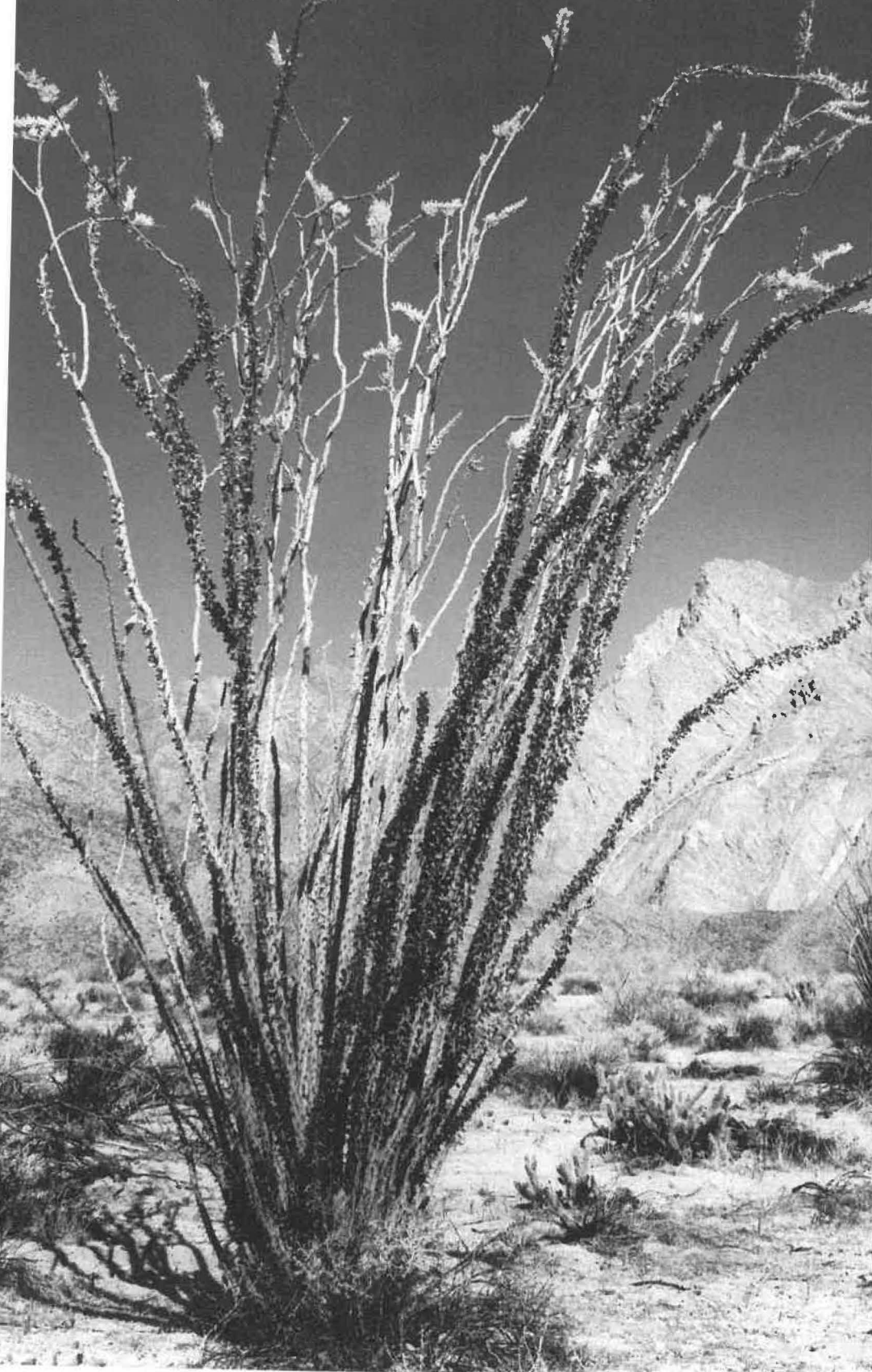


The Living Church

December 8, 1996 / \$1.50

The Magazine for Episcopalians



*The grass
withereth, the
flower fades,
but the word
of our God
will stand
for ever.*

Isaiah 40:8





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Robert F. Campbell photo

Quote of the Week

Br. Clark Berge, S.S.F., on his experience of Easter in the Solomon Islands: "... it was followed by a feast of possum, eel, iguana, crayfish, reef fish, cassava, pineapple and pommelo."

In This Corner

Decorating for Advent

Yes, decorating. I mean it — decorating for Advent. But, no, I'm not a sellout — at least not totally. What I have come up with is an Anglican compromise; well, what I think of as my own personal Anglican Advent compromise.

The malls and downtown shopping areas, of course, start well before Halloween, decorating for Christmas, that is, Advent, the traditional Christmastide, Epiphany and Epiphanytide get swallowed up in a long Christmas season stretching from early November through the post-Christmas sales and New Year's. I admit, it's hard to keep Advent, symbolically even, much less meaningfully. Many of my neighbors had their houses decorated before Thanksgiving.

To get out the Advent wreath and place some new candles in it doesn't really cut it. Even to add an Advent calendar in the kitchen doesn't fulfill my urge to decorate.

Yet I don't want to go whole hog, so to speak. I'm really not ready a week before Advent for a Christmas tree, creche, and greens and ornaments all over the house.

Several years ago, I got the idea of putting out our permanent items — other than the creche — images and items that only hint at Christmas and which fit in naturally with the other objects already in the living room and dining room. What I discovered was that we have a number of images of the Virgin Mary (my uncle, a retired priest, collected Madonnas, and I have been the recipient of many of them), so I put the statues and icons of Mary in

more prominent places, sometimes with a small votive candle nearby: Advent, after all, is Mary's season.

I am reminded of the medieval Italian tradition of the shepherds coming in from the fields to villages and cities and piping on the bagpipes in front of images of the Virgin to soothe her during her pregnancy.

Arranging the images of Mary makes it natural to include an angel or two, since it was the angel Gabriel who announced to Mary that she was the favored one of God to bear the Christ child. So the papier-maché angels lean in a corner or two or find their way to a table or shelf.

It's finally time to cut the few sprigs of bittersweet that have burst open but are still on the vine and some boxwood that is a bit scraggly and make a simple arrangement. If I can find a few other Advent symbols they are put out around the house — perhaps a bell or two to signify the call to worship, perhaps an ornament of straw to suggest the preparation of the manger for the birth that is to come. I am told that in parts of Scandinavia until not too long ago, even the wealthy slept on straw in Advent to represent waiting in the stable.

Am I cheating? I don't know, I guess I'm too close to tell. But it makes sense to me to bring out the rich symbols of Advent and to decorate with them. As each week passes, a few other symbols can be added, finally the tree, then the creche and the figures, the greens, ribbons and all the trimmings.

