nazis and “nice” Communists in the world.

The basic tenet of fundamentalism, as I understand it, is the infallibility of book or bishop. I suppose this makes Roman Catholics fundamentalists also, with their strange papal doctrines. A friend and former Roman Catholic calls them “fundamentalists with ritual.” And the book which many hold to be literally true and incapable of error has been used to justify discrimination against women, foreigners, religions, gays, lesbians, people who are left-handed, and the list goes on. To turn over one’s judgment and intellect so completely to any authority is dangerous — to all concerned.

Christian fundamentalists in this country have waged various “holy wars,” perhaps the most notable being prohibition. The result was the establishment of a venomous, powerful criminal empire which will probably never be extricated from American society. Even science is not immune from their probing and paranoia: Consider the campaigns against the theory of evolution. Science, to its credit, calls this a theory. Fundamentalists refer to creationism as a fact.

If fundamentalist “Christianity” was the only option for me to be Christian, I would immediately go to the nearest Buddhist temple and sign up.

*Robert F. Dorum  
Poughkeepsie, N.Y.*

## There’s a Reason

Robert Hancock [TLC, Nov. 25], responding to the “Righteous Anger” essay [TLC, Nov. 4] claims that making forgiveness of a wrongdoer contingent on his repentance is contrary to scripture. He cites two passages: Christ’s words, “Father, forgive them for they know not what they do,” and the part of the Lord’s Prayer that says “Forgive us our trespasses as we forgive those who trespass against us.”

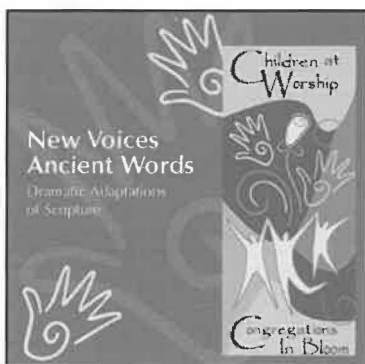
It is, of course, dangerous to get one’s theology from two scriptural passages in English translation. However, neither of these passages strikes me as inconsistent with the demand that wrongdo-

ers be repentant before forgiveness. Christ does not ask for blanket forgiveness, but rather gives a reason why these particular wrongdoers should be forgiven — namely, that they are ignorant that they are killing the true son of God. (Would he have said “Father forgive them although they know full well what they are doing”?) Also, a very natural reading of the English word “as” is

“in the manner of” — e.g., “Do it as I do.” Thus the passage in the Lord’s Prayer can surely be read to mean “If I make my own forgiveness of others contingent on their repentance, then I must regard it as proper for God to make his forgiveness of me contingent on my repentance.”

*Jeffrie G. Murphy  
Phoenix, Ariz.*

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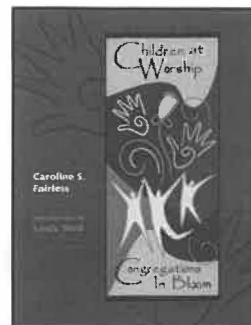
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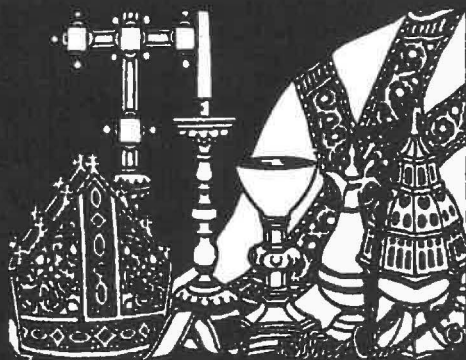
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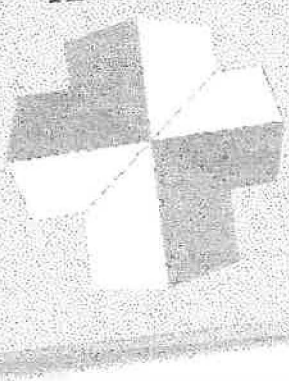
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## PEOPLE & PLACES

### Appointments

The Rev. **Michael Fry** is rector of St. Mary's, PO Box 7671, Fresno, CA 93747.

