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O come,
Emmanuel,
and ransom captive
Israel**

42120
The Rev Robert G Carroon
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IN THIS CORNER

Signs of the Times

While watching a few minutes of a football game on television the other day, I was amazed to see evangelistic signs still in evidence. Surely you know the ones to which I refer. Even the most casual sports watcher has seen the hand-held signs or mounted banners proclaiming John 3:16 at a televised sports event, even though they're not spotted as often as in the past.

The one I saw was typical. A team was lined up to kick an extra point and the TV camera was aimed at the end zone. As the ball sailed through the uprights, there in the lower right-hand corner of the screen was someone holding up a John 3:16 sign.

Signs and banners proclaiming John 3:16 ("God so loved the world that he gave his only Son that whoever believes in him should not perish but have eternal life") have been seen at sports events for more than a decade. A friend insists he saw one on the telecast of the wedding of Prince Charles and Princess Diana. They began to appear thanks to a man wearing a rainbow-colored wig who was billed as "Rockin' Rollen," and seemed to be everywhere — the Super Bowl, the baseball playoffs and other events with large viewing audiences.

The sign-holders are not always popular. Last year a Tennessee man was on his way to a World Series game in Cincinnati when a security guard noticed he was carrying a sign which read John 3:16. The guard told the man that the sign "was against the rules of major league baseball and the Cincinnati Reds." The Tennessean relinquished the sign, but now has sued the baseball club and the security service.

In 1989, two men with John 3:16 signs had them confiscated at a Washington Redskins home game. They also brought suit and eventually stadium officials recognized the men's right to display religious signs.

Now the man from Tennessee is back in the news. I was amazed to see him profiled on a recent Sunday Today show following an unsuccessful attempt to get into Fulton County Stadium in Atlanta for a World Series game. Guy Aubrey, 33, went to the stadium without a ticket, but had \$300 in his pocket, sent anonymously from Massachusetts, to buy a ticket from a "scalper." When he realized he couldn't get into the stadium to deliver his message, printed on a 6-foot by 6-foot bed sheet, he passed it on to an acquaintance who took it inside but reported it was soon removed.

The signs obviously have gotten their message across. Most of us know about John 3:16, but I must admit that on more than one occasion I have paged through a Bible during a commercial looking up such passages as John 3:3, Mark 10:25, Romans 10:10 and Revelation 14:11 which I've spotted at various times. I'm sure millions of others have turned to their Bibles, perhaps some for the first time in years.

Whatever these sign-holders are paying for their tickets would seem to be a small price for the message they're able to bring to our homes.

"Dollar for dollar, I have one of the most effective ministries on earth," Mr. Aubrey reported on that TV program. He may be right.

DAVID KALVELAGE, editor

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The opening line from the Advent hymn, no. 56 in *The Hymnal 1982*.

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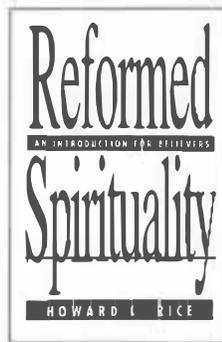
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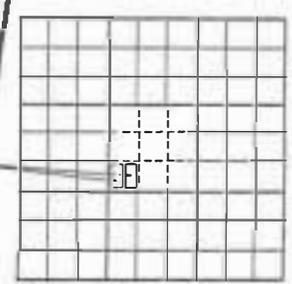
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LETTERS

Unconditional Love

Where has Mary Theresa Webb in "Will We Embrace Prodigal Sons and Daughters?" [TLC, Oct. 27] been all my life? Thank you for the Viewpoint article. I hope everyone will read it as I have, over and over.

Ms. Webb is right concerning that wonderful unconditional love and grace — unmerited mercy and love that God gives to us, his chosen. He continually offers it whether we accept it or not. So, in this wonderful church of ours, some are saying "yes" and we are saying "no" to them? Who do we think we are? 1 Cor. 15:10 states "but by the grace of God I am what I am and his grace toward me has not been in vain." I know these are Paul's words, but they surely apply to all who experience that grace, and to those who are seeking a share of it. How dare we attempt to withhold that which is freely given?

(The Rev.) PEG STEWART
All Saints' Church

Kansas City, Mo.

• • •

The question posed by Mary Theresa Webb represents to me the heart of the dilemma facing the Episcopal Church: "Will we embrace prodigal sons and daughters?"

The church leadership seems to be willing to embrace the prodigals, but as Ms. Webb states: "We (and she includes herself) are upset because we think, in the name of Jesus Christ, our church has gone too far in including the outcasts in the heavenly banquet, of forgetting about their lifestyles and what they have done wrong."

By all means we should embrace the prodigal sons and daughters, but before we embrace them, we would like to hear them say, "I have sinned before heaven and before you; I am no longer worthy to be called your son." The father in the parable in Luke's gospel, hears that confession from his son. Each of us is a sinner who must have made a similar confession to God, in order to be worthy of his heavenly kingdom.

As a "Via Media" Anglican, I appreciate our diversity, but agree with the author of Viewpoint that we are in a covenant relationship with Jesus and each other which requires of each of us an attitude of mercy. Yet, I hang on to

the present and hope they will not be overturned.

(The Rev.) EDGAR H. FORREST
East Longmeadow, Mass.

Name-Calling

The Rev. J. Robert Horn, IV, in his Viewpoint [TLC, Oct. 20] argues convincingly that "fundamentalist" is frequently used as an epithet and can in these instances be tantamount to name-calling.

