

The Living Church

December 1, 1996 / \$1.50

The Magazine for Episcopalians

**‘Almighty
God, give us
grace to cast
away the
works of
darkness...’**

for Advent 1

Features

Our Advent Task Is to Watch

Paying attention to the signs of the times



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The Force of Darkness

First of four parts for Advent

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Quote of the Week

Bishop Michael Marshall of the Church of England speaking in the Diocese of Melbourne (Australia) on evangelism: "I wonder how much longer we should stick with the term 'Anglican.' It is sounding too English in many places."

In This Corner

Visiting the Dioceses

Members of the national Executive Council and staff members at the Episcopal Church Center recently completed a second round of visits to dioceses. After visiting all but one of the church's 115 dioceses in 1993, teams of two persons have spent considerable time this year going back to listen in 94 dioceses. The results were revealed at the joint meeting of the council and its Canadian counterpart Nov. 9 in Toronto.

"This triennium has been rocked by scandal after scandal," noted Bishop C. Christopher Epting of Iowa. "Our people are embarrassed by these things and they are calling on us to renew the public face of the church."

With that in mind, the visitors went to the 94 dioceses, observing ministries in each place and participating in roundtable discussions with leaders of the diocese.

Bishop Epting spoke positively about what the visitors heard.

"There are exciting things going on out there," he said. "We heard about hundreds, even thousands, of them. People want to know where there are good things happening and how to be in touch with them."

And what were the findings of the consultations? Here are a few:

- Stewardship should be a priority of the national church.
- The national church is of little help to the dioceses with evangelism ministry.
- Youth ministry is a top priority in most dioceses.

Sunday's Readings

Lessons From the Dying

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

Christians who live with the reality of imminent death have a somewhat different perspective on the eschatological passages of scripture than do the rest of us. An end-stage heart patient who knows that today might well be her last day on earth finds a special urgency in Jesus' admonitions to "take heed" and to "watch." A victim of AIDS who suspects he might not live through the night is personally addressed by the words of today's gospel: "You know that he is here, at the very gate." Elisabeth Kubler-Ross, in her pioneering work with people near death, suggests all of us have much to learn from the dying. That's particularly true as we contemplate the last things in early Advent.

How does the certain knowledge of

- Small churches often feel not fully understood or appreciated.
- The concept of Anglican Communion is not well understood in many dioceses.
- In some dioceses, the Presiding Bishop's Fund for World Relief and the United Thank Offering are the only contact with the national church.
- General Convention is too large, too frequent, too long and too expensive.

The report of the visits, issued by the Standing Committee on Planning and Evaluation, also includes 12 recommendations to the Executive Council. While many of the recommendations were fairly predictable, there were some surprises. For instance, "Request that the presidents of the two houses, for the 1997 General Convention, implement steps to review and evaluate the entire experience of the 1997 General Convention and make recommendations for its improvement at the General Convention in 2000." And how about this one?: "Request that the Communications Office develop the means to enhance the public image of the church and to address deep concerns about the issues confronting the church."

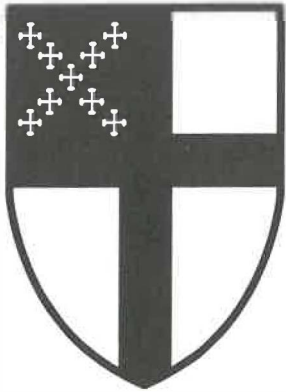
The visits to the dioceses emphasized that ministry is carried on at the local level and that the national church should provide support for that ministry. It seems to me that's been said on these pages many times in recent years. It's gratifying to see persons with "official" status sharing that view.

David Kalvelage, editor

impending death affect the way people live in their final days? It clarifies their values considerably, for money, power and prestige — the things the rest of us chase after — are quickly discovered to be worthless. Things like love and family and friendship almost always take their place. Dying people have an urgent desire to forgive others, for a lifespan measured in days or hours is simply too short to waste any time holding grudges. And dying people tend freely to share their inner selves with those around them. If each interpersonal encounter might well be the last, then it simply has to count.

We all should learn from the dying — about priorities, forgiveness and relationships — as we embark on our Advent journey. Do any of us know for certain that today won't be our last day on earth? "Take heed," Jesus tells us. "Watch; for you do not know when the time will come."

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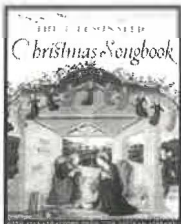
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Letters

The Issue Is Confused

I write in response to "Soul and Sexuality Are Not Synonymous" by Daniel Muth [TLC, Nov. 3].

A common misconception persists in the ongoing debate over same-sex relationships. The lack of precision here confuses the issues enormously. In the 1979 Book of Common Prayer liturgy for "the Celebration and Blessing of a Marriage," the officiating priest blesses the man and the woman as human beings: "... pour out the abundance of your blessing upon this man and this woman" (p. 430). "Send therefore your blessing upon these your servants ..." (p. 431).

The issue is further confused by colloquial English, as in "Fr. Jones married us." Well, Fr. Jones did not marry you; presumably you married your spouse. What Fr. Jones did do was to officiate at your marriage and invoke God's blessings on you both as two human beings entering into the "covenant of marriage" (p. 423).

When Mr. Muth writes "... the church has no good reason ... to develop new

liturgies for blessing the expression of more outré sexual proclivities," he perpetuates this confusion. I cannot imagine asking God's blessing on any sexual proclivities in any such service. I do not believe that a priest presiding at a heterosexual marriage is blessing "normal sexual proclivities"; at least the Book of Common Prayer does not seem to mention it.

Of course, God is present in all aspects of our lives, including our sexual relationships. But clergy should never be about the business of blessing specific sexual acts. Our focus should be on people, on human beings who are children of God.

This error is made on both sides. For those who believe same-sex covenantal relationships are appropriate, please speak of blessing the two human beings who are involved and avoid language which suggests that the relationship itself or the sexual orientation of the persons is what is being blessed. For those opposed, please speak of withholding God's blessing from

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Letters

these two people. That, it seems to me, is the core issue.

(The Rev.) Nathaniel W. Pierce
Great Choptank Parish
Cambridge, Md.

Contradictory Terms

In his letter concerning The Citadel, [TLC, Oct. 20], Ross Jacobs writes that "the essence of The Citadel is violence, killing, dehumanization, mistrust, suspicion, etc." As a graduate of The Citadel, I am interested in learning the basis upon which Mr. Jacobs arrives at these conclusions. Having had not only the privilege of spending four years in the corps of cadets, but also having been a member of the faculty, I find these terms contradictory with my experience and totally without merit. If loyalty, discipline, honesty, trust in one's classmates and being reminded daily to "Remember Thy Creator in the Days of Thy Youth," the words over the entrance to Summerall Chapel, are "contrary to everything Jesus teaches us," as Mr. Jacobs affirms, then I have missed the point of more than 25 years of ministry.

(The Rev.) William L. Mengebier
Emmanuel Church
Harrisonburg, Va.

A Social Hour?

During worship services, the Rev. Oscar Swensen [TLC, Nov. 10] may enjoy the fussing of a baby, the squirming of a 3-year-old, or the chattering of his granddaughter, but I ask, is this a social hour, or what?

The reason small children are noisy and young children chatter is that their parents are forcing them to participate in an adult activity. It isn't the fault of the children that they treat worship as a social hour or resist being confined to a sitting position in a small space for an hour or more to listen to what they are too young to understand. They are unhappy and show it in the only ways they know how.

Why do churches provide nursery and

Sunday school? Why do attendants and teachers give sacrificially of their time? To care for babies and to teach children about God on their own level and by methods they can enjoy and in which they can participate. It is an affront to these dedicated people to drag children and babies into the worship service.