(The Rev.) Travis Du Priest, book editor

Sunday's Readings

Readying for the Kingdom



Advent 2: Is. 40:1-11; Ps. 85 (or 85:7-13); 2 Peter 3:8-15a, 18; Mark 1:1-8

Sin, at its most basic level, is choosing to base our decisions and actions on pure and unbridled self-interest. Repentance, on the other hand, is the gradual process by which our ethical horizons are expanded. It begins with the recognition that others have needs and aspirations. It continues with our learning to factor those into our moral deliberations, and it culminates with our endowing the needs of our neighbor with more importance than we place on our own.

John the Baptist tells us that the journey from self-centeredness toward selflessness is an essential precondition for our readiness for the kingdom when it comes. And that only stands to reason. Living in common is

simply not possible for people who can't see beyond their own desires. Life in any community requires that individual wants frequently take a back seat to the good of all persons. And if the kingdom of God is the perfect community envisioned by the prophet Isaiah, then there's no place there for individual ego in dealing with sisters and brothers.

Repentance is a process, not an event or a moment. It's a journey along the continuum from self-absorption to absolute selflessness. And while we won't make it anywhere near our ultimate goal while we live in this world, simply making progress day by day makes us ever more ready for citizenship in the kingdom when it comes. And the farther along we go in repentance, the less sin controls our destiny.

Mandate on Ordination Creates Legal Problems

The answer to David Kalvelage's question as to whether the Episcopal Church is really going to tell Episcopal Synod of America members to leave [TLC, Nov. 10] appears to be "yes."

Aside from theological arrogance in mandating acceptance of the "man-made" doctrine of ordination of women, I wonder how many of our church leaders have really given thought to the legal ramifications of their proposal. If the proposed canon is adopted, the legality of any church's contracts could be called into question unless vestries are purged of traditionalists. How would this process be accomplished? Do we as Christians want to force other Christians to lie so they can continue to serve on a vestry or teach church school? In my own parish, when we affiliated with the E.S.A. six years ago there were only two dissenting votes in the entire congregation.

If the canon is implemented, would some parishes cease to function since no one would legally qualify to serve in any

capacity? Also, any bishop or priest forced out would certainly sue for punitive damages based upon previous resolutions of General Convention and the House of Bishops that proclaimed us to be a church of tolerance on this issue. Church school teachers and church employees required to resign could sue for defamation of character and recover whopping judgments.

The proposed canon is very bad law and will certainly turn the Decade of Evangelism into the Decade of Litigation. If the proponents of this canon really believe ordination of women is of God, why then is it necessary to bludgeon compliance? Perhaps they do not have as much confidence in the Holy Spirit as they like to proclaim.

*Charles C. Wicks
Goshen, Ind.*

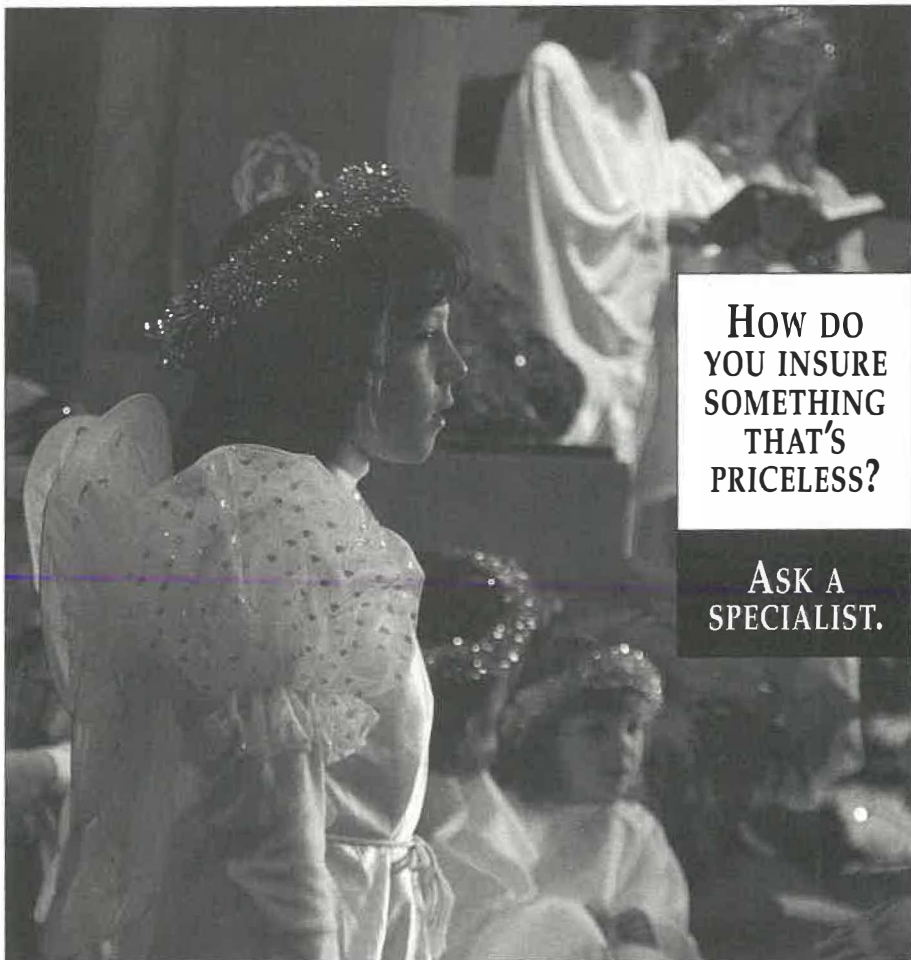
In David Kalvelage's column, "One Question Leads to Another," he asked some fascinating questions. One sparks

my curiosity and prompts me to write.

He asked, "Why are so many Episcopal priests chaplains to their local fire departments?" For us at St. Paul's, the simple answer is that we were asked by the fire department if we would give of my pastoral time for this ministry. As Christians who care about our neighbors, it would have been difficult to refuse such a request. We thought we were offering God's presence to fire fighters and victims. We intended to give a tithe of the rector's time in response to human need. St. Paul's has done these things, but that is not all.

I've just returned from the national conference of the Federation of Fire Chaplains. There were chaplains from across the United States. An informal agenda item at the conference was to meet other chaplains and to learn from their stories. Clearly churches became known in their communities as churches that care when their pastor served as fire chaplain.

I am particularly curious about the infer-



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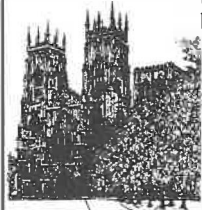
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Letters

'Elitist Policies'

ence that there are a large number of Episcopal clergy engaged in this ministry. I received a copy of the national directory for the FFC and there are only 28 chaplains who are Episcopalians. If there are many Episcopal fire chaplains, I would be greatly interested in being in contact with them.

