

December 10, 1995 / \$1.50

The Living Church

The Magazine for Episcopalians

760604 1/83V
F Garner Ranney
807 Cathedral St
Baltimore MD 21201

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Get to the Wilderness*

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Later, We
Get to the
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On the Cover: Arizona desert, Julie L. Erkenwick photo

Quote of the Week

The Rt. Rev. Frank Allan, Bishop of Atlanta, on the Episcopal Church: "The Episcopal Church is not a confederacy, although we frequently act as though it is."

In This Corner

Crawling Critters Hard at Work

The blessing of animals at Trinity Cathedral, Cleveland, was not your typical St. Francis' Day celebration. According to *Church Life*, the newspaper of the Diocese of Ohio, an 18-year-old python was blessed along with a box of ants and other more familiar, domesticated animals. The Cleveland zoo sent an owl on behalf of all the animals in the zoo.

Speaking of crawling critters, St. Luke's Church, Seattle, has begun a "worm ministry." It seems the parish has a weekly lunch program which feeds about 100 persons. Because there are leftovers which can spoil, a vermicomposting system was organized, consisting of six worm bins which process about 250 pounds of food waste per week. *The Episcopal Voice*, newspaper of the Diocese of Olympia, reports the system will consume about 6.5 tons per year, reducing the amount of solid waste going to landfills.

Although I rarely watch the Comedy Channel, a couple of sources made sure I got some notes from a recent appearance on the "Politically Incorrect" program there by the Rt. Rev. John S. Spong, Bishop of Newark.

"A lot of religion is neurotic," Bishop Spong is reported to have said, along with "The church trafficks in guilt, by uniting sex and guilt. The church squelches humanity under the guise of religion."

Sunday's Readings

Proclaiming the Gospel by Word and Example

Advent 2: *Isa. 11:1-10; Ps. 72:1-8; Rom. 15:4-13; Matt. 3:1-12*

Matthew portrays John the Baptist as a singularly compelling herald of the coming of Christ. He's the sort of preacher, in fact, that any homiletics professor would be proud to have taught. John's presence is commanding, his message is simple and direct, and his style is both forceful and persuasive. If only the church in our own day had homilists as eloquent as John, we'd be growing by leaps and bounds — or so we'd like to think.

We make a huge mistake, however, when we equate the church's mission of proclamation with merely sharing words, well chosen and well presented though they might be. The world judges the Christian message by

Church Times, the English weekly, carried a photograph in its Nov. 10 issue of an advertisement for a chocolate bar being "beamed" onto the dome of St. Paul's Cathedral, London. It seems permission had been given for an advertising agency to "use" the dome, presumably as a backdrop for a publicity photo. Instead, a laser image of the logo of a new chocolate bar was projected onto the dome during the night. The ad agency wound up pledging a donation to the cathedral's restoration fund.

Many will be pleased to learn I seem to be running out of license plates. I've spotted MICAH, GOD IS AL, GLORYBE and REV7 17. My car was nearly hit the other day by a small fuchsia-colored truck with the license plate THE PB. A young woman, not the Presiding Bishop, was behind the wheel.

The Rev. A. James MacKenzie of Pendleton, Ore., spotted JC RULZ, and Bishop Charles Gaskell saw the plate JESUS in South Carolina. And a participant on the Internet recently shared that his or her rector's tag is 8N1015.

To Mr. and Mrs. B. In Levittown: There are approximately 3.5 million Eastern Orthodox Christians in America, meaning there are more of them than us.

David Kalvelage, editor

the lives and actions of its spokespeople just as much as its content. The medium is the message to a substantial degree, as victims of numerous televangelists can testify.

Isaiah envisions a Savior whose message is embodied in his actions. Righteousness preached finds issue in righteous deeds and judgments. Divine obedience enjoined is incarnate in obedience lived. And indeed, when the Savior arrives, the medium is the message to such a degree that Christ is the literal Word of God.

We who constitute the Lord's body and are individually members thereof were commissioned through baptism "to proclaim by word and example the good news of God in Christ." It's only through that living proclamation that we can capture the world's attention for the glory of God.

Letters

A Huge Umbrella

At last! A Viewpoint by the Rev. James Bradley [TLC, Oct. 29] indicating he remembers one of the key attractions of the Episcopal Church for many of us who are not "cradle Episcopalians": its wonderful breadth. It was like a huge umbrella, and it had room for various seekers and all groups were happy to share its protection. If my toe were stepped on, or if I happened to stick my elbow in your ribs, apologies were quickly made and conversation began about the amount of rain where we both agreed.

Once in a while there has been a letter expressing similar views. This is the first article which I happen to recall, and I'd like to thank the author.

*Betty B. Parker
Pasadena, Calif.*

The article by the Rev. James G. Bradley entitled "Blessed Ambiguity" holds up "the lack of clarity and certainty in the Episcopal Church" today as a sign we have "grown up and put away childish things." I believe the lack of clarity and certainty is evidence we have become more like the world.

The article refers to the diversity in the body of Christ as being the fact we are "conservatives, moderates, traditionalists and charismatics." While no one can deny these differences exist in the church, they are not representative of the diversity spoken of in scripture which is for the building up and unifying of the body through the various ministries of apostles, prophets, evangelists, pastors and teachers, or the diversity of the gifts as given by the Spirit.

While ambiguity may be comforting to us if we don't want to be challenged and changed by the Spirit of truth, it surely isn't a "blessing."

*Gretchen Pennington
Green River, Wyo.*

I thought I was going to agree with the Rev. James G. Bradley, in his Viewpoint article, "Blessed Ambiguity." I too grew up in a "holiness" church and eventually left because it was too restricted and narrow, both in its theology and in its practice. The Episcopal Church was a larger room with greater diversity.

But Fr. Bradley errs in thinking that the current state of "celebration of diversity" of which we hear so much these days is

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see back cover

Letters

any kind of sign of spiritual or religious maturity. It is certainly not the childish spirituality of needing everything in black and white, which he justly repudiates, but it is not maturity. Maturity recognizes the claim and authority of a central core of spiritual truths in which life has been lived and persevered. One can reach maturity only through commitment to such truth and the enduring struggle to live up to it, something to provide coherence. It is that central core of belief which is missing in so much current Episcopal thinking. We have it enshrined in the prayer book, but seldom adhered to in practice.

Of course, the mature realize that in pursuing the truth of that central core of belief and practice, their experiences and achievements will be different — diverse, if you will. The Episcopal Church has always been diverse in this sense, particularly because it used to have a clearer idea of what everyone held in common at the core. The maturity of a church comes from the blending of the various insights and attainments of people who have been pursuing the central truths. Without some clear idea of what those central things are in the present time, our celebration of diversity becomes merely an acquiescence in our own disintegration.