Why do most adults go to church? To experience an hour away from the commotion of life so they can enter into deep communion with God through quiet prayer, liturgy, song and Eucharist and to receive the teaching of the sermon. Just try to accomplish that with constant noise going on.

I never could understand why some parents insist on letting their children ruin the worship hour for everyone else while depriving their children of the opportunity to learn about God in a way they can comprehend so that, early on, they may establish and begin growing their faith.

Joyce Neville
Buffalo, N.Y.



Burt and Evelyn finally find their niche at St. Chad's.

Be Merry

Methinks that the good Father, George Wickersham II [TLC, Oct. 27], should ingest much Metamucil, and eat heartily of fruits, grains and vegetables. This may help clear his brain and improve his disposition. Furthermore, an occasional glass of wine might assist his heart to be merry, as scripture saith, and cause him not to think of some of us as being so disgusting.

George Bernard
Philadelphia, Pa.



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Executive Council Meets with Canadian Counterpart

Denver Recommended for 2000 Convention

The Episcopal Church's national Executive Council recommended Denver as the site of the 73rd General Convention when the council met Nov. 8-13 in Toronto in a rare joint session with the council of the General Synod of the Anglican Church of Canada.

A resolution recommending Denver for the convention in 2000 will be sent to the 72nd General Convention next year in Philadelphia for adoption. Denver was selected by the council's Standing Committee on Administration and Finance after also considering Orlando, Anaheim and Cincinnati.

The two councils met in joint sessions and separately, worshiped, socialized and engaged in Bible study together at the meeting in a suburban hotel. Both primates addressed the joint sessions.

The Most Rev. Edmond L. Browning, Presiding Bishop, spoke of his close relationship with the Canadian primate, Archbishop Michael Peers.

"Hearing about his ministry is always an encouragement," Bishop Browning said. "We laugh and cry about many of the same things. We spend a lot of time on the telephone together ... His ministry is an incredible support to my ministry, and in the way that friendships are mutual, I pray he could say the same thing."

In his address from the chair, Bishop Browning talked on several topics, including the U.S. election.

"I don't think there was anyone who wasn't glad to see the campaign end," he said. "Political campaigns do not necessarily bring out the best in our human natures. Political campaigns are the incarnation not of partnership, but of us and them."

"The church exists not in a vacuum but in a culture, a culture that includes political campaigns ... Our church has the opportunity to bring the values of our faith, the insights that we're given, the wonderful *via media* of Anglicanism, to our culture. We have so much to give ... that it is to our great diminishment as a church when we adopt the worst aspects of the political model within our household of faith. Sometimes that does happen."

Pamela Chinnis, president of General Convention's House of Deputies, empha-

sized the partnership between the two churches and the Anglican Communion.

"From a motley collection of remnants of the Church of England in former British colonies, we have become an international commonwealth of believers more and more aware of our need for each other," she said.

She called upon North American Anglicans to live out their baptismal promises, particularly in resisting and renouncing evil.

"Anyone who doubts the reality of those evil powers and their ability to corrupt God's children hasn't been paying much attention to what is going on in the

world or in the church," she said. "With sickening frequency we have witnessed spectacular sins involving money, sex and the abuse of privilege and power. The widow's mite has been stolen; priests and bishops have violated trust and desecrated sanctuaries. None of us is as innocent as we might believe, and none of us is as guilty as others might believe."

The joint session opened when Archbishop Peers presented his address. The archbishop said his tradition is "to account in detail for the use of his time," and he outlined how he had spent his time during the previous six months. It included 23½ days of travel, some 178½ hours in flight and 67 takeoffs and landings.

In a later session, the American council members watched the Canadian council make its presentation of the proposed budget for 1997, and took part in an open forum in small groups on various aspects of the budget. Archbishop Peers fielded questions and comments in one of the groups.

Later that day, both councils traveled to downtown Toronto, where they visited Holy Trinity Church, a congregation with a strong program of feeding the homeless, for a celebration of the Eucharist and a dinner provided by several different ethnic groups from the Diocese of Toronto.

The following day, it was the Canadians' turn to observe as the Americans heard the report of visits by council members and Episcopal Church Center staff to dioceses [p. 2].

On Sunday, Archbishop Peers celebrated the Eucharist according to the Canadian *Book of Alternative Services* and the Very Rev. James Merritt of the Diocese of Quebec preached.

Later that day, meeting in a separate session, church center executives Diane Porter and Bishop Charlie McNutt spoke about church burnings in the South. Bishop McNutt called them "a tragic and evil situation," and Ms. Porter said the burnings are "a very real phenomenon which occurred and continues to occur..."

Nancy Marvel of the Presiding Bishop's Fund for World Relief said the

'Deplorable' Situation

The allegations of a sexual scandal in the Diocese of Long Island [TLC, Nov. 17] were addressed by the national Executive Council when it met Nov. 8-12 in Toronto, Ontario, Canada.

In the latter part of an unusual meeting which included joint sessions with the council of the General Synod of the Anglican Church of Canada, Presiding Bishop Edmond L. Browning brought up the matter for discussion with the 40-member council. Accompanied by his chancellor, David Beers, and Bishop Harold Hopkins of the Office of Pastoral Development, the Presiding Bishop spoke at length about recent developments in Long Island.

"The Diocese of Long Island has taken it upon themselves to deal with this in a very strong and creative manner," he said, referring to the fact that Long Island's diocesan convention voted to have an investigation. "I'm hopeful they will be about discovering the truth of these allegations."

Bishop Browning reminded coun-

Continued on page 9

(Continued on page 9)

Fort Worth Decision Challenges General Convention Authority

The Diocese of Fort Worth has sailed into uncharted waters by a legal declaration that it can no longer unconditionally accept the authority of General Convention.

By a substantial majority, Fort Worth's diocesan convention Nov. 9 approved an amendment to its constitution, adding a significant qualification to the accession clause which all dioceses are required to include in their constitutions. It recognizes the authority of General Convention, "provided that no action of General Convention which is contrary to holy scripture and the apostolic teaching of the church shall be of any force or effect in this diocese."

The amendment, which requires a second reading at next year's convention, was passed because of fears that General Convention will take steps to approve same-sex unions, the ordination of non-celibate homosexuals and a radical revision of the Book of Common Prayer, as well as to require all bishops to accept the ordination of women to the priesthood and episcopate. Fort Worth is one of four dioceses which do not ordain or license female priests.

While Fort Worth's diocesan conventions have often been tumultuous events in the past, the amendment was approved after only a short debate. Opponents pointed out that the amendment was contrary to Episcopal Church canon law and opened the door to congregationalism. But the amendment's supporters said that it only affirms the traditional Anglican understanding of authority contained in the Articles of Religion.

The constitution and canons committee which drafted the amendment assured the convention that the intention was not to leave the Episcopal Church. But the delegates were warned that General Convention would not likely overlook this challenge to its authority.

The Diocese of Fort Worth was created in 1983 when the Diocese of Dallas was divided.

(The Rev.) Jeffrey Steenson



Bishop Walker Admits to Drinking Problem

The Rt. Rev. Orris G. Walker, Jr., Bishop of Long Island, told his diocesan convention that he has a drinking problem, in his address during a two-day meeting at a Huntington, N.Y., hotel.

The convention, meeting a week after electing a suffragan bishop [TLC, Nov. 27] and soon after publication of a magazine article which alleged participation in a sexual scandal by clergy in the diocese, also authorized an independent investigation of the events reported by *Penthouse* magazine [TLC, Nov. 13].

