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*The Voice
of one crying
in the wilderness:
Prepare the way
of the Lord,
make his paths
straight.*

(Luke 3:4)



920915 06256
The Rt Rev Walter D Dennis
1047 Amsterdam Ave
New York NY 10025

IN THIS CORNER

Not My Favorites

Our editor offered his selection of the ten best hymns in *The Hymnal 1982* [TLC, Nov. 3]. Naturally, it follows that a list of the ten worst hymns should be forthcoming; that dangerous task has fallen to me. There is little ground for offense when selecting the best. Negative criticism, however, is a riskier business. Here are my selections:

1. No. 130, "Christ upon the mountain peak" — The Shillingford tune is a splendid exercise for use in teaching "aural skills." A trained musician can easily analyze the construction of the melody; it's another thing to get people to sing it.

2. No. 196, "Look there! the Christ, our Brother, comes" — This setting is often described as "jazzy," or "Gershwin-esque" and no doubt represents, for some, the church of today. A well-rehearsed choir could sing it; perhaps even the congregation could sing the refrain as suggested, but one still has to question whether it's worth the time.

3. No. 227, "Come, thou Holy Spirit bright" — The previous hymn tune, Petrus, and this one, Arbor Street, were both composed by William Albright. He is a prolific composer of great talent, but, I think he overestimates the abilities of congregations and many church musicians when he writes hymns.

4. No. 303, "Father, we thank thee who hast planted" — Another Albright tune, this one named Albright. Dissonant chord clusters provide the chief accompaniment. I would enjoy seeing someone teach this one to a congregation.

5. No. 325, "Let us break bread together on our knees" — Outside of the fact that few people sing the syncopated notes right, I have found this hymn (which was on the list of the editor's favorites) used mostly at parishes which prefer to stand during the eucharistic prayer and receive Holy Communion standing. So much for doing what we say.

6. Nos. 463 and 464, "He is the Way" — Auden certainly gave us a unique text which does cause one to think. Rhythmically, both tunes are necessarily fussy because each verse contains a different amount of syllables.

7. No. 503, "Come, Holy Ghost, our souls inspire" — With the beautiful plainsong tune of 504, why would anyone want to sing this very unimaginative and unmusical setting?

8. No. 528, "Lord, you give the great commission" — This fine text seldom gets sung because most congregations just don't understand meter changes within a hymn.

9. No. 536, "God has spoken to his people" — A discussion with a local Jewish cantor about this song has led me to feel that it is not totally appropriate for Christians to sing it as part of our liturgical service. "Open your ears and hear God's word" has different implications for each of our traditions as Christians do not observe the Law as Jewish people do.

10. No. 639, "Come, O thou Traveler unknown" — I like modern music, I like dissonance, but most congregations are not like-minded.

JOSEPH A. KUCHARSKI, music editor

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Painting by 15th century Pietro Perugino, entitled: "St. John The Baptist."

RNS Photo

LETTERS

A Blend of Music

It is good to learn of another person who agrees with me concerning the opinions of Marion Hatchett. Timothy Hagy's Viewpoint [TLC, Nov. 3] is both timely and insightful.

For some inexplicable reason, Marion Hatchett enjoys a most undeserved reputation as an arbiter of what is right and proper for music in the Episcopal Church. Certainly I do not advocate taking from the congregation the musical participation which is good and rightfully theirs. And it should be kept simple enough to ensure hearty participation. On the other hand, I feel a rewarding worship experience can be had by listening to the singing of a fine choir, professional or volunteer. The loss of awe and mystery in our services is a great loss indeed.

Mr. Hagy is correct that we cannot attract competent musicians to a career in church music if they lack the challenge to aspire to a high standard of excellence. As Mr. Hagy reminds us, the prayer book rubrics permit the use of previously-authorized texts for the choir repertoire, or the congregation for that matter.

Kudos to Timothy Hagy for speaking boldly on a crucial problem.

HARRISON WALKER

Wilmington, Del.

Checking Rubrics

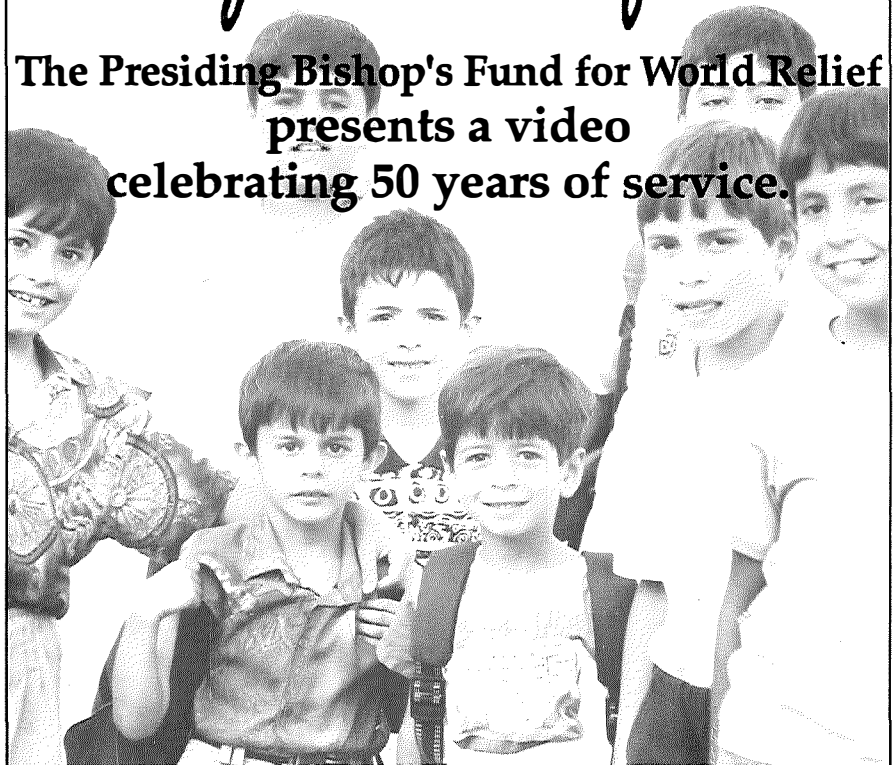
In his otherwise very articulate article on liturgical music [TLC, Nov. 3] Timothy L. Hagy, citing Howard Galley, suggests "that the singing of the Ordinary of the Mass by a choir is not prohibited by the rubrics . . ." It would have been helpful had Mr. Hagy read those rubrics before making such a statement, which like most generalizations, is incorrect.

Some portions of the ordinary (defined by the *Oxford Dictionary of the Christian Church* as the Kyrie, Gloria, Creed, Preface and Sanctus, Paternoster, Fraction and Agnus Dei for our purposes in Anglican use) may be sung by the choir only and others must be sung by the celebrant and people.