But what about the term "liberal"? It, too, has become a misused label. Even as he makes his case for fundamentalism, he uses "liberal" in the same down-putting, name-calling manner. Do we have here anything that smacks of the speck and the log, the sawdust and the plank?

PAT P. LOGAN

Tyler, Texas

Team Created

Thank you for your editorial on bishops and their involvement in the search process [TLC, Oct. 20].

I am deeply involved, not only in the search process to congregations of the diocese, but also in licensing clergy who come into the diocese either to retire or hold non-parochial positions. While such involvement has acknowledged difficulties, it also has very positive effects in creating a clergy team within a diocese that can work well together. I often remind the congregations in this diocese that when we are calling members of the clergy, we are calling someone not only for the congregation, but also for the diocese.

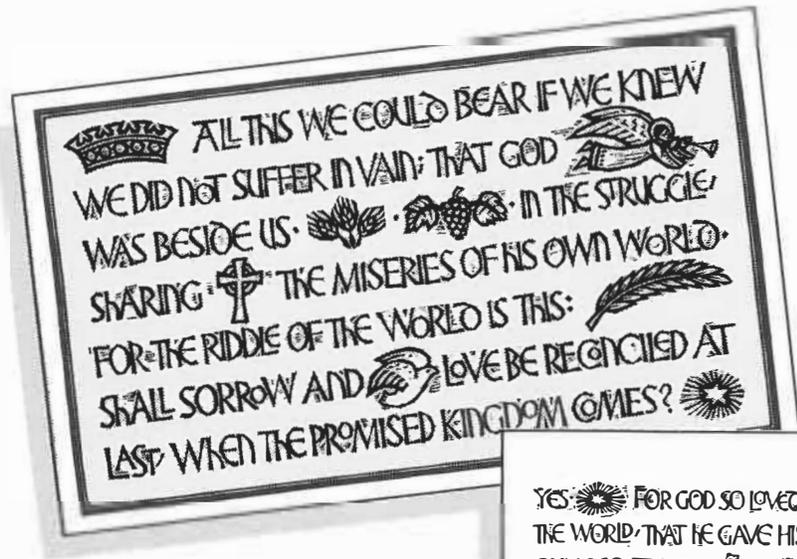
(The Rt. Rev.) TERENCE KELSHAW
Bishop of the Rio Grande
Albuquerque, N.M.

New Testament Ethics

With the permission of my parishioner, Nancy Doman, I write in response to the Rev. Kenneth O. White's letter [TLC, Oct. 6], commenting on her article, "Sex, Celibacy and Friendship," the first of her three-part series [TLC, Aug. 18]. I am surprised someone would presume to analyze her motivations and intentions at such a distance. I have known her for more than 15 years and can perhaps speak more accurately than he can.

Miss Doman's sexual ethics are not
(Continued on page 11)

CHRISTMAS CARDS from the Presiding Bishop's Fund for World Relief



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ESA Working toward Non-Geographic Diocese

Citing that "the survival of the gospel within our church is threatened," council members of the Episcopal Synod of America (ESA) voted November 11 to begin the development of a non-geographic missionary diocese as a haven for traditionalist individuals, congregations and institutions. Though it will combine some ideas of the ESA's initially-proposed Province 10, officials emphasize it will have a different structure.

In ESA's "action plan," issued shortly after a meeting in Fresno, Calif., the synod stated that "those who promote the religion of this world dominate the leadership of the Episcopal Church and work ceaselessly to advance their religion . . . the church's ability to speak the good news to a lost world is at stake." Four points were presented as the foundation for the new diocese:

1. "Declare the establishment of a missionary diocese whose purpose is to spread the gospel in places where the present Episcopal leadership continues to suppress and persecute biblical Christianity;
2. "Work with others for the advance of the gospel in the Episcopal Synod;
3. "Continue our ministry within the Episcopal Church;
4. "Pursue reconciliation with the 'continuing' churches."

Though the diocese is still in its planning stages, it is anticipated it will

be led by the Rt. Rev. Donald Davies, retired Bishop of Fort Worth, and nurtured initially by the ESA until it is an independent entity.

In an interview, the Rev. Canon Brien Koehler, administrative director of ESA, defended the new missionary diocese as a haven for "those isolated

"If we thought the Episcopal Church was a lost cause, we wouldn't do this."

Canon Brien Koehler

congregations and individuals who cannot find guidance in their own dioceses." The new diocese, which presently has no name, is considered missionary, he said, "because it is involved in a great act of mission."

He emphasized that the new diocese would not be schism in the church. "If we thought the Episcopal Church was a lost cause, we wouldn't do this," he said. "The present system is simply not addressing the problems of traditionalists."

Canon Koehler added that the unusual action was nothing new to the church. "In 1974, women were ordained in an unauthorized service and

three years from now that service will be heralded as a great leap forward," he said. "The fact is, if you step outside the provisions of the canons, within 20 years your cause will be celebrated. This is no different than what has happened before."

Meanwhile, the Most Rev. Edmond Browning, Presiding Bishop, and the nine bishops who make up his Council of Advice have called on the ESA to "cease from implementing" the plan "which clearly points toward schism."

In a statement released shortly after ESA announced its intentions, Bishop Browning and the council said: "We are deeply troubled that the synodical council has taken the position that those who do not agree with them have rejected the authority of scripture and creed and 'suppress and persecute biblical Christianity.'"

The statement also asserts that ESA can "only sow disunity in the church whose faith, unity and discipline we have promised to uphold."

The Rt. Rev. C. I. Jones, Bishop of Montana and member of the council, said the proposed missionary diocese was "uncanonical because it had not been voted on by the General Convention. This is something that is outside the Episcopal Church and outside the Anglican Communion."