In his convention address, Bishop Walker acknowledged that he has been fighting a problem of alcohol abuse for some time. He said stress and pressure drove him to excessive drinking, and that his wife and friends "have been concerned about how I have dealt with tension by sometimes drinking too much."

Bishop Walker said he went to the Hazelden Foundation near Minneapolis last summer for an evaluation.

"I was happy to go through that process and to learn about myself as an aging male trying to deal with pressure and tension and how I deal with it," he said.

The bishop, 54, said he hoped to take a sabbatical leave next year after the Rev. Rodney Michel is consecrated as suffragan bishop.

Following his address, Bishop Walker received a standing ovation. He also received a letter from 60 priests who urged him to meet with them during the week following Thanksgiving.

The letter asks for the time "to allow you to help us help you in ministering to all of our parishes in the wake of the allegations made in *Penthouse* magazine. With this opportunity to be with you as our father in God, we hope to work together with you for the good of the church and for the healing and reconciliation of us all."

A resolution from the standing committee called for an independent investigation concerning claims made by two young Brazilian men that William Andries, former rector of St. Gabriel's Church, Brooklyn, and other priests engaged in homosexual sex and cross dressing in St. Gabriel's and other churches. The resolution urged Bishop Walker to invite another bishop to assist in the investigation. Following approval of the resolution, it was announced that the Rt. Rev. O'Kelley Whitaker, retired Bishop of Central New York, will assist with the investigation. Bishop Whitaker was recommended by Presiding Bishop Edmond L. Browning.

The diocese will pay up to \$100,000 to cover costs of the investigation, and neither the chancellor or vice chancellor will participate.

Conventions

The Rev. Richard S.O. Chang, Bishop-elect of **Hawaii**, addressed Hawaii's diocesan convention when it met at St. Andrew's Cathedral, Honolulu, Oct. 25-26.

Fr. Chang, a Hawaiian who left the diocese to become assistant to Presiding Bishop Edmond L. Browning, spoke of his "re-connecting" to the Diocese of Hawaii and described what he hoped would be characteristics of his episcopate.

"The operative word for ministry in this diocese during my episcopate will be 'we,'" he said. "Through our baptisms we are all called to share in the ministry of the church. Our diocese must be a faithful community of the baptized seeking to ful-

fill the mission of the church by exercising diverse ministries to which each of us has been called and by utilizing the gifts which God has given each of us.

"I am committed to serve you, not as a 'prince bishop,' but as a servant leader. As in ministry, I will share leadership without abdicating my episcopal, canonical, corporate or pastoral responsibilities as your bishop. I am clear in my mind that the 'buck stops' on my desk."

A 1997 budget of slightly less than \$2 million was adopted.



Conventions

The convention of the **Diocese of Kansas**, meeting in Topeka Oct. 18-19,



took on an ecumenical flair with representatives of seven Christian churches participating in the opening Eucharist.

Joining Kansas Bishop William Smalley as celebrant was Bishop Charles Maahs of the Central States Synod of the Evangelical Lutheran Church in America. Bishop Maahs also preached the sermon, in which he said God always works toward unity.

"God is willing to do whatever it takes to heal divisions, even if it means the cross," Bishop Maahs said.

Also present for a portion of the convention was Bishop William Rukirande of the Diocese of Kigezi in Uganda. Bishop Rukirande spoke of the devastation AIDS has caused in his country, with 50,000 AIDS orphans in his diocese alone.

Highlighting the convention debate was the adoption of a proposed restructuring for governing the diocese. The work currently carried on by the trustees, diocesan council and standing committee will be rolled into a new body, to be called the Council of Trustees. The next year will be spent developing ways to implement the plan.

Other resolutions adopted included:

- Establishment of a council of dis-cernment to study a chaplaincy at Haskell Indian Nations University in Lawrence.
- Creation of a commission on racism, leading to a year of dialogue on racism in all congregations.
- Approval of a resolution to be sent to next year's General Convention endorsing direct ordination to the priesthood.
- Re-establishing a companion diocese relationship with the Diocese of Venezuela.
- Directed that all future conventions take place only in facilities that are fully accessible to people with disabilities.

A diocesan budget for 1997 totaling \$1,370,117 was adopted.

Melodie Woerman

The proposed Con-cordat of Agreement between the Episcopal Church and the Evan-gelical Lutheran



Church in America (ELCA) was a major topic of the convention of the **Diocese of South Dakota** Oct. 11-12 in Yankton.

The Rev. Don Armentrout, a Lutheran member of the faculty of the School of Theology of the University of the South, addressed convention.

"It seems like such a simple thing, but simple things can lead to bigger things," Dr. Armentrout told a Yankton newspaper. "We don't know what the Holy Spirit can lead us into.

"When it's approved at the general conventions, you're going to be just as much an Episcopalian as you were before. You're not giving a thing up. Same thing for Lutherans. They're not going to have to throw out the Augsburg Confession."

In its business sessions, the convention adopted three resolutions, rejected two and referred another to committee. Those adopted included one enabling Canon 9 priests to serve on a wider basis.

The **Diocese of the Rio Grande** held its convoca-tion Oct. 18-20 in El Paso, Texas. From the opening Eucharist in the Pro-Cathedral of St. Clement on Friday after-noon through the early morning Bible study Saturday to the con-cluding plenary sessions Sunday, the mood of delegates reflected the commit-ment of the diocese to continue steadfast in apostolic witness to the revealed Word of God contained in scripture.



The Very Rev. Peter C. Moore, dean and president of Trinity Episcopal School for Ministry, was the keynote speaker, preaching at the Eucharist and addressing the assembly again Saturday afternoon. Dean Moore's message was one of hope and vision for the future of the Episcopal Church.

Dean Moore noted that the church is often metaphorically compared to a boat on the high seas. The Episcopal Church, he implied, is moving out of her safe, established harbor, rowing against the contrary winds of an increasingly hostile culture, and being buffeted by the waves of secular modernity. He said like the Christians of the first century, the church is losing its sense of real closeness with Christ.

Convocation overwhelmingly adopted a resolution affirming the support of the traditional teaching of the church that clergy "shall be under the obligation to model in their own lives the received teaching of the church that all its members

are to abstain from sexual relations outside holy matrimony."

Youth Quake '96 was held concurrently with convocation, providing young persons a chance to experience first-hand ministry in the mission field in Juarez, Mexico. Teens in grades 9-12 worked on the mission site in Juarez during the day and slept at St. Christopher's Church, El Paso, each night.

Carol M. Marsh

"Celebrating One Body, One Spirit, One Hope," was the theme of the con-vention of the **Diocese of Spokane**



Oct. 18-20 at the Cathedral of St. John the Evangelist, Spokane, Wash.

The Rt. Rev. Frank Jeffrey Terry, Bishop of Spokane, talked about being the church in a new time in his convention address. He also spoke about the "New Directions for the Future" document which was discussed by delegates before being presented to the diocese as a whole. Following the address, delegates broke up into more than 25 small groups to discuss the document.

The Rev. Arthur G. Holder of the Church Divinity School of the Pacific was chaplain of the convention and delivered three meditations on "Conversion, Unity and Mission."

A Taizé worship service was among the convention events.

A resolution accept-ing an agreement with the Old Catholic Dio-cese of Germany [TLC, Nov. 3] was adopted when the **Diocese of Eau Claire**



held its convention Oct. 10-11 at Christ Church Cathedral, Eau Claire.

Guest speaker at the convention banquet was the Rev. Jon Shuler, executive director of the North American Missionary Society, which will assist the diocese in the establishment of a new congrega-tion.

