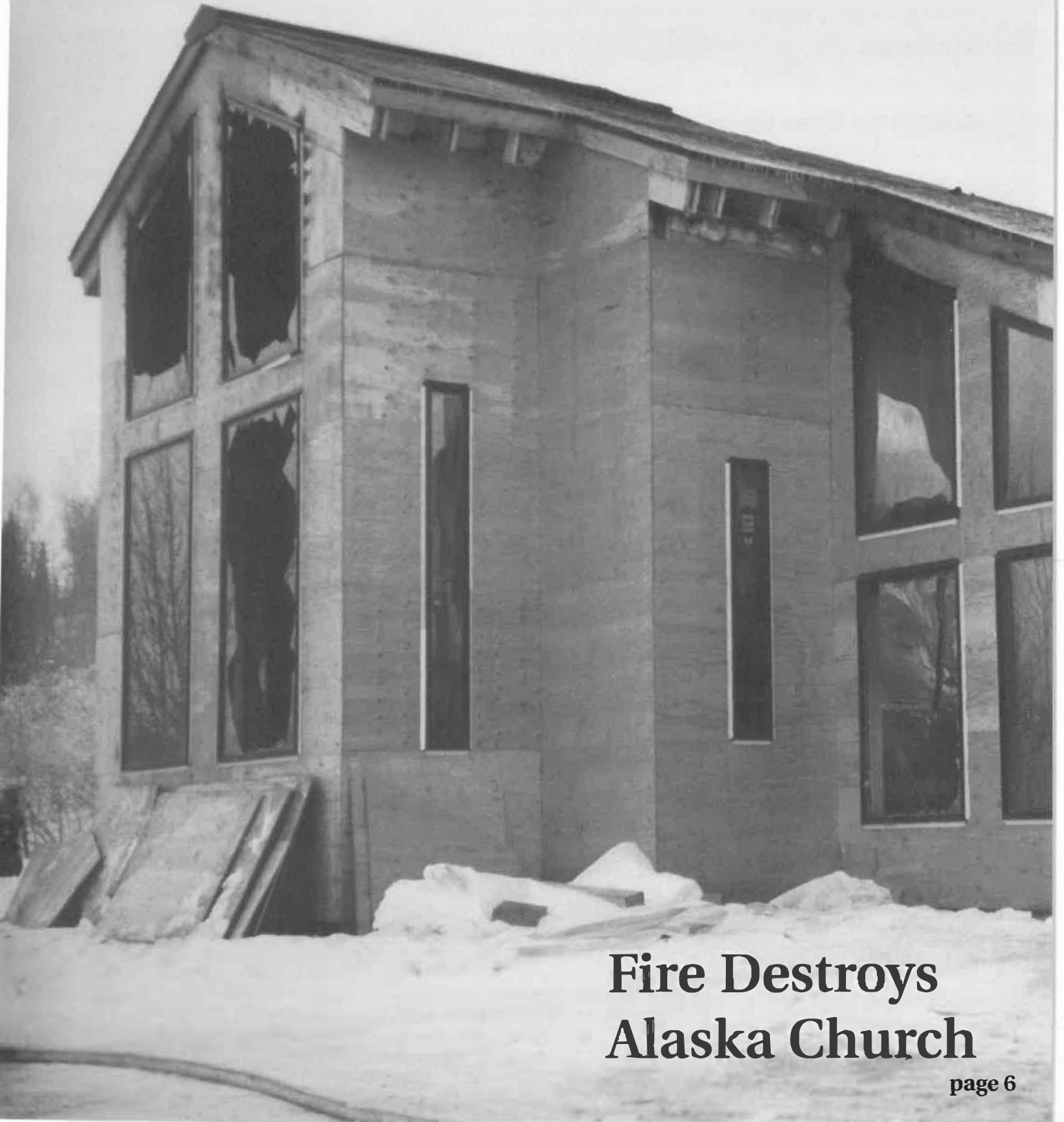


# The Living Church

December 15, 1996 / \$1.50

*The Magazine for Episcopalians*



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Quote of the Week

The Rt. Rev. Richard Shimpfky, Bishop of El Camino Real, writing about his funeral plans: "You will have to pass my coffin and I hope you will touch it. Dead people aren't lepers or failures, just dead."

In This Corner

Appearances Can Be Deceiving

The Nov. 7 edition of "Turning Point," an ABC television news magazine show, included the blessing of the relationship of a same-sex couple at Trinity Church, San Francisco. Ed Finley and David Gillis were among four couples profiled as they prepared for various forms of blessings.

The Rev. Robert Cromey, rector of Trinity, who did not officiate at the blessing, was interviewed on camera. "It looks like a wedding," he said. "It feels like a wedding."

Fr. Cromey said he sought approval from the Bishop of California for ABC's cameras to show the service, but he allowed the cameras inside even though the bishop's approval was not given.

"It's a civil rights issue," Fr. Cromey said, when asked about church approval of same-sex blessings.

Admitting that I am woefully naive and that my head is often in clouds or sand, I must ask, did I miss something? Did the church say it's OK to do this?

Want to put some life into the sermons at your church? You could try what the Rev. Peter A.R. Stebinger is doing. Fr. Stebinger, rector of Christ Church, Bethany, Conn., does what he calls an "offering plate sermon" whenever there is a fifth Sunday in a month.

"We hand out pieces of paper and people write questions on them," he writes. "I answer them as best I can, in less than five minutes. They are placed in an offering

Sunday's Readings

Knowing Who We Are

Advent 3: Isa. 65:17-25; Ps. 126 (or The Magnificat, or Canticle 3 or 15); 1 Thess. 5:(12-15) 16-28; John 1:6-8, 19-28 (or 3:23-30)

The Christian virtue of humility is seriously misunderstood. In common thought, it's virtually synonymous with self-abasement, with constantly putting oneself down. Yet common sense dictates it really can't mean that. If we strive to abase ourselves and end up feeling virtuous in the process, we're left with an utter contradiction.

Actually, the virtue of humility requires not self-denegration but honest self-acceptance. It involves our laying hold with integrity and discernment of who and what we are, and at the same time readily admitting (but not lamenting) who and what we are not. "I am not the Christ," says John the

plate and I just reach in and draw one out."

Fr. Stebinger reports the following were in the plate on a recent fifth Sunday: "Please talk about the Trinity. Was there always a Trinity?" "How do I know if I have really forgiven someone?" "How has the Episcopal Church changed in the last 50 years? What changes do you foresee in the future?"

"The congregation says they like to see me sweat," Fr. Stebinger reports. "It is stressful but fun for me and very spontaneous. Oh yes, they are always anonymous."

Everyone must be watching license plates. The Rev. Richard A. Swan of West Frankfort, Ill., sent a photo of his, KRYGMA 1. The Rev. Rodger Patience of Lake Geneva, Wis., saw 2 COR7 1. Deacon Anna Gulick of Wilmore, Ky., spotted O BJYFL. The Rev. Philip Morgan of Howe, Ind., reports his plate reads PADRE.

A couple of reports from Phoenix: David Clymer saw HVENLY and the Rev. Donald W. Monson pondered XDYD4U. I saw ROM 5 8 and staffer Julie Erkenswick spotted HLY GOD.

Note to Curt in Berkeley: When last we heard, five diocesan conventions had adopted a resolution favoring establishment of a liturgy for the blessing of same-sex relationships.

David Kalvelage, editor

Baptist with not the slightest hint of regret. But "I am the voice of one crying in the wilderness, 'Make straight the way of the Lord.'" And there might even be a hint of pride there. The point is that John both recognizes and accepts his identity and his ministry as the God-given gifts that they are. And therein lies genuine humility.