Bishop Browning planned to meet privately with the Rt. Rev. Clarence Pope, Bishop of Fort Worth and president of ESA, to discuss the situation.

Albany Dean Appointed to Head Nashotah House

The Very Rev. Gary W. Kriss, dean of the Cathedral of All Saints in Albany, N.Y., for the past seven years, has been named dean of Nashotah House. Dean Kriss, 44, will begin his new ministry at the Wisconsin theological seminary January 1.

The appointment was made by Nashotah's board of trustees, which met in November. Dean Kriss is a graduate of Dartmouth College and Yale Divinity School and was ordained in the Diocese of Vermont. He was chaplain of St. Paul's Cathedral, Burlington, Vt., 1972-74, and vicar of St. Mark's, Castleton, and St. Luke's,

Fair Haven, Vt., 1974-78. He moved to the Albany cathedral in 1978, serving first as assistant to the dean, then as canon precentor from 1979-84, before being elected dean.

In the Diocese of Albany, Dean Kriss has been a member of standing committee, diocesan council and the committee on liturgy and music. He has been director of the Cathedral Institute for Christian Studies and has been involved in ministry on the campus of the State University of New York at Albany. He is a member of the Community of the Cross of Nails.

At Nashotah, Dean Kriss will be

confronted by problems of declining enrollment and finances which have plagued the seminary in recent years. Currently, Nashotah has ten full-time first-year students, four in the middle class and 11 seniors. In addition, there are four part-time students. The Rt. Rev. Charles Gaskell, interim provost, said the school's budget has been reduced by \$100,000, an eight percent across-the-board financial cut is in effect, and that the seminary has not had to use any of its \$5 million endowment.

Dean Kriss will succeed the Very Rev. Jack Knight as Nashotah dean.

Ministry Spreads in Many Different Directions

Second of two parts

Like the Anglican Communion itself, religious communities vary in form from traditional semi-cloistered orders to charismatic open communities. However, they are alike in their central desire to praise God. Here is a sampling of some of these communities:

Sisters of the Holy Nativity

Nineteen women, including two postulants, make their home in the rambling brick convent in Fond du Lac, Wis. It has housed the order of the Sisters of the Holy Nativity (SHN) since the turn of the century.

The order was founded in Boston, Mass., in 1882 by the Rev. Charles Grafton and Sister Ruth Vose, and when Bishop Grafton was elected as Bishop of Fond du Lac and moved to Wisconsin in 1889, the order followed him five years later. They were one of the first Anglican orders to work with Native Americans.

The community faces a new decade almost 100 years later with a "multi-generational" group of sisters ranging in age from 27-86, about 1,000 associates and a "hopeful" outlook, according to Sister Barbara Jean. She was optimistic about the order's "slow, steady growth."

Along with well-attended retreats and workshops, the habited sisters have individual ministries. One sister serves nursing homes, others have teaching ministries, still others help with the convent's extensive lending library. An unusual ministry is the order's "Program of Life" for teenagers, which has drawn 24 young people, mainly boys, interested in deepening their spiritual lives. Similar to the rules of life for convent associates, the program requires a high degree of commitment, according to Sr. Barbara Jean, "and in some ways is even more disciplined than our associate requirements."

The order also runs a branch house in Santa Barbara, Calif.

Though the Sisters of the Holy Nativity receive some money from associate



Sister Monica (left) Sister Kathleen Marie and Sister Donna Marie of the Sisters of the Holy Nativity socialize during free time at the convent.

donations, they are supported primarily through endowments.

Community of the Transfiguration

Another order founded at the turn of the century and still alive and well is the Community of the Transfiguration in Cincinnati, Ohio. Thirty-seven women ranging in age from 30 to 91 tend to the convent's multiple ministries.

On the convent grounds, Bethany School serves children from kindergarten through eighth grade and 20 elderly people are cared for at St. Mary's Home nearby. Residents of a lower-income area benefit from St. Monica's Center, a recreation facility that also offers counseling and social services.

In addition, branch houses in Lincolnton, N.C. and Ferndale, Calif., offer retreats and workshops for the more than 1,000 associates and others who need spiritual guidance.

The order also supports a branch house in the Dominican Republic,

where a medical clinic and nutritional support is offered.

Fully habited and dedicated to prayer, the sisters are "very open" in their ministries, rather than being semi-cloistered, according to Mother Ann Margaret, who heads the community. She is quick to point out the convent's prayer vigil ministry, where intercessory prayer is available around the clock for those who call with requests.

Order of St. Benedict

Though they are listed as the Order of St. Benedict, the ten monks who live in community in Three Rivers, Mich., consider themselves "the Monks of St. Gregory's Abbey," according to Brother Aelred. "We're not really part of a centralized order," he explained. "We have no formal ties to the official community any more."

The order began in 1935, when Dom Paul Severance led a group of American Episcopalians to England to be trained by the Anglican Benedictines of Nashdom Abbey at Burnham in Buckinghamshire. Some of those monks returned, became life-professed and in 1939 formed St. Gregory's House, which shortly became St. Gregory's Priory at Valparaiso, Ind.

The community moved to the rural setting of Three Rivers in 1946, still depending on the Nashdom Abbey for subsistence. But in 1969 it became an independent entity.

Commenting on the lack of vocations the community has experienced recently, Br. Aelred said, "We sure could use some people right now." In spite of a two-week live-in program which drew 18 men last summer to get a feel for life in the monastery, none stayed on for the fall. "Many are trying to pay back school loans and simply can't do it here," he said.