The Rev. **Lloyd W. Johnson** is rector of St. Alban's, 7308 St. Joe Rd., Fort Wayne, IN 46805-1596.

The Rev. **Kevin Kelly** is rector of Trinity, 520 11th St., Huntington, WV 25701.

The Rev. **David R. MacDonald** is rector of St. Luke's, PO Box 603, Denison, TX 75021.

### Ordinations

#### Deacons

**Virginia** — **Joseph P. Murphy**, St. Mary's, Fleeton, and St. Stephen's, Heathsville, VA.

#### Priests

**Southwestern Virginia** — **Connie Jackson**.

### Retirements

The Rev. **Stephen Mills**, as rector of Holy Family, Fresno, CA.

The Rev. **Ken Richards**, as rector of St. Michael's, Ridgecrest, CA.

### Deaths

The Rev. Canon **W. David Crockett**, canon emeritus of the Diocese of Western Massachusetts, died Oct. 24 in Westerly, RI. He was 81.

Canon Crockett was born in Charlestown, RI, and raised in Westerly. He graduated from Emerson College, Tufts University and the Episcopal Theological School. During World War II he served as the executive officer of a service group in Italy, France and Germany. Following the war he remained in the Air Force Reserve and retired as a lieutenant colonel in 1963. He was a teacher in the Westerly public schools and at the University of Massachusetts, Emerson College and Northeastern University. He was ordained to the diaconate in 1955 and to the priesthood in 1956 in the Diocese of Rhode Island, and served as priest-in-charge, then rector of Holy Trinity, Riverton, RI, 1955-58. He was rector of Emmanuel, Springdale, CT, 1958-65, then became executive secretary of Province I. He served as canon to the Bishop of Western Massachusetts from 1967 until his retirement in 1986. In recent years he was an associate at Christ Church, Westerly. Canon Crockett was active in ecumenical ministry and was president of the Stamford-Darien (CT) Council of Churches, the Massachusetts Council of Churches, and the Interfaith Council of Western Massachusetts. The Massachusetts Council of Churches awarded him its Forrest L. Knapp Ecumenical Award in 1986 "for excellence and persistence in advancing the unity and mission of Christ's church in the commonwealth." He was the author of a variety of tracts and articles and of five books. He is survived by his son, William, of Tiverton, RI, his daughter, Deborah C. Andre, of Wilbraham, MA, three grandchildren and one great-grandchild.

## BRIEFLY...

As a result of a cooperative effort among offices at the Episcopal Church Center in New York, overseas **U.S. military personnel** will receive Christmas greetings this year. The anthrax scare has caused delays in the delivery of mail overseas. Episcopal Relief and Development is collecting cards made by children in Episcopal schools and some Sunday schools. Episcopal chaplains serving overseas will help distribute the greetings.

The Rt. Rev. **Ramón Taibo Sienes**, head of the Spanish Episcopal Reformed Church from 1966 to 1983, died Oct. 26 after a long illness. Because of his links as a teacher and writer with the Republican left wing during the Spanish Civil War, Bishop Sienes was imprisoned for five years by dictator Francisco Franco.

A **pontifical document** has been issued electronically for the first time in history, according to the Vatican. In a ceremony at the Apostolic Palace on Nov. 22, Pope John Paul II signed a message summing up the work of a meeting of the bishops of Oceania held at the Vatican in 1998. For several years the Vatican has posted documents on its website ([www.vatican.va](http://www.vatican.va)), but only after distributing them in print first.

The Very Rev. **James A. Diamond**, Dean of Christ Church Cathedral in Cincinnati, was recently elected president of the Community of the Cross of Nails in the United States. The community is an international Christian network of individuals and institutions who share a practical vision of reconciliation among all people. It was founded at Coventry Cathedral in England during World War II.