Bishop Robert Berg of the Northwest Synod of the Evangelical Lutheran Church in America was a guest.

A budget of \$234,210 was adopted for 1997.

Donna Vierbicher

Executive Council Meets With Canadians

(Continued from page 6)

fund's request of \$100,000 from the church to help rebuild burned churches raised more than \$750,000, and added that she expects the total to surpass \$1 million.

Ms. Porter also announced changes at the church center. She said the Rev. Hugh Magers, stewardship officer, had been appointed evangelism officer on an interim basis through 1997. She said Teresa Parsons of Lexington will become stewardship officer after having been a field officer for the national church. A pre-retirement sabbatical leave by the Rev. Allen Brown, executive for rural and small community ministries, also was reported. Ms. Porter said the Rev. Robert Willing, formerly archdeacon in the Diocese of New York, would serve as a consultant in that office. In another appointment, the Rev. Preston Kelsey was named assistant to the Presiding Bishop, succeeding the Rev. Richard S.O. Chang, who was elected Bishop of Hawaii [p. 7].

Bishop Don Wimberly of Lexington, reporting for the Committee on Administration and Finance, brought council members up to date on the Ellen Cooke situation. He said of the \$2.2 million embezzled by the former treasurer, more than \$2,102,000 has been recovered, making a loss of about \$101,000.

"That ends it as far as we're con-

cerned," Bishop Wimberly said.

Bishop Wimberly and executives from the financial office reviewed the 1996 budget, which is showing a small profit after the first nine months. They also presented a budget for 1997 which shows expenses of about \$40.5 million and revenues of more than \$37 million. Treasurer Stephen Duggan said the deficit could be made up in a number of ways, including using more than \$1.2 million in "lapsed balance" funds [TLC, July 7]. He called it "a healthy approach to solving our budget dilemma."

The 1997 expenses are an increase of about \$3 million from 1996. Mr. Duggan said the cost of General Convention in 1997 and restoration of program spending were the main reasons for the increase.

The budget was adopted unanimously and will be sent to General Convention for final action.

The Concordat of Agreement, which would establish full communion with the Evangelical Lutheran Church in America (ELCA) also was discussed. The Rev. David Perry, the church's ecumenical officer, reported on the meeting of the Lutheran-Episcopal Coordinating Committee, held in November in Indianapolis

to make final changes in the document.

"Substantial issues remain unchanged, but clarified," he said. Fr. Perry added that the document will be circulated soon among bishops, General Convention deputies and other leaders. He introduced Bishop Ralph Kempksi of ELCA's Kentucky-Indiana Synod, who addressed the council.

"The Spirit is moving in a special way at this time," he said. He reminded the council that the ELCA is still a new church, and that two-thirds of its bishops are new. Bishop Kempksi called the joint meeting of bishops of the two churches [TLC, Oct. 27] "a mountaintop experience," and added, "I saw bishops do a 180-degree turn on this issue."

In other business, council heard reports on the Anglican Consultative Council in Panama [TLC, Nov. 3,10], preparations for the Lambeth Conference in 1998, and adopted a wide variety of resolutions ranging from the treatment of women in Afghanistan to addressing conflict of interest policies for council and staff members.

Council meets again in Cincinnati Jan. 27-31.

David Kalvelage



Fr. Perry

Bishop Browning Addresses 'Deplorable' Situation

(Continued from page 6)

cil members that he does not have authority "to go in and intervene in any diocese."

He said he has been in frequent contact with the Rt. Rev. Orris Walker, Bishop of Long Island. "I spoke to him this morning," he said. "I think he's in pretty good spirits."

The Presiding Bishop said he has spoken to his council of advice in three conference telephone calls since Oct. 24, when he learned of the article in *Penthouse* magazine which reported the allegations of homosexual sex, cross dressing and other activities by priests and Brazilian men in Brooklyn churches.

Bishop Browning said that he would be sending a letter to all bishops and other leaders and read a draft version of it to council members.

"The allegations in a recent magazine article concerning events within the Diocese of Long Island, if true, are outra-

geous," the letter begins. "I along with persons of all faiths deplore sexual exploitations and abuse of any kind."

The letter mentions Bishop Browning's conversations with his council of advice and with Bishop Walker, and informs church leaders that an investigation will be held in Long Island.

"I would like to note that members of our church have expressed sorrow that the term of a former member of our staff, the Rev. Howard Williams, who has done much good work on our behalf, came to such an unfortunate conclusion when I asked for his resignation," the letter states. "Though his involvement was noted as tangential in the magazine article that included the allegations, Howard and I agreed that, given the circumstances, his ministry had been so compromised that it was impossible for him to continue in his position.

"I also deplore the fact that these allegations are being seized on by some to

inflame and polarize the ongoing, already difficult discussion within our church about the responsible, proper and holy expression of sexuality," the letter continues. "The alleged actions in Long Island are clearly outside acceptable parameters, and should not be confused with our ongoing struggles about sexuality. Attempts to link the two bring negative attention to our church and pain to our gay and lesbian members. We must clearly differentiate between issues of sexual abuse and exploitation, and sexual orientation."

Later, in a press conference, Bishop Browning was asked about a letter signed by 36 bishops asking for investigations to take place.

"I think the main focus now is trying to deal with a situation which is deplorable and cannot be tolerated within the life of the church," he said. "I think whatever action needs to be taken will be taken."

David Kalvelage

Our Advent Task Is to Watch

By TIMOTHY P. PERKINS

"When you see these things taking place, you know that he is near, at the very gates." Mark 13:29

The gospel message on the First Sunday of Advent is clear. Faithful people are to be watchful, observant, alert. Jesus Christ will "come again in power and great triumph to judge both the world," and we who hope in him "may without shame or fear rejoice to behold his appearing" (BCP, p. 378).

We are able to anticipate his coming with joyful readiness. So our seasonal task, our Advent assignment, is to watch, to pay attention to the signs of the times, to see those things that point to the coming of our Savior and Lord.

I like to think of myself as fairly watchful, as one who is observant, especially concerning observance of the liturgical cycle, including Advent. It seems to me that part of the role of a priest is to be a "seer," one who recognizes the significance of signs and symbols, a visionary, if you will. So I look for meaning in nearly everything.

In the bright coloring of the foliage in autumn, I see not only the result of an early frost or a signal that winter is at hand, but an indication that, by the grace of God, change, even death and decay, can be full of beauty. In the budding, sprouting, and leafing of spring, I recognize not only the signs of summer's approach, but a symbol of new life, a visual manifestation of resurrection hope.

Those are fairly easy examples. Watchfulness can bring a more profound vision, a deeper insight. I have seen a lot of grief and suffering. But along with the very real human pain I've observed in those experiences, I have glimpsed the eternal nature of love and the enduring courage of faith. Through grief, in the effort to cope with the loss of loved ones, I have come to recognize that love, that primary gift of the Holy Spirit, transcends even death. In suffering, time and again I have seen Christian people endure beyond the

point of endurance, putting all their trust for strength in the Lord. In human pain and sorrow I have seen signs of God's presence through love and faith, and even in "the valley of the shadow of death" the promise of resurrection to life eternal is clearly etched on the walls of the surrounding mountains.

By this point in this article, I can almost picture you who read this sitting on the edge of your chair in anticipation. I can almost hear your thoughts pleading, "Tell us, oh seer, what vision have you glimpsed for the First Sunday of Advent, 1996?"

The vision is very clear. I have seen it in publications and on television. Signs have appeared in my neighborhood and throughout the city, state and nation. Store fronts and home fronts and magazine fronts portray it with words and symbols. The message may be summarized in one familiar phrase: "It's beginning to look a lot like Christmas." That's what I've seen.