(The Rev.) *Shawn P. Duncan*
St. Paul's Church
Elko, Nev.

I liked "One Question Leads to Another" by the editor. But it does, you know . . .

Reading the question "Do any lay persons go to confession anymore?" led me to wonder if lay persons were the only ones who "should" go to confession. Are the sacraments something that the clergy provide to the laity? Is not confession available to all whether we are clergy or laity? And would not the church be a healthier place if all of us in the body availed ourselves of confession? I suggest that the question, to be inclusive, should read, "Does anyone go to confession anymore?"

Louise Buck
San Diego, Calif.

Reading the Fall Music Issue [TLC, Nov. 3], I was reminded of my frustration, as an Anglican musician, with the Association of Anglican Musicians and its elitist policies. As pointed out in Victor Hill's report of its annual meeting, its members are all "professionals." Thus the majority of people involved in the music of Anglican churches are excluded from membership. I know of no other denominational organization for musicians (Presbyterian, Lutheran, and Roman Catholic) which is not open to musicians regardless of training or talent. One of the missions of AAM is to "disseminate the results of this sharing [among members] throughout the church," as if amateurs had nothing to contribute to that sharing.

About 10 years ago I inquired about membership in AAM and discovered I was not qualified. I do not have a music degree, although I took music courses and organ lessons in college. I am by profession a biology professor. But I have been involved in the musical life, as a choir director, cantor, or organist/pianist, in

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Volume 213 • Number 23

Letters

Anglican churches in Africa, the Middle East, Wisconsin and now Maine. I am a prize-winning and published composer of church music. I am dean of the Central Maine chapter of the American Guild of Organists. But I am still not qualified to be a member of AAM.

I only wish there were an organization devoted to the music and worship in the Episcopal Church in which I and the many other non-professionals could share. We do need the help and support of the professionals, but the latter probably could also benefit from the rest of us.

*Edward W. Beals
Unity, Maine*

Frustrated in Ambridge

The article, "At Home in Ambridge" [TLC, Sept. 8], by John Schuessler, was so intriguing we decided to go for it, and make a visit. We packed up the cat and a few clothes, expecting to spend a couple of days there. We were looking for an excuse to get away, and a place to go, something within a day's drive, and we found it.

Yuk ... no place to stay. The only motels were six miles out of town in each direction, one charging \$60 per night, the other not worth getting out of the car for.

Drove back to town, stopped in the Lazarus Center, saw the Church of the Saviour, but no people ... anywhere. We managed to get downstairs with our canes, interrupted a class being held there, but no one could tell us anything.

We didn't expect someone to be waiting just for us, but on the other hand, where was anyone? After half an hour of frustration, we decided to move on. At 4 p.m. we were getting tired, but even at that, we drove for another two hours before finding a motel. The next day we ended up in the Amish country.

Next time one of your staff writes about a place of interest, perhaps it should be stated if it is a place to stay and visit with accommodations.

*Alice M. Hoover
Marion, Ind.*

To Our Readers: We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. Submissions that are typed with double spacing are appreciated and are more likely to be published. Letters should be signed and include a mailing address.



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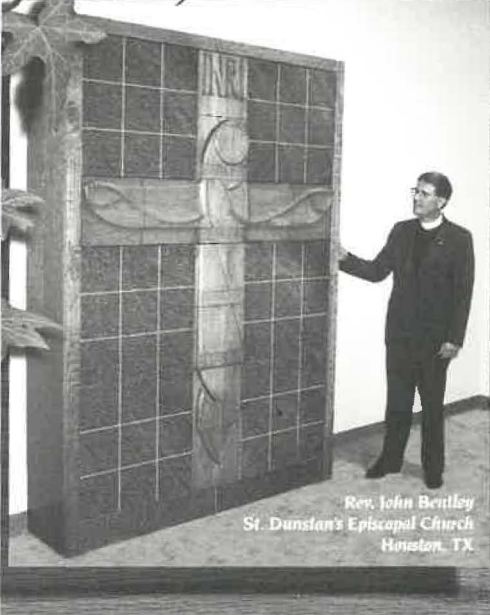
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Episcopal Educators Hold Conference in Memphis

Nearly 1,000 Episcopal educators gathered Nov. 14-16 in Memphis for the 13th triennial meeting of the National Association of Episcopal Schools (NAES).

"This is our last triennial," NAES executive director Ann Gordon told the group. "From now on we will be meeting every two years beginning in 1998 in Miami."

Keynote speakers were Marian Wright Edelman, founder and president of the Children's Defense Fund, and Peter D. Relic, president of the National Association of Independent Schools.

The Rev. John Paul Carter of Sewanee, Tenn., NAES's first fulltime executive secretary, was honored with the group's Jenkins Award for outstanding service. The award honors the visionary leadership of Ruth Jenkins, former head of the Annie Wright School, Tacoma, Wash., and a central figure in forming NAES.

NAES governing board president, the Rev. George E. Andrews, head of St. Andrew's School, Boca Raton, Fla., called Fr. Carter "a man of learning with the ability to lead by example through passion, commitment and vision — the three most important criteria for positive



Debby Stirling photo

Ms. Edelman (left) visits with teachers at the NAES convention.

and effective leadership."

Participants chose from between two featured afternoon workshops — one on learning styles presented by developmental pediatrician Dr. Mel Levine, nationally well known for his work on attention deficit disorder; the other by Dr. Thomas Hoerr addressing "multiple intelligences" and how schools can use this theory to amplify student success.

"By the close of this century, Episcopal schools will not look like they did 10 years ago," Ms. Gordon observed. "We will be teaching children who are growing up in a country of unparalleled diversity."

NAES, supported by 366 member schools, is an umbrella organization providing consultation and coordination for some 1,200 Episcopal schools that enroll nearly 155,000 students.

'A Cause of Profound Sorrow' in Long Island

The following are excerpts from bishops' letters and statements written in response to the allegations of sexual misconduct in the Diocese of Long Island [TLC, Nov. 17]:

The Rt. Rev. **Peter J. Lee**, Diocese of Virginia: "Under our canons the Presiding Bishop has limited authority to exercise disciplinary action in any diocese. The discipline of clergy is a diocesan responsibility. We need more clarity in our national canons and structure to assure the accountability of bishops . . ."

The Rt. Rev. **Claude E. Payne**, Bishop of Texas: "Such stories are always demoralizing to the faithful, and can both undermine faith and our common witness to the faith . . . This is why standards are so absolutely necessary, not because we can always live up to them, but that we will have a higher goal for which to dedicate our very lives . . . The most tragic thing which could come from this story is the use of it to detract from our dedication to live exemplary lives, dedicated to the Lord Jesus Christ, all within our community of miraculous expectation, and

focused on those in need."