However, he was more optimistic about the community's financial health, which is supported partially through the order's 600 associates, its investments and its guest ministries. "We have nowhere near the capital we need for a building fund," he added. A

(Continued on next page)

(Continued from previous page)
capital funds drive being shaped by St. Gregory's Foundation may lead to building more guest houses and renovating existing facilities.

Society of St. Francis

About 20 brothers rotate through the three branch houses which make up the U.S. branch of the Society of St. Francis. Contacted at the order's Little Portion Friary in Mt. Sinai, N.Y., Brother Patrick Damian said that retreats, quiet days and counseling were major ministries of the order, though individual monks had separate ministries.

The order is divided into three categories — the first friars and sisters, enclosed nuns and the third an associate-type order, to which many people, lay and ordained, belong.

"Our spirituality and togetherness and hospitality give us our uniqueness," he said. "Each individual brings his own gift of personality."

Brother Tom Carey, SSF, currently serving at St. Elizabeth's Friary in Brooklyn, N.Y., said the society was seeing most of its growth in developing countries. "We have 39 novices in our house in Papua New Guinea," he said. The U.S. branch manages a steady "one or two" vocations a year to maintain its population, down from a high of about 40 friars in the mid-70s.

The friars at St. Elizabeth's, which was started in 1985, have a neighborhood outreach ministry to the poor. For the past two summers, they have developed a theater program for local children which has helped to build friendships. Other members serve in hospitals and churches, but all follow the characteristic vows of poverty, chastity and obedience, and all wear habits.

The order also maintains San Damiano Friary in San Francisco, Calif.

All Saints Sisters of the Poor

"We like to think that where there is a need, we are there," said the Rev. Mother Catherine Grace of All Saints Sisters of the Poor in Catonsville, Md. The sisters have been serving the changing needs of society since 1851, when the order was founded at All Saints' Church, Margaret Street, in London.

At the request of the Rev. Joseph Richey, rector of Mount Calvary Church in 1872, three sisters arrived in Baltimore, Md., and began to work with

the community there, focusing especially on the needs of children. The order moved to its present home in 1917.

Today, the roomy stone convent situated on 88 acres is home to 24 sisters, including three novices, who range in age from 30-86. Mother Catherine Grace emphasized that in the life and work of the order, "prayer comes first, all other ministries come out from that."

Fully habited, the sisters live what they call a "mixed life," where prayer and work are both important. Inside the convent, some sisters work in the scriptorium, where bookmarks, cards and gifts are made for the convent's card shop and catalogue requests.

The order manages St. Gabriel's Retreat House, on the grounds of the convent, offering quiet days, retreats and workshops, as well as meeting space for other groups.

The sisters also manage St. Anna's Residence in Philadelphia, which provides support for families of patients who have been hospitalized in nearby medical facilities.

A relatively new project for the community has been the Joseph Richey House, a hospice in Baltimore co-founded by the order and Mount Calvary parish. It is the only free-standing inpatient hospice in Maryland and, though no sisters are stationed there, the community is very involved in fund-raising and visitation work.

Life in Jesus Community

A more unusual order is the Life in Jesus Community. Describing the life at the non-traditional community in Libertytown, Md., the Rev. Philip Zampino said emphatically, "We are definitely charismatic, also evangelical and catholic. We are a Eucharist-centered community."

The nine professed members of the order are not habited and are each responsible for their own finances. Most hold jobs in town and have homes close by, but come together daily at the restored farmhouse on 131 acres for prayer and fellowship. There are also 17 involved in the companion program and numerous associates all over the country.

Fr. Zampino founded the order, which officially opened in 1986 under the guidance of the Rt. Rev. David Leighton, retired Bishop of Maryland.

Though the community is non-parochial and has no formal connection with the diocese, Fr. Zampino, who is canonically resident in Maryland, is quick to point out the encouragement the community has received from the diocese.

The ministry of healing has been one of the order's primary missions. A new chapel is being built on the Maryland property, and members "look forward to the time when people can drop in for healing," said Fr. Zampino.

Unlike most religious orders, the Life in Jesus Community does not offer retreats, primarily because of zoning regulations for its building. However, the community is involved in overseas work in Gambia, Madagascar and other regions, helping with feeding, education and medical programs.

The community is supported through income from the farm's rented acres, tithing and donations from supporters, and other sources.

Order of Julian of Norwich

After three years at DeKoven Center in Racine, Wis., the fledgling Order of Julian of Norwich has grown and now has a place of its own in Waukesha, Wis. What was once a stagecoach inn built in the 1840s is now home to the three men and four women who make up the relatively new order.

The Rev. John-Julian, head of the community, founded it in 1982 in Norwich, Conn., and was soon joined by two men and a woman. At the invitation of the Rt. Rev. Roger White, Bishop of Milwaukee, the community moved to the diocese and lived at DeKoven Center, helping with its restoration.

Though semi-enclosed, the order sponsored retreats and workshops and the center. In order to combat what Fr. John-Julian had called "the neglect of the founder," the order developed a special service and day of prayer on James DeKoven's feast day in March.

Since their move to Waukesha, Fr. John-Julian has served as interim rector of St. Mark's Church in South Milwaukee and the order is still conducting retreats, as well as working toward individual ministries such as spiritual counseling.

With about 50 oblates and 40 associates connected to the community, it is supported entirely through donations, according to Fr. John-Julian.

KIRSTEN KRANZ

Coventry Dean Describes Ministry of Reconciliation

Addressing the Washington chapter of Coventry Cathedral's worldwide Community of the Cross of Nails (CCN), the Very Rev. John Petty, provost of the cathedral, recently described projects which are part of CCN's ministry of reconciliation. He spoke at Christ Church, Georgetown.