Once again our culture inundates us with familiar images and tunes, with artificial greetings and the desperation of greedy consumerism, all under the name of "holiday" — which we used to pronounce "holy day" — or Christmas — which many have forgotten is quite simply the Christ Mass.

Can you guess how I might respond to this easily seen vision? I could honestly decry the tinsel and glitz and the shallow sentimentality. I could rail against the overshadowing of Thanksgiving and the loss of any awareness of a season called Advent, a season that is meant to prepare us for the celebration of the Nativity and ultimately for our Lord's coming again. I could criticize the neighbor who forgot to take the Halloween pumpkins from the living room windows before putting the wreath and Santa Claus on the front door of his house. I might even question the integrity of Christian churches which sponsor Christmas parties and programs in the first week of December. But all of that would be to react rather than to watch, and I know and have affirmed that this is our Advent task — to watch.

If we are true to this task, I believe we may come to understand more deeply the significance and necessity of Advent. We might come to see that the celebration of our Lord's coming without due preparation is like a birth without a pregnancy. I know that sounds nice to

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

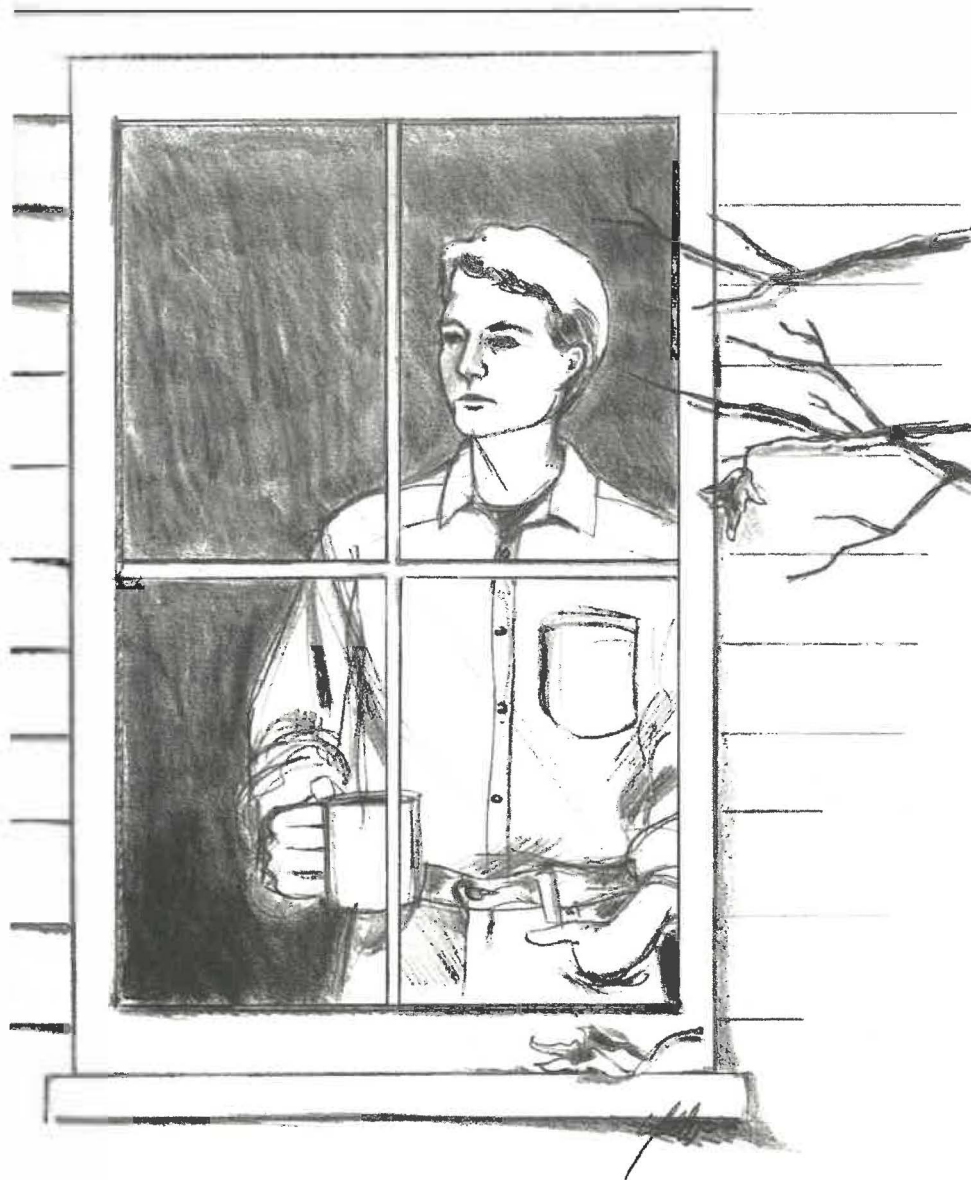
A Christmas without an Advent is like trying to have a feast without preparing food.

some of the women of the church, but all of us realize it is an impossibility. Faithful, watchful people are grounded in reality, and I can't help but believe that the wonder of a new birth would be lessened without the discomforts of pregnancy. Dare I suggest that even the agony of labor heightens the consequent experience of joy? I know — easy for a man to say. So let me try another example.

If we are watchful, we may come to see that a Christmas without an Advent is like trying to have a feast without preparing food. A well-set table, even with the finest silver and china, may appear beautiful at first glance, but its beauty is shown to be empty when people gather around it to be fed and nothing is offered. So much of the secularized Christmas is like that. Decoration and finery abound, but no sustenance is provided. After a while, we no longer even notice what we may have initially thought was very pretty.

But what if we pay attention to the emptiness? What if we take a good look at that table prepared for a feast? I suspect that if we are watchful, the first thing we would do on seeing a table that's been prepared for feasting but hasn't any food is start cooking. Isn't that our watchful response? We may decide that some of the decoration is unnecessary. For instance, we won't need even the finest soup bowls if we intend to serve salad, and those tea cups simply won't function when serving wine; but I think we would recognize the beauty of the place settings and see in them an opportunity waiting to be seized.

Might we in the same way see all of the premature and often gaudy seasonal reminders as an opportunity to watch for the coming of our Lord? Personally, I intend to use Advent decorations in my home until Christmas Eve. I'd rather set the table while we're cooking when preparing a feast. So I don't want Christmas adornment until the Twelve-Day season has



arrived, just like I don't bother to set out soup bowls when I know I'm serving salad. But I certainly am not going to waste a lot of emotional energy being frustrated with the fact that our culture has forgotten Advent. I haven't forgotten the season or the need to be prepared to meet Christ, and neither has the church.

So instead of worrying about red and green ribbons and "Joy to World" accompanying every commercial, I hope to use every vision of a reindeer or a snowman or a sleigh with a silly, red-suited, fat man as a reminder that the whole world longs for the coming of the Christ with a longing too deep to be understood. I want to watch for such reminders, because that longing for his coming is mine as well. I want to watch, and wait, and prepare in such a way that I will find myself participating heart, mind and soul in that ancient Christian prayer, "Maranatha. Our Lord, come." "What I say to you, I say to all: Watch." □

Editorials

Successful Gathering

At first glance, the idea of the Episcopal Church's Executive Council meeting in joint session with the Anglican Church of Canada's council seemed unwieldy. Each council had its own agenda, each church its own constitution and canons and its own set of issues. Yet the meeting of the two councils Nov. 8-12 in Toronto was highly successful.