The Rt. Rev. **James E. Krotz**, Bishop of Nebraska: "True or not these allegations are a terrible scandal for the church. They are also a terrible blow to Bishop [Edmond] Browning and the many faithful people who serve us at the Episcopal Church Center. Coming as it does on the heels of the Ellen Cooke scandal, this wretched exposé will surely demoralize and disgust many, many Episcopalians, laity and clergy alike."

From eight bishops resident in the **Diocese of West Texas**: "that such an article about the Episcopal Church should appear in such a publication is for us a cause of profound sorrow and dismay, and the behavior to which it speaks we find grievously sinful. The face of Christ as revealed in the life of the church has been shamefully defaced and we fall on our knees in sorrow and repentance."

The Rt. Rev. **Paul V. Marshall**, Bishop of Bethlehem: "If you want to know what's going on in the Episcopal Church, don't get it from issue-possessed groups or from warmed-over *Penthouse* fare

dressed up as journalism. Go to an Episcopal Church near you. Ask the folks there how they praise God in their communities. You will find people helping people in need. You will find people welcoming the marginalized and caring for the oppressed. You will find food banks and soup kitchens. You will find creative worship . . . You will find people bringing people to the knowledge and love of Jesus Christ."

The Rt. Rev. **Ronald H. Haines**, Bishop of Washington: "Expressions of human sexuality may be private matters but they have community consequences. Abusive, predatory or promiscuous behavior has no acceptable place in our midst. I have a single standard for all. If one has been given the gift of celibacy then follow that way. If not, then monogamous, life-long faithfulness is the norm and expectation . . . Yes, we have been confronted by a sordid mess but we also have the opportunity to turn this event into an opportunity to renew our commitment to the high calling that is ours in Christ Jesus."

Conventions

The diocese is the basic unit of the church, Bishop James M. Stanton told the annual convention of the **Diocese of Dallas** Oct. 26 at the Episcopal School of Dallas.



Quoting from the first Bishop of Dallas 101 years ago, Bishop Stanton described the "sovereign status" of dioceses and their accompanying "sovereign mission — a group of clergy and lay people gathered around their bishop."

Bishop Stanton made his remarks at both the annual convention and during a Centennial Concert and Evensong at the Morton H. Meyerson Symphony Center the following night.

For the second year in a row, the diocese will apportion half the funds normally sent to the national church for mission work to be used on mission work by local churches. Unlike last year, no opposition to the plan surfaced.

The Parish Clustering Program allows parishes and missions to team together for mission work. So far, the program has rebuilt burned churches in Greenville, opened a day care clinic in Costa Rica, built Habitat for Humanity houses in Dallas, expanded a dental clinic in Uganda and funded training for 210 priests and lay readers in Uganda.

Bishop Stanton's annual address also included a call to greater stewardship of funds on the part of communicants and

parishes. The convention affirmed several initiatives to study clergy wellness programs. Two missions were admitted to parish status by the convention, which also welcomed a new mission: Faith Church in Allen.

The convention heard an address by Bishop Misaeri Kauma, chairman of the Uganda AIDS Commission. The offering from a pre-convention Eucharist was made to the Uganda AIDS Commission.

The Rev. Richard Kew, coordinator of the Russian Ministry Network and Director of Ministry for the Anglican Fellowship of Prayer, delivered the homily during the pre-convention Eucharist.

Jim Goodson

The **Diocese of Colorado** voted to examine the financial feasibility of building a "first-class" camp and conference facility when its convention met Oct. 25-26. The decision means Trinity Ranch, the diocesan youth camp which has been closed since 1994 when pronounced unsafe, could be brought back to life.

In other business, the convention changed the voting method used at convention, approved a resolution to appoint congregational representatives for liaison work with the diocesan commission on racism, and rejected a resolution to send to the 1997 General Convention a resolution directing the Standing Liturgical Commission to develop rites for the blessing of same-sex unions.

Adoption of the 1997 budget brought

about the appointment of Donovan B. Hicks as congregational officer for the diocese, Bishop Jerry Winterrowd announced.

The synod of the **Diocese of Springfield** affirmed that stewardship is the main work of the church when it met Oct. 11-12 in Champaign, Ill. The synod used the wording of a General Convention resolution in this legislation, and also invited the leadership of every congregation in the diocese to adopt it, or a similar resolution.



Delegates received an update on Vision 2000, the diocese's strategic planning process, and adopted a resolution that the committee working on that process return to next year's synod with a strategic plan.

The diocese celebrated the beginning of its companion relationship with the Diocese of Barbados. Bishop Peter Beckwith of Springfield and Bishop Rufus T. Broome of Barbados concelebrated the synod Eucharist in the Chapel of St. John the Divine. Bishop Broome also preached at that service.

Four Candidates in Indianapolis

Four candidates for the election of a bishop coadjutor have been announced by a search-nominating committee in the Diocese of Indianapolis. The election of a successor to the Rt. Rev. Edward Jones will be held Jan. 11, 1997, at Christ Church Cathedral, Indianapolis.

The candidates announced: The Rev. David C. Bane, rector of Christ Church, Dayton, Ohio; the Rev. James B. Lemler, rector of Trinity Church, Indianapolis; the Very Rev. Rebecca McClain, dean of Trinity Cathedral, Phoenix; and the Rev. Catherine M. Waynick, rector of All Saints', Pontiac, Mich.

Clarification: Because TLC received a draft copy of a statement being sent to bishops concerning the allegations of a sex scandal in the Diocese of Long Island, a misleading statement appeared in the article [TLC, Nov. 17]. The statement, "a horrifying and revolting picture of homosexual sex and sadism, pedophilia and perversion," should have read, "a horrifying and revolting picture of homosexual sex and sadism, pederasty and perversion."

As of Nov. 18, the document had been signed by 38 bishops.

Bishop Hallock of Milwaukee Dies

The Rt. Rev. Donald Hathaway Valentine Hallock, 88, died Nov. 7 at his home in Lakewood, Colo.

He was Bishop of Milwaukee for 20 years, and was a former president of the board of directors of the Living Church Foundation.

Bishop Hallock was a native of Menomonee, Mich. He earned degrees from the University



Bishop Hallock
(1968 photo)

of Wyoming and Nashotah House. He was ordained a deacon in 1934 and a priest in 1935. He was priest-in-charge of Holy Trinity, Platteville, Wis., 1935-40, and of Kemper Memorial, Darlington, Trinity, Mineral Point, and St. Michael and All Angels, Shullsburg, Wis., 1938-40.

He served in the Army during World War II, from 1940 to 1946, leaving active duty as a colonel. He was awarded the Legion of Merit.