Provost Petty recalled last year's commemoration of the 50th anniversary of the World War II bombing of the cathedral and the beginning of the CCN, when it was determined that the ruined cathedral should become, not a monument to hatred but a shrine to peace, forgiveness and reconciliation on a world scale. "We are always walking on eggshells in this mission of reconciliation," he said. "But 50 years later the need for it continues, and our work goes on."

The 50th anniversary service, televised to 27 countries, was attended by the Queen Mother, who with the late King George VI had visited the burned cathedral the day after the bombing on November 14, 1940. At last year's service, the Queen Mother presented the President of Germany with a replica of the cross of nails, made of three large medieval nails from the burned cathedral, which has become the symbol of Coventry around the world.

The Litany of Reconciliation, with the response "Father Forgive," is still said each Friday at the altar in the ruins, "where we seek to make friends with those who destroyed the cathedral." Provost Petty noted that at the 50th anniversary service a German airman who had participated in the

raid on Coventry shared the peace with the Archbishop of Canterbury, and that many people from Germany join in the litany on visits to the cathedral, along with those from other parts of the world where reconciliation is urgently needed, "so our mission continues."

This ministry, centered at Coventry Cathedral, is carried on there today, he said, "in seeking to live within the CCN discipline, as a community of prayer, living a simple lifestyle, with responsibility to our fellow creatures and to all of God's creation . . . where we work on loving terms with the cathedral canons and staff, and pray daily together, for if we are not reconciled with ourselves, we cannot be reconciled to others."

DOROTHY MILLS PARKER

CONVENTIONS

The **Diocese of Eau Claire** held its convention at Christ Church in La Crosse, Wis., October 18-19. In his address, the Rt. Rev. William Wantland, diocesan bishop, said Episcopalians are called, in this Decade of Evangelism, to preach the gospel of Christ to all who do not have that treasure of Christ's presence in their lives.

During business sessions, a canonical amendment passed which stated that "all members of the clergy of this church in this diocese, having subscribed to the Declaration required by Article VIII of the National Constitution, shall be under the obligation to abstain from sexual relations outside of Holy Matrimony."

A resolution which was passed will study the effects of the diocese's withdrawal from Coalition 14; and another states the diocese is offended by the recent ordinations of practicing homosexuals. The resolution further says the ordinations are regarded as violations of the church's discipline and trust, and believe that the church's witness to Christian marriage, sexual morality and family life have been wounded by these abuses of episcopal authority.

Trinity Church, River Falls, was ad-

mitted to parish status. A 1992 budget of \$254,900 was accepted.

DONNA VIERBIRCHER

• • •

The convention of the **Diocese of Wyoming** was held in Sheridan, Wyo., October 3-6 with St. Peter's Church as the host.

In his opening address, the Rt. Rev. Bob G. Jones, diocesan bishop, offered the challenge of "being focused again on our task of knowing the one God sent."

Among the many resolutions passed was one which called for more study and discussion of human sexuality, and another which approved of the bishop's plan for a clergy/spouse conference on clergy sexual abuse.

The year 1992 was approved as a "Year of Reflection," and all congregations were urged to make use of materials made available by the "Church Center Task Force for Appropriate Observance of the 500th anniversary of the Voyage of Christopher Columbus."

A budget for 1982 of \$621,827 was adopted.

Bill Hogan, director of Cathedral Home for Children in Laramie, announced the home's newly-completed chapel would be dedicated November 22.

DOROTHY JOHNSON

The convention of the **Diocese of Dallas** met October 18 at St. Matthew's Cathedral.

During his sermon, the Rt. Rev. Donis Patterson, diocesan bishop, asserted his support for the resolution to redirect \$225,000 from the national church apportionment, in order to fund the development of new missions and churches in the diocese.

Resolutions adopted included those which would:

- provide retirement benefits to lay employees;
- affirm a resolution of the 1987 General Synod of the Church of England which asserts the traditional view that sexual relations are proper only within holy matrimony;
- prohibit any ordained person to join or attend meetings in any country or social club which holds discriminatory practices;
- support families with traditional Christian educational materials;
- affirm the primacy of scriptural authority in matters of faith and practice;
- redirect \$225,000 of the 1992 national church apportionment to support the establishment of new missions and congregations.

A 1992 budget of \$2,144,020 was adopted.

SUZANNE SPEAKER

Family Worship at Advent

by ROBERT E. WEBBER

The following is an introduction to Advent from The Book of Family Prayer by Robert E. Webber, a professor in the department of biblical, theological, archaeological and religious studies at Wheaton College. Dr. Webber is an Episcopalian. He has granted permission to THE LIVING CHURCH to reprint this excerpt from his book, in which he provides family devotions for use through the year.

We begin the celebration of the Christian year with a time that includes the seasons of Advent and Christmas and concludes on the day of Epiphany (which is always celebrated on January 6). The special nature of this time of year is captured in a term all Christians give to it: *The Cycle of Light*.

This is the cycle of time when the coming of Christ, as the Light of the World to dispel the darkness (see John 1:5), is the central and overriding theme of our worship celebrations. During Advent we wait for the Light, at Christmas we rejoice in the coming of the great Light, and on Epiphany we celebrate the manifestation of the Light beyond the borders of Israel to include even the Gentiles.

Family devotions during this season include scripture and antiphons as well as inquiry and instruction. By spending time in family worship, the special importance of what we are celebrating is accentuated.