The **Diocese of Central Buganda** in the Church of the Province of Uganda has suspended more than 30 priests for being bachelors. The Rev. Martin Kiwanuka, secretary of the diocese,

told *The Monitor* newspaper that unmarried priests are more likely to love other people's wives and cause conflicts. According to Fr. Kiwanuka, the priests will not be allowed to carry out any church work until they can prove that they have been lawfully married.

In perhaps the first study of land ownership since 1872, the Church of England cannot account for real estate worth **nearly \$7 billion**, according to the study author, Kevin Cahill. Mr. Cahill said he can find no record for more than 1.5 million acres. The last census in 1872 listed property holdings of 2.13 million acres.

**Globalization** is not working and Christians have an "uncomfortable" duty to participate in decisions about the future of the world economy, according to the Most Rev. Rowan D. Williams, Archbishop of Wales. He spoke recently at a gathering of the Christian Association of Business Executives in London. The church, Archbishop Williams said, needs to be imaginative as it continues to ask awkward questions about the ethics of transnational trade and commerce.

Representatives from more than 20 British and Irish churches met with the Most Rev. George L. Carey, Archbishop of Canterbury, Nov. 30 to discuss the **HIV/AIDS** crisis in Africa and possible responses of the Anglican Communion. Participants reported that the pandemic may lead to the halving of life expectancy in some countries. An estimated 20,000 become infected with HIV every day.

At a time when the Russian Orthodox Church is hard pressed to pay its expenses, **Moscow Patriarch Alexy II** recently appeared in a television commercial promoting LUKoil, the country's largest oil company. Russia's new constitution prohibits direct government religious subsidies, and the Orthodox Church has no historic properties from which it can derive income. As a result the church has turned to businesses which receive publicity and tax deductions.

**Next week...**

The Year in Review

## CLASSIFIEDS

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**CURATE:** The Church of the Transfiguration ("The Little Church Around the Corner"), New York City, wishes to appoint a curate in the first half of 2002. Interested parties should address inquiries about the particulars of this post to **The Rector's Office, 1 East 29th Street, New York, New York 10016**, or call (212) 684-6770.

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**RECTOR:** Christ Church in Port Jefferson, NY, is seeking a rector. We are an eclectic, AAC-affiliated, traditional parish on the historic north shore of Long Island. Our members are loving, Christ-centered and enthusiastically embrace the renewal movement within the church. We are seeking a Spirit-filled pastor with a strong biblically-based theology to join our family and lead us in our relationship with Christ. Send replies to: **Search Chair, Christ Church Episcopal, 127 Barnum Ave., Port Jefferson, NY 11777** E-Mail: [MRMACHINE@aol.com](mailto:MRMACHINE@aol.com)

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Sun Masses 8 & 10 (Sung). Wed 6:30 (706) 736-5165

## CHICAGO, IL

**ASCENSION** N. LaSalle Blvd at Elm (312) 664-1271  
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham ascensionchicago.org

Sisters of St. Anne (312) 642-3638  
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult Ed 10, Sol E&B 4 (1S) Daily; MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

## RIVERSIDE, IL

**ST. PAUL'S PARISH** (CHICAGO WEST SUBURBAN) 60 Akenside Rd. (708) 447-1604  
www.stpauls-parish.org  
The Rev. Thomas A. Fraser, r  
Sun Eu 10:15 (Sat 5). Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

## INDIANAPOLIS, IN

**CHRIST CHURCH CATHEDRAL**  
125 Monument Circle, Downtown  
The Very Rev. Robert Giannini, dean and r  
Sun Eu 8, 9, 11; Christian Formation 10; Santa Misa 1

## BOSTON, MA

**THE CHURCH OF THE ADVENT** (617) 523-2377  
30 Brimmer Street Email: office@theadvent.org  
The Rev. Allan B. Warren III, r; the Rev. Benjamin J. King, c; the Rev. David J. Hogarth; Carrie Reiger, Pastoral Asst for Youth Work Web: www.theadvent.org  
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11 (Sol High); Mon-Fri, Mass 7:30; MP 9; EP 5:30; Wed, C, 5, Mass 6; Sat, MP 8:30, Mass 9, C 9:30