Americans got to hear Canadian Archbishop Michael Peers report how he spends his time as primate. They were able to watch as the Canadian council went through its budget deliberations and actually participate in discussions on the budget in an open forum. Canadians were able to hear Presiding Bishop Edmond L. Browning and House of Deputies president Pamela Chinnis address the joint meeting, and to listen to American council members discuss their recent visits to dioceses. Members of the two councils worshiped, prayed and ate together as

they strengthened a partnership which has been in existence for six years. It was time well spent.

Staying Alert

With the First Sunday in Advent we come to a new church year, a new church season and a new cycle of readings both for the Sunday Eucharist (Year B) and the Daily Offices (Year One). We arrive at a season of expectation, awaiting our Lord at Christmas and looking for the coming of his kingdom. Amid the expectation, we are reminded that Jesus will come at a time we do not expect, perhaps while we are involved in some of the secular pre-Christmas festivities. While it is impossible to blot out the joyful observances going on around us this month, let us keep in mind the words of today's gospel: "Beware; keep alert." Appropriate words to start a new year.

Viewpoint

Inclusive Liturgies Can Work

By RICHARD A. NELSON

Someday the church will authorize an inclusive language liturgy for regular use. What will this liturgy look, sound and "feel" like? An inclusive liturgy should be theologically orthodox, use vigorously symbolic language and follow the rules of grammar. The following five principles are offered to provide impetus for inclusive language revision of the liturgy.

1. Worship must be Trinitarian. Trinitarian doctrine makes Christianity unique. To date, most inclusive liturgies have emphasized actions of the Trinity — Creator, Redeemer, Sanctifier. The power of the historic proclamation of the Trinity is the statement of being, not statements about action. The creeds proclaim who God is much more than they rehearse what God has done.

The centrality of the Trinity may explain the resistance of many in the church to inclusive liturgical development. Resistance may not be sexism in many cases, but a genuine concern that we do not relegate our defining doctrine for the sake of inclusivity. For the peace of the church, and to further other goals of inclusivity, the traditional Trinitarian formula should be maintained.

2. We believe in a personal God. Christianity is a personal religion, expressed through intimate language. While it is appropriate to refer to God as

Creator, such a word is not an intimate form of address. By analogy, I do not say to my mother or father, "Hi, parent," but intimately refer to them as Mom and Dad. Words of endearment are tremendously important to most Christians. We must solve the dilemma over how to express our intimate relationships with God using inclusive language before such liturgies will be widely accepted.

3. Retain non-gender language. Many inclusive liturgies use language that departs even from the non-gender language of Rite II, such as the words of institution and *epiclesis*. Changing the wording may promote alienation from the goals of inclusive liturgies. At this point in history, inclusive liturgies should probably change the words of the liturgy as little as possible.

4. Celebrate imagination. While most Episcopalians are uninterested in biblical literalism, there is an increasing trend toward liturgical literalism among both traditionalists and progressives. We have become compulsive about words, desiring liturgical language to be more specific than it possibly can be.

Liturgical language is intended to open our minds and souls to the unlimited experience of God. We must be aware that some gender neutral language may be restrictive of our imaginations. The words of liturgy should be theologically sound, yet open to a variety of subtle meanings.

We must also realize that part of the

quality of richness in liturgy is in using more than one word for the same experience. By analogy, scripture refers to the church by many symbolic terms, including "bride." While the word is gender specific, we are not sexist in using it as one term among many for the church. The movement for inclusive liturgy will do more to help the goal of inclusivity by seeking to widen the aggregation of liturgical expressions, rather than seeking to restrict traditional expressions of faith.

5. The end is praise. The New Testament comes to a thunderous climax of praise in the Revelation. The words are imaginative and predominately not gender specific. Perhaps a liturgical adaptation of these and other "forgotten" metaphors in scripture will do more to further inclusivity than "purifying" Elizabethan expressions or pursuing word-symbols borrowed from secularism, gnosticism and/or the New Age movement. It is worth a try.

The goal is not inoffensive liturgy. The intent of inclusive liturgy should be the same as for all liturgy: People praising God and proclaiming the gospel in the vernacular.

Inclusive liturgies can be exciting, challenging, vigorous and orthodox. Through them, the praise of God and proclamation of the gospel will go forward. □

The Rev. Richard A. Nelson is assistant rector of St. James' Church, Hendersonville, N.C.

The Force of Darkness

Waiting and Watching

(First of four parts)

By RICHARD H. SCHMIDT

Almighty God, give us grace to cast away the works of darkness, and put on the armor of light, now in the time of this mortal life in which your son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the living and the dead, we may rise to the life immortal.

The year begins with a bleak, eerie prayer, uttered in the darkness. It is as if we are lying in a dungeon, the noises and odors of unseen creatures emerging from the shadows around us — spiders, insects, rats, mice, bats. They scurry over and around us as we lie languid on the dungeon floor. Like them, we are creatures of the dungeon.

The darkness is not a neutral presence, but an energetic, aggressive force. It seeks to envelop us, to claim and consume our souls. In the darkness the seeds of self-will sprout and grow, their tendrils creeping through us, sapping our health. Cut off

from light and air, we grow accustomed to the works of darkness.

But we know that it need not be so. The darkness has not yet filled every corner. Deep within us is the dream of a different time and place, of a time of contentment with God and all his creatures, of a garden where we walk with God in the light of day. The dream is distant but clear. We long for it, like the longing for a blessing remembered from a time before we had succumbed to the works of darkness.

We would cast away the works of darkness, but our muscles have decayed in the dungeon and we lack the strength. And so we pray, "Almighty God, give us grace to cast away the works of darkness, and put on the armor of light." The power to conquer the darkness lies with God. In theology, it is called grace. Grace is the power to cast away the works of darkness and put on the armor of light. The darkness retreats, as when the sun rises over the horizon on a cloudless morning. The creatures of the dungeon shriek and flee as the light spreads. At last, we see the way up and out, to the clean, vigorous air beyond.

This is not some distant deliverance to be awaited in the next life, but a present release, "now in the time of this mortal life." By the grace of God, we are taken to that garden of our dreams, and the journey home begins the moment we ask for the grace to cast away what we formerly embraced.

Our deliverer is Jesus Christ, who came from the realm of light "to visit us in great humility." He was not compelled to call upon us in the dungeon, but chose to come to us because only by so doing could he lead us home again. He takes upon himself our tawdry failures and acts of disobedience. As he escorts us out of the dungeon, we become bold again. Traveling in his entourage, we glisten with reflected light.

Christ shall return to the dungeon some day, to complete the work already begun in us. When he shall come again in his glorious majesty, we shall rejoice to behold him. □

The Rev. Richard H. Schmidt is rector of St. Paul's Church, Daphne, Ala.

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People and Places

Appointments

The Rev. **Fred Sands** is deacon of St. Ambrose, 2250 SW 31st Ave., Fort Lauderdale, FL 33312.

The Rev. **Craig West** is rector of Emmanuel, Box 8, Orcas Island, WA 98245.

Reception

The Rev. **John D. Hortum** was received from the Roman Catholic Church and is assistant of Resurrection, 2280 N Beauregard, Alexandria, VA 22310.

Resignations

Captain **William S. Paddock**, as captain of the Church Army; add: 308 Valerie Dr., Waverly, OH 45690.

The Rev. **Bill Riker**, as rector of St. Benedict's, Lacey, WA.

Deaths

The Rev. **Barton Myers Lloyd**, retired priest of the Diocese of Massachusetts, died Oct. 13 of pneumonia in Boston, MA. He was 77.