The first rubric on page 356 of the Book of Common Prayer does not say how or by whom the Gloria, Kyrie or the Trisagion are to be sung. Similarly, the creed, governed by the second rubric (Continued on page 5)

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LETTERS

(Continued from page 5)

bric on page 358, may be sung by congregation or by choir, since no instructions or restrictions are cited. The rubrics at the Confractorium do not restrict how the Agnus Dei, the Christ our Passover, or other anthems are to be sung.

The Sanctus and the Our Father are governed by stricter rubrics. The first rubric on page 362 requires the Sanctus to be sung by the celebrant and people — the whole congregation. The Our Father, under the direction of the first rubric on page 364, must similarly be sung by the congregation.

The decision to ask the choir to sing a portion of the ordinary must, as with most other musical decisions, be governed by good judgment. It probably is not very good judgment to have a liturgy grind to a halt while the congregation stands for five minutes to listen to a Gloria. On the other hand, a Kyrie such as that from the *Missa Secunda* by Hassler may be an exceptionally fine choice for an Advent liturgy.

But, before musicians and liturgists make pronouncements about what the rubrics allow and what they prohibit, these good ministers should take a careful look at those rubrics.

(The Rev.) LLOYD PRATOR

St. John's in the Village Church
New York, N.Y.

It's Intentional

I have to write a correction to my letter about "Hospitality as Evangelism" [TLC, Nov. 3]. I wrote that parishes might well develop patterns of *intentional* hospitality, not international hospitality. It is true, however, that intentional hospitality will have implications for world mission on an international scale.

(The Rev.) BRUCE M. SHIPMAN
Christ Church

Roxbury, Conn.

More Than Compassion

Mary Theresa Webb concludes in Viewpoint [TLC, Oct. 27] that the church's challenge is for traditionalists to practice more compassionate outreach. I feel she missed the truth about traditionalists and the real struggle going on in our beloved church.

Historically, traditionalists generated the majority of our outreach programs to the sick, suffering and disad-

vantaged. They have ministered through hospitals, alcohol and drug abuse programs, barrio clinics, United Thank Offering outreach and on *ad infinitum*.

Our church is wrenched today, not by a compassion crisis, but by an identity crisis. The drift away from our ancient, historic grounding in holy scripture into a vague concept of "love," as deemed culturally relevant, touches at the very heart of who and what we are.

I believe our challenge lies in de-

fending our historic, God-given identity against those who would draw us away from the ancient roots which have given us our very life and form.

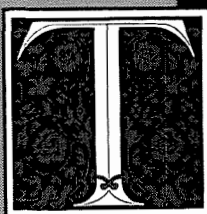
ELIZABETH ROCKWOOD

San Antonio, Texas

• • •

Mary Theresa Webb's Viewpoint likens the authors of the Baltimore Declaration to the older son in St. Luke's parable, "indignant that the

(Continued on page 11)



The Best of Both Worlds

JOHN ANDREW

"THE TITLE I CHOSE FOR THE BOOK," writes John Andrew, "is to my mind the joyful affirmation of our redemption in Christ Jesus, our justification by faith, as St. Paul would have us claim, and our desire for the parish family to be Christ-centered. Christians *do* have the best of both worlds, which, when you consider it, are one. Everyone and all things are one in Christ Jesus, for heaven reaches from the next world into this with his life lived in us."

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Conference in Chicago

Anglo-Catholics Share Their Differing Opinions

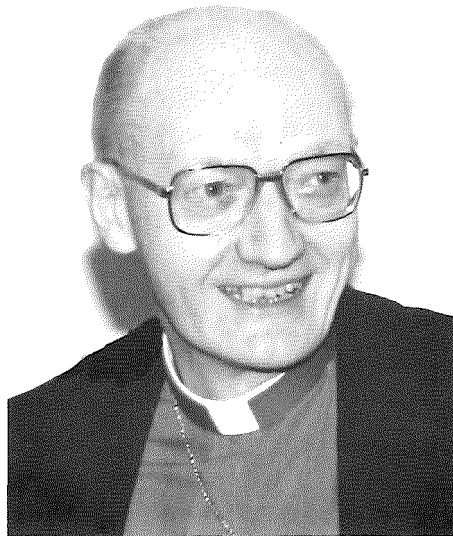
Anglo-Catholics who may disagree with each other on such issues as human sexuality, feminist or inclusive language liturgies and the ordination of women had an opportunity to discuss their differences along with what they hold in common at a recent conference in Chicago.

“Advancing Anglican Catholicity” was the theme of the gathering at the Cathedral of St. James and a Chicago hotel, the third in a series of conferences and the first in North America. Speakers and the 75 persons in attendance, among them 11 from the Anglican Church of Canada, included a dialogue begun at two earlier conferences in England.

Presentations were made by the Rt. Rev. Richard Holloway, Bishop of Edinburgh; the Rt. Rev. William C. Wantland, Bishop of Eau Claire; the Very Rev. Alan W. Jones, dean of Grace Cathedral, San Francisco; and Anne Carter Mahaffey, lay theologian from the Diocese of Kentucky.

Bishop Holloway, who had been one of the principal leaders of an earlier conference in the Diocese of York, England, exhorted Catholics to “repudiate the seductivity of nostalgia” and the “negativism” of the Catholic movement in the past ten years. He stressed that disagreement should be welcome, and that argument should take place within the context of a well-developed theology of history. He added that the autonomy of Anglicanism, Catholic and reformed, should be celebrated, and that an appropriate style of evangelism should be developed.

Bishop Holloway called for “an in-



Bishop Holloway

clusive and generous Catholicism which affirmed more than it denied and celebrated more than it condemned.”

Bishop Wantland, addressing the topic of “Catholic Evangelism,” emphasized the need for the church to remain faithful to the divine commission without becoming trendy. He suggested the Episcopal Church’s failure to evangelize follows from its lack of clarity in theological vision. He urged participants to recapture the language of decision and conversion central to the church’s celebration of baptism.

Bishop Wantland also made a plea to honor the House of Bishops’ resolution respecting the conscience of

those who do not accept the ordination of women to the priesthood and episcopate.

Ms. Mahaffey, a lay catechist and Christian education director, described the renewal in her parish as it moves into a catechumenal process similar to the pilot project of the Diocese of Milwaukee. In her work as educator, she discovered that people were “looking for a way to put words to the faith that was bubbling up within them.”

She suggested that the Catholic movement, with its emphasis on spiritual discipline and formation as a lifelong process, had much to contribute to the recovery of this ancient way of preparing people to live out the baptismal covenant.