## LENOX, MA

**TRINITY PARISH** 88 Walker St. (413) 637-0073  
The Rev. Edward Ivor Wagner, r  
Sun: MP 7:15, Quiet H Eu 8, Sung H Eu 10:15, Ev 5. Daily: MP 7, EP 5:30; H Eu Tues noon, H Eu & Healing Thurs 10

## KANSAS CITY, MO

**OLD ST. MARY'S** 1307 Holmes (816) 842-0985  
The Rev. Paul Cook www.stmaryskcmo.org  
Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

## LAS VEGAS, NV

**CHRIST CHURCH** 2000 S. Maryland (702) 735-7655  
1 mile off Strip christissavior@lvcm.com  
H Eu Daily (ex Sat)

## NEWARK, NJ

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

## SANTA FE, NM

**HOLY FAITH** (505) 982-4447 311 E. Palace  
The Rev. Canon Dale Coleman, r; the Rev. Logan Craft, assoc r; the Rev. Robert Dinegar, Ph.D., assoc; the Rev. Beth Noland, d; the Rev. Phyllis Orbaugh, d; Mr. Gerald Near, music director; Mr. J. Michael Case, organist  
Sun H Eu 7:30, Sung H Eu 9, 11:30, Christian Ed 10:30. Monday H Rosary 9. Tues H Eu 10. Thurs H Eu 12:10. MP and EP daily

## NEW YORK, NY

**ST. BARTHOLOMEW'S** Park Ave. and 51st St. (212) 378-0200 www.stbarts.org  
Sun 8, 9, 11, 12:15, 3:30, 5:30, 7:30, 9:30, 11:15. "Come as you are" Eu 7. Mon-Fri MP 8, Eu 12:05, EP 5:30 (Thurs 6 "Sunday on Thursday" Cho Eu). Sat MP & Eu 10. Church open 365 days 8-8 (Sun 8-9). For tours call 378-0265. Cafe open for breakfast, lunch & dinner Sun-Fri. Book & Gift Shop open daily.

**ST. THOMAS** 5th Ave. & 53rd St. (212) 757-7013  
www.saintthomaschurch.org  
The Rev. Andrew C. Mead, r The Rev. Canon Harry E. Krauss, sr c; the Rev. Park McD. Bodie, c; the Rev. Joseph E. Griesedieck, c; the Rev. Robert H. Stafford, asst  
Sun Eu 8, 9, 11, Choral Ev 4. Wkdy MP & Eu 8, Eu 12:10, EP & Eu 5:30. Tues and Thurs Choral Ev & Eu 5:30. Choral Eu Wed 12:10. Sat Eu 10:30

**PARISH OF TRINITY CHURCH**  
The Rev. Daniel P. Matthews, D.D., Rector  
The Rev. Samuel Johnson Howard, Vicar  
(212) 602-0800 Internet: http://www.trinitywallstreet.org

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

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

**EPISCOPAL CHURCH CENTER**  
**CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43rd St.  
Daily Morning Prayer 8:45; H Eu 12:10

## CHURCH DIRECTORY KEY

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

## NEW YORK, NY

**ST. MARY THE VIRGIN** (212) 869-5830  
145 W. 46th St. (between 6th & 7th Aves.) 10036-8591  
www.stmvmirgin.org  
Sun: Mass at 9 (Low), 10 (Sung), 11 (Sol), 5 (Low), MP 8:30, EP 4:45. M-F: Mass at 12:15 & 6:20; MP 8:30, Noonday Office 12; EP 6. Sat: Mass at 12:15, Noonday Office 12; EP 5. C 11:30-12, 4-5

## ASHEVILLE, NC

**CATHEDRAL OF ALL SOULS** (Blitmore Village) (828) 274-2681  
2 Angle St. mail@allsouls cathedral.org  
H Eu Sun 8, 9, 11:15. Wed noon, 5:45  
**ST. MARY'S CHURCH** (Grove Park) 828-254-5836  
337 Charlotte St. at Macon stmarysparish@main.nc.us  
Sun Masses 5:30 (Sat vigil) 8 (Low) & 11 (Sung), Sun MP at 7:45; Daily EP 5:15, Mass 5:30; C Sat 4, Rosary 1st Sat 4:45