In 1946 he became rector of St. John's, Grand Haven, Mich., serving there until 1949. He was rector of Grace Church, Hinsdale, Ill., from 1949 to 1952, when he was elected Bishop Coadjutor of Milwaukee. He became diocesan bishop the following year and served until his retirement in 1973. He had lived in Colorado since his retirement, and had assisted at All Saints' Church, Denver.

Bishop Hallock's wife, Ruth, died in August 1995 following 65 years of marriage. He is survived by three sons, Richard and Donald, both of Pueblo, Colo., Thomas, of Apopka, Fla., a daughter, Jane Hallock Trayser, of Lakewood, Colo., 12 grandchildren and 12 great-grandchildren.

Better Things to Remember in Long Island

By NOREEN MOONEY

It was a typo, of course. Resolution No. 11 at the Diocese of Long Island's recent convention [TLC, Dec. 1] was titled: "Concerning Forms for Blessing Committee Relationships." We chuckled, at first. One priest said, "I was going to vote for this until I found out it was a mistake." Its sponsors withdrew it because a similar resolution from Massachusetts has achieved the same objective *vis-a-vis* General Convention. But when our convention ended late Saturday afternoon, I think most delegates would agree that Long Island's mother of all committees — its annual convention — had been amazingly graced.

We were pulled in two directions at once. We had to deal with all the usual business of a diocesan convention: elections, the budget, resolutions, the progress made by various diocesan ministries, the challenges of new ones. And we did. At the same time, the enormous cloud of the *Penthouse* story, seeded with the threat of still more accusations, hung over us all. How much of this was true? Would we deal with it in a responsible way? Would the whole church believe that we were determined to let no accusation go unexamined?

The description which follows does not represent 100 percent of the diocesan convention. In public and private discussions, I found a few people who did not think that the charges were all that serious, or that a fruitful investigation was possible, or who doubted the motives of the inquiry. I heard, "This, too, shall pass"; "This sort of thing goes on all the time, the only difference is the church setting"; "This smacks of racism"; "Thirty years after, we still don't know who killed JFK." I do not know how many people share these sentiments, but, in fairness, these minority opinions need to be noted too.

Overall, these are some of the things which are most memorable about Long Island's 1996 convention:

- The delegates' insistence that the investigation be conducted by a totally independent, outside law firm.
- The standing committee's initiative to fund this investigation. Its resolution — to make at least \$100,000 available for this purpose — received overwhelming support.
- Our sense of unity in a time of great uncertainty. The standing committee's funding initiative drew many speakers from the floor. Their remarks went beyond the merits and technicalities of the resolution

as delegates revealed their hopes and fears for this investigation, and for the diocese as a whole. A motion to call the question was shouted down by the convention, and we continued until the delegates felt truly ready to vote.

- Bishop Walker: His candor in discussing questions about his use of alcohol; the skill, wit, and good grace with which he presided at the convention. He promised us free and frank discussion, "not hiding behind parliamentary procedure."

- The treasurer's report: Ted Gerbracht presented both sobering projections on American trends in charitable giving and a stirring call to stewardship. "The time is where it begins," he said. The real question is "what are you doing with the other 90 percent?"

- Episcopal Health Services' handsome mobile health unit, which did a brisk business in free blood pressure testing.

- The suffragan-elect's sermon at the Eucharist: "We MAY NOT lose heart," said the Rev. Rodney Michel. "Jesus Christ is still in control of his church."

- The rebirth of the clericus as a collegial body.

- From every side, profound, anguished concern for the people of St. Gabriel's, Brooklyn, and relief at the knowledge that skilled counselors were already at work.

- The youth delegates: They sang, "Here Am I, Lord," at noonday prayers on Saturday, and if we ever waver in our commitment to a stronger, healthier diocese, the memory of their faces should restore it.

- The soul searching. The Rev. Churchill Pinder expressed the mood of the convention very well when he asked: What is it about the diocese — its structures, the way we communicate, our relationships — that allowed this to happen? "We must allow the light of truth to shine in every corner. This is a healing moment."

- Focus. "This is the most purposeful convention that I can recall," said the Rev. John Jobson. "Purposeful, focused and with a major sense of things falling into place."

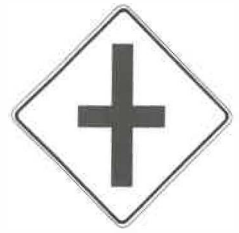
- Awareness. In groups small and large I watched a new level of "smarts" emerge. We saw as never before the terrible power of words once spoken. We understood how our individualism and isolation had created a massive vacuum of power. We watched our private ambitions, resentments, ideologies and agendas rise, clunk into each other, and then fall away in the presence of what was at the heart of it all.

- A new level of common prayer. Perhaps we were given our assignment the week before, at the suffragan election, when we used the Collect for Ordinations: "Let the whole world see and know that things which were cast down are being raised up." There was a widespread sense that we can claim that promise, insofar as we are willing to know how far cast down we really are.

Pray for the Diocese of Long Island. Support our resolve. And don't believe everything you hear. □

The Rev. Noreen Mooney is a priest associate at St. Lawrence of Canterbury Church, Dix Hills, N.Y.

At the Crossroads



By JOHN A. MACDONALD

Where are we as an Episcopal Church? My observation from abroad is that we are at a crossroads. We have the potential for either rescuing the church from decline or sinking lower. The recent tendency in the church has been to depend too much on theological innovations instead of embracing that which has endured throughout the history of the church: an adherence to traditional orthodoxy and doctrine. New ideas and new moralities rise up out of the confusion of moral ambiguity, but instead of strengthening the church, they tend to weaken her.

The church is not and should not be a slave to the changing mores and values of contemporary society. The church needs to be a leader — a beacon — on the vanguard — guiding people into salvation out of the muck of their daily lives. Jesus called his followers “salt of the earth,” “light” and “leaven.” These metaphors show that we are to be distinct. We are to be different. And we are to be instruments of change. Those who advocate changing our historical doctrine and changing our attitude on a wide range of moral issues are actually no longer on the vanguard. They are conforming to what society is telling them to do.

What can we do? If, in our descent into moral ambiguity and doctrinal apathy, we have become a pluralistic church that no longer can celebrate its unity in spite of its diversity, we need to find a vision for that church that will unify us and lead us out of our moribund state. We need to look at what is essential. We need to look at what has renewed and invigorated the church over the centuries. We need to look at what is the basic task of Christian ministry.