Dean Jones suggested that the primary image of Catholicity is the eucharistic table around which there is room for all. “We’re stuck with each other,” he said. “The call to Eucharist is a call to acknowledge the frailty in one another.” He added that Catholics must confront the reality of living in a “Protestant world” in which self-autonomy has eclipsed the invitation to mystery.

“The prerequisites to authentic eucharistic community are reconciliation and forgiveness,” he said.

A committee was formed to begin the work of organization and planning for more conferences and regional meetings. The Rt. Rev. Frank T. Griswold, Bishop of Chicago, was named episcopal convenor for future conferences.

Women’s Ordination to Priesthood

Archbishop Carey Appeals for Unity Despite Unrest

In his first address to the Synod of the Church of England since his enthronement, the Most Rev. George Carey, Archbishop of Canterbury, encouraged church leaders to listen to each other when debating women’s ordination to the priesthood, and noted that Anglican unity in the U.S. had been severely strained over the issue.

“We must not make reckless predictions of what might be the effect on the church if legislation is either ac-

cepted or rejected,” Archbishop Carey said. “We simply do not know what the consequences will be.”

The synod votes next year on legislation which would admit women priests. The legislation will be presented to Parliament, necessary because Parliament makes final decisions in ecclesiastical matters.

Those involved with the “Cost of Conscience” movement formed by traditionalists have distributed a contin-

gency plan for those opposed to the ordination of women to the priesthood. The plan proposes setting up an alternative General Synod to be called the National Council.

Movement spokesman, the Rev. Geoffrey Kirk, said he expects at least 3,000 priests to adopt the “Alternative Episcopal Oversight” plan and did not rule out the possibility of an individual priest taking his bishop to court if the bishop should ordain a woman.

CONVENTIONS

During the November 9 convention of the **Diocese of Pittsburgh**, at St. Martin's Church in Monroeville, parishes were given permission to withhold funds from the national church.

Passed by a 2-1 margin, the resolution seeks to send a statement to every member of the House of Bishops, indicating that while the churches in the Diocese of Pittsburgh have done their best to live within the "doctrine, discipline and worship of this branch of the body of Christ," they feel that some of the members of the house have chosen to ignore polity and discipline. By ignoring this discipline, the diocese feels the house has, at least in part, violated the unity of the national church.

Parishes were given the choices of sending their funds to support the companion Diocese of Chile, the United Thank Offering, the Presiding Bishop's Fund for World Relief or the general program budget of the national church.

In his sermon, the Rt. Rev. Alden M. Hathaway, Bishop of Pittsburgh, called for strong witness to encourage church leaders, especially bishops, to assess the mood of the people of the church.

The Rt. Rev. Robert Rowley, Jr., Bishop of Northwestern Pennsylvania, was guest speaker.

KENNETH BUSBY

• • •

The convention of the **Diocese of Idaho** met November 8-10 in Twin Falls.

"We must clarify our faith apart from the beliefs of Western culture in order to proclaim Christ faithfully," said the Rev. Canon Martin Brokenleg, canon of Calvary Cathedral in Sioux Falls, S.D., who was guest speaker. "God does not necessarily intend all people to admire European heroes, attend Western-style schools or to participate in a capitalist economic system."

Other convention speakers included Soledad Longid, who represented the Diocese of Northern Philippines, and Deacon Ethel English from the companion Diocese of Cariboo.

Legislation passed included unani-

(Continued on page 14)



RNS photo/Reuters

Retired Archbishop of Canterbury Robert Runcie welcomes home Terry Waite with a handshake and a laugh as the former hostage arrives at the Royal Air Force Base in Lyneham, England [page 11].

Long Island Confronts Debt Problems

Faced with a heavy debt and mounting legal obligations, the Cathedral of the Incarnation in the Diocese of Long Island has had to restructure its cathedral chapter and faces long term negotiations in deciding the fate of two schools it has operated.

Incorporated in 1877, the cathedral ran St. Mary's School for girls and St. Paul's School for boys until declining enrollment forced the cathedral chapter to borrow more than \$2.5 million in 1990. Then, because of an inability to meet operating expenses, more money was borrowed, leaving the cathedral in debt for almost \$5 million.

Earlier this year, the chapter voted to close the schools and lease the property in order to pay off some of the debt. However, the chapter was faced with lawsuits from some students, parents and alumni upset with the closings. They based their suits on the terms of the original land deeds given to the cathedral by Cornelia Stewart, wife of Garden City founder Alexander Stewart. The deeds' restrictions state that the properties are to be used for school purposes only and cannot be used for any other activity.

To date the cathedral has had to pay \$500,000 in legal costs to defend itself from the suits, and the city's zoning commission turned down the chapter's request to lease its property to an Episcopal health care provider.

After a review by the courts, it was

decided that "so long as there are a minimum number of St. Mary's and St. Paul's students desirous of a parochial education at the merged school and a source of funds out of the gift exists, a school must continue." But it was also ruled that because the cathedral was heavily in debt, it could lease one of its campus properties to other businesses or institutions, but must use those proceeds to retire the debt incurred by the cathedral chapter and for the operation of the remaining campus.

A parents/alumni group has submitted several recovery proposals to the judge overseeing the case, one of which proposes selling some cathedral land to retire the first \$2.5 million debt, contributing \$1.3 million the group has raised to reopen a campus, and lifting restrictions so the St. Mary's campus could be sold for single family homes, the proceeds of which would go toward retiring more debt and capital improvements on the St. Paul's campus.

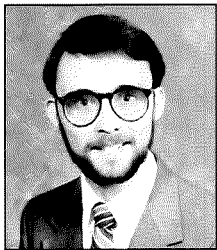
The diocese is interested in pursuing negotiations and retiring the debt, as well as reaching a compromise satisfactory to all parties.

The Rt. Rev. Orris G. Walker, Jr., diocesan bishop, has asked for the resignation of chapter members and the development of a new chapter, and has, in the meantime, taken over the affairs of the cathedral.