We gain the virtue of humility when we rejoice in who we are and in what God calls us to do, while at the same time not regretting the gifts we have not been given. We're not the Christ, but we're called to be part of his body and so to join in his ministry. We're not responsible for judging others. That's God's job. But we're called to live as faithfully and obediently as we can. True humility lies in accepting who we are by God's grace and in being who we are as authentically as we can.

## Letters

# An Interim P.B. Needed

Following the report of the situation in the Diocese of Long Island [TLC, Nov. 17], which comes in the wake of the embezzlement in the national church treasurer's office, it appears that at a significant level, our church is strained and stressed to the point of crisis. The current debates over human sexuality and the decline in giving to the national mission are other symptoms of a church clearly in confusion and conflict.

I assume that if a local parish was in a similar situation, no bishop would allow that parish to enter into a search process for a new rector. Dysfunctional communities often bring forth dysfunctional leadership. That parish would likely enter into a transitional period with a strong and experienced interim rector who would assist them in healing, self-study and reorganization. Eventually, after considerable time, a search process would begin.

In light of this, I propose that the scheduled election of the next Presiding Bishop be postponed and that a search for an interim Presiding Bishop, for a term of two or three years, begin immediately. The worldwide Anglican Communion is blessed with many gifted bishops, and I am sure there are many who would feel called to such a ministry. Archbishop Desmond Tutu is an obvious choice. I am sure he could further our struggle against racism, which is the most insidious problem facing our church.

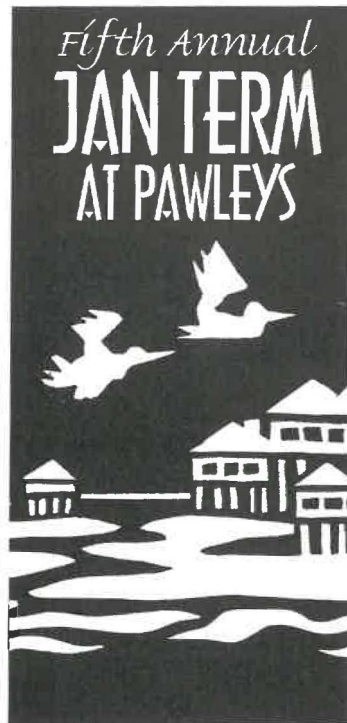
I confess that I do not know if the constitution and canons allow for such an arrangement, but it is surely worth investigating.

In no way do I wish this proposal to be a criticism of the current Presiding Bishop, a man whom I love and admire. I believe the entire Episcopal Church is responsible for our current state of affairs, and that we all need a time of recommitment and discernment of vision. Such a time is difficult to obtain when focused and preoccupied with an election.

*(The Very Rev.) James R. Leo  
Christ Church Cathedral  
Cincinnati, Ohio*

## More Dust

As we continued piously to hope the dust would eventually settle around our beloved church, it seems inevitably to be kicked up again. This time it's *Penthouse*



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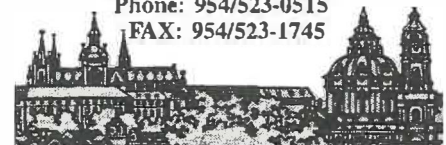
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## Letters

magazine's December issue, recounting the unspeakable shenanigans reportedly indulged in by clergy of the Diocese of Long Island [TLC, Nov. 17].

*Penthouse*, passing itself off as a respectable publication, reports with glee every detail of the hospitality shown a Brazilian visitor, reminiscent of that offered the angels in Sodom (Gen. 19).

Can we really expect an enthusiastic welcome into full communion with the Lutherans, when we bring such dysfunction as our dowry? Is self-immolation the preferred way to go? Should an urgent call be issued to Dr. Kevorkian?

John the Baptist, where are you when we need you? How about a re-run on that bit about repentance ... or whatever it was.

*Reid Ferrall  
Detroit, Mich.*

If any of the material in "the *Penthouse* article" is true, it is indeed something which should sadden all of us. However, I was revolted by the impact of David Kalvelage's column [TLC, Nov. 24] which seemed to gleefully contradict his advice of not reading it.

I bust my hump seven days a week preaching the good news of Jesus Christ, and I resent his anal view of "the church." Each time TLC holds up some dirty little piece of laundry my work gets more difficult. Sure these things are out there. Sure these things are bad, but what are we Christians really called to be doing? What is our goal?

*(The Rev.) H.W. Reeves, Jr.  
St. Mark's Church  
Cheyenne, Wyo.*

Presiding Bishop Edmond Browning made a statement to the effect that homosexual behavior can serve as a "wholesome example" [TLC, July 7]. What he probably didn't have in mind was the activity of several priests almost in the shadow of his own office in the Diocese of Long Island as related in an article entitled "The Boys from Brazil" in the December 1996 edition of *Penthouse* magazine.

In addition to the sleazy pornography, financial exploitation and the credibility of the article itself, what was perhaps most shocking were the statements attributed to the Bishop of Long Island regard-

## The Living Church

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and the views of Episcopalians, since 1878*

Editorial and Business offices: 816 E. Juneau Ave.  
Mailing address: P.O. Box 92936  
Milwaukee, WI 53202-0936

Telephone: 414-276-5420 Fax: 414-276-7483  
E-mail: livngchrch@aol.com Quest: livingchurch

David A. Kalvelage, editor and general manager

The Rev. Canon H. Boone Porter, senior editor

John E. Schuessler, managing editor

Patricia C. Nakamura, music editor

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**NEWS:** THE LIVING CHURCH's chief sources of news are correspondents and news releases from church agencies. TLC cooperates with Episcopal News Service.

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

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

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

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

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

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Volume 213 • Number 24



## Letters

ing this depravity. If these alleged statements are indeed true, then they speak volumes about the present moral state of the episcopate in particular and the Episcopal Church in general!

*Bruce P. Flood, Jr.  
Whitewater, Wis.*

If the story at St. Gabriel's is true, Episcopalians must bow their heads in shame. We must understand that each of us is indeed responsible for what has happened. As a body, we must own this tragedy and understand we are responsible for allowing a number of aberrations to exist within our midst (i.e. bishops who flout General Convention, a bishop who is in print denying the doctrine of the Resurrection, and clergy who perform same-sex marriages, to name a few scandals). By allowing these aberrations we have allowed a climate to exist where such activities, as now reported, will arise and be conducted with impunity because there is no fear of censure.

There will be, already have been, statements promulgating: the separation of the sexuality from the desecration; to separate the sexuality from the exploitation of another person; to separate this activity from the body of the church. The fact is, the clergy involved are part of the body of the church — our body. The activity does reflect on the character of our church in all its expressions as body, soul and family.

We, the Episcopal Church, are sick in body, the soul is losing its faith, and some of the family needs to be disinherited. I pray God gives us healing and the courage to face these issues head on and do what is righteous.

*Ann-Celeste G. Edgerton  
Watkins Glen, N.Y.*

Isn't it ironic that the wake-up call concerning the condoning of lust in the church must come from *Penthouse* magazine rather than the holy scriptures and the leadership of the body of Christ? Lord, have mercy upon us.

*Ruth West  
Bolivar, Mo.*

### Not Enough

I am writing to respond to Bishop Benitez's article, "A Compassionate Choice?" [TLC, Oct. 20]. Being horrified at this "ghastly and atrocious" procedure isn't enough. We permit millions of children to be aborted in early abortions (which is an equally horrible procedure) and then we

are horrified at partial birth abortion! If we permit some abortions because it's a "reasonable, moderate and balanced resolution on this difficult and troubling subject," then we will end up permitting all abortions.

While the Presiding Bishop has basically given his approval to this procedure, what is it that the rest of us have done when we permit early, first trimester abortions? Shame on you, Bishop Browning, yes, but shame on the rest of us too, for permitting life to be so easily destroyed. What were any of us thinking about when we legalized abortion?