I write this out of my own experience abroad. For this is something that has been working well in the *Iglesia Episcopal Cristo Redentor* here in Tegucigalpa, Honduras. Serving as a missionary has helped me to see what is essential and integral to the ministry of the church — what works and what does not. The results of what we are doing here cannot be dismissed as being irrelevant for the U. S. church because we are working in Latin America. What we are doing here is basic Christian ministry that is universal in its application. It is not culturally bound. It transcends culture. We are bringing to Tegucigalpa the full richness and depth and breadth of our communion that is not found in other expressions of the Christian faith. We are not ashamed to be Episcopalians and present the good news of Jesus Christ within the boundaries that define us as a church. What we are doing is essentially trying to have a healthy parish ministry that models the techniques of the New Testament Church, is Christocentric, is under the authority of the scriptures, with a patristic foundation.

After having preached in 33 U.S. Episcopal churches last year, I am convinced that there is in the Episcopal Church a desire for clear preaching, clear teaching, and for the development of a supportive Christian community. This desire was expressed in churches that were not specifically identified with the renewal movement or “traditionalist” churches. With all the

changes that are taking place in society today, we, as the church, can provide through the Christian faith a firm foundation on which to rest.

The way in which we can take the offensive and be a leader in society today is by emphasizing the four types of ministry that should be universally applied to every Christian congregation. We can no longer rely on the prestige of our name or our history to attract new members. We must actively seek them.

The four types of ministry are:

Evangelism

We first have to preach the message of Jesus Christ so that men and women can come to faith. They can come into a personal relationship with him and enjoy all the benefits of that relationship. It means a clear and continuous presentation of the Christian gospel: the message of hope — the good news. Not only should it be communicated, but each person needs the opportunity to respond personally to that message. We should avoid the temptation to depend solely on our baptism and hope that the faith is somehow caught by osmosis. People need to be told what it is all about.

The Christian church has remained healthy when it has been a proclaiming church. We need to remember whom we represent. And I will suggest something radical here: Episcopalians can and should evangelize. We cannot lean back and say with an elitist air: “We are Episcopalians and do not have to do that sort of thing.” What has made us exempt from the great commission? Are we ashamed? Do we have some misguided sense that sharing what we believe is somehow imposing our faith on other faith groups and is therefore abhorrent to our identity and task? *Me genoito!*

Discipleship

Proclamation will not produce results unless teaching follows. I am appalled at the practice of some churches that stop Christian education with confirmation: The unspoken message is that “We have learned all that we need to learn, so we do not have to do anything more.” No. Without discipleship ignorance abounds and we as human beings, who are naturally curious creatures, wish to fill the void of that ignorance with ideas or opinions that might not necessarily be consistent with Christian doctrine. We not looking for opinions based on ignorance. We are looking for opinions based on good teaching.

Discipleship does not mean just the development of a Sunday school program. Discipleship means the development of a comprehensive program of Christian education for all ages. All Christians need to continue to learn and grow.

Community

With the transitoriness of life today and the absence of spiritual/emotional intimacy — and the growing sense of anonymity in whatever community we find ourselves — we need to lead in the area of providing fellowship within the body of Christ. The term “body” implies unity. It implies a certain linking. It certainly implies relationships. And the great message of St. Paul’s use of the body as a metaphor for our common life together is that each part of the body supports and

The Rev. Canon John A. Macdonald is canon for evangelism in the Diocese of Honduras.

(Continued on page 13)

Struggling to Repent

Waiting and Watching

(Second of four parts)

By RICHARD H. SCHMIDT

Merciful God, who sent your messengers the prophets to preach repentance and prepare the way for our salvation: Give us grace to heed their warnings and forsake our sins, that we may greet with joy the coming of Jesus Christ our Redeemer.

God sends his messengers today, just as he has always done, and like others before us, we do not heed their warnings. That is partly because we fail to recognize God's messengers. The ambiguities of human nature and the complexities of the choices we face make it difficult to identify a prophet of the Lord. It seems one person's prophet is another person's infidel. If things were more clear, faithfulness might be easier. I sometimes think God loves ambiguity.

And yet, I can almost hear God saying, "Ambiguity is your problem, not mine. My messages are clear enough to those who listen. Even if someone should rise from the dead, you would not believe because you do not want to believe. Hearing and responding to my messages is a matter of choice, not of clarity. If there is a problem, it is not with the message and it is not with

your life situation. The problem is you."

We don't want to repent. To repent is to change and we want to remain as we are. We're comfortable. We don't want to turn around and begin again in another direction. We want to be faithful and walk with the Lord, but only if that means continuing as we are. We want to follow Jesus, so long as Jesus goes where we want to go.

And yet, we do want to repent. Our souls are conflicted. We feel exhausted, barren, empty — why do we cling to this emptiness? It is because the emptiness is our emptiness. We define and control it. To repent merely because we want to fill our emptiness would be no real change, no genuine repentance, because we would still be absorbed with ourselves. Genuine repentance would mean no longer to focus on our wishes and fears, but on God alone. We hear the prophets speak of it, and we long for it, but still hold back. Grant us the gift of true repentance, Lord. And if we are willing to repent with only half a heart, convert our whole heart. Do this in us, Lord, for your glory's sake, not for our own.

Who are the prophets of the Lord today? They are likely those who create discomfort for us, provoke and anger us,

challenge what we think, say and do. We are usually too busy to consider them; our ears are full of other noises. The prophets remain on the periphery of our awareness. They may be conservative or liberal, polished or rough, sacred or secular. They come from unexpected quarters and say unexpected things. Their message is always the same: Repent. Change. Become a new person. Perhaps tomorrow we will listen to them.

By calling us to repent, the prophets prepare the way for our salvation. Repentance is not salvation, but it is the beginning of salvation. Salvation is Christ permeating us, drenching us, transforming us, rebirthing us. Repentance sets the table: Christ provides the feast. He is himself the feast.

And when Christ comes, how will we greet him? There are several possibilities: To greet him with fear. To greet him with scorn. To greet him with casual acceptance. To be so distracted with other things as not to greet him at all. Grant us grace, merciful God, that we may greet him with joy. □

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

Books

Creative Theory in Bishop Spong's Latest Work

LIBERATING THE GOSPELS

By John Shelby Spong

HarperSanFrancisco. Pp. 361. \$24

The Bishop of Newark, the Rt. Rev. John Shelby Spong, is, by his own definition, controversial. Whether in openly ordaining a practicing homosexual, or writing books questioning the virgin birth, the Resurrection or non-marital sex, he seeks to challenge the church's traditional beliefs and practices.

Liberating the Gospels, his 14th book, continues in these traditions and recycles or refines issues covered before.

Ever since *This Hebrew Lord*, published in 1974, Bishop Spong has been fascinated by the Jewishness of Jesus, and believes the gospels can be understood only through a "Jewish lens." He argues that much of Western Christian understanding of Jesus has been clouded by an anti-Jewish gentile mindset and adherence to a rigid literalism.