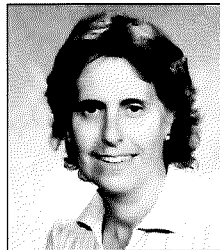
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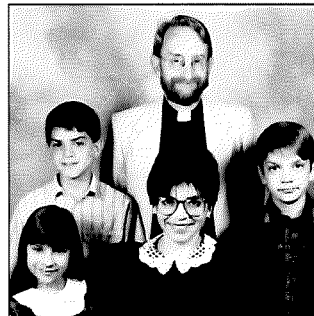
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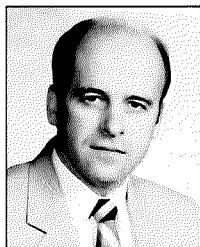
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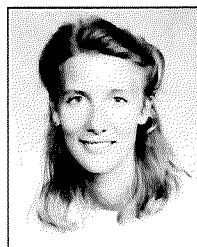
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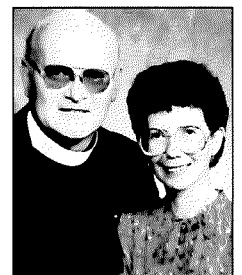
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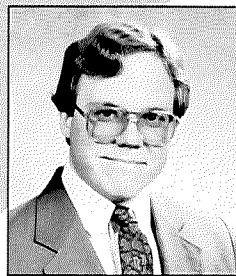


**Dick and Beth
Kellogg**
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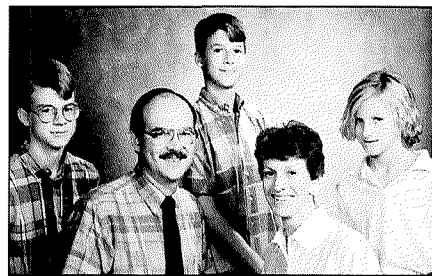
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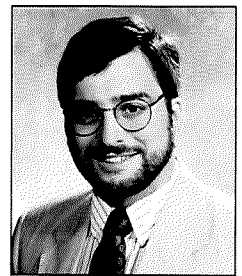
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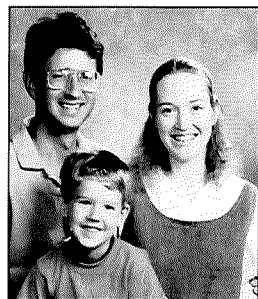
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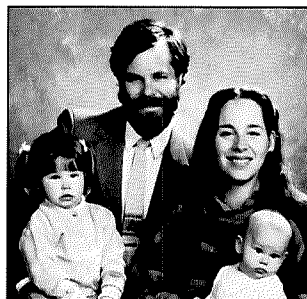
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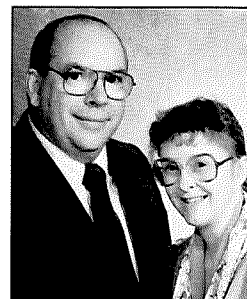
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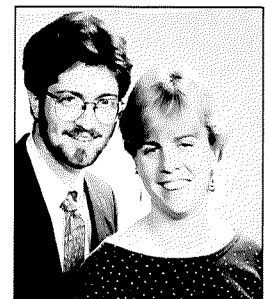
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The Voice from the Wilderness

By H. BOONE PORTER

Every year in the middle of Advent we enter John the Baptist country. It is the harsh, rocky, forbidden country of the less-inhabited parts of the Holy Land — what the Bible calls wilderness. Like the scenes we see in Western movies, it was a land inhabited by thieves and snakes, and vultures circled overhead. Then there was a tangle of vegetation along the Jordan, the river which flows straight south from the Sea of Galilee to the Dead Sea, the lowest place on earth.

It was, and is, not much like the sugar-plum and candy-strewn land which we try to create before Christmas. John might have welcomed the historic Greek St. Nicholas with his generous charities, but not the modern figure of Santa Claus. The latter laughingly warns children to be good. St. John solemnly warns adults to repent, to change their way of life, to be a people prepared to face their God. Yet our gospel for the Third Sunday of Advent declares to us it was *good news* which John was preaching.

The order of events may confuse us. Now we have John the Baptist, an adult almost the same age as Jesus, apparently telling us to get ready for the birth of Jesus! Of course this is not really what the church year means. The liturgical calendar follows not a historical sequence, but a spiritual one. What John had to say was directly about the impending coming of Christ in his earthly ministry, yet we find the message highly appropriate in preparing to celebrate the earlier and original coming of Jesus in his birth. We celebrate that birth as we do, because we know of the acts of redemption which were to follow years later, soon after John's preaching. Meanwhile, what St. John has to say also continues to point toward that coming of the Christ which is yet to occur, that final chapter of earthly history to which all else leads, that concluding point which "will come as a thief in the night." For us to be ready for that is far more important than all the lights and tinsel of Christmas.

Yet, John's message remains good

news. To be able to face one's sins and confess them, to know the power of God's forgiveness, to be assured of his help in serving him in the future — this indeed is good news. We all have burdens in our consciences. We are not only saddened by sin, but weakened by it, rendered fearful, confused and pained. The exercise of self-examination, sincere repentance and confession, and the medicine of absolution, will do more to give us a joyful Christmas



John the Baptist
by Gerard David

than many an eggnog or slice of cake.

Let us heed the message of this bold and fearless voice, crying out in the desert. As sinners who truly repent and receive forgiveness, we can then join Zephaniah who, for this Third Sunday of Advent, says, "Sing aloud, O daughter of Zion; exult O daughter of Jerusalem!"

St. Paul, like the Baptist, had known the hardships of life. He too had apparently spent time in the desert (Galatians 1:17). He too had acquired the strength not to be frightened by the world's threats, or to be enticed by its empty promises. In the epistle for this Third Sunday of Advent, Paul too proclaims the Lord's final coming as good news. "Rejoice in the Lord . . . again I say, rejoice . . . The Lord is at hand." In this joy, he tells us, we will find peace, and that is the watchword for the season of the Lord's birth.

Talking to the Baptist, Vainly

John, John, behave yourself,
A gentler voice is what we need,
Quiet assurances of our good intent.
Not this shouting, this flinty cry,
This hard-edged plaint against worthy men.
I admire you, John:
Your passion, eloquence, your firm pursuit
Of a purpose we all condone.
So take kindly to my advice,
Follow what I say:
Softer words, a more respectful tone,
A better sense of who your listeners are,
Readiness to compromise.
Do all this and you will find
Acceptance here — and a goodly name.

William J. McGill

EDITORIALS

Redirecting U.S. Industry

Unemployment is a problem not only for individuals and families, but for society at large. There are hundreds of thousands of persons who could be engaged in constructive work, in doing things that need to be done, but who are now idle. For this we are all poorer.

The irony of the present situation is well illustrated, for instance, in communities where the arms industry has been a major employer. Obviously, instead of being laid off, people (from executives to janitors) would rather be making lethal weapons which we hope will never be used and which will soon be obsolete anyhow. Aren't there other alternatives?

The American arms industry is capable of fantastic technological achievements, as the Persian Gulf War proved. These people, these factories, these laboratories and these offices could be making things the world now needs. Some are no doubt seeking to redirect their work, but it is not well publicized. Neither our government nor our great industrial corporations are promoting any massive new orientations of American technology and productivity.