*Donna Downen  
San Antonio, Texas*

### Latest Idol

The comments of the Suffragan Bishop of Washington as reported [TLC, Oct. 20], are shocking, outrageous and heretical. Feminism seems to be the latest idol and one of the late-20th-century heresies. Since when is God's image "truly male and female?" It seems that Dr. Dixon understands neither the scripture nor catholic theology. And what is the cost? Emptying the church, driving people from the church? This preoccupation with sex is but one other example of the increasing irrelevance of the Episcopal Church. It is further evident that Richard Hooker's so-called "three-legged stool" is not understood, and used as a cliché.

I hope that future Blandy Lectures will return to orthodoxy and noted theologians and scholars.

*Barbara S. Lewis  
Newton, Mass.*

### What's Your Sign?

In regards to the letter about using crosses with signatures [TLC Nov. 3], my reason for using the cross after my name is that a cross seems like a good Christian symbol. Deacons, laity or even bishops are welcome to do likewise in my opinion. When my good friend was a vocational deacon, he signed +/- . Now that he is a priest, he signs +.

*(The Rev.) John Steed  
Trinity Church  
Scotland Neck, N.C.*

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# Alaska Church Destroyed in Fire



Holy Spirit Church was nearing completion of a new addition when fire swept through the building, causing a total loss.

The windows had just been installed and the walls were about to be painted in a newly-constructed worship area when fire swept through Holy Spirit Church, Eagle River, Alaska, early in the morning Nov. 22. The 100-member congregation had been preparing to occupy the building for Christmas.

Fire department damage estimates exceeded \$500,000. It was believed the fire started in the boiler room. The insurance company has declared the building a total loss.

The addition was to an existing structure that originally was used as an animal clinic and had been converted and used as a church.

The congregation held services Nov. 24 in a room above a Mexican restaurant at a nearby mall. Holy Eucharist and a baptism were included. Photocopies were used of hymns and prayer book pages.

The Rev. Gregory Kimura, vicar, said he returned from a meeting in Fairbanks to "complete devastation. Parishioners were sort of hanging out in the parking lot, stunned, numb. It was like losing a parishioner."

Fr. Kimura grew up in the parish, and returned to be ordained deacon and priest. He became dea-

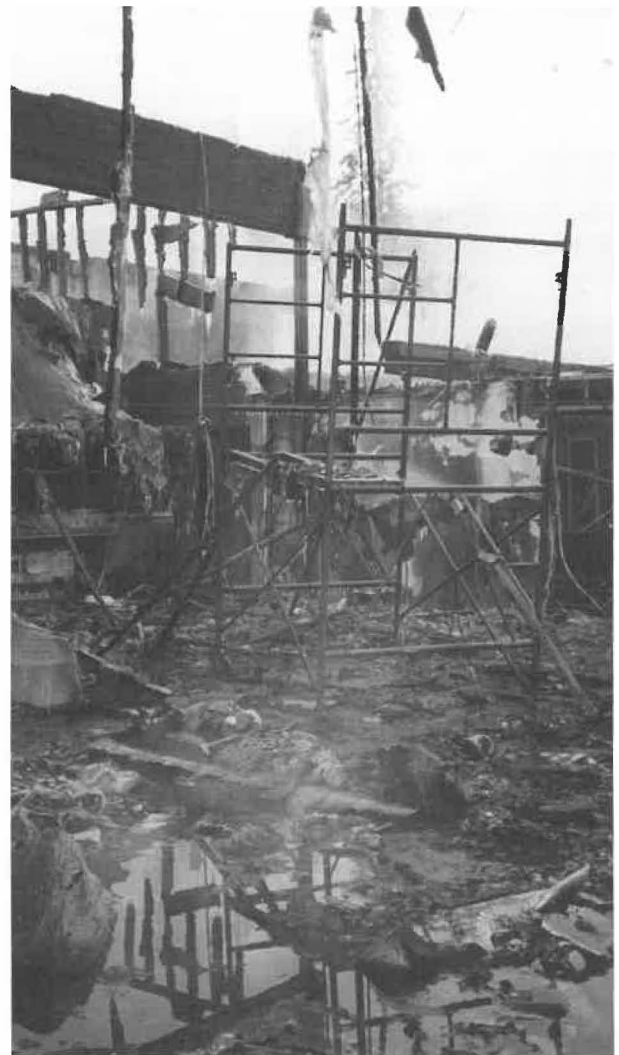
con in charge of Holy Spirit in 1993.

He said the sacristy had just been moved from the old to the new space. "The absolute essentials — for the Eucharist — were saved — chalice, paten, a couple of cruets, a processional cross." They were used the next Sunday. That service was "very much needed. We praised God for what was NOT lost — no one was hurt." The building housed a food pantry and a new pre-school, both of which would have been crowded later in the day. "I shudder to think ..." he said, visualizing a school filled with children.

The church's organ, vestments, church records and prayer books were lost. Also lost were several thousand dollars worth of groceries collected in the food pantry for a Thanksgiving meal.

The day after Thanksgiving, an ecumenical service of Evening Prayer and a reception were held at the Roman Catholic Holy Family Cathedral in Anchorage to pray for the meeting of Pope John Paul II and Archbishop George Carey. An offering at the service was directed to Holy Spirit Church.

Eagle River is a community of 28,000 people 15 miles north of Anchorage.



## Conventions

The convention of the **Diocese of San Joaquin** was held Oct. 25-26 at the diocesan convention center near Oakhurst, Calif.



The Bishop of San Joaquin, the Rt. Rev.

John-David Schofield, spoke on Philippians 3:14 — “Press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus.” In his address, he noted that despite the fact St. Paul found himself having to address a church “filled with contradictions, conflicted teaching, petty squabbles and effective opposition, Paul’s spirit was not dampened because God was in this thing.

“Folks, it’s the same church, with the same goals, and the same God we serve today ... Aware of similar problems we face today, we need to rejoice as Paul did, for God is on the move in San Joaquin, and the word to us is, ‘Press on toward the goal!’”

The Rev. John H. Rodgers, former dean of Trinity Episcopal School for Ministry, was chaplain and banquet speaker.

“We need to move forward in truth, not merely to maintain the status quo,” he said, “to go to the ministry of the day with our identity firmly in Christ, and with a godly perspective.”

Two canonical changes were adopted, including one on clergy conduct. It states, “All members of the clergy of this diocese shall be under the obligation to model in their own lives the received teaching of the church, and specifically that all clergy are to abstain from sexual relations outside of holy matrimony.”

Continuing efforts to decentralize, also adopted was the establishment of equal representation by one clergy member and one lay member from each of the six deaneries to form the diocesan council, each deanery electing its own council members.

Considerable debate took place over a proposal to divert the asking of the national church in order to support directly third-world dioceses. A compromise was adopted which will forward the 1997 asking to national headquarters, but directs it will be used “for support of missionaries appointed (by the Domestic and Foreign Missionary Society),” and “not to be used to support a staff position at the national offices.”

Delegates heard reports from Laotian, Filipino and Hispanic congregations and

greeted with joy the news that formal work has begun among the Pascua Yaqui Native Americans.

A new cathedral constitution and a 1997 diocesan budget of \$964,628 were adopted.

*(The Ven.) Donald A. Seeks*

Seven weeks after installing its first bishop, the **Diocese of Eastern Michigan** held its third convention and used the Oct. 25-26 gathering to explore the diocese’s place within the worldwide Anglican Communion.



Since its January 1994 inception, the Episcopal Church’s newest diocese has been focused primarily on internal structure development, but Presiding Bishop Edmond L. Browning challenged Eastern Michigan to “look beyond your own backyard” during remarks at the Sept. 7 ordination and consecration of the Rt. Rev. Edwin Leidel.