Here, as in *Liberating the Bible from Fundamentalism*, he intends to free us from all of that. In the process, he develops a creative and challenging theory that the gospels, and especially the synoptics, were developed not to conform to a historical time line, but rather were shaped by the attempt of the early Christians, worshiping in the synagogues, to relate the Jesus story to the Jewish liturgical year. Thus the passion of Jesus is related to Passover and the Day of Atonement.

The key to all of this is what Bishop Spong calls the Hebraic *midrashic* method of forming a story to explain the meaning of a spiritual experience. While this sounds reasonable, biblical and Jewish, it becomes evident that in the author's world the New Testament writers didn't point out the parallels of Jesus events to O.T. models. Rather, they created stories to match the Hebrew stories.

By the time we get to the epilogue, we are reminded that there was probably no

Joseph, Judas, Joseph of Arimathea, temptations, sermon on the mount, feeding of the 5,000, etc. These, as he has explained earlier, are the creative writing efforts of the gospel authors using the *midrashic* methods.

At times he violates his own principal of opposing literalism. For example, he points out that Mark 14:50 states that, "everyone deserted him and fled." From this he argues that there were no apostolic witnesses to the crucifixion or the Resurrection because they had all left town, rather than, say, returned to the upper room. Then he declares that the disciples "retreated to Galilee." From this point he discredits the Jerusalem Resurrection appearances because the disciples were all in Galilee, as certified by Mark 14:50!

While always a "good read," Bishop Spong needs to be processed with a critical eye.

*(The Rev.) Bob Libby
Key Biscayne, Fla.*

Editorials

Challenge to Authority

By approving an amendment to its constitution at its convention [TLC, Dec. 1], the Diocese of Fort Worth is challenging the authority of General Convention. The amendment states that the diocese 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."

In other words, some actions of General Convention may be in effect in Fort Worth, and others may not. Those who proposed the amendment are concerned about possible actions General Convention may take, beginning with the 1997 convention in Philadelphia. At that time it is anticipated that a resolution which ensures women may function as priests in every diocese will be adopted. Fort Worth is one of four dioceses in which women are not ordained or licensed as priests. Fort Worth delegates also are concerned that convention will adopt resolutions permitting ordination of non-celibate homosexuals and blessing of same-sex relationships.

While it is admirable to see a diocese declare the primacy of

scripture and to uphold the importance of apostolic teaching, we are sorry to see Fort Worth take this action. A diocese in which Anglo-Catholics and other traditionalists are in the majority, Fort Worth seems to be moving away from traditional Anglican polity. There are many good and faithful ministries taking place in Fort Worth, both at the diocesan and parish levels. Much of that could be shared with the wider church. Instead, the diocese seems to be headed in the other direction.

Example for All Christians

The death of Joseph Cardinal Bernardin, Roman Catholic Archbishop of Chicago, is being mourned by Christians in many parts of the world. The cardinal's teaching and his life itself were vivid examples of how the church can become inclusive. Cardinal Bernardin was determined to bring elements of a divided church together through dialogue, and his solid faith in the face of death was inspiring to persons everywhere. He was a shining example of humility, forgiveness and peace.

Viewpoint

Preparing for a Shortage of Clergy

By H. BOONE PORTER

There will be a serious shortage of active clergy in the Episcopal Church beginning in about 10 years, according to information given in this magazine [TLC, Nov. 10]. Such a threat raises serious questions and deserves further consideration.

According to the article cited, the majority of Episcopal clergy today are more than 45 years of age, and many clergy now opt for early retirement. We can hence anticipate a massive block of retirements a few years into the next century. The number of ordinands projected to graduate from our seminaries in the next few years in no way matches these estimated vacancies. We must add to this picture the fact that many of today's seminarians are in their late 30s and will have only about 25 years of active service before they may choose to retire. Meanwhile, significant numbers of clergy, for a variety of reasons, opt to transfer to secular work.

How may we respond to this possibly ominous picture? First, we may consider the retirements and secular employment. If these factors actually precipitate a serious shortage, it may force many dioceses to adopt a creative and responsible strategy

for using the massive resource of talent, skill and experience embodied in these clergy now classified as non-active. It may surprise lay people to learn that most dioceses now have no such strategy. Most of these retired and non-parochial clergy would be glad to serve the church one Sunday a month, many for two, three or even four Sundays, if they were assured they were not to be saddled with administrative and office work in a parish. The latter can often be done, and done better, by lay persons. This means running a parish differently, but it can be done effectively. Dioceses could show leadership and adopt appropriate policies, and such regional leaders as archdeacons, rural deans, or canon missionaries can negotiate and implement such policies at the local level.

Many of these clergy possess particular skills or talents in some aspect of ministry, perhaps as preachers, or Christian educators, or visitors of the sick. Is reluctance to use them in some areas prompted by a fear that in some phases of ministry they might outshine the parochial clergy?

Let us turn to the question of seminary enrollment. Large theological schools, like so many profit and nonprofit agencies in our society today, have to downsize. This is a stubborn fact of our economy. A good theological education costs so much that few can consider it. The cost of maintaining buildings, paying salaries, meeting the demands of accrediting agencies and requiring necessary books and equipment all goes up, up, up. Even the student receiving substantial scholarship

Creative and responsible strategies are needed.

The Rev. Canon H. Boone Porter is senior editor of THE LIVING CHURCH and is currently teaching in Berkeley Divinity School at Yale in New Haven, Conn.



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Viewpoint

aid may still have to pay more than \$10,000 per year.

Many graduate with \$20,000 or more in debt for student loans. Younger students may enter seminary with such a debt from loans for college still hanging over them. To pay off such debts from the slim salary of a newly ordained deacon or priest is virtually impossible, especially if one has a family to support. Meanwhile, it must be recalled that tuitions paid by students and added income from endowed scholarships still do not meet the actual cost of operating a seminary. The school must constantly receive gifts and contributions from graduates, churches and other benefactors.

This is a tough picture. But what could happen if larger schools actually did downsize? A more intense program could be offered, with closer contacts between professors and students. Admission could be limited and selective, as in law schools, medical schools and other graduate institutions. Scholarship aid could be offered to students of particular promise. (And, of course, students should be required to rake leaves, mop floors and wash dishes.) Future seminary graduates,

having received a tougher and more challenging theological education than has been customary in the past, would be prepared for tougher and somewhat different jobs in the future.

Some clergy are trained in an accept-

Future seminary graduates would be prepared for tougher and somewhat different jobs.

able manner in diocesan schools. Meanwhile, as more dioceses follow canons and ordain significant numbers of local priests and deacons, we may no longer take it for granted that clergy are seminary graduates. Many will have been trained in the field, where their ministry takes place. Most of these clergy are excellent people. They lack the academic edge of seminary graduates, but they have what the seminary graduate lacks: a long-standing and deep knowledge of their community and its people.