What are new things we need? Cheaper and more effective windmills to generate electricity. Similarly, mills for small rivers and tidal bodies of water for the same purpose. Ceaseless efforts to develop the electric automobile (by the end of this century we could replace many of our present vehicles). Better equipment for waste disposal

and recycling, at both the macro and the micro level.

In some cases, the technology already exists, as with systems to save the collapsing reinforced concrete bridges which span America. One reason the new resources are scarcely used is because government officials do not wish to introduce changes. Thus, instead of forwarding constructive steps, government agencies may impede them.

It is said that the church should direct its attention to shepherding its own people rather than to public issues. Yet most of the powerful leaders in America profess to be Christian, and many of them, from the President on down, are Episcopalians. These are the church's "own people." If even a small percentage of them followed a new star, how many great things could result!

Giving Thanks

By now, our readers have learned through the secular media of the release of Terry Waite as a hostage.

Very few of us know Terry Waite, yet he has touched us all. His significant ministry in the Church of England, and later as a negotiator seeking the release of American hostages, made us all proud to be Anglicans.

Yet he came closest to us during the nearly five years of his captivity. Most of our churches have remembered Mr. Waite, usually by name, during the Prayers of the People on Sunday or in weekday intercessions. It seems strange not to hear his name mentioned now, but for this, and for his safe return, we can give thanks.

LETTERS

(Continued from page 5)

prodigal sons (and daughters) are getting all the attention." She calls all of us to reach out to outcasts "at their homecoming, even though they may not yet be repentant."

Nobody sincerely trying to follow Christ denies that we are called to be merciful, and to love and accept our neighbor, repentant or unrepentant. But appeals like Ms. Webb's confuse the issue, as does the stance of much of the church's liberal wing. Love, as any parent knows, does not equate to the legitimization of sinful (i.e., self-destructive) behavior. Yes, the father ran and embraced his son, and we should do likewise. What the father did not do was to run to the far-off country and say, "Son, I am setting no limits. Do whatever you desire. Fulfill yourself. Let me give you some more money to squander."

One last point. If TLC publishes comments about a certain statement, fairness requires an editorial note telling readers where the statement in

question might be obtained, so they can form their own judgment.

ANNELIESE SCHWARZER
New York, N.Y.

Copies of the Baltimore Declaration may be obtained by writing to St. John's Church, 3738 Butler Rd., Glyndon, Md. 21701. Ed.

Beloved Buildings

As a Manhattan native who has lived also in Boston and Washington, I know, in those three cities, all of the "sacred spaces" mentioned by Professor Richard Wentz in his thoughtful essay [TLC, Oct. 27]. Two of the downtown churches cherished by Dr. Wentz are especially dear to me: Trinity, Boston, where I began my ordained ministry as an assistant to the late, beloved Theodore Ferris; and Epiphany, Washington, of which I shall have been rector for 28 years when I retire in a few months.

I think I have never read an essay as sensitive as Dr. Wentz's to the spiritual importance of church buildings at their best (although except for parishes like Trinity, Wall Street, it is a mam-

moth financial struggle to maintain them). Perhaps his key sentence: "Only in these shrines, these temples where the visible and invisible meet, can people come to discover that they are so much more than the self-interest they attend to most of the time."

As Dr. Wentz implies, the sacramental power of such beloved buildings becomes real when the faithful urban worshipers not only learn to love the Lord and one another, but also to reach out to our cities' anguished people, poor and rich, with healing and compassion.

(The Rev.) EDGAR ROMIC
Church of the Epiphany
Washington, D.C.

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and brevity is appreciated. We prefer submissions to be typed and writers must include their names and addresses. Because of the large volume of letters we receive, we are not able to publish all letters, nor able to acknowledge receipt.

Boarding the Wrong Train

By MARK DYER

I believe two trains left Phoenix after the General Convention. They went in opposite directions. The majority of bishops, maintaining that we are a province of the Anglican Communion and that we are governed by General Convention, boarded the first train. They maintain, therefore, that the common life of faithful Anglican Christians — without exception — is regulated by the constitutions, canons and norms established by General Convention of the Episcopal Church. Although conscientious objection — attempts to change the system from within — is allowed, behavior contrary to the norms is not allowed. We must live at peace with decisions our church makes.

The second train left Phoenix with bishops who advised us that they intended to act contrary to the norms of our church as established by General Convention, i.e., that they intended to proceed with the ordination of practicing homosexuals.

It seems now that the bishops of the Episcopal Synod of America, possessed and driven by issues, have boarded that same train. In a separate car, they are on the same train going in the same direction as those bishops who intend to ordain practicing homosexuals.

Two years ago, we all boarded the first train in Philadelphia. There, in September 1989, the bishops of the Episcopal Church, came to this unanimous agreement on how they would live together:

We have taken to heart Resolution 72 of the 1988 Lambeth Conference:

This conference reaffirms its unity in the historical position of respect for diocesan boundaries and the authority of bishops within those boundaries; and, in light of the above, affirms that it is inappro-

priate behavior for any bishop or priest of this communion to exercise episcopal or pastoral ministry within another diocese without first obtaining the permission and invitation of the ecclesial authority thereof.

This Lambeth resolution reflects Article II, Section 3 of the Constitution of the Episcopal Church.

In light of all this, we recognize the need to be true to our sense of structure and diocesan boundaries. There is a need as well to be pastorally sensitive to those who do not accept the ordination of women to the priesthood and episcopate. In these matters we will continue to carry with us the respect, courtesy and love for one another that has been so much a part of this meeting. This grace-filled bond of collegiality will help us to share each other's burdens and sufferings and thereby bear witness to the life of loving communion with God who suffers with us, for us and even at our hands.

The spirit of this covenant, some believe, was broken at Phoenix by those bishops who told us they intended to proceed with the ordination of practicing homosexuals in spite of the 1979 statement of General Convention on appropriate sexual behavior of persons seeking to answer the call to be ordained in this church.

Now the church is faced with the establishment of a missionary diocese by the Episcopal Synod of America "whose [self-described] purpose is to spread the gospel in places where the present Episcopal leadership continues to suppress and persecute biblical Christianity."

"We declare," the ESA action plan states, "that those bishops who reject the authority of scripture or the creed have in fact broken communion with the one, Holy, Catholic and Apostolic Church. We invite the people of such places to join in our work. The diocese will accept transfers of existing congregations or institutions and will begin new congregations in Advent, 1991."

The establishment of this mission-

ary diocese by ESA raises several crucial questions concerning Anglican identity and culture.

First, it would seem that this missionary diocese so organized will be in clear violation of Resolution 72 of the 1988 Lambeth Conference as well as Article II, Section 3 of the Constitution of the Episcopal Church. It is also a radical change in commitment of those ESA bishops who voted for the House of Bishops' statement issued in Philadelphia.