“New Directions for a New Age” mapped out one possible response, in part by stretching out the eucharistic liturgy over a day and a half and weaving teaching and business sessions between worship. Diocesan planners have designed a “grass roots” approach to decision-making which leaves conventions largely free of contentious business sessions and frees organizers to focus on teaching and community building.

“There are many things to give thanks to God for tonight,” Bishop Leidel said during his Friday evening address. “New and marvelous things are coming about. Some historians and theologians are saying that we are on the edge of a new reformation, a time of re-forming, a time of seeing the universe in a new way, and of living in the universe in a new way.”

Bishop Leidel said that as bishop he hoped to act as a keel for the diocese.

“A keel is at the center of gravity and offers balance and weight,” he said. “That feels somehow appropriate to my role.”

Keynote speaker, the Rev. Fred Burnham of Trinity Institute, attempted to explain the theological underpinnings of the new world vision by relating how recent scientific discoveries are influencing our understanding of God. He used the example of how a butterfly flapping its wings in Flint could have unpredictable consequences on the weather in New

York. All life, even the most trivial acts, he said, have unpredictable meaning and consequence.

During the business portion of convention, deputies from all 56 congregations in the diocese received a \$738,324 budget and adopted two resolutions: one calling for each congregation to support a music appreciation week during Easter season, the other calling on the 1997 General Convention to pass the proposed Concordat of Agreement with the Evangelical Lutheran Church of America.

*Steve Waring*

The Rt. Rev. David Bowman, Bishop of **Western New York**, spoke about the future of Anglicanism in America when he addressed his diocesan convention Oct. 25-26 at a Buffalo hotel. “I think the core issue we are facing is one of identity,” Bishop Bowman said.



“What kind of church are we going to be? Are we going to be a church that narrowly defines who we are, that insists on particular forms of behavior and that will not allow others into this church unless they agree with their particular point of view?”

“Or are we going to continue to be a church that rejoices in and encourages diversity and comprehensiveness, a church that believes no one part or one person has a corner on the truth, a church that believes God’s truth is best discovered when we gather together in the midst of our diversity and ambiguity and sincerely try to listen ... to what God is telling us?”

The convention theme was “Children and Youth Ministry, Children at Risk.” Keynote speaker was Dee Whyte of the Massachusetts Children’s Trust.

A choir of young people provided music for the convention Eucharist.

St. Michael’s Church, Hays, Kan., was host to the annual convention of the **Diocese of Western Kansas**, Oct. 18-19.

In his address to convention, the Rt. Rev. Vernon Strickland, Bishop of Western Kansas, called the diocese to turn away from the “issues and causes” orientation of the national church in recent decades, and return diocesan focus to an emphasis on “gospel and mission.”

Noting that an “issue” is not a life-changing encounter with the risen Christ,



# Conventions

and that a "cause" never converted a human soul, Bishop Strickland called



upon the diocese to focus on "proclaiming the gospel of the risen Christ, and living that proclamation out by engaging their congregations in missionary action."

In response to the bishop's call to "gospel and mission," the convention adopted without dissent resolutions requiring the vestry of every parish and the bishop's committee of every mission to provide diocesan council with plans for missionary outreach, to be incorporated into a diocesan-wide mission plan.

A budget of \$312,481 was adopted, marking the first time in the history of the diocese that a budget was free of national church subsidy.

*(The Rev. Canon) James R. Cox*

The **Diocese of North Dakota** held its annual convention Oct. 11-13 in Bismarck with the North Dakota Council on



Indian Ministries as host. The theme of convention was "Shalom: Living Together in Diversity."

On the opening day of convention, a traditional Native American service was combined with Evening Prayer. Later, elders of each congregation were recognized, hand-made quilts were given to each congregation, and Indian youth performed.

In his address, the Rt. Rev. Andrew Fairfield, Bishop of North Dakota, reported on the progress of ministry development around the diocese and his vision of shared ministry. He said a key is "Partners in Ministry," the capital campaign of the diocese which has reached more than 50 percent of its goal in cash pledges of \$500,000.

St. John's Church, Moorhead, Minn., located on the Red River just across from Fargo, N.D., has asked to become recognized as a congregation of the Diocese of North Dakota. The church's vestry held discussions with both bishops before making the request. Convention invited St. John's to join the diocese on a one-year provisional basis, subject to a change in the boundaries of each diocese and actions required by canons.

Guest speakers included the Rev. Doyle Turner of the White Earth Indian Reserva-

tion in Minnesota, and Margaret Hardy of Navajoland.

A budget of \$502,614 was adopted for 1997.

*Phil Stafne*

Calvary Church in Memphis was host to the convention of the **Diocese of West Tennessee** Oct. 18-19.



In his convention address, the Rt. Rev. James Coleman focused on what he called "the three basic Rs for any Christian — rejoicing, reconciliation and renewal."

Bishop Coleman said commitment to the three Rs is necessary in order to carry out a 16-point Bishop's Agenda for Action for the diocese. He also spoke of divisions and disagreements.

"Let us seek to rejoice in the rich diversity which God gives us rather than denigrate, ridicule or be angered by those who see the gospel differently," he said. "We need to keep the lines of communication open, the lines of expressing friendship and hospitality, of entering into prayer and worship and sacramental life together, especially and particularly with those with whom we disagree."

The theme was emphasized during a discussion with members of the Evangelical Lutheran Church in America (ELCA) about the proposed Concordat of Agreement. The Rev. Donald Armentrout, a Lutheran faculty member of the School of Theology of the University of the South, spoke about the Concordat and said adoption of it will mean "a relationship of reciprocity which will enhance the mission of the church."

The Rev. Ronald Warren, Bishop of the Southeastern Synod of the ELCA, was the preacher for the closing Eucharist.

Presiding Bishop Edmond L. Browning addressed the convention of the **Diocese of Indianapolis** when it met Oct. 17-19 at Christ Church Cathedral, Indianapolis.



Bishop Browning spoke of the unity of the church and the potential of the Concordat of Agreement between Lutherans and Episcopalians. He credited Bishop Edward Jones of Indianapolis as being a leader in the dialogue with Lutherans, and expressed "the thanks of the whole church for the

role you have played in guiding us through a challenging and exciting process of discernment as we explore God's will for our relation to our sisters and brothers in the Lutheran tradition."

Both Bishop Jones and Bishop Browning were surprised with presentations of the "Sagamore of the Wabash" awards from Gov. Evan Bayh, presented by Katherine Tyler-Scott in the absence of the governor. Bishop Browning was honored at the convention banquet and presented with gifts, including a football signed by members of the Indianapolis Colts.

Archdeacon Frederick P. Williams, who celebrated the 50th anniversary of his ordination to priesthood during convention and is about to retire, was honored by delegates.

Convention approved a resolution giving thanks for the leadership of Bishop Browning in lending his name and his person to ending the suffering and erasing the stigma associated with HIV/AIDS.

A resolution offering the adoption of voluntary proportional giving as the standard for parish contributions, replacing assessments, and asking that the resolution be referred for study, was defeated after lengthy discussion.

A 1997 budget of \$2.24 million was adopted.

Sixteen resolutions came before the council of the **Diocese of Southern Virginia**, which met in Petersburg Oct. 12.



Among the resolutions adopted were the following: Establish "Proclaim by Word and Example" as the diocesan theme for 1997, request the Standing Liturgical Commission to recommend to General Convention that Florence Nightingale be restored to the church calendar, and amend the diocesan constitution to provide for a single meeting of the council in February.

A resolution obligating the clergy to model the teaching of the church that all members are to abstain from sexual relations outside holy matrimony was defeated.

St. Matthew's Church, Chesterfield County, was received as an organized mission in union with council, and Good Samaritan, Virginia Beach, became a parish in union with council.



# Turmoil in Zaire

By NANCY A. VOGELE

If you've been following the news, you know Zaire is in a mess. What started as a localized dispute by Zairian Tutsi over their deportation has escalated into full-blown fighting all along Zaire's northeastern border.