## PHILADELPHIA, PA

**CHURCH OF THE ANNUNCIATION, B.V.M.**  
324 Carpenter Lane (19119-3003)  
The Rev. David L. Hopkins r  
Sun Mass 9 (Low), 11 (High). Thurs 10 (Low)

## SELINGROVE, PA

**ALL SAINTS** (570) 374-8289  
129 N. Market  
Sun Mass 10. Weekdays as anno

## WHITEHALL, PA

(NORTH OF ALLENTOWN)  
**ST. STEPHEN'S** 3900 Mechanicsville Rd. 610-435-3901  
The Rev. William H. Ilgenfritz, r; The Rev. Mark W. Lewis, c  
Sun 7:30 MP; 8 & 10 H Eu; 9:15 Sunday School; 10:30 Child-care available. Daily Mass: M/W/F 12:15. Healing Mass and Unction T 9:30 & Th 7; Sat 10 (11 Confessional). Traditional Prayer Book Services. All welcome!

## PROVIDENCE, RI

**ST. STEPHEN'S** 114 George St.  
The Rev. John D. Alexander, r (401) 421-6702  
Sun Masses 8 (Low), 10 (Sol), MP 7:30. Daily as posted

## CORPUS CHRISTI, TX

**CHURCH OF THE GOOD SHEPHERD** (361) 882-1735  
The Rev. Ned F. Bowersox, r 700 S. Upper Broadway  
The Rev. Frank E. Fuller, asst www.cotgts.org  
The Rev. Margarita Arroyo, c  
Sun 8, 9 & 11:15. Weekdays as anno

## DALLAS, TX

**INCARNATION** 3966 McKinney Ave.  
The Rev. Larry P. Smith r; the Rev. Frederick C. Philpott v; the Rev. Michael S. Mills; the Rev. Craig A. Reed; the Rev. A. Thomas Blackmon  
Sun Eu 7:30, 9, 9:15, 11:15, 5. Daily Eu 7 & 12 noon. Daily MP 6:45, EP Mon-Fri 6 (214) 521-5101

## HOUSTON, TX

**PALMER MEMORIAL** 6221 Main Street (77030)  
Across from the Texas Medical Center and Rice University  
www.palmerchurch.org (713) 529-6196 Fax: 713-529-6178  
The Rev. James W. Nutter, r; the Rev. Samuel R. Todd; the Rev. Kenneth R. Dimmick; the Rev. Ed Gomez; the Rev. Mary A. Royes.  
Sun Eu 7:45, 9, 10:15, 11, 6; Ch S 10, 5 Contemp. Youth Serv.; Tues Noon Eu in Spanish; Wkday Services; Sat 6 Taize Eu.

## MILWAUKEE, WI

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

## SAN JUAN, PUERTO RICO

**ST. JOHN'S CATHEDRAL** (English speaking parish)  
1401 Ponce de Leon, Stop 20 in Santurce (787) 722-3254  
Sun H Eu 8 & 11 (Cho). www.forministry.com

## PARIS, FRANCE

**THE AMERICAN CATHEDRAL OF THE HOLY TRINITY**  
23, Avenue George V, 75008 Tel. 011 33 (0)1 53 23 84 00  
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Bernard Vignot, Francophone ministry the Rev. Nathaniel Hsieh, Taiwanese ministry; the Rev. George Hobson, canon theologian  
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu, 3 H Eu in Chinese, 5 Cho Ev (3rd Sun), Wkdy Services 9:15 MP M-F; 12:30 H Eu Wed, 11:30 H Eu Fri in French, 6 H Eu Sat in French

## LUTHERAN

## MOJAVE, CA

**HOPE CHURCH** K and Inyo Streets  
The Rev. William R. Hampton, STS  
Sun Eu 10



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