Fr. Lloyd was born in Tokyo, Japan. He was educated at the University of Virginia, Virginia Theological Seminary and the University of Pennsylvania. He was ordained priest in 1949. Fr. Lloyd served in the United States Army, 1942-46, and was awarded a bronze star. He was chaplain at the University of Virginia, and a professor of pastoral theology at Virginia Seminary. Fr. Lloyd served the parishes of Christ Church, Cranbrook, and St. Stephen's, Birmingham, MI. He was also founder of the Mid-Atlantic Career Center in Washington, DC. He retired in 1985. Fr. Lloyd is survived by his wife, Rosamond, two sons, two daughters, three brothers, two sisters and seven grandchildren.

The Rev. **James Robert Peters**, former canon of Grace Cathedral, Topeka, KS, died Oct. 18, in Topeka, after heart surgery. He was 66.

Fr. Peters was born in Kansas City, KS. He graduated from Central Missouri State University and Church Divinity School of the Pacific. He was ordained priest in 1955. Fr. Peters served as rector of St. Alban's, Wichita, KS (which he founded), Grace Church, Chanute, KS, and St. Andrew's, Roswell, NM. He is survived by his wife, Marguerite, two daughters, one son, one stepdaughter, two brothers and four granddaughters.

Next Week . . .

**Where are we
as an Episcopal
Church?**

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INEXPENSIVE EPISCOPAL SOFTWARE: 79 & 28 BCP, RSV & NRSV Lectionaries, Canonical Parish Registry, BOS, LFF, Christian education, Spanish BCP & BOS, music libraries. Lectionary Index, membership & contributions, Revised Common Lectionary. For DOS, Macintosh, and Windows compatible computers. Now available on CDROM. **Software Sharing Ministries, P.O. Box 312, Sterling, CO 80751; (970) 522-3184.**

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A NINE-MONTH PROGRAM for young adults seeking community, spiritual growth and service in an economically depressed urban area near Pittsburgh. **Community of Celebration, Box 309, Aliquippa, PA 15001. (412) 375-1510.**

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ORGANIZATIONS

CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: **The Director of Vocations, Brotherhood of Saint Gregory, Dept. TLC, Saint Bartholomew's Church, 82 Prospect St., White Plains, NY 10606-3499.**

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REED ORGANS for church, chapel, home. Beautiful, reliable. All sizes: 1-manual, 2MP, 3MP. Delivery everywhere. Since 1970. Specs: \$1.00 and SASE. **PHOENIX Reed Organ Resurrection, HC 33-28, Townshend, VT 05353. (802) 365-7011.**

PILGRIMAGE

ENGLAND: SAINTS & SINGERS from Canterbury's 1400th Anniversary Celebration to Salisbury's Southern Cathedrals Festival July 8-21, 1997 with the Rev. Nancy and Mr. Robert Roth blending spiritual and cultural enrichment. **The Teleios Foundation 1-800-835-3467.**

Classifieds

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DIRECTOR OF MUSIC for expanding program in lively, musically eclectic (Holst/Haugen/Honegger) parish of 260 households. 30-32 hours per week with benefits. Friendly small-town atmosphere in a wine-grape region 85 miles NE of San Francisco. Send resume to: **Music Search Committee, The Episcopal Church of St. John the Baptist, P.O. Box 297, Lodi, CA 95241.**

ASSOCIATE RECTOR/DIRECTOR of children's and family life ministries. Innovative, rapidly growing and mission oriented suburban parish seeks a catalytic team leader to promote the Christian development of children and families, and to shepherd a dynamic new Sunday evening service. Our new associate rector will be a strong motivational leader who can communicate a deep biblical, creedal Christian faith, and is passionately committed to seeing children grow up as fully developed followers of Jesus Christ. More than 200 children are served each Sunday through the ministries of 80+ adult teachers and team members. Our creative, collegial staff of 12, and all programs and ministries are organized as small groups adapted from Metachurch models, utilizing individuals' gifts, passions and abilities. Contact: **Christ Episcopal Church Search Committee, 5500 W. 91st St., Overland Park, KS 66207. (913) 648-2271 or FAX (913) 648-0854.**

ASSISTANT TO THE RECTOR. Priest, with responsibilities for youth ministry and Christian education, involvement in full ministries of the parish including diversified outreach ministries (Jubilee Ministry). Stipend \$22,000-\$24,000. Send CDO/resume to: **The Rev. James J. Cardone, Jr., Grace Church, 6 Elizabeth St., Utica, NY 13501.**

THE EPISCOPAL EVANGELICAL EDUCATION SOCIETY, founded in 1862, seeks an ordained person as executive director. This officer is the society's principal staff person and administers its innovative grants program, "Evangelism for the 21st Century." This person should have enthusiasm for the programs and work of the society, experience in fund-raising, skill in writing, familiarity with the seminaries of the church and be willing to do some travel. The position requires 20 hours per week with competitive remuneration. The society's offices are in Arlington, VA, and applicants from the Washington metro area are especially encouraged to apply. For more information call: **Kenneth McDonald** at (703) 521-3264 or write to him at **EEES, 2300 S. 9th St., Suite 301, Arlington, VA 22204-2351** by January 31, 1997.

DEANERY YOUTH MINISTER. The Delta Deanery of the Diocese of San Joaquin is seeking to recruit a called and gifted lay person to supervise Jr. High and High School youth program in seven parishes and missions. This is a full-time, hands-on ministry position involving both direct pastoral contact with youth and support of lay volunteers. Training, experience and some college required. Degree preferred. Competitive compensation package. For application details contact **The Very Rev. Robert Rhoads, P.O. Box 1325, San Andreas, CA 95249.** Phone or FAX (209) 754-3878.

ORGANIST/DIRECTOR OF MUSIC sought by **St. James' Episcopal Church, 119 N. Duke St., Lancaster, PA 17602.** Full-time position to begin as soon as possible in 1997. Musical experience in Episcopal liturgy, program development, choirs of adults and children, organ and other instruments and willingness to work as part of a team of clergy and lay staff essential. Full detail available from the rector, **the Rev. Canon Peter Eaton.** Deadline for inquiries 31 December 1996.

☛ c/o The Living Church, P.O. Box 92936, Milwaukee, WI 53202-0936

POSITIONS OFFERED

PARISH OF 350 FAMILIES committed to the ministry of word and sacrament looking for rector with appropriate experience and vision. For information reply: **Mary-Gale McPharlin, Grace Church, 1213 Sixth St., Port Huron, MI 48060.** FAX (810) 985-4771 or telephone evenings (810) 987-5978.

POSITIONS WANTED

ORGANIST-CHOIRMASTER, 20 years experience, strong interpersonal skills, also choir training (adults, children, RSCM program), liturgy, service playing, teaching. Collegial, outgoing, devoted to parish worship-centered life. Professional choral singer, conductor, experienced elementary and H.S. choral teacher. East coast preferred, excellent references. Available possibly before Easter, definitely thereafter. Reply **Box B-764**.

REAL ESTATE

CONDOMINIUM — church owned. Fronting on intra-coastal waterway, view of the ocean. Large 2 bedroom/2 bath, kitchen and baths upgraded, possible marine berth. Well-maintained, small complex. Price and maintenance costs reasonable. Immediate possession. Call: **Tom Wilson, St. Gregory's Church, Boca Raton, FL (561) 395-8285.**

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SMALL HOME COMMUNION SET — Sterling, four piece, stole, purificator, leatherette box. Pyx — Sterling. IHS engraved, leatherette case. Men's cloak — hood, unlined, pure worsted wool, English made, 6' size. Request photos, price. Reply **Box B-765**.