While it is very difficult to explain the complex situation in Zaire, it might be helpful to highlight a few points and say what the Episcopal Church could do in response. Fellow Anglicans in this region of Africa are deeply affected by what's going on and they are also the ones who will be most involved in working for a longer-term solution.

There are at least three major contexts to keep in mind: 1. the plight of Tutsi throughout this region of Central Africa, 2. the effect of the Hutu refugees on Zaire and 3. the growing discontent within Zaire of its own government.

First, the Oct. 13 uprising of Zairian Tutsi (the Banyamulenge) resisting deportation by Zaire's government needs to be set in a larger context. The Banyamulenge have been in this part of what is now Zaire since the late 1700s, more than a century before international boundaries were established. At Zairian independence, they were granted full citizenship along with everyone else. In 1981, however, these Tutsi were stripped of citizenship and labeled foreigners. In October, the Zairian government ordered them to return "home" to Rwanda — no more their home than it is any other Zairian's.

The Rt. Rev. Emmanuel Kolini Mbona, Bishop of Shaba in Zaire and currently a student at Virginia Theological Seminary, is a Zairian

Tutsi and former refugee. "You can't over 30 years be no one of nowhere," Bishop Kolini said. "Am I going to be a refugee for the whole of my life? And now my children and grandchildren?"

Trouble in the southern part of Kivu Province of Zaire was predated by massacres of Zairian Tutsi in northern Kivu. This summer, many Tutsi were killed and thousands had to flee to Uganda and Rwanda. Bishop Kolini's parents fled with only the clothes on their backs.

In Rwanda in 1994, more than 500,000 (many say close to 1 million) Tutsi and some moderate Hutu were massacred by the then Hutu Rwandan army and Hutu militia. Many "ordinary" Hutu citizens got caught up in the killing, some even killing their Tutsi wives and children. Since 1959, there have been eight separate massacres of Tutsi by Hutu in Rwanda.

Recent unrest in neighboring Burundi has many fearful that it, too, could turn into another killing field.

Throughout this region people are trying to get rid of the Tutsi in one way or another. Given this context, when Zairian troops ordered the Banyamulenge to leave immediately, they were rightfully concerned about their own survival.

The second context is the refugee problem. In 1994, more than a million Hutu fled Rwanda into Zaire (still others fled to Burundi and Tanzania). Some fled because they had taken part in the genocide and feared reprisals. Others simply fled because they were afraid of what would happen next. These Hutu refugees have been housed in camps along the Zairian border for



two and a half years. As a result, the region has become unstable — politically, economically and militarily. The areas around these refugee camps have been totally deforested as refugees search for fire wood. Wildlife is threatened. Food prices skyrocketed, making it impossible for local Zairians to buy even the bare minimum of food. All of this has put pressure on Kivu Province that it is not able to sustain.

And this leads to the third point. Zaire itself has been deteriorating for decades, especially since the early 90s. It is not an exaggeration to say that law and order are nonexistent in many places of Zaire. What began Oct. 13 as a rebellion by Zairian Tutsi is now a multi-ethnic rebel force from several parts of Zaire, united against the Zairian government. As one rebel was quoted in the *New York Times* (Nov. 3), "We are fighting for a vast movement to put an end to this useless state [of Zaire] that no longer exists."

In short, what is happening in Zaire is very complex. The many forces causing the present crisis undermine a longer-term solution. But there are things Episcopalians can do.

Since Bishop Kolini is studying at Virginia Seminary, our national church leaders have been able to be in touch with him and learn what is going on and what

might be possible needs down the road. This will help Episcopalians respond.

There are things Episcopalians can do now. First, remember that this crisis has a face. It is not an impersonal, distant problem, but one affecting many Anglican brothers and sisters. Second, pray for an end to the fighting and suffering and for a willingness of all parties involved to seek solutions to the crisis.

Third, pay attention to news reports, reading and listening with a critical mind. Fourth, give to the Presiding Bishop's Fund for World Relief and designate those gifts for the emergency in Zaire. This will build up a pool of funds to give as assistance is requested from local bishops.

And let us not lose hope. Bishop Kolini commented, "Our Lord is our Lord. He reigns and he has a solution. When and how, I don't know. I just wait and see. I have to do my part in prayer, in sharing; with others and in challenging others with regard to justice and peace. I will play my part." Our brothers and sisters in central Africa are counting on us as Episcopalians to play a part, too. □

*The Rev. Nancy A. Vogele is the U.S. commissary for the Anglican Church of Zaire and is assistant rector at St. Paul's Church, Concord, N.H.*

# The Apocalyptic Drama

By DAVID HEIN



Four Horsemen of the Apocalypse by Albrecht Dürer

Apocalypticism is one of those curious subjects that most mainline Christians avoid but which many other Christians spend a great deal of time thinking about. Considering that apocalypticism will undoubtedly wax, not wane, as we approach the year 2000, Episcopalians could spend some time thinking about it, too.

The apocalyptic language in which the Christian hope is often expressed is language rich in symbol and vivid imagery. It is language stretched to the limits. Reinhold Niebuhr said we need to take the biblical story of the Fall not literally but seriously. The same applies to the language of apocalyptic. If literally, I cannot take it seriously. If I take it seriously, I am forced to plumb its depths for meaning for today while recognizing all the while that there are limits to what I can now know. Martin Luther said that "as little as children know in their mother's womb about their birth, so little do we know about life everlasting."

A shift in New Testament scholarship in recent years has entailed seeing Jesus as an eschatological though not an apocalyptic preacher. According to Prof. Stephen J. Patterson of Eden Theological Seminary, at the center of Jesus' preaching was the empire (*basileia*) of God, which was not, of course, the only empire people spoke of in the first century. There was the Roman Empire, whose rulers enforced through brutal oppression the *Pax Romana*. Rome had spread the news of itself as a new, universal empire, of which there would be no end. It spoke of a "savior," a "Son of God," born to save the world and rule it as "Lord." This savior was Augustus.

Everything in Rome depended upon your place in the hierarchy. The higher up you were, the better off you were. But in the kingdom that Jesus preached and enacted, the means to life were offered freely, without condition, around a table open to the unclean and the dispossessed. In the empire of God there is a radical reversal of priorities. Jesus offered a very different notion of how human life ought to be ordered.

The Roman Empire was here already. What about the empire of God? Jesus proclaimed its presence, but not, as Prof. Patterson notes, "in the same self-confident way that Rome could assert its empire. Jesus could proclaim the presence of his unbroke empire only in a qualified sense." So Jesus says in Luke's gospel:

"The kingdom of God is not coming with

*David Hein is professor of religion and philosophy at Hood College, Frederick, Md.*

# Editorials

things that can be observed; nor will they say, 'Look, here it is!' or 'There it is!' For, in fact, the kingdom of God is among you" (20b-21). Here the kingdom is not described as a future, apocalyptic reality that people must continually wait for; nor is it fully present, as in realized eschatology.

Apocalyptic literature shouldn't embarrass Christians. It engages our hearts and minds in ways that secular literature cannot. The literature of the world will tell you how to be successful, how to be happy, or at least how to keep yourself entertained. Apocalyptic literature says your true happiness lies elsewhere. Your full realization as a person lies elsewhere. As English theologian Austin Farrer says, "So there must be an end of man, that man may possess his everlasting end and, emptied of himself, be filled with God."

On a recent television program, Sister Wendy Beckett was giving a lesson in art history. She is the English nun who, as she puts it, "after 20 years of solitude and prayer," left the convent to go out into the world and view the great works of art she's studied for years only in books. This time she was in Venice, Italy, gazing with us upon "St. George and the Dragon," by Carpaccio. It's a violent scene. The dragon has wreaked a good deal of damage. There are bodies lying about the ground. They've all been torn asunder. But St. George has plunged his lance into the dragon's mouth; the lance comes out the back of the dragon's head. The dragon's doom is sure. This is a powerful image. Sr. Wendy reminds us of the perdurability of this theme throughout history.