Disintegration is certainly not maturity.

(The Rev. Canon) John E. Schramm
St. Thomas' Church
Plymouth, Ind.

Ministry to Bishops

For several years I was the executive assistant to Presiding Bishop John M. Allin. During those years I attended more than a dozen meetings of the House of Bishops, and part of my job was helping to make arrangements for those meetings. David Kalvelage's comments [TLC, Oct. 22] caused me to think anew about that phase of ministry of which I was privileged to be a part.

Bishop Allin put a great deal of effort into the planning and content of House of Bishops meetings. He wanted the meetings to represent the diversity of the church. He made every effort to keep the cost of the meetings at a minimum while at the same time providing meeting places of reasonable comfort and convenience.

Those experiences have caused me to have some thoughts and feelings about the episcopacy in this church and about meetings of the House of Bishops in particular.

I began to see the importance of the bishops' being able to be together for a few days, to be away from their dioceses,

The Living Church

An independent weekly record of the news of the church and the views of Episcopalians, since 1878

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Mailing address: P.O. Box 92936

Milwaukee, WI 53202-0936

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NEWS: THE LIVING CHURCH's chief sources of news are correspondents, news releases from church agencies, and syndicated news services. TLC is a subscriber to Religion News Service and cooperates with Episcopal News Service.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Second-class postage paid at Milwaukee, WI.

SUBSCRIPTION RATES: \$39.50 for one year; \$54.60 for 18 months; \$70.72 for two years. Foreign postage an additional \$15.00 per year.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 92936, Milwaukee, WI 53202-0936.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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Volume 211 • Number 24

Letters

to relax a bit more than their office would allow them to do at home and to have a chance to talk with one another.

During my time at the Episcopal Church Center, "mutual ministry" and "total ministry" were words we heard often, expressing the idea that ministry should be communal. It dawned on me that of all in the church to receive ministry from others, the bishops usually receive the least. It seemed that the House of Bishops meetings were among the few efforts of ministry ever offered to them.

I agree that the church is weighted down with meetings. In correcting the situation, though, I would not begin by taking out meetings of the House of Bishops.

*(The Rev.) Richard J. Anderson
Los Alamos, N.M.*

Bach is Safe

One of the barriers to church growth, as we are led to believe by Christopher Moore's Viewpoint article [TLC, Oct. 8], is "19th century, Northern European" music. Thank God, J. S. Bach lived in the 17th and 18th centuries, so we can use the

music of this greatest of church musicians without stunting church growth. And we can safely sing Schubert's "Holy, Holy" and "Lamb of God" because he lived in Vienna, in Southern Europe. And Healy Willan was Canadian, so he's OK, too.

The article further implies that the use of "contemporary" music is necessary for church growth. Let me tell you about a Roman Catholic church I visited a couple of years ago. The huge building (1860) is surrounded by boarded-up businesses and empty lots filled with plenty of broken glass. When a priest arrived in 1978, he was faced with a dwindling congregation and a deteriorating church building. Since there weren't any people, he decided to fill the church with music. The magnificent, 100-year-old pipe organ was renovated, an organist hired, a choir formed, and classical sacred music was offered. People "tired of bad music and ugly buildings" started attending. The building has since been lovingly restored and people continue to come from miles around.

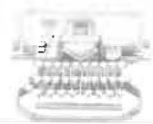
*Marilyn Stulken
Racine, Wis.*

She's a Father?

As an amateur of linguistics, I was delighted to hear Bishop Browning had called the lady bishop "Sir" [TLC, Oct. 29]. In "Star Trek: The Next Generation" all officers, male and female, are addressed as "sir," and I think it's an excellent idea. The supposed female equivalent, "ma'am," doesn't have the same ring of authority. For the same reason, it would be desirable to call all priests "father," whether male or female. But one (male) priest to whom I suggested this said that nobody should be called "father" because it fosters delusions of grandeur.

*Doris T. Myers
Greeley, Colo.*

To Our Readers: We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. Typed submissions with double spacing are more likely to be published. Letters should be signed and include a mailing address. Letters sent through the Internet must include phone numbers.



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The calm after the storm.

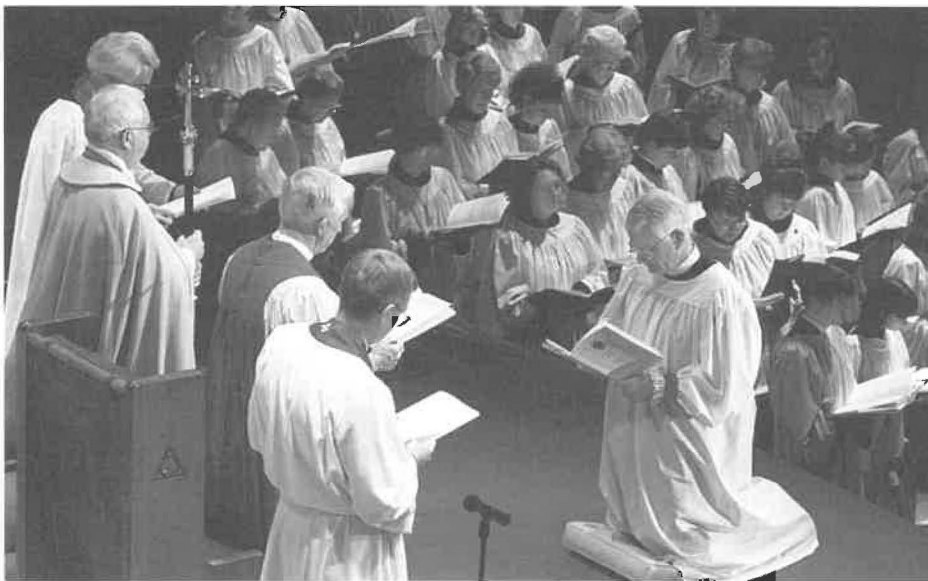


Bishop Consecrated in Central Pennsylvania

Michael Whittington Creighton became the Episcopal Church's 910th bishop in the United States Nov. 18 when he was consecrated Bishop Coadjutor of Pennsylvania, at Founder's Hall on the campus of Milton Hershey School, Hershey, Pa. Bishop Creighton will become the ninth Bishop of Central Pennsylvania on Jan. 1, when the Rt. Rev. Charlie F. McNutt officially steps down to focus on his responsibilities as chief operating officer of the Episcopal Church.