The word advent means "coming." During Advent we celebrate the coming of Christ at Bethlehem. His coming into our hearts, and his second coming. For four weeks before Christmas the family devotions are designed to ready us for the coming of our Lord. We begin at what may seem a distance from the coming of Christ in Bethlehem and proceed closer each week to the birth. The family services during the first two weeks emphasize the second coming of Christ and the need to prepare for his return.

The preparations we now make for



the second coming of Christ are similar to the preparation Israel was making for the coming of the Messiah. Terms such as hope, eager anticipation, longing, and looking toward the day, all express the kind of inner feeling Israel had as it waited for the Messiah. These descriptive terms likewise capture the feelings we Christians have as we await the consummation of history and the redemption of all things.

But readiness is more than a feeling. It includes moral and spiritual preparation, the kind alluded to by Peter when he wrote, "What manner of persons ought you to be in holy conduct and godliness?" (2 Pet. 3:11). Consequently, a life of godly conduct is emphasized in the scripture readings as well as in the inquiry and instruction of the first two weeks of Advent.

Starting with the third week of Advent, the emphasis shifts to the feeling of joy. Since the day of his appearing is coming closer, the accent falls on what Christ will do in his coming. Both his first and second coming are related to salvation, redemption, the renewal of creation, the restoration of all things to the Father and the sure destruction of evil. Since the putting down of the devil and his kingdom of darkness makes way for joy, the sense of that emotion is captured in the scriptures,

the antiphons, the hymns, prayers and instruction of the third week.

In the fourth week of Advent we are brought closer to the event of Jesus' birth. Consequently, the accent of our worship falls on the Incarnation: God with us. In this service we are drawn up into the rejoicing of those immediately involved in the events surrounding the miraculous conception of Jesus Christ. We listen to the annunciation to Joseph, the annunciation to Mary, and to Mary's great response, the Magnificat. These readings, together with the prayers and antiphons, bring us closer to Christ and increase our family's anticipation for his birth.

* * *

Here is an outline and selections from the service for the first week of Advent in *The Book of Family Prayer*.

Leader: Welcome to the season of Advent, the time dedicated to an eager anticipation of the birth of Jesus. Long, long ago the prophets longed for the birth of Jesus. Isaiah said, "Now it shall come to pass in the latter days that the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow to it" (2:2).

Now the time has come, let us heed the words of Isaiah: "Come and let us walk in the light of the Lord" (2:5).

Prayer

Light first Advent candle (read Luke 1:30-31 while lighting)

Hymn

Readings (Jeremiah 33:14-16 and Luke 21:25-28)

The readings are followed by questions and answers.

Prayers of intercession (adapted from Psalms 25 and 80)

Dismissal

Unfortunate Action

During the past two months, three Texas dioceses have, in one form or another, voted to withhold money from the national church. The Diocese of Fort Worth went first, leaving the decision up to parishes whether a portion of their diocesan assessment would be sent on to national church headquarters [TLC, Oct. 27].

The dioceses of Texas and Dallas followed, voting to use funds originally budgeted for the national church apportionment elsewhere. The Dallas convention voted to redirect its apportionment to the establishment of new congregations and missions within the diocese. And the executive board of the Diocese of Texas decided to allow parishes and missions the decision as to where their "missionary dollars" would go — to the national church, ministries within the diocese or elsewhere in the Anglican Communion. The Diocese of Pittsburgh soon followed.

At issue is the dissatisfaction over action, or lack of it, by General Convention, especially concerning the ordination of practicing homosexuals, along with the belief that the policies of the Episcopal Church have ignored scripture, reason and tradition.

The action taken by the three Texas dioceses is unfortunate. While we agree with those dioceses that the Episcopal Church seems headed in the wrong direction on some important issues, we believe there are better ways to pro-

test than to withhold funds. Better communication between the dioceses and the Presiding Bishop or others at the Episcopal Church Center might prove to be helpful, for starters.

The withholding of funds, besides getting attention, certainly will have far-reaching effects on stewardship at the parish, diocesan and national church levels. How can we teach stewardship to our members when the parish or diocese is not practicing responsible stewardship? If we are involved in good stewardship, we share funds with the wider church rather than use them only for local ministries. Such strategy as the withholding of funds only confirms what many have long suspected — the Episcopal Church is really a congregational church after all.

New Year, New Life

Happy new year! With the first Sunday in Advent we arrive at the beginning of another new church year. The seemingly endless "green" Sundays have gone, replaced by violet or blue array.

We move to Year 2 in the Daily Office lectionary and to Year C in the Sunday readings, where we will hear again the cry of John the Baptist to repent and prepare. May this new year bring new life to all of us.

LETTERS

(Continued from page 5)

Victorian (by which most people mean "prudish"), but, as her article indicates, come from the New Testament. She does not confuse "lustful thoughts and fantasies" with her physical body's demand for gratification. Miss Doman knows well the difference between healthy, normal, God-given sexual desires, and the sinful distortion of such desires which the Bible and Christian tradition call lust.

If Fr. White is concerned that those who find "sexual heaven" outside of marriage will find Miss Doman's underlying assumptions and thesis to be a stumbling block, we can well say, "I

should hope so!" Sexual license in our time has contributed toward the spread of AIDS, an enormous number of abortions and single parents, a higher level of divorce than any other country on the planet, and widespread production and availability of pornography. It is about time that the church take leadership responsibility for challenging a society gone mad with lust, and teach not prudery but the high view of New Testament sexuality. I believe that Miss Doman does it well.

(The Rev.) DAVID M. BAUMANN, SSC
Church of the Blessed Sacrament
Placentia, Calif.