Of course it's easy to think of this dragon and his saint as nothing more than mythological beings and so to dismiss them. Sr. Wendy prevents that, though, by saying, "When I see this dragon, I think of human pride, and cruelty, the dragon within." She tells us, "unless we battle with the dragon, unless we have a will and a determination as sharp and as seriously wielded as St. George's lance, the dragon won't be slain. Our dragon, our responsibility."

Apocalyptic scenarios, if interpreted aright, do not necessarily absolve us of responsibility any more than this painting does. The apocalyptic drama tells us how seriously we are to take the evil in our midst. It warns us and fortifies against ennui and heedlessness. It engages our attention and provisions our imagination with pictures of evil that remind us of evil's presence and power. It misleads us only if we let our imaginations go flat, only if, for example, we suppose that all the demons to be vanquished are outside of us. □

## An Interim Solution?

For many years the Episcopal Church has made effective use of interim ministries. Priests trained in interim ministry or experienced retired rectors move into a parish as it searches for a new rector, providing full-time ministry during the period in which the search process is carried out.

We now have an intriguing suggestion by the dean of Christ Church Cathedral in Cincinnati for a different kind of interim ministry [p. 3]. Dean James Leo suggests that because the church is "strained and stressed to the point of crisis," an interim Presiding Bishop should be appointed. Dean Leo suggests suspending the process of electing the next Presiding Bishop and functioning with an interim primate until the church can get itself in order.

The idea is worth some thought. Because the Nominating Committee for the Election of the Presiding Bishop is well along with its work, and is due to release its nominees no later than April 1997, the plan probably is impractical. In addition, even if an interim Presiding Bishop were appointed, we doubt that peace and unity would be achieved to the extent that the election could be held without negative influences. Had the suggestion been made a few months ago, it might have been successful.

## Success of Small Churches

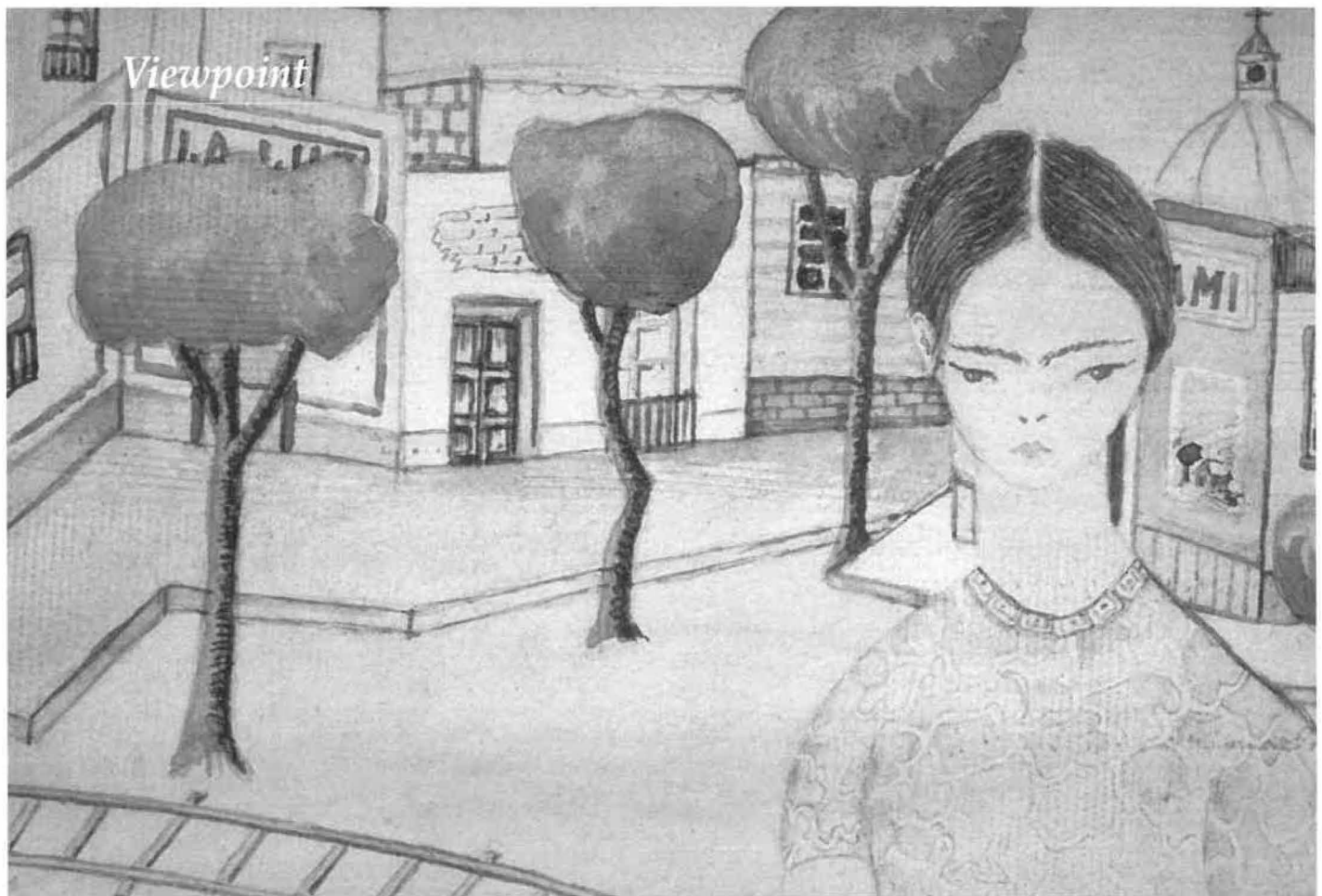
The 1994 General Convention designated 1997 as the Year of the Small Church. This is an appropriate depiction, for a large majority of the Episcopal Church consists of congregations of fewer than 150 members. As 1997 approaches, it is time to be thinking of how to celebrate the Year of the Small Church. TLC has long recognized the importance of ministry at the local level, particularly in small churches, and we hope to reinforce it even further next year. For example, all of the profiled churches in our popular "A Living Church" series in 1997 will be small congregations. There are vital, successful, even exciting ministries taking place in small churches. We hope readers will let us know about them so we can share the news with others.



Byrd Eastham

St. Mary the Virgin, Nonesuch, No-such-shire





Coyocan by Kahl

# A Case of Failed Evangelism

By DAVID E. CREAN

There is an all-too-common scenario that plays itself out in too many of our parishes. A little girl, let us call her Jane, is brought to church by her parents to be baptized. Jane spends a couple of years in the nursery and then goes on to church school. We do a very good job with our young children in church school. Jane has a wonderful time with construction paper, magic markers, crayons, glue and glitter. She learns some of the Bible stories. She participates in the annual Christmas pageant, moving from angel to shepherd and eventually to Mary.

Then, one Sunday morning, when Jane is 12 or thereabouts, her mother comes

into the bedroom to find her daughter still in bed. The following dialogue ensues: "Jane, get up. It's time to go to church." "Don't want to go to church." "Why not?" "Church is boring." "But what about church school? You've always enjoyed that." "Church school is boring and the teacher is a dork."

Eventually, Jane is dragged out of bed and goes reluctantly to church. The pattern repeats itself the next Sunday and perhaps for a month after that. At this stage, Jane's mother panics. She picks up the telephone and calls the rector. The conversation goes something like this: "We have a problem with Jane. She says she doesn't want to come to church any longer. She says church school is boring, and she doesn't like her teacher. We have to confirm her before we lose her." Confirmation as inoculation.