In her homily, Jean M. Haldane, an educator and national church leader and a member of St. Stephen's Church, Seattle, Wash., Bishop Creighton's former parish, described the bishop as a "man of God, faithful priest and one who has command of himself. Michael will begin his leadership among you as one who serves, for he has [ministry] thoroughly written upon his soul. And he will love the people of Central Pennsylvania just as he has loved the people of St. Stephen's and Olympia."

Bishop Creighton, 54, is not the first bishop in his family. His father, the Rt. Rev. William F. Creighton, was the fifth Bishop of Washington, and his grandfather, the Rt. Rev. Frank W. Creighton, was sixth Bishop of Michigan. Bishop Creighton will wear his father's episcopal ring and his grandfather's pectoral cross, which his mother, Marie-Louise, and wife, Elizabeth, presented to him. His two sons read the lessons and two brothers were among the oblation bearers.



Fr. Creighton before the Presiding Bishop at the beginning of the consecration.

After Bishop Creighton was consecrated, vested and presented with the symbols of the office, the Rt. Rev. Edmond Browning, Presiding Bishop, asked the people of the diocese, "Will you, the people of this diocese, make a solemn covenant today to share with Michael the ministry of Jesus Christ in Central Pennsylvania?" After an affirmative response, Bishop Browning said, "May our gracious Lord . . . bind you together in this ministry of loving service." The crowd was estimated at 1,500.

In addition to Bishop McNutt, a number

of others assisted Bishop Browning as co-consecrators: Bishops Edward C. Chalfant of Maine; Robert H. Cochrane of Olympia (ret.); Joseph T. Heistand of Arizona (ret.); Calvin C. Tennis of Delaware; Vincent W. Warner of Olympia; and Benoni Y. Ogwal-Abwang, rector of St. Paul's, Harrisburg, Pa., and formerly Bishop of Northern Uganda. Other international and ecumenical guests were in attendance, as well as people Bishop Creighton said were from "all different phases of my life" including a Sunday school teacher from his childhood.

Practical Issues of Living Addressed in Province 7

Representatives from 11 of the 12 dioceses of Province 7 met in Norman, Okla., Nov. 10-12 for a convocation. Representatives of various commissions such as Christian education, youth ministries, companion diocese, ecumenism, evangelism, environmental stewardship, social justice, prison ministries and Hispanic ministries shared ideas and thoughts.

The idea of the convocation sprang from the remarks of Dr. John Snow two years ago in Tulsa. The convocation was seen as a small step in working at the practical issues of living with a shared vision of the kingdom of God.

Dr. Snow presented three seminars in Norman. His first examined Episcopal-

ians at their best; next he discussed Episcopalians and culture. Finally, he talked about visions.

"What does it mean to be human?" Dr. Snow asked. He said persons define themselves in water, bread, wine and in terms of living history.

While talking about the culture of Episcopalians, he expanded on justice by saying it was not a problem to be solved, and not to be reached by empirical means. He said justice is a central issue where the church and its environment are in conflict.

"We always have been a very worldly church, mixed up from the beginning with politics, with secular learning, with the economy of social life and government,

with living together in the world," Dr. Snow said in his third presentation. "I can think of no other Christian denomination which has been so trustful of the world as God's inventions . . ."

He challenged participants to start small with attainable goals and work up to visions.

Between the presentations, participants engaged in Bible study in small groups and in other meetings. The Rt. Rev. William Smalley, Bishop of Kansas, celebrated the Eucharist. The Provincial Youth Network held its fall meeting at the same time, bringing the representation of young persons to the conference.

Rachel Wright

Time for Peace Within and Without the Church, Provost Berry Says

The Very Rev. Peter Berry, provost of Birmingham Cathedral in England, made a strong plea for world peace and unity while preaching in Washington, D.C. at Washington National Cathedral and Christ Church, Georgetown, on the Veterans Day weekend.

There is, he said, a universal hunger for peace — for peace that heeds the cry for justice, for human dignity, for community and for true spirituality.

And lamentably, he added, when the world is also crying out for unity, the Christian Church is still divided and fragmented, and taken up with issues that separate rather than unite.

Provost Berry is well known in this country. For 24 years he served at Coventry Cathedral as canon and then as vice provost, until his appointment at the Cathedral of St. Philip in Birmingham, where he was host last April to the conference of North American cathedral deans. He is a member of the General Synod, the Church of England's governing body, and of the Church Commissioners.

During an interview, he spoke of recent developments in the Church of England and of common issues. He expressed concern over the American bishops' vote that



Provost Berry

ordination of women be made mandatory in all dioceses. He mentioned the concept of Provincial Episcopal Visitors, known as "flying bishops," which has been made for traditionalists, to minister to those congregations which cannot accept the ministry of women priests. He said this innovation may have helped stem the exodus of Anglican priests to Rome.

"Not as many have left as predicted," Provost Berry said, and "not all of these have gone over to Rome. Some have simply left the active ministry or have gone into teaching or other professions. Still others have opted to stay in the church and pray during this period of reception, since provision has now been made for them."

Provost Berry said he has a woman priest on his staff, but he also has invited the "flying bishop" for that area to celebrate the Eucharist in his cathedral for traditionalists in that diocese.

"The church has declared the validity of the two integrities — the opposing positions on women's ordination — and this must be carried out," he said.

The provost was asked about the significance of the appointments of Bishops David Hope and Richard Chartres, who do not ordain women, to York and London, the two most important sees in England after Canterbury.

"It's an indication," he replied, "that the Archbishop of Canterbury and others in authority recognize the importance of both positions being represented in the

racism, sexism and classism, and renounce sectarian views.

His call for inclusiveness was echoed in the liturgy that followed. Three deacons read the Prayers of the People in English, Korean and Spanish. The theme was also stressed in the report of standing committee president the Rev. Sam Portaro, presented earlier in the proceedings. "We, like the larger church of which we are a part, are challenged in this diocese to change, to grow more and more into what we prayerfully hope to be a closer likeness to the Christ we proclaim, in a body of many diverse members whose mutual trust, cooperation, respect and affection are still our most tangible witness to the world," he said.

The Rev. Bonnie Perry, chair of the diocese's annual campaign committee,

New Time and Place for Bishop Righter's Presentment Trial

The presentment trial of the Rt. Rev. Walter C. Righter, retired Bishop of Iowa, has been scheduled for a new site at a later date.

The trial was to take place Jan. 3-5 in Chicago [TLC, Nov. 5], but now is scheduled for Feb. 27-29 at Christ Church Cathedral, Hartford, Conn., according to the Rt. Rev. Edward Jones, Bishop of Indianapolis and president of the Court for the Trial of a Bishop.