The proposal is also clearly not in accord with paragraphs 38, 39 and 40 of The Report of the Archbishop of Canterbury's Commission on Communion and Women in the Episcopate 1989 (Eames). This report was accepted as normative guidelines for the Anglican Communion by the Archbishop of Canterbury and the primates at Larnaca, Cyprus, April 1989.

Perhaps it is for these reasons that the Archbishop of Canterbury, the Most Rev. George Carey, in a November 14 letter to Presiding Bishop Browning, said he was "very sorry to learn that the ESA intends to establish a missionary diocese."

"I urge all Episcopalians," Dr. Carey said, "to consider very carefully the constitutional implications of this drastic proposal. Any alternative episcopal oversight which is imposed without the good will and cooperation of the entire province is potentially schismatic."

Although the ESA bishops are behaving as though the Anglican Communion has taken no position on their proposed missionary diocese, it already has been stated that this is not a viable option.

Considering Resolution 72 of Lambeth, Article II, Section 3 of ECUSA's Constitution, The Report of the Archbishop of Canterbury and Primates 1989, and the Philadelphia Covenant, I wonder just how the ESA can proceed with the missionary diocese and claim to remain within the boundaries of Anglicanism. I care deeply about this — and I believe the ESA bishops have boarded a runaway train.

The ESA's action plan also makes a blanket accusation against bishops

The Rt. Rev. Mark Dyer, Bishop of Bethlehem, served on the steering committee of Lambeth '88 and as a member of the Eames Commission. He is co-chairman of the International Anglican/Orthodox Dialogue.

“who reject the authority of scripture or the creed.” I am theologically and humanly bothered by blanket condemnations of unnamed people. An accusation without a name virtually accuses the many. Let’s be honest and clear. Who are these bishops? How have they violated their ordination vows? This is a very serious charge. Christian honesty requires that the ESA immediately identify those so charged by name and diocese.

Given the serious nature of the charge, the ESA in justice also needs to inform the Presiding Bishop and the House of Bishops of the doctrinal methodology they used to substantiate these charges. Just how did the ESA determine that certain bishops “reject[ed] the authority of scripture or the creed?” What theological hermeneutic did the ESA use to determine infidelity? What doctrinal procedure did the ESA follow? The bishops so charged, then, should be given the opportunity to respond and defend their doctrinal fidelity.

Who’s in charge?

The concern these matters clearly raise for me cannot be identified and defined by issues. My concern has to do with authority. What is the source of authority in the church? Who are the bearers of that authority? How do we discipline those who will not act within the framework of that authority? That is the basic concern — and it is so serious that the House of Bishops will soon take an extra week out of busy schedules to deal with it in executive session. We need to call forth and develop some form of direct, incisive leadership. We need to rediscover our Anglican identity and live again at the center of creative orthodoxy.

We’re not there yet. That train has not yet arrived. The destination is mystery; as is the journey. Along God’s way, however, God is rarely served by removing ourselves or excluding others from communion. Only in union with God and one another can we discern rumors of angels and the Spirit of truth. Along the way, expect God to move among us in unexpected ways. There is more to the mystery of God and life in community than we can possibly see. “Among you,” John the Baptist said to all of us sinners on the way, “stands one whom you do not know.”

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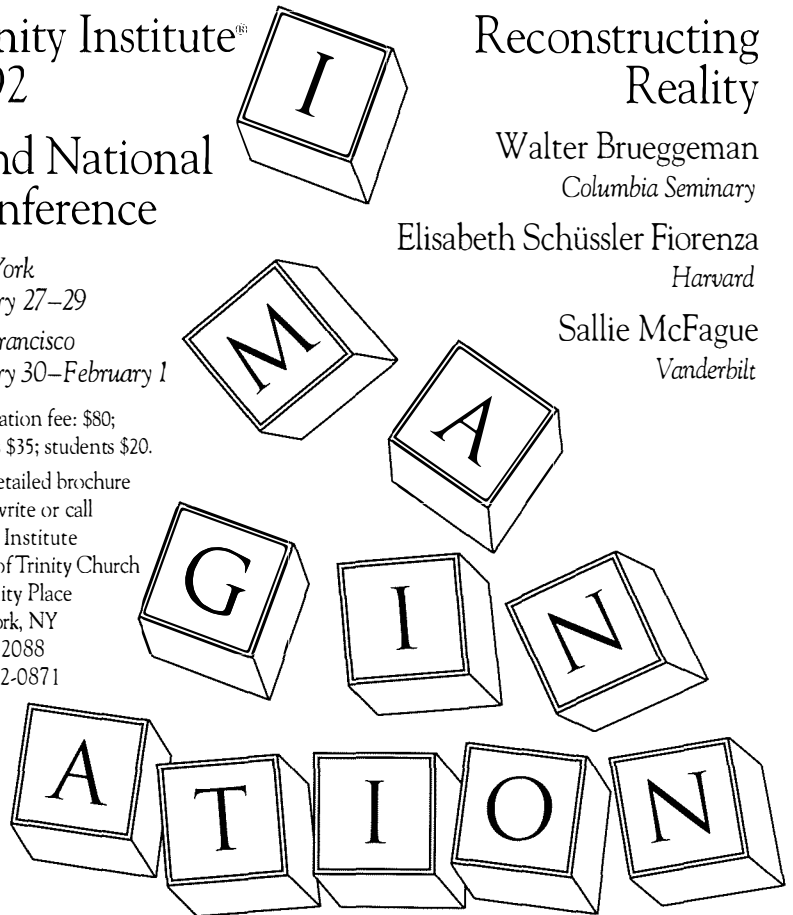
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NEWS

(Continued from page 7)

mous approval of long-considered recommendations to establish a board of trustees for the diocese's camp, Paradise Point. A new southwestern deanery was created to increase representation of urban Boise area churches in diocesan council, and a 1992 budget of \$571,841 was approved.

(The Rev.) PETER MICHAELSON

The Diocese of Massachusetts held its convention November 1-2 at the Memorial Auditorium in Lowell and approved a 1992 budget of \$4 million.

In other business, delegates called for a reconsideration of the question of the perpetual or permanent diaconate. Responding to the commission on ministry's report that the establishment of a perpetual diaconate would be "imprudent at this time," several clergy delegates spoke in favor of the ministry. It was eventually decided that the commission should provide convention delegates with a written report on the subject for the next convention.

After debate, the convention ap-

proved a resolution calling on the American government and people "to repent of our dependence on military solutions to conflict" in the wake of the Persian Gulf War. It also expressed concern over "the ongoing suffering, death and misery of innocent people, especially little children in Iraq," and called for the lifting of embargoes on that country.