And what happens next? Twelve-year-old Jane — or Mark, or Melissa, or Michael, or Jeff, or Sarah — gets locked up for six weeks in the rector's study with other young people. They are told that this will be meaningful. They learn a



## We need to listen to our young people.

great deal of information about the Episcopal Church — a crash course in being an Episcopalian, if you will. (This does not mean that there are not excellent, meaningful confirmation programs in the church. There are.)

Then the bishop comes. Jane kneels and the bishop lays hands on her head and presses down — so hard that Jane is pushed clear out of the church door. At the time when Jane needs the church most, the church loses her . . . and she loses the church. She has a variety of experiences — her driver's license, graduation from high school, college, her first sexual experience, her first job, etc. — and the church is nowhere to help her reflect on her experiences, to place them in perspective.

When does she come back to the church? Probably when she marries. Does she stay? Probably not. When does she finally come back? To have her baby baptized and thereby start the cycle again.

But does she come back even then? Sadly, as our statistics show, she does not. In fact, there is only a 15 percent probability that she will return. Let some other figures put the matter in perspective. In 1930, of every 100 babies baptized, approximately 90 were still in the church a decade later, 50 two decades later, and 60 three decades later. The equivalent figures for 100 babies baptized in 1950 are 90, 25 and 30.

The problem is that we have failed to evangelize Jane and others like her. We have failed to show her, in the words of the Prayer for Young People, that, "[God's] ways give more life than the ways of the world, and that following [God] is better than chasing after selfish goals . . ." (BCP, page 829). In this Decade of Evangelism, we are, quite frankly, doing a lousy job of evangelizing our young people. I am not sure that we should even have the hubris to go out and try to evangelize others if we cannot evangelize our own young people.

But equally, I believe the situation is not beyond all hope. I believe we can evangelize our young people. But we must bear certain principles in mind.

First, our teaching in church school must be made relevant to the experiences of teenagers and the world in which they live. What is that world? Well, a good look once a week at MTV, and the reading of any teen magazine (especially the

advertisements) will give you a pretty good idea of what teenagers are facing. It is "a difficult and confusing world" . . . and young people are frightened by it.

A recent, and important, book by George H. Gallup, *Scared: Growing Up in America*, delineates the fears of teenagers and their hopes with some exactitude. Young people, according to Gallup, "worry daily about their physical well-being . . . are apprehensive about the future, and a host of problems . . . the threat of AIDS, the availability of potentially deadly drugs, and random death and violence, just to name a few."

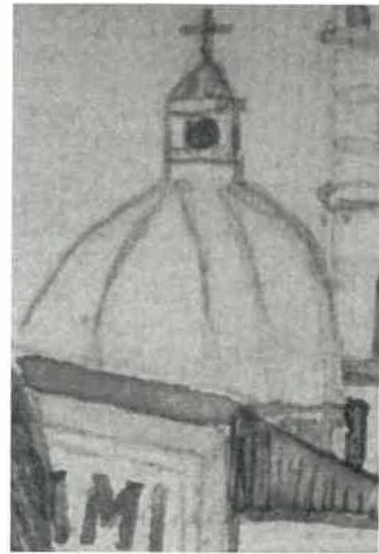
Teenage angst is reflected in an appalling suicide rate which, according to the Centers for Disease Control, has soared among 15- to 19-year-olds from 2.7 cases per 100,000 in 1950 to 11.1 per 100,000 in 1990.

Relevant teaching in church school means, above all, careful listening. Relevant teaching does not mean simply the imparting of information, but spiritual formation, which is a far different thing. We need to listen to our young people, to understand their world, to give them a perspective on their problems which is both biblical and spiritual.

Second, we need to give young people meaningful liturgical ceremonies which mark the stages of being an adolescent, a person moving on to being an adult. Western culture at the end of the second millennium does not provide adolescents with meaningful puberty rites of passage.

A rite of passage contains three broad elements: the separation of the young people from parents and the community; a period of initiation in which they are instructed in the customs and history of the community and undergo an initiation ceremony, and a re-introduction to the community with a changed, adult, status. It has been shown that if we do not provide young people with meaningful rites of passage, they will initiate themselves, frequently with disastrous and self-destructive results.

We tend to forget, as is so clearly depicted in the story of Jesus in the temple (Luke 2:41-52), that there is a natural tendency among adolescents to pull away from their parents, to seek their own identity. This is hard on parents, who tend to cling to the child that was. But adolescence is a death and resurrection experience: The child dies so the adult may be born. We ignore that at our peril.



We need to affirm this in our liturgies, to acknowledge that this is going on.

We also need to reflect this in our teaching. Luke's gospel teaches us that Jesus' parents "did not understand what he said to them," but that the elders in the temple "were amazed at his understanding and his answers." This needs to be affirmed in our teaching. Our young people need to be surrounded by people who will indeed be amazed at their understanding and answers. Once again, listening plays a key role.

Finally, young people need to have spiritual experiences which will open up to them the mystery of God incarnate. They must be given opportunities to encounter the living Christ in their own lives.

I am convinced that these principles, wisely applied, will indeed evangelize our young people, will stop this drift away from the church and the reality which it represents. Where these principles are applied, we are seeing young people active in their church, even after confirmation. We are seeing youngsters who are pledging both time and money to the support of their parishes because they "know what it means."

Can we evangelize our youth? Yes, we can, but the evangelization of young people is not simply a job delegated to some dedicated youth ministers and then forgotten, except for Youth Sunday once a year. It takes all of us, the whole body of Christ. And we'd better get on with the task, and do a better job of it, before it's too late. □

*David Crean is a member of St. Philip's Church, Durham, N.C., and is co-author of The Journey to Adulthood.*

# The O Antiphons

By H. BOONE PORTER

The so-called Great Os, or Great Antiphons of Advent, are among the precious but rarely encountered jewels in the liturgical heritage of the church. A collage of poetic and evocative phrases from holy scripture, they are traditionally sung at Evensong, before and after the *Magnificat* or Song of Mary, on the evenings preceding Christmas Eve.

A translation of them known to many Episcopalians who recite Evening Prayer daily in this season is given in *The Prayer Book Office* (Church Hymnal Corp.) as edited by the late Howard Galley, pp. 131-2.

## December 17, O Sapientia

O Wisdom, you came forth from the mouth of the Most High, and reach from one end of the earth to the other, mightily and sweetly ordering all things: Come and teach us the way of prudence.

## December 18, O Adonai

O Adonai, and Leader of the house of Israel, you appeared in the bush to Moses in a flame of fire, and gave him the law on Sinai: Come and redeem us with an outstretched arm.

## December 19, O Radix Jesse

O Root of Jesse, you stand as an ensign to the peoples; before you kings will shut their mouths, and nations bow in worship: Come and deliver us, and tarry not.

## December 20, O Clavis David

O Key of David, and Scepter of the house of Israel, you open and no one can shut, you shut and no one can open: Come and bring the captives out of the prison house, those who sit in darkness and the shadow of death.

## December 21, O Oriens

O Dayspring, Brightness of the Light Eternal, and Sun of Righteousness: Come and enlighten those who sit in darkness and the shadow of death.

## December 22, O Rex gentium

O King of the nations, and their Desire, you are the cornerstone who makes us both one: Come and save the creature whom you fashioned from clay.

## December 23, O Emmanuel

O Emmanuel, our King and Lawgiver, the Desire of all nations and their Salvation: Come and save us, O Lord our God.