Bishop Righter is charged with teaching a doctrine contrary to that held by the church when he ordained the Rev. Barry Stopfel, a non-celibate homosexual, to the diaconate in 1990. Both parties had asked the court for a change of venue and more time to prepare their cases.

leadership of the church, and again, it is an affirmation of the two integrities, and that the ministry of our traditionalists is respected and valued."

Provost Berry's itinerary included leading a quiet day at the Georgetown parish, and a visit to the Cathedral of the Advent in Birmingham, Ala., with which his cathedral has an ongoing companion relationship.

Dorothy Mills Parker

Conventions

More than 800 delegates filled the pews of St. James' Cathedral for the convention of the **Diocese of Chicago** Oct. 28. They heard Bishop Frank Griswold, in his convention address delivered as the Eucharist homily, reaffirm his vision statement for the diocese that he composed in 1994, which calls the diocese to be "a diverse and interactive community gathered around one table, seeking through continual conversion to have the mind and heart of Christ."

"I stand by that statement," Bishop Griswold said. "In fact, it becomes stronger in my conscience day by day." Noting the emergence of "a new kind of tribalism" in the general society, one that drowns out temperate and thoughtful voices, Bishop Griswold challenged delegates to break down the dividing walls of

reported that 57 of the diocese's 141 congregations had pledged \$1.3 million to the 1996 budget, an amount roughly half of this year's budget. Of the 57 churches pledging, 29 increased and 16 decreased their pledge, while 12 stayed the same. From responses during the campaign visits, it is apparent that the voluntary funding of the diocesan budget has widespread support, she said.

All five resolutions presented to convention passed. The closest votes, requiring a show of hands, came on resolutions opposing immigration limits and the death penalty. A third resolution, calling for congregations to lobby state and federal officials for support of affirmative action programs, was passed handily, with fewer than two dozen no votes.

David Skidmore

Sooner or Later, We Get to the Wilderness

By TRAVIS DU PRIEST

If Christ reigns over the world, as the church proclaims on Christ the King Sunday, then we radically revamp our perception of things. We arrive at an advent in our lives. We see that it is God's plan, not ours, which works itself out in history. It is God's way of passing judgment that concludes matters, not ours. It is God's decisions that actually get things done, not our prayers or, far less, our actions.

What then is the problem? In a simple set of words, the problem is, why bother? If God is in control, if God is going to do things his way no matter what, if God has all the power, and not us, why bother? Why even try to be a good person? To be a Christian?

That is, of course, the great question for all men, women and children of faith. Everywhere, every day: Why bother? A person's answer to that one question determines who he or she is, who God is, and what one's relationship with God is.

The season of Advent invites us to explore personal answers to that question.

First of all, to know who we are, we need to know who we are not; and to know who God is, we need to know what God is not.

Isaiah, Mary (in Luke's gospel) and Paul all remind us that God is not our puppet. God does not respond; God moves. God acts. And as we know and will be

reminded of again on Christmas, God shocks. God does not live up to our human preconceptions and misconceptions.

It is not until we go into the desert that we even can grasp who we are, and why it is that we bother.

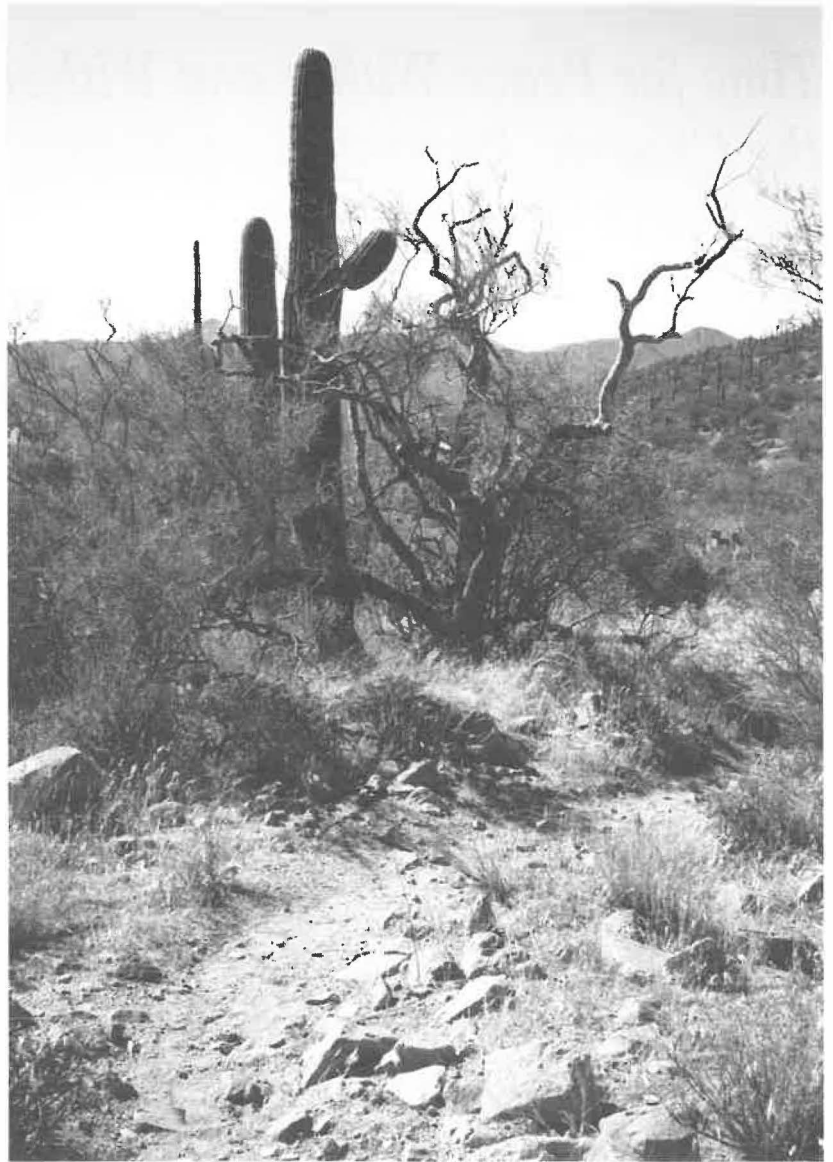
Scripture reveals these truths over and over. But we human beings don't have an easy time grasping them. In fact, it is not

until, like John the Baptist, we go into the desert, into the wilderness, that we even can begin to grasp who we are, who God is and why it is that we bother.

Most of us try to avoid the desert. We prefer the oases of business, entertainment, fellowship, even worship. Sooner or later, though, we get there.