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CELEBRATE the 1600th anniversary of St. Ninian's arrival at Whithorn, the 1400th anniversary of St. Columba's death at Iona, and the 1400th anniversary of St. Augustine's arrival at Canterbury, on a pilgrimage to Iona, Whithorn, Durham, Whitby, York, Ely, Walsingham, St. Albans, Canterbury and other historic sites of British Christianity conducted by **the Rev. Christopher L. Webber and Margaret Webber, May 15-27, 1997.** For information call (860) 364-1139 or write **P.O. Box 1724, Sharon, CT 06069.**

ATTENTION CLERGY: Lead your parish, friends and family on a pilgrimage to Israel, Greece, Turkey, England, Africa, etc., and travel FREE. Call or write: **Journeys Unlimited, 500 8th Ave., New York, NY 10018: (800) 486-8359 or FAX (212) 736-8959.**

TRAVEL

CELTIC PILGRIMAGES 1997. Prayer and study programs to Ireland: July, September; to Wales: May, August. Emphasis on deepening relationships with God through lectures by outstanding scholars, visits to holy sites, worship. **Sr. Cintra, Convent St. Helena, 134 E, 28th St., New York, NY 10016.** Phone (212) 725-6435; FAX (212) 779-4009.

MAY 10-24, 1997 — Anglican Heritage Pilgrimage. Visit cathedrals, castles, the Cotswolds, Shakespeare's home, Canterbury, London (theater, tours, Chelsea Flower Show). Led by: **The Very Rev. R. H. Cobbs, IV—\$2,899 a.f./incl. 1-800-260-5104.**

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Church Directory

Washington, DC

CHRIST CHURCH, Georgetown
Corner of 31st & O Sts., NW (202) 333-6677
The Rev. Stuart A. Kenworthy, r; 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)

ST. PAUL'S, K Street
2430 K St. NW — Foggy Bottom Metro
Sun 7:30, 7:45, 9, 11:15 (High Mass) & 6. Daily: 6:45, 7 & 6.
Prayer Book HDs: 6:45, 7, 12 noon, 6 & 6:15.
Parish founded AD 1866

Wilmington, DE

CATHEDRAL CHURCH OF ST. JOHN
10 Concord Ave., 19802 (302) 654-6279
The Very Rev. Peggy Patterson, dean
Sun H Eu 7:30 & 10:30, Tues & Thurs 12:10, Sung Compline
Wed 9:10

Boynton Beach, FL

ST. JOSEPH'S S. Seacrest Blvd. (561) 732-3060
The Very Rev. W. Michael Cassell
Sun Eu 8 & 10; Sat 5; Mon, Thurs, Fri 8:30; Tues HU & Eu 10;
Wed 8:05

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 & Greene Sts.
The Rev. Theodore O. Atwood, Jr., r
Sun Masses 8 & 10 (Sung). Wed 6:30 (706) 736-5165

Honolulu, HI

ST. ANDREW'S CATHEDRAL Beretania & Queen Emma
Sun: 7 Eu, 8 Hawaiian Mass, 10 Cho Eu. Mon-Fri Eu 7. Wed Eu
HS 12 noon. Ev (Last Sun) 5:30 (808) 524-2822

Chicago, IL

ASCENSION N. LaSalle Blvd at Elm (312) 664-1271
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham
The Sisters of St. Anne (312) 642-3638
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult
Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20
(Wed), 10 (Sat) C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

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 Eu 8, 9 & 11; Christian Ed 10

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.

Baton Rouge, LA

ST. JAMES 208 N. 4th St.
The Rev. Fred Fenton, r; the Rev. George Kontos, the Rev. Bob Burton, assoc; the Rt. Rev. Robert Witcher, Bishop-in-Residence. Dr. David Culbert, organist-choirmaster; Lou Taylor, Director of Christian Ed
Sun 7:30, 9, 11, 4:30 H Eu

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

St. Louis, MO

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown Blvd., at Ellenwood
The Rev. Kenneth J.G. Semon, r; the Rev. James D'Wolf, the Rev. Michael D. Kinman, the Rev. Steven W. Lawler, the Rev. William M. North, Jr.
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

ST. BARTHOLOMEW'S Park Ave. and 51st St.
(212) 378-0200
Sun Eu 8, 9 Cho Eu 11, EP 5 (Ev 1S). Mon-Fri MP 8, Eu 12:05 ("Sun on Thurs." Cho Eu 12:05), EP 5:30. Sat MP & Eu 10. Church open 365 days 8-6. For tours call 378-0252. Café St. Bart's: good food and hospitality Mon - Fri 10 to 6

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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. William C. Parker, c; the Rev. Allen Shin, 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; 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, Mon-Fri MP 7:45 H Eu 8 & 12:05, EP 5:15. Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4
Trinity Welcome Center (in Trinity Church, Broadway at Wall St.) Mon-Fri 10-12; 1-2:30 ex Thurs 10-12; 2-2:30.
Trinity Museum (in Trinity Church) Sun 1-3:45; Mon-Fri 9-11:45 & 1-3:45; Sat 10-3:45.
Trinity Churchyard (north & south of Trinity Church) Sun 7-3; Mon-Fri 7-3:45; Sat 7-3.
Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.): Mon-Thurs 8:30-6; Fri 8:30-5:30; call for weekend hours

ST. PAUL'S Broadway at Fulton
Sun H Eu 8 (212) 602-0800
St. Paul's Churchyard: Open Sun 7 to 3; Mon-Fri 9 to 3

Gettysburg, PA

PRINCE OF PEACE MEMORIAL CHURCH
West High and Baltimore Sts. 17325 (717) 334-6463
The Rev. Andrew Sherman, r
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7. HD 7, C by app

Philadelphia, PA

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20th and Cherry Sts. (215) 563-1876
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Sun Masses 8, 9:15 & 11 (High); Matins 7:30; Sol Ev Novena & B 4. [June through Sept: 8, 10 (High), Ev & Novena 5:30] Daily: Matins 9, Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

Phoenixville, PA

ST. PETER'S 143 Church St.
The Rev. Thomas C. Wand, r
Sun H Eu 8, 10:15 (Sung); Tues H Eu 9, Thurs H Eu 7:30

Pittsburgh, PA

GRACE 319 W. Sycamore (412) 381-6020
The Rev. A.W. Klukas, Ph.D., v; the Rev. R. Spanos, perm d
Sun Family Eu 9; Sol Eu 10; Ev & B 5. MP Mon-Fri 9:30; Said Eu Wed 12 noon; Thurs LOH 7:30, Bible Study 8. Sol Eu HD 7:30. C by appt

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

Corpus Christi, TX

CHURCH OF THE GOOD SHEPHERD 700 S. Broadway
The Rev. Ned F. Bowersox, r
The Rev. Frank E. Fuller, ass't (512) 882-1735
Sun 8, 9 & 11. Weekdays as anno

Dallas, TX

INCARNATION 3966 McKinney Ave.
The Rev. Frederick C. Philpott; 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

Milwaukee, WI

ALL SAINTS CATHEDRAL 818 E. Juneau
The Rt. Rev. Patrick Matolengwe, dean (414) 271-7719
Sun Masses 8, 10 (Sung). Sat Celebration Eu 5. Daily as posted.

St. Croix, Virgin Islands

ST. JOHN'S 27 King St., Christiansted
(809) 778-8221
Fr. Keithly R.S. Warner, S.S.C., r
Sun H Eu 7 & 10; Wed 12:10 H Eu & Healing

Paris, France

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23, Avenue George V, 75008 Tel. 011 33 (0)1 53 23 84 00
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Rosalie H. Hall, M. Div., canon missionary; the Rev. George Hobson, Ph.D., canon; the Rev. Mark Wood, M.Div., canon
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu

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Sun: HC 9, Cho H Eu with sermon 10:30. Wkdys as anno. Spanish service Sat