Twisted Hospitality

I am amazed by the growing number of invitations being offered — invitations to leave. As a recently-retired priest who has not been unaffected by ecclesiastical controversy, I find this a new phenomenon, a kind of twisted hospitality that stops short of saying, "get out" and instead takes such forms as "I suggest that . . ." The most recent example, which prompts this letter, is the letter from the Rev. E. Thomas Higgons [TLC, Oct. 20] who thinks aloud that Bishops Gray and

Browning "should follow their own advice and the example of Bishop Kinsman and Bishop Cummings and start their own group, taking with them their liberal colleagues."

We do have profound, troubling differences. I doubt that the Episcopal Church was made richer by the departure of Bishops Kinsman and Cummings. I hope they experienced respect and courtesy from their colleagues when they decided to depart. I hope those presently alienated will not feel compelled to depart. Though staying may be painful to them, they help us keep the dialogue open and honest. I affirm Bishop Browning's commitment that no one shall be outcast. I hope and pray we can come to a time when we affirm each other's presence and resolve to contend with each other in fairness and Christian love.

(The Rev.) RALPH E. MACY
Pittsboro, N.C.

Church Center Cuts

I regret that I must inform you that I never said that the termination process at the Episcopal Church Center was more corporate than identifiably
(Continued on next page)

To Our Readers:

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LETTERS

(Continued from previous page)

Christian in character, a quotation ascribed to me [TLC, Oct. 20].

I often protest the habit of labeling negative experiences as "corporate" because I believe that denigrates the ministry of the laity who strive to make the corporate processes they manage identifiably Christian in character. And often they are more successful than we are in the church. A termination process is either well done or not well done rather than being "corporate" vs. "Christian." When asked by Episcopal News Service, I specifically declined to assess the termination process. What I did was suggest that the process which occurred be described and that readers be invited to assess whether they felt it was "identifiably Christian in character."

I think we can best learn by reflecting on how we, individually and corporately, choose to act in situations such as these and how our actions may or may not reflect a Christian perspective. Rather than making a judgment, I was suggesting we all reflect on the process which we, as the church, used in cutting staff — a process many members of this church will or have experienced and/or will be responsible for doing. What we learn from that reflection may be useful to us in many different situations in the future.

(The Rev.) LINDA L. GRENZ
 New York, N.Y.

Dies Irae

See where he comes

in earthquake, fire and storm
 rending earth and heaven
 with the turmoil of his call

the fig tree blooms
 and summer comes

the mountain splits
 spews living waters
 day and night become as one

behold the signs, O righteous
 tremble at his name

Christ upon the clouds approaches
 nature witnesses our trial
 God alone our judge and jury

See, now, where he comes.

Anne B. Allen

I have called you by your name
and you are mine Isaiah 43:1

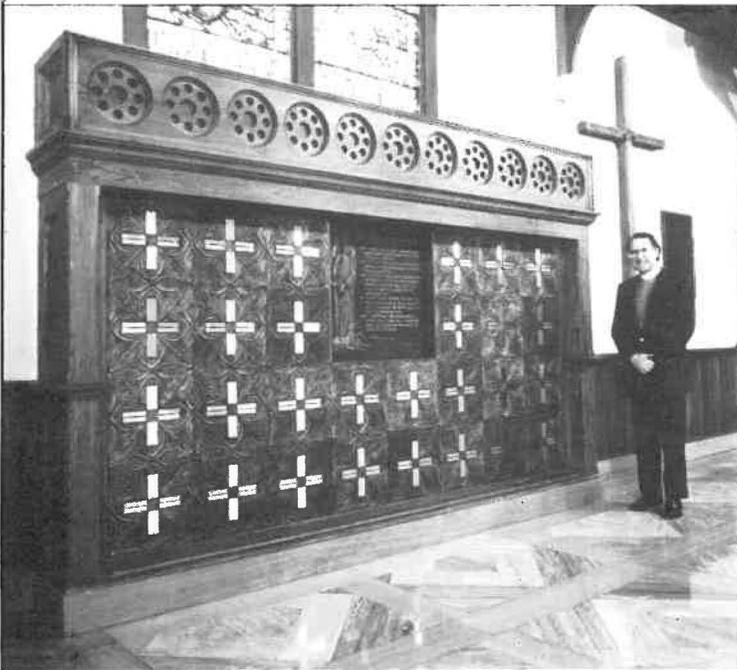
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The Reverend Eugene F. Todd, Rector

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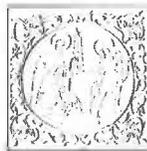
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PEOPLE and PLACES

Appointments

The Rev. **Matthew Dutton-Gillett** is assistant of St. Peter's, Ladue, MO; add: 110 N. Warson Rd., St. Louis, MO 63124.

The Rev. **Barbara Fry** is deacon assistant at St. Mary's-in-the-Hills, Lake Orion, MI.

The Rev. **Bruce Gardner** is interim of Christ Church and vicar of St. Simeon's, Chippewa Falls, WI 54729.

The Rev. **Michael J. Godderz** is rector of St. Bride's, Chesapeake, VA.

The Rev. **Barbara Handelsman** serves as assistant of St. Philip's, Rochester, MI.

The Rev. **David E. Heil (ret.)** is part-time assistant at St. Andrew's, Ft. Thomas, KY; add: 145 Ridgewood Pl., Ft. Thomas 41075.

The Rev. **Philip H. Jones** is rector of Trinity Church, 106 N. Grove St., Marshall, TX 75670.