Some of us are thrust into the desert — through disappointment over a lost love, a failed marriage, or through a growing paranoia that never lets us forget that we're not who we wish we were. Or sometimes it is through a great loss or tragedy — a spouse's death, a child's death, a deep psychological pain.

Others of us, especially brothers and sisters in monasteries, or those of us who frequent retreats and quiet days, or who spend some time each week, or maybe each day, in reflection and meditation, seek the desert of our own lives. We travel into the wilderness of our free will and



Julie L. Erkenswick photo

face our emptiness, our dryness, our resourcelessness. But no matter how we get there, it's scary.

It's terrifying to feel alone, abandoned, totally at loose ends. A woman I talked with sometime ago said her prayers had run out. Here is the entrance into the wilderness. And what do we do? Do we stop, turn back? Return as quickly as we can to our former way of life? Or do we keep going?

How do we pray when we cannot pray? To wait, and as Paul says, "to count the forbearance of God as our salvation." When we have nothing, not even prayer, God is being patient with us, and we begin to learn the meaning of "Blessed are the poor in spirit!"

It is in the wilderness, then, that we, like Christ on the day of his death, feel, "My God, why have you forsaken me?" Why have you let my son die? Why did you take my husband from me? Why did you let me be so hurt and humiliated by my peers? Why can't I pray? Where have you gone, God? What's the use of my even trying to do the right thing?

When we place ourselves before God in prayer, even when we have no prayer, in the desert of our life, we realize we are not in control. And it is here, in the wilderness, that we search out ourselves and our God — or better, that we learn how to wait. But to do so, to wait, we must become poor. Have nothing. And it is here that we learn to say as John the Baptist had learned, "I am not the Christ."

Paul can say what he will about labor and respect and giving thanks in all circumstances because this is the will of God, but most of us think if we do any one of those things once, we are pretty good. Then we're back into the cities of life. Then we are rich.

Most of us have a sneaking suspicion, despite all the Bible quotes we hear, despite all the sermons we sit through, that we really are the ones running the show — that we really are, or could be, our own messiahs.

Out of the wilderness of our lives — no matter when and where we travel there, we learn to say No. No, to a sentimental Christianity which allows us to count our good works. No, to a superficial Christianity which allows us to say the truth — glibly. No, to a merely patriotic Christianity. No, to even our favorite images or ceremonies, those things which remind us of truth, but are not the truth.

Much of what we call "trying to do God's will" really is "trying" in the sense

The Way Unprepared

By TIMOTHY P. PERKINS

Early in December each year, I like to take a little journey. I try to take some time to wander away from civilization with all its distractions and enter into the wilderness. I don't mean a simple drive into the beauty of the country. I want to be somewhere that is quiet, hushed by the absence of others, a wilderness ... a place where the "wild" is common and the tame has difficulty surviving. Do you have a place like that in mind?

Like the curious dwellers of "Jerusalem and all Judea and all the region about the Jordan," I go out to listen, to hear a voice, a peculiar, crying voice that can always be heard during Advent if we will but trouble ourselves to listen. It is not a jolly voice of laughter that produces nearly tuneful tones of "ho, ho, ho" on rooftops or in or around chimneys. Nor is it the strained voice of well-wishing of someone with something to sell, trying to sound sincere saying the thousand thousandth "Merry Christmas" or (more appropriately, but no less inane) "Happy Holidays."

The voice I wish to hear is not a musical voice, but it is a particular one. Not just any voice will do — not even the inspiring voice of Placido Domingo singing a song or carol or aria somehow associated with the approaching Christmas season. Even if the song were appropriate to the season, and there is some lovely Advent music, this is not what I want to hear while wandering. The voice I seek, the one which needs to be heard this time of year, is one filled with faith and hope, with longing for the Divine. It is the voice of one who cries, "Prepare the way of the Lord, make his paths straight."

In the wilderness, that which is wild, he who is wild with the humble adoration of one greater than himself cries out the truth which we in our civilized environment have

difficulty hearing. The Holy and Mighty One comes to baptize, to immerse us in Spirit and fire.

"Prepare the way, make his paths straight."

But every time I hear the voice, resounding in this wilderness, I know the way is still unprepared. The paths of Christ into and through our hearts remain "crooked." They must be made straight. This means not only that we need to be totally honest and completely realistic. It also means that we need to maintain our sense of direction. Our journey easily wanders from issue to issue, concern to concern, while if we could but focus our attention on the Christ who is coming, we might be able to see these issues and concerns in appropriate proportion.

Everything that lies alongside the path may be important, but nothing must so absorb our attention that we cannot move on in faithfulness. If I stop to examine thoroughly every detail on the road to Zion, it is likely that I will never arrive. Besides, so much of what is really important can be carried on the journey.

The path on which Jesus comes needs to be straight. It will be, only if the line of attentiveness from his heart to ours is direct. This is possible only if we repent, if we turn away from anything that over-occupies and distracts our souls and toward the King who comes, baptizing in the fire of the Holy Spirit.

Going into the wilderness this Advent to hear the voice of him who cries, we might truly find that repentance which opens the way for the coming for which we hope. There we may meet the One who comes bringing the fire of Divine Love, a love which is wild and passionate, a love which so transforms our existence that we become the holy people of a Holy God. □

The Rev. Timothy P. Perkins is rector of St. Mark's Church, Arlington, Texas.

(Continued on page 12)

A Split Does Not Have to Be Rancorous

By DANIEL W. MUTH

In my six years in the Diocese of Maryland, I have noted the distinct pride Marylanders take in their belief that our state is “America in miniature.” There is something in this. And it could plausibly follow that our diocese is “the Episcopal Church in miniature.” I believe that there is something in this too, and hence, after watching our diocese at work, I find myself increasingly doubting that we can remain together as a single church and adequately carry out our mission.

For several years, our diocesan conventions consisted largely of rancorous attempts to adopt theological positions via resolution by bare majority vote on the floor of convention. With the retirement of our last diocesan bishop in 1993, such parliamentary attempts to stuff theologically rectitudinous and/or adventurously progressive positions down unwilling gullets have been suspended while a desire for comity and healing has reigned.

While I hope the spirit of our last two diocesan conventions will continue, I do not believe it will. With the consecration of our new diocesan [TLC, Nov. 12], I expect the various groups will go right back to clawing for institutional approval of their conflicting agendas. I believe this will continue to be the pattern nationally.