An ideal situation, in many regions especially difficult to staff, it may be suggested, is for a number of local clergy to be working in close partnership with a few skilled and versatile seminary-educated clergy serving as trainers and resource people. It should be remembered that in the Episcopal Church we already have a well-established agency for training the latter in such responsible roles, namely the Leadership Academy for New Directions (LAND). Where such a pattern is now effectively operating, it has required vision, decision and clear pursuit of policy at the diocesan level.

This does not solve the problem of obtaining a better balance of younger clergy. What the church needs to do to inspire younger persons to offer themselves, and "the causes which hinder it," fall outside the scope of the present discussion, but they need to be considered.

Speaking theologically and practically, it appears what we need is no longer the old view that clergy simply appear out of nowhere and fall into a parish (as in English novels), but rather that persons are called by God for his service and recognized by the church in the community they serve. As the missionary prophet Roland Allen said long ago, God will raise up such persons in every place and in every generation. The question is whether the church is willing to recognize them and have them ordained.



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A View from Abroad

(Continued from page 9)

helps the rest of the body.

Small groups should be established in each parish. These groups of 10 to 12 adults (children can be included) can meet together on a weekly basis to pray together, study the scriptures and other Christian writings together, and support one another in the midst of the pain of life. These small groups provide valuable community in the midst of the larger parish church.

Service

A parish, in order to remain healthy, cannot become ingrown and self-serving. It must reach out to those who have specific needs. Honduras is a country that is one of the poorest in this hemisphere. The ministry of *Cristo Redentor* included social action from the beginning. One of the early projects was to build a new home for an indigent family whose house was about to collapse around them just as the rainy season was beginning. The new house was built with funds from the congregation. It did not use funds that came from outside the country. Hondurans were helping Hondurans. The project was wonderful, heartening and fruitful, benefiting both family and congregation.

A church, even an aided mission in the poorest of neighborhoods, should have some type of social program. It does not need to be elaborate. It does not need to be grandiose. It just needs to be something.

This is a summary — a very brief one — and I hope that I have hit all the high points. But we are not looking for complicated answers to a difficult problem. I do not mean to ignore any of the critical issues that are confronting the church at this time. There is much healing that needs to take place. There are some dysfunctional patterns that need to be corrected or broken. A large part of the solution, however, is to do what we ought to be doing — and which we are qualified to be doing: preaching and teaching about Jesus Christ and building up our life together. We are to be a strong witness in our society. We are to change and transform society according to how God leads us, in the power of his Holy Spirit, and under the authority of his word. □

Next Week ...

The O Antiphons

People and Places

Appointments

The Rev. **Bill Bailey** is director of children's ministries, Trinity Cathedral, 1100 Sumter, Columbia, SC 29201.

The Rev. **Walter Edelman** is priest-in-charge of Holy Cross, 6066 Corte del Cedro, Carlsbad, CA 92009.

The Rev. **Patrick Gahan** is rector of St. Stephen's, 4090 Delaware, Beaumont, TX 77706.

The Rev. **Ned Kellogg** is rector of St. Philip's, 2660 Hardy Dr., Lemon Grove, CA 91945.

Change of Address

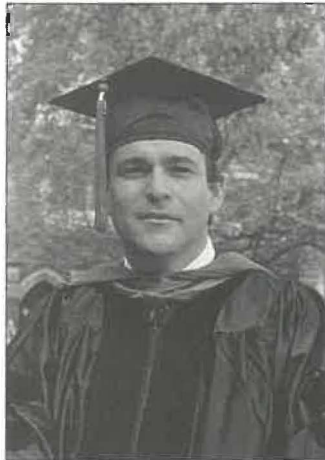
The **Episcopal Center of Minnesota**, 1730 Clifton Pl., Suite 201, Minneapolis, MN 55403.

Retirements

The Rev. **Blayne Colmore**, as rector of St. James-by-the-Sea, La Jolla, CA.

The Rev. **Kenneth Treat**, as rector of St. Alban's, El Cajon, CA.

The Rev. **Earl Wheply**, as interim rector of St. Paul's, Indianapolis, IN.



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—*Richard B. Knight, First Parish Congregational Church, York, Maine*

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ANGLICAN THEOLOGICAL BOOKS—scholarly, out-of-print—bought and sold. Send \$1 for catalog. **The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470.**

CHRIST THE COMPANION by Fr. Andrew, SDC. A 50th anniversary commemorative edition, "... a rich collection of daily readings for Lent and Easter week" [TLC, March 24]. Order from: **Marcia B. Stearns, 9 Summer St., Rockport, MA 01966.** \$7.00 per book (p&h included) payable to Fr. Andrew Fund.

CATECHUMENATE

CHRISTIAN FORMATION: A Twentieth-Century Catechumenate by the Rev. William Blewett, Ph.D., and Kris Fouse, M.A. Detailed, biblically-grounded process for conversion, commitment, discipleship and renewal. Highly commended by bishops, priests, seminary faculty, laity. Spanish edition available February, 1997. **Leaders' Manual \$65. Workbook \$25, postage and handling. Quantity discounts. Christian Formation Press, 750 Knoll Rd., Copper Canyon, TX 75067. (817) 455-2397 or (817) 430-8499.**

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TRADITIONAL GOTHIC chapel chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. **Oldcraft Woodworkers, Sewanee, TN 37575. (800) 662-4466 or (615) 598-0208.**

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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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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.

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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.

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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.

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TRAVEL

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Church Directory

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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. 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; the Rev. Benjamin Twinamaani
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 (706) 736-5165
Sun Masses 8 & 10 (Sung). Wed 6:30

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

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.

Indianapolis, IN

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

Baton Rouge, LA

ST. JAMES 208 N. 4th St.
The Rev. Fred Fenton, r; the Rev. George Kontos, the Rev. Bob Burton, assocs; the Rt. Rev. Robert Witchee, 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

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.
(1212) 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.
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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
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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

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ST. MARK'S 1625 Locust St. (215) 735-1416
Within walking distance of '97 convention center
Sun Eu 8:30, Sof Eu 11. Wkdy: Mon, Thurs, Fri 12:10; Tues 5:30; Wed 12:10 Eu LOH; Sat 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

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CHURCH OF THE GOOD SHEPHERD 700 S. Broadway
The Rev. Ned F. Bowersox, r
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Dallas, TX

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

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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 H. Hobson, Ph.D. canon; the Rev. Mark Wood, M.Div., canon
Sun Services 9 H Eu, 10:45 Sun School, 11 H Eu

Florence

ST. JAMES Via Bernardo Rucellai 9 50123 Florence, Italy.
Tel. 39/55/29 44 17
The Rev. Peter F. Casparian, r; the Rev. Claudio Bocca
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, 81545 Munich, Germany
Tel. 49/89 64 8185
The Rev. Canon J. Fletcher Lowe, Jr., interim r
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