Among many resolutions, delegates approved one which would require the diocese to "use only recyclable and/or environmentally safe materials in carrying out . . . ministries" and another which would combat racism, including giving "high priority to efforts in recruiting aspirants [to the priesthood] from all ethnic and racial groups."

JAY CORMIER

At the November 1-2 convention of the Diocese of Western Massachusetts, held at St. Stephen's Church in Pittsfield, more than 200 clergy and lay delegates from 70 congregations heard their bishop, the Rt. Rev. Andrew F. Wissemann, announce his intention to

retire at the end of 1992, calling for an episcopal election on October 3, 1992.

The convention acted on a record 21 resolutions, covering topics ranging from AIDS to ecumenical activities, Hispanic ministry to medical care. The newly-organized church in Belchertown was received to mission status.

Delegates struggled with and eventually ratified a \$2.1 million budget, which kept programs budgets held to 1990 levels.

MARY LOU LAVALLEE

The convention of the Diocese of Northwest Texas met in Abilene at the Church of the Heavenly Rest, October 25-27. The convention theme was "The Ministry of All Baptized Persons" and the keynote speaker was Ellen Cooke, treasurer of General Convention.

The Rt. Rev. Sam Hulsey, diocesan bishop, announced the continuation of a conference center fund drive which, so far, has raised \$500,000.

A 1992 operating budget of \$1,040,663 was approved. It reflects increases in giving to the companion Diocese of Litoral in Ecuador, to minority ministries and to campus ministries.

The convention voted to celebrate the quincentenary of Columbus' voyage to America by offering \$1 per church member to Episcopal Native American ministries.

The convention of the Diocese of Eastern Oregon was held October 18-20 at Ontario Senior High School in Ontario, Ore.

Speakers included the Rt. Rev. John Thornton, Bishop of Idaho, and Dr. Robert H. Roberts, associate general secretary for World Mission Support for American Baptist Churches. The opening service was held jointly with Baptists, who were meeting in convention in the same community.

The diocese voted to examine the effects of colonialism in America during the past 500 years, to study the move toward full communion with the Evangelical Lutheran Church in America and to work toward achieving financial independence.

A 1992 budget of \$467,009 was adopted.

(The Rev.) HAROLD R. GILLESPIE, JR.

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PEOPLE and PLACES

Appointments

The Rev. **J. Stephen Bergmann** is rector of Calvary Church, 713 S. Ohio, Sedalia, MO 65301.

The Rev. **Christopher J. Coppén** serves as vicar of St. Thomas', Dubois and St. Helen's, Crowheart, WY; add: Box 735, Dubois 82513.

The Rev. **Robert E. Dunn** is rector of St. Stephen's, S. 5720 Perry, Spokane, WA 99223.

The Rev. **Sue Eastes** serves at St. Augustine's, St. Louis, while the Rev. **Patti Handloss-Stern** is on leave of absence.

The Rev. **Addison H. Hart** is curate of Holy Trinity, W. 1832 Dean Ave., Spokane, WA 99201.

The Rev. **Joseph A. Hayworth** is interim of Christ Church, Albemarle, NC; add: 910 Croyden St., High Point, NC 27260.

The Rev. **Edward J. Henry** is interim of St. John's, Naples, FL; add: 500 Park Shore Dr., Naples 33940.

The Rev. **Thomas D. Jansen** is vice president/executive director of St. Francis Academy, 5097 W. Cloud, Salina, KS and continues as vice president/executive director of St. Francis Academy, Ellsworth.

The Rev. **Robert P. S. Kaye** now serves as vicar of St. James', 719 Pierce St., Milton-Freewater, OR 97862.

The Rev. **J. Raymond Lord** serves as rector of Trinity Church, 720 Ford Ave., Owensboro, KY 42301.

The Rev. **Norman M. MacLeod** is vicar of St. Augustine's, Kingston, RI; add: Lower College Rd., Kingston 02881.

The Rev. **William Parker Marks** has accepted a call to St. Michael's, Easley, SC; add: Box 671, Easley 29641.

The Rev. **Thomas Mustard** is rector of Stras Memorial, Tazewell and vicar of Trinity, Richlands, VA; add: 113 Central Ave., Tazewell 24651.

The Rev. **Kurt Neilson** is assistant at Emmanuel, Webster Groves, MO.

The Rev. **Catherine Nichols** is rector of St. Stephen's, Box 223, Middlebury, VT 05753.

The Rev. **Gerald W. Porter** is executive officer of the Diocese of Olympia.

The Rev. **Russell G. Ruffino** is vicar of St. Peter's-by-the-Sea, Narragansett, RI; add: Box 296, Narragansett 02882.

Correction

The Rev. **Jack E. Altman, III** is associate at St. Andrew's, 2005 Arendell St., Morehead City, NC 28557.

Cathedral Clergy

The Very Rev. **Stephen Brehe** is dean of St. Peter's Cathedral, 511 N. Park, Helena, MT 59601.

Retirements

The Rev. **Starke S. Dillard, Jr.** as assistant of Christ Church, Raleigh, NC; add: 741-105 Bishop's Park Dr., Raleigh 27605.

The Rev. **Robert R. Evans**, Christ Church, Whitefish Bay, WI; add: 613 E. Carlisle, Whitefish Bay 53217.

The Rev. **Charles E. Johnson, Jr.** as rector of St. Michael's and All Angels', Anniston, AL; add: 500 E. 6th St. #11, Anniston 36201.

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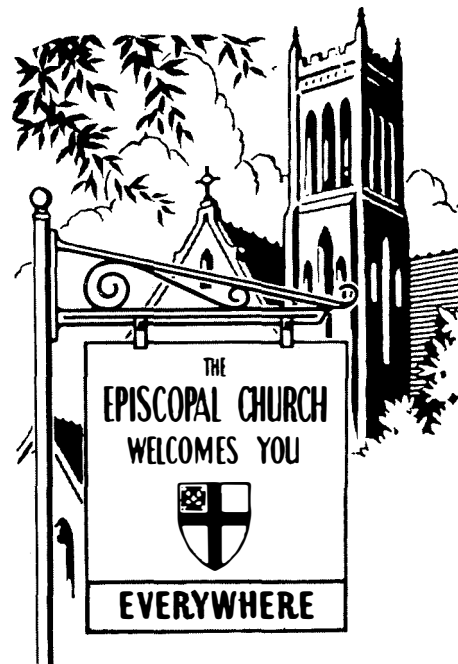
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CHURCH DIRECTORY



WASHINGTON, D.C.