Given the situation, I think it is appropriate to discuss the possibility of dividing the Episcopal Church into two separate churches. Such a suggestion is not because of ill will toward anyone, nor is it a result of a desire to discontinue dialogue. It is simply the result of my strong belief that, at some point, differences matter and that the mission of the church is being damaged by two fundamentally different and opposed understandings of how the church’s common life ought to be ordered.

While I recognize that pointing out the differences between traditionalists and progressives has been rather a blood sport of late, it is, in this context, important to

review the differences in order to show their irreconcilability. The Very Rev. Philip Turner, dean of Berkeley Divinity School, has written elsewhere that a major dividing line between Christians is the relative order in which each places what Dean Turner calls “undertakings” and “promises.”

As I understand him, the institutions, for instance, of marriage or the church would come under his rubric “undertak-

These concepts can exist side by side in a pluralistic culture but cannot occupy the same doctrinal and disciplinary space.

ings,” while an individual marriage or an individual’s Christian commitment would constitute specific “promises.”

To traditionalists, undertakings precede promises. They see marriage, for instance, as a defined institution into which a couple enters and to the expectations of which any married couple ought to conform. To modernists, promises precede undertakings. They view marriage as that through which blessings are bestowed on a relationship defined and developed by the individual couple.

Such a distinction clearly has a bearing on such things as homosexual unions. Progressives will have no problem with

homosexual couples seeking the church’s blessing on a relationship defined by them. Traditionalists cannot presume to extend blessings to relationships that do not fit the God-given definition of marriage.

There are additional differences, of course. Modernist reformers generally hold that one’s sexual orientation is intimately tied to one’s basic ontological understanding. A homosexual who marries a member of the opposite sex is believed to be denying who he is in a fundamental way. Traditionalists seem to see sexuality as less defining. I, for instance, do not see myself as a heterosexual so much as a married man. The allowable sphere of my sexual activity is defined by who I am married to, rather than who I am attracted to. And this is true regardless of whether I am married or not. God expects chastity of all with the clear implication that denial of sexual union is not a denial of identity.

Another difference lies in the area of progress. The reformers tend to believe that the wheels of progress will inevitably turn in a particular direction, principally that of general human betterment. I sense in the traditionalist camp a dissatisfaction with progress as it tends to judge ideas based on their age rather than their merits (the same goes, of course for nostalgia, the flip side of progress).

Outside the rarified climes of scientific inquiry, technological innovation and dialectic discourse within certain well-defined traditions (Thomism, Kantian deontology, for instance), I can see little reason to accept the notion of progress, though I suppose I’ll wait in vain for the day progress is itself recognized as being out of date.

My purpose is not to defend one view or another, but to point out that the differences between the two groups do not appear to me to be resolvable. I don’t see a middle ground here. Traditionalists are not going to bless gay sex, period. Progressives do not give the appearance

Provinces May Be Answer for Doing Business

In recent weeks, several of the church's provinces have held "synods" or convocations. The provinces usually do not produce much news, nor do their meetings generate widespread interest. Yet these provinces may hold the answer to one of the church's needs.

The word "province" may be confusing in itself. The most frequent use of it in the church is to designate an independent Anglican church. For example, there is the Church in the Province of Southern Africa, and the Church in the Province of the West Indies, both part of the Anglican Communion, as is the Episcopal Church.

In the Episcopal Church, province means something else. We have nine provinces, each a geographic area comprised of at least 10 dioceses. Eight of the provinces are made up of the domestic dioceses, those in the United States, and the ninth includes the dioceses of Central America. At a time when many in the church are calling for a more decentralized form of operation, the provinces may be the answer.

We already have seen a certain amount of decentralization at the national level. Two cuts of staff at the Episcopal Church Center in New York City in recent years has brought about some change. It would seem natural that some of the functions

of the national church could be done at a more regional level. For example, does the national Executive Council have to meet three times each year? What if it met once and had its members meet in smaller groups, in provinces, once or twice? Provincial gatherings certainly would cut down on travel, and council members meeting with others from nearby dioceses might find they had much in common and could do business smoothly. Such a process would necessitate thorough communication from one province to the others.

Provinces could develop common budgets, and employ perhaps an executive and one or two support persons. A group of dioceses could share resources and resource persons and employ a common strategy for a region. Some sort of supervisory body would be needed for important decisions, but that kind of leadership ought to come from within the provinces themselves.

Strengthening the provinces wouldn't have to mean lessening the effectiveness or the importance of dioceses. Each diocese would continue to need the episcopal ministry of its bishop, and would function as usual in serving its parishes.

The church has a system of provinces already in place. Is it time to make better use of it?

Viewpoint

We might love one another better if we don't have a single institution to fight over.

of ever being satisfied not doing so. Yet the church must do one or the other. Either one side or the other must abandon its fundamental holdings.

In our institutional life, either undertakings will precede promises or the other way around. Either sexual proclivities are defining or they are not. Either progress is an inevitable part of all human endeavor or it is not.

These concepts can exist side by side in a pluralistic culture but cannot occupy the same doctrinal and disciplinary space. Liturgical *laissez-faire* is really not plausible. Liturgy as, literally, "work of the people," implies work of all the people, not just those participating in this or that particular rite. The differences between the two groups are sufficiently basic, well thought out, and deeply held, that mutual respect for these differences seems to me to demand that we develop two separate institutions within which to live out our Lord's call in different ways.

The thought does not please me and it does not sit well. I can think of myriad objections, yet I find them less and less convincing. The church is one. Her children are joined together in a covenant of mutual love for Jesus Christ and for one another and by membership in the church universal and triumphant. In this, we Episcopalians are joined to all Christians everywhere. Yet we are not joined institutionally to all Christians everywhere. We are in dialogue with other churches and could remain in dialogue with one another regardless of our institutional attachment, or lack thereof.

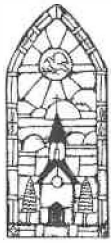
Leaving in Peace

A split does not have to be rancorous. It does not have to be the casting out of undesirables or the preservation of the true church against the depredations of a false one. We don't have to hate each other to leave each other institutionally.

Indeed, we might love one another better if we don't have a single institution to fight over. If we really respect difference, we ought to be able to go our separate ways in peace and fellowship in Christ, who is still the one head of all the divided church.

We have a duty to bring the light of Christ to a darkened world, to call others to join us in his service. We will never be effective if we cannot agree on who we are and what we are about. We cannot shine his light if we are snarling at one another. Therein, to me, lies the major question: Can we remain divided and yet function as an institution, or will the erosion of membership, comity and influence continue to damage our ability to serve our Lord? I think it will. I hope I am wrong. □

Daniel W. Muth is a resident of Prince Frederick, Md. and a member of Christ Church, Port Republic.