The Rev. **Joseph U. King** is deacon assistant of St. Paul's, Flint, MI.

The Rev. **Daniel H. Martins** is vicar of St. Margaret's, 12663 Perkins Rd., Baton Rouge, LA.

The Rev. **Connie Morrison** is a chaplain of St. Luke's Hospital, Kansas City, MO; add: 9944 Locust, Kansas City 64131.

The Rev. **Aileen Pallister-Walther** is deacon assistant of St. John's, Charlotte and also as assistant chaplain at Michigan State University, East Lansing, MI.

The Rev. **Jerry D. Rankin** is rector of Epiphany, Box 367, Sedan, KS 67361.

The Rev. **Walter Rockabrand** is interim of Church of the Advent, Crestwood, MO; add: 9373 Garber Rd., St. Louis, MO 63126.

The Rev. **Joseph D. Rowland** is rector of Trinity Church, Hattiesburg, MS; add: Box 345, Grenada, MS 38901.

The Rev. **Don Salman** is interim pastor of

Shepherd-of-the-Hills, Branson, MO; add: Box 1323, Forsythe, MO 65653.

The Rev. **John C. Scott** is rector of St. Nathaniel's, 4200 S. Biscayne Blvd., North Port, FL 34287.

The Rev. **Himie-Budu Shannon** is vicar of Christ Church, Halifax; St. Luke's, Kenbridge; and Trinity, Boynton; and supplies at St. Andrew's, Victoria, VA.

The Rev. **Richard M. Silbereis** is vicar of St. Clare's, Mint Hill, NC; add: Box 23210, Mint Hill 28212.

The Rev. **Ward Simpson** is transitional deacon-in-charge of St. Alban's, Spooner and St. Stephen's, Shell Lake, WI; add: 614 Summit, Spooner 54801.

The Rev. **H. Thomas Slawson** is assistant of St. Paul's, Meridian, MS; add: 1116 23rd Ave., Meridian 39301.

The Rev. **Stephen R. Weston** is rector of Christ Church, Pulaski, VA; add: Box 755, Pulaski 24301.

The Rev. **Shanna Neff Suarez** is assistant of St. Cyprian's, 919 S. John Redditt Dr., Lufkin, TX 75901.

The Rev. **Patricia Williams** is interim of Christ Church, Cape Girardeau, MO; add: 101 N. Fountain, Cape Girardeau 63701.

The Rev. **Barbara Wilson-Youngchild** now serves as associate of St. Luke's, Kalamazoo, MI.

The Rev. **Charles S. Womelsdorf** is vicar of St. Mark's, Troy, AL; add: 403 W. College St., Troy 36081.

Changes of Address

Nativity Church, Bloomfield Hills, MI may now be addressed at 21220 W. 14 Mile Rd., Bloomfield Hills 48301.

The Rev. **Canon F. Robert Davidson** reports the new address of 5367 Boland Dr., Grand Blanc, MI 48439.

The Rt. Rev. and Mrs. **George C. Harris**, volunteers at the College of the Ascension, are at Weoley Park Rd., Selly Oak, Birmingham, B29 6RD England.

The Rev. **Thomas H. Masson** reports a change of address to 851 E. Norway, Lake, MI 48632.

The Rev. **Joseph Summers** reports the new address of 1411 South Blvd., Ann Arbor, MI 48104.

The Rev. **Roland V. Raham** may now be reached at 5270 Collins Rd., Jacksonville, FL 32244.

Other Changes

The Rev. **Joan P. Grimm**, non-parochial, 102F Yester Oaks Way West, Greensboro, NC 27408.

The Rev. **David M. Lillis** is no longer the interim of St. Luke's, Utica, MI.

The Rev. **Nancy McGrath** no longer assists at Christ Church, Detroit, MI.

The Rev. **Claudia W. Patterson** is now non-parochial in the Diocese of North Carolina; add: 26 Chancery Pl., Durham, NC.

Renunciation

The Rt. Rev. **Richard F. Grein**, Bishop of New York, has, in accordance with Title IV, Canon 8, Section 1, accepted the renunciation of the ministry of **James Phillip Nicholls**. This action is taken for cause not affecting his moral character.

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816 E. Juneau Ave.

Milwaukee, Wis. 53202

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

ST. PAUL'S 2420 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r; the Rev. August W. Peters, Jr., ass't; the Rev. Richard L. Kunkel; the Rev. E. Perrin Hayes
Sun Mat 7:30, Masses 7:45 (with Ser), 9 (Sung & Ch S), 11:15 (Sol), Sol Ev, Ser & B 8. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

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

KEY BISCAYNE, MIAMI, FLA.

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

INDIANAPOLIS, IND.

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

BALTIMORE, MD.

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

BOSTON, MASS.

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

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

DETROIT, MICH.

ST. JOHN'S 50 E. Fisher Freeway (313) 962-7358
Cor. Woodward Ave. & Fisher Freeway at the Fox Center
The Rev. Richard Kim, r; Deacons assisting, the Rev. Floyd Buehler, the Rev. Jesse Roby
Sun worship 8 & 11 HC. Wed 12:15 HC/Healing, luncheon follows in the undercroft.

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

ST. LOUIS, MO.

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

OMAHA, NEB.

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NEWARK, N.J.

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The Rev. George H. Bowen, r;
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

NEW YORK, N.Y.

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

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

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

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

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

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Liturgies: Sun 7:30, 8, 10. Wkdays 7:30, 10, 5

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

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

PROSPECT PARK, PA.

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

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129 N. Market
Sun Mass 10:30. Weekdays as anno

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EAU CLAIRE, WIS.

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

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