WASHINGTON NATIONAL CATHEDRAL
Massachusetts & Wisconsin Aves., N.W.
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP 4. Tours: Mon-Sat 10-3:15, Sun 12:30-2:45. Hours 10-4:30 daily

ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r; the Rev. August W. Peters, Jr., ass't; the Rev. Richard L. Kunkel; the Rev. E. Perrin Hayes
Sun Mat 7:30, Masses 7:45 (with Ser), 9 (Sung & Ch S), 11:15 (Sol), Sol Ev, Ser & B 8. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S in the Grove 2750 McFarlane Rd.
Fr. Robert J. McCloskey, Jr., r; the Rev. James W. Farwell, Jr., assoc; Deacon Andy Taylor; the Rev. Victor E.H. Bolle, Winnie M. Bolle, James G. Jones, Jr., ass'ts
Sun MP 7:50, Masses 8, 10 (Sung), 5; Daily 7:15 MP and Mass

KEY BISCAIYNE, MIAMI, FLA.

ST. CHRISTOPHER'S by-the-Sea 95 Harbor Dr.
The Rev. Bob Libby, r; the Rev. Al Downey, assoc
Sun H Eu 8, 10. Wed 12 noon

LAKE WORTH, FLA.

ST. ANDREW'S 100 N. Palmway
Sun: 7:30 & 10 H Eu, 9 Ch S. Wed 10 HS & H Eu. Fri 6 H Eu. First Sat 8 H Eu & Breakfast

INDIANAPOLIS, IND.

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

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2013 St. Paul St.
The Rev. William M. Dunning, r; the Rev. James R. LeVeque, the Rev. Gibson J. Wells, M.D., d
Sun 8:30, 10:30 & 4 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu. Sat 10:30 H Eu

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Liias, the Rev. Allan B. Warren, III, ass'ts
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily: Mon-Fri 7:30, Mon & Wed 6, Sat 9. MP: Mon-Fri 7, Sat 8:30, Sun 7:30. EP Mon-Fri 5:30

ALL SAINTS 209 Ashmont St., Ashmont, Dorchester
At Ashmont Station on the Red Line (436-6370; 825-8456)
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown at Ellenwood
The Rev. Kenneth J. G. Semon, Ph.D., r; the Rev. C. Frederick Barbee, v; the Rev. William K. Christian, III, the Rev. Steven W. Lawler, the Rev. Virginia L. Bennett, the Rev. James D'Wolf, assoc
Sun Eu 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S) followed by HC 12:30; Sun Sch 8:45, 9:15. Daily MP, EP, HC

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 12:15; Fri 9. C Sat 4

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r;
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Gary E.A. Lawler, ass't
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noonday Office 12. Masses: 12:15 & 6:15 (ex Sat). Sat only 12:15, EP 6 (ex Sat), Sat Only 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rev. Canon Lloyd S. Casson, Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15. Sat H Eu 9.

ST. PAUL'S Broadway at Fulton
Sun H Eu 8. Mon-Fri H Eu 1:05

Trinity Bookstore, 74 Trinity Pl. Open Mon-Fri 9-5:30
Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd floor, Mon-Fri 12 noon-1:30
Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45, 1-3:45; Sat 10-3:45; Sun 1-3:45

STONY BROOK, N.Y.

ALL SOULS' Main St., Stony Brook Village
The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034
Sun Eu 8 & 10 (Labor Day thru June), 9 (July thru Labor Day), Christian Ed (Children & Adults) 9 Sun (Labor Day thru June). HD as anno. Call for Ch S information

SUNNYSIDE, N.Y.

ALL SAINTS' 43-12 46th St.
The Rev. Robert A. Wagenseil, Jr., r; the Rev. Bernice Coleman, c (718) 784-8031
Liturgies: Sun 7:30, 8, 10. Wklys 7:30, 10, 5

GETTYSBURG, PA.

PRINCE OF PEACE MEMORIAL CHURCH
West High and Baltimore Sts., 17325 (717) 334-6463
The Rev. Michael G. Cole, D.Min. r (717) 334-4205
Sun Eu 8 & 10:15. Wklys & Holy Days as anno

PROSPECT PARK, PA.

ST. JAMES' 11th Ave. & 420 (between I-95 & Macdade)
The Rev. William Duffey, Ed.D. r 461-6698
Sun Eu 8 & 10 (Sung). Ch S 10. Daily Office & Mass as anno

SELINGSGROVE, PA.

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 10:30. Weekdays as anno

WHITEHALL, PA. (North of Allentown)

ST. STEPHEN'S 3900 Mechanicsville Rd.
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; 12 YPF. Tues 9:30 Eu & HS. Thurs & Fri 7 HC. HD 7. Bible & Prayer groups. 1928 BCP

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW 823-8135
5100 Ross Avenue 75206
The Very Rev. Ernest E. Hunt, III, D.Min., Dean; the Rev. Canon Roma A. King, Jr., Ph.D.; the Rev. Canon Doug Travis; the Rev. Peggy Patterson; the Rev. Juan Jimenez; the Rev. Tom Cantrell
Sun Services 8 H Eu; 9:15 Adult Classes & Ch S; 10:15 Sung Eu; 12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. Rex D. Perry; the Rev. Frank B. Bass; the Rev. Edwin S. Baldwin (214) 521-5101
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sat & Sun 12:40)

FORT WORTH, TEXAS

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 9 MP (HC 1S), 10 Ch S, 11 MP (HC 1S), 12 HC (ex 1S). 1928 BCP. Daily as anno. (817) 332-3191

SAN ANTONIO, TEXAS

ST. MARK'S 315 E. Pecan/Downtown
The Rev. Hubert C. Palmer, interim r; the Rev. Edwin E. Harvey, assoc; the Rev. John F. Daniels, parish visitor (512) 226-2426
Sun 8 and 10:30 H Eu

SEATTLE, WASH.

TRINITY The Downtown Episcopal Church
609 Eighth Ave. at James St.
The Rev. Allan C. Parker, Jr., r; the Rev. Philip Peterson, d; Martin Olson, organist-choirmaster
Sun H Eu 8 & 10:30, EP 5:30. Wed H Eu and Healing 11 & 5:30. Fri H Eu 7. Mon-Fri MP 9

EAU CLAIRE, WIS.

CHRIST CHURCH CATHEDRAL Lake & S. Farwell Sts.
The Very Rev. H. Scott Kirby, dean (715) 835-3734
Sun MP 7:30, H Eu 8 & 10, Christian Ed 9:15, EP 5:30

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Rt. Rev. Patrick Matolengwe, dean 271-7719
Sun Masses 8, 10 (Sung), Ev 4. Daily as anno

KEY — Light face type denotes AM, black 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