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Into the Wilderness

(Continued from page 9)

of being a pain. We put up with "our Christian duty." We become cynical and burned out, mad at God, for making us try: to teach Sunday school, to do good with no thanks, for treating us like the puppet we secretly think he is.

This must have been part of the problem among the early Christians. So, Paul writes, no, don't put down those who labor, respect them. That is difficult, though, if you yourself don't labor out of love.

Christians are those in the 20th century who volunteer to try out the wilderness, to look inside and face our own nothingness.

Yet, when we do so, we often find a new richness. Not a material one, not even a constantly consoling one, but a richness of presence and a profound richness of trust.

Because God has bothered to come to us in history, we try. What? We try out his will. We experiment without knowing what the results will be like.

Time and time again our own hopes do us in, but the wilderness teaches patience, painfully slow patience. Like Mary and Paul and Isaiah and John the Baptist, we travel into the wilderness, face the darkness inside ourselves, and wait for our lives to be pulled together, made whole and loving by one who is to come. We try so that God can walk down a straighter road.

God would get there no matter what we did — prepared or not. But he chose to walk with us, to be known through us.

Planning for the Unseen

With John, in the desert, we learn to forget, literally forget, the images and objects we cling to, and to seek the truth behind those rituals and images. It is in the wilderness that we plan for what we cannot see or know. It is in the wilderness that we are schooled in how and when to try. It is in the desert we learn not to desire but to wait for God's desire.

It is from our personal interior deserts that we can say, I, too, am a voice crying in the wilderness. But my cry is not desolate. God is coming to me. He has seen my loneliness. Come. Wait with me. Let us together keep the road uncluttered for the One to come. □

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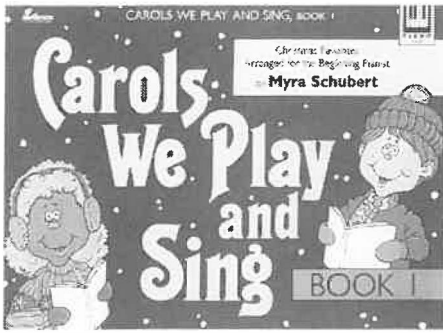
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The Rev. **Quintin Marrow** is rector of St. Anne's, 701 West, Oceanside, CA 92054.

The Rev. **Elizabeth McKee-Huger** is deacon of St. Mary's House, Greensboro, NC; add: 408 Woodlawn Ave., Greensboro, NC 27401.

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The Rev. Canon **Gwynneth Jones Mudd** is canon pastor of Christ Church Cathedral, 166 Market St., Lexington, KY 40507.

The Rev. **Kay Reynolds** is priest-in-charge and university minister of the University of Tennessee, Knoxville, TN.

The Rev. **R. Wolff Richards** is rector of Christ Church, 10th Ave. & Linden E., Sidney, NE 69162.

The Rev. **Donna Ross** is rector of St. Paul's, Box 635, Cambria, CA 93428.

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The Rev. **James W. Hines** as rector of St. Matthew's, Fort Motte, SC.

The Rev. Canon **Anne Sutherland Howard** as canon to the ordinary for the Diocese of Los Angeles.

The Rev. **Keith Landis** as priest-in-charge of St. Luke's, Fontana, CA.

The Rev. **George F. Weld, II**, as rector of St. John's, John's Island, SC.

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The Rev. **Es Ferris** as rector of St. Theodore's, Seal Beach, CA.

The Rev. **John Guenther** as rector of St. Paul's, Holley, NY.

The Rev. **James G. Radebaugh** as rector of Church of the Messiah, Box 771044, Winter Garden, FL 34777.

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ORGANIZATIONS

JOIN IN THE CONTINUING liberation of Anglicanism and a revolutionary Catholic Revival. Join **The Catholic Fellowship of the Episcopal Church, Conrad Noel House, 116 Lower Main St., Sunapee, NH 03782.**

POSITIONS OFFERED

RESIDENT ASSISTANTS for HOSANNA House to serve as live-in caregivers for physically challenged young adults in new ecumenical ministry using L'Arche model in Chattanooga, TN. Training provided. Information and resumes to: **The Rev. David Crippen, HOSANNA, P.O. Box 11483, Chattanooga, TN 37415. Phone/FAX (706) 398-2848.**

DIRECTOR OF YOUTH MINISTRY: Full-time position in a large Episcopal parish. This talented individual will develop and implement programs for 6th through 12th grade children. Interested candidates should contact: **The Rev. Mary Caucutt** for a detailed job description. **The Church of St. Michael and St. George, 6345 Wydown, St. Louis, MO (314) 721-1502.**

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ASSISTANT wanted for large, traditional parish and day school (N-8) to share in life of congregation, school, youth and broad parish responsibilities. Resume and CDO profile to: **The Rev. Richard A. Ginnever, 405 Glenmar Ave., Monroe, LA 71201.**

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POSITIONS OFFERED

YOUTH DIRECTOR: Full-time position. Large, suburban parish seeks committed individual with experience working with youth. Resumes to: **Search Committee, St. Timothy's Episcopal Church, 630 Mississippi Ave., Signal Mountain, TN 37377.**

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CHURCH OF THE GOOD SHEPHERD 700 S. Broadway
The Rev. Ned F. Bowersox, r; the Rev. Robert B. Hibbs, the
Rev. C. Bruce Wilson, assts (512) 882-1735
Sun 8, 9 & 11. Weekdays as anno

Dallas, TX

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206-7719 (214) 823-8134
The Very Rev. Philip M. Duncan, II, D. Min., Dean; Canon
Juan Jimenez; Canon Trudie Smither; the Rev. Benjamin
Twinamaani; the Rev. Tom Cantrell; the Rev. Phyllis Doty;
the Rev. Canon Roma A. King, Jr.
Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung
Eu; 12:30 & 6:30 Sung Eu (Spanish)

INCARNATION 3966 McKinney Ave.
The Rev. Rex D. Perry, r; the Rev. Frederick C. Philpott, v; the
Rev. George R. Collina; the Rev. Thomas G. Keithly; the Rev.
Michael S. Mills
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP
6:45, EP 5 (214) 521-5101

Fort Worth, TX

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 9 MP (HC 1S), CS 9, 11 MP (HC 1S) 12:15 HC (ex
1S). 1928 BCP daily as anno (817) 332-3191

Pharr, TX

TRINITY 210 W. Caffery / at Bluebonnet
The Rev. Robert Francis DeWolfe, r (210) 787-1243
Sun 8 H Eu, 10:30 H Eu (2S & 4S MP & HC). Sunday School
9:15 (all ages—nursery 9-12)

Milwaukee, WI

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

The Episcopal Churches of Europe (Anglican)

Paris

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 33/1 47 20 17 92
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev.
Benjamin A. Shambaugh, M.Div., canon, the Rev. Rosalie H.
Hall, M.Div., assoc
Sun Services 9 H Eu, 10 Sun School, 11 H Eu

Florence

ST. JAMES' Via Bernardo Rucellai 9 50123 Florence, Italy.
Tel. 39/55/29 44 17
The Rev. Ledlie I. Laughlin, Jr., r
Sun 9 Rite I, 11 Rite II

Frankfurt

CHURCH OF CHRIST THE KING
Sebastian Rinz St. 22, 60323 Frankfurt, Germany, U1, 2, 3
Miquel-Allee. Tel. 49/64 55 01 84
The Rev. David W. Radcliff, r
Sun HC 9 & 11. Sunday school & nursery 10:45

Geneva

EMMANUEL 3 rue de Monthoux, 1201 Geneva, Switzerland
Tel. 41/22 732 80 78
The Rev. Gerard S. Moser, r
Sun HC 9; HC 10 (1S & 3S) MP (2S, 4S, 5S)

Munich

ASCENSION Seybothstrasse 4, 8000 Munich 90, Germany
Tel. 49/89 64 8185
The Rev. Harold R. Bronk, Jr.
Sun 11:45

Rome

ST. PAUL'S WITHIN THE WALL
Via Napoli 58, 00184 Rome, Italy
The Rev. Michael Vono, r Tel. 39/6 474 35 69
Sun 8:30 Rite I, 10:30 Rite II, 1 Spanish Eu

Brussels / Waterloo

ALL SAINTS' 563 Chaussee de Louvain, Ohain, Belgium
The Rev. Charles B. Atcheson, r Tel. 32/2 384-3556
Sun 11:15 ex 1S 9 & 11:15

Wiesbaden

ST. AUGUSTINE OF CANTERBURY
Frankfurter Strasse 3, Wiesbaden, Germany
The Rev. Karl Bell, r Tel. 49/61 22 76 916
Sun 10 Family Eu

Phoenix, AZ

ALL SAINTS' CHURCH & SCHOOL 6300 N. Central Ave.
602-279-5539 Fax: 602-279-1429 Zip Code: 85012
Canon Carlozzi, r; Canon Long; Fr. Lierle; Bp. Harte; Rabbi
Plotkin; Fr. Secker; T. Davidson, dcn; S. Youngs, Organist;
J. Sprague, Yth; K. Johnstone, v.
Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 Tues,
Thurs, Fri; LOH: Sun 11:10 & Wed 7 & 10

Washington, DC

CHRIST CHURCH, Georgetown
Corner of 31st & O Sts., NW (202) 333-6677
The Rev. Stuart A. Kenworthy, r; the Rev. Thomazine
Shanahan, the Rev. Lupton P. Abshire
Sun Eu 8, 9, 11 (1S, 3S & 5S); MP 11 (2S & 4S); Cho Ev 5 (1S
Oct.-May). Daily Eu (Wed 7:30), HS & Eu (Fri 12:10). Noonday
Prayers (Mon-Fri 12), EP (Mon-Fri 6)

Wilmington, DE

CATHEDRAL CHURCH OF ST. JOHN
10 Concord Ave. (302) 654-6279
The Very Rev. Peggy Patterson, dean; the Rev. Dr. M.
Antoinette Schiesler, ass't
Sun H Eu 7:30 & 10:30, Tues & Thurs 12:10. Compline (Sung)
9 Thurs

Hollywood, FL

ST. JOHN'S 1704 Buchanan St.
The Rev. Hobart Jude Gary, interim r
Sun 8 & 11 (Sung). Weekdays as anno

Augusta, GA

CHRIST CHURCH, Eve & Green Sts.
The Rev. Theodore O. Atwood, Jr.
Sun Masses 8 & 10 (Sung). Wed 6:30

Riverside, IL (Chicago West Suburban)

ST. PAUL'S PARISH 60 Akenside Rd.
The Rev. Thomas A. Fraser, r
Sun Eu 8 & 10:15; Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament
of Reconciliation 1st Sat 4-4:30 & by appt

Indianapolis, IN

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

Boston, MA

ALL SAINTS 209 Ashmont St., Dorchester
At Ashmont Station on the Red Line (617) 436-6370
The Rev. Richard S. Bradford, SSC, r
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10;
Sat 9

Kansas City, MO

OLD ST. MARY'S 1307 Holmes
The Very Rev. Bruce D. Rahtjen, Ph.D., r (816) 842-0975
Masses: Sun 8 Low; 10 Solemn; Daily, noon

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.

St. Louis, MO

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown Blvd., at Ellenwood
The Rev. Kenneth J.G. Semon, r; the Rev. Mary A. Caucutt,
the Rev. Steven W. Lawler, the Rev. William M. North, Jr., the
Rev. James D'Wolf
Sun Eu 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S)
followed by HC 12:15; Ev 5 (1S Oct.-May) Sun Sch 9:15, Daily
7:30 & 5:30 ex Sat 8:30 & 4:30

Hackensack, NJ

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

Newark, NJ

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

New York, NY

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. & 43rd 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. David L. Carlson, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily:
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex
Sat.) Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12,
4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rt. Rev. Herbert A. Donovan, Jr., Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12:05; MP 7:45; EP
5:15. Sat H Eu 9.

ST. PAUL'S Broadway at Fulton
Sun H Eu 8

Trinity Bookstore, 74 Trinity Pl. Open Mon-Thurs 8:30 to 6, Fri
8-3:30
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3:45; Sat 10-3:45; Sun 1-3:45

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West High and Baltimore Sts. 17325 (717) 334-6463
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by app

Philadelphia, PA (Mount Airy)

ANNUNCIATION OF B.V.M. Carpenter Ln. & Lincoln Dr.
The Rev. David L. Hopkins, r (215) 844-3059
Sun Masses 8 & 11 (Sung). Wed 10

Selinsgrove, PA

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 9:30. 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; Tues 9:30 HS; Thurs & Fri
7 HC. Bible & prayer groups. 1928 BCP

Arlington, TX

ST. MARK'S 2024 S. Collins (Between I-30 & I-20)
Fr. Timothy P. Perkins, r; Fr. Alan McLaughlin, SSC, c; Fr.
Thomas Kim, Korean v Sun Masses 8, 9, 11, 6. Daily Masses
as anno (817) 277-6871; Metro 265-2537