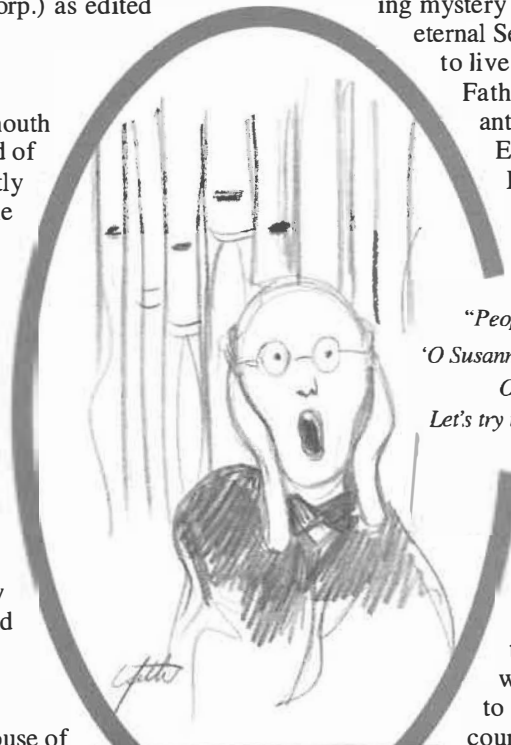
These texts are given in traditional English on pp. 672-3 of *The Anglican Service Book*.

Composed more than a thousand years ago, these antiphons, in their arresting use of Old Testament phrases, reflect the imaginative and wide-ranging piety of the early Middle Ages. All are addressed to Christ, the ever-living Word of God. Beginning with the feminine *O Sapientia* (Lady Wisdom of Proverbs 8, Eccles. 24:3 and Wisdom 8:1) all summon us by bold metaphors to see that we are not merely celebrating the happy birth at Christmas, but a cosmic event, an epoch-making mystery in the history of the human race, when the eternal Second Person of the Trinity has come to us, to live and die as one of us, to reconcile us to the Father. The first letter of the title in each antiphon, taking them in reverse order, gives ERO CRAS, interpreted to mean in medieval Latin "I will come tomorrow."

In the late Middle Ages, additional O antiphons were composed in some localities. In pre-Reformation England, one addressed to our Lord's Mother, *O Virgo virginum* was especially popular. This was assigned to Dec. 23, pushing the other seven one day earlier. Thus *O Sapientia* was moved to Dec. 16. Interestingly, down through the centuries this has continued to be noted in the English Book of Common Prayer. *O Sapientia* is listed in the calendar of that book by Dec. 16, as if it were the name of a saint. No information as to its meaning or purpose is provided. It is, of course, not impossible that these antiphons have been used as anthems for daily Evensong in some English cathedrals. Their traditional chant is in the second mode.

Today the O Antiphons may be used publicly when Evening Prayer is sung or said on these days, and used privately by those of us who recite the Daily Office or at least part of it. Rubrics in the present prayer book (p. 141) sanction antiphons in the words of scripture — from which the phrases of these antiphons are drawn.

In view of the evocative beauty of these antiphons and their unique poetic expression of the mystery of the Incarnation, we may ask if these verses might not be used at other occasions besides seven evenings before Christmas. The answer is Yes. For this purpose, several English translations have been arranged as hymns. The most popular is "O come, O come Emmanuel" (no. 56). The hymnal indicates the dates for each stanza as an antiphon to the *Magnificat*. Most of us will sing this sometime before Christmas. Knowing the ancient origin of these verses, and an awareness of the mysterious significance of their words, may enhance our singing of this beautiful and unusual hymn. □



Deborah Yetter  
After weeks of work on the O Antiphons, the choir director was just not himself.  
(Apologies to Edvard Munch)

# God's Power Stirred Up

Waiting and Watching  
(Third of four parts)

By RICHARD H. SCHMIDT

*Stir up your power, O Lord, and with great might come among us; and, because we are sorely hindered by our sins, let your bountiful grace and mercy speedily help and deliver us.*

**W**hat an odd way to begin a prayer! Does God's power need stirring up, like sugar that has settled to the bottom of a glass of tea, or a fire whose flames have died down? Has God's power lost its punch?

I think not. God is always at work and his power is ever stirring in his world. But this is not always apparent to us. Our awareness of God's power comes and goes. That means it sometimes appears to us that God has been distant or has gone to sleep, whereas it is actually we who have become distracted or gone to sleep. When we pray that the Lord stir up his power, what we are really asking is that he tap us on the shoulder or snap his fingers in our ears, that he arouse not himself, but us.

God has stirred me up many times when my soul had grown indolent. The most significant of these stirrings of my soul was when I encountered my wife,

Pam. I believed in God when I met Pam, but my relationship to God, like everything else in my life, was largely intellectual. I read and analyzed theology, and called it faith. My faith was a dry, cold thing. Pam didn't approach God that way, nor did she respond when I sat her down to share my truth with her. I became insistent and stiffened my back, determined to make her see things as I saw them. But the more I came to know Pam, the more I came to see that although she had read little theology, she understood more about God than I did. My heart and soul began to tremble, not only with love for Pam, but with a new love for God. That stirring up of God's power in my soul has proved typical: It has usually been through another human being that God has stirred me up.

Although each Christian can pray for the stirring up of God's power in his or her own life, this prayer focuses on the life of the church as a whole, upon the Spirit that enlivens (or doesn't enliven) relationships among Christians.

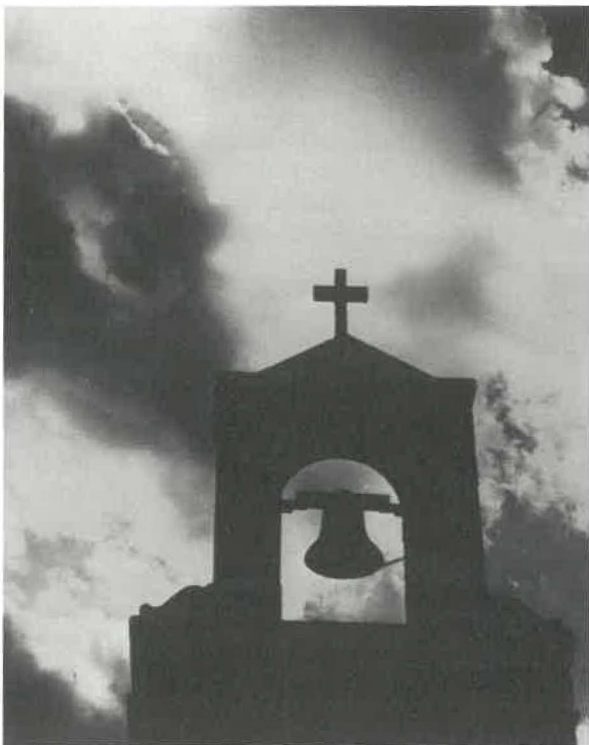
As with individuals, when God's power is not manifest in the church, it is because we dwell on matters of little consequence and miss the larger things. Ecclesiastical

doctrines and politics, budgets, rubrics, calendars, schedules, programs, deciding whom to ordain, deciding who's in charge — these can be means to serve and follow the Lord, but they often assume a value of their own, overshadowing everything else, soaking up our attention and energy. Discordant noises fill our ears, voices demanding, judging, griping, barking. We grow exhausted and cynical. Our sin, the thing which sorely hinders us, is our preoccupation with what does not matter in itself. These things matter only when we see the Lord in and through and beyond them. Where is God in all this busyness, we ask? God is there, in the middle of it, even when we do not perceive him.

Still our voices that you may stir our souls, Lord. "Let your bountiful grace and mercy speedily help and deliver us," that we may pause amidst the clamor and listen to you.

"Here I am," you will say, "where I have always been, in your midst, immersed in the clutter and commotion of your life. Be still, all of you, and listen to me." □

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



## CHAPEL VISITATION

Conflicted, I, with heart perplexed, distressed,  
In old, deserted chapel knelt in Prayer.  
In dark complexity, from God I there  
Forgiveness sought, iniquity confessed.  
Then unexpectedly, a figure dressed  
In chasuble approached the altar where  
Examination found its heart aware  
Of naught but Christ unveiled through Eucharist.  
It knelt and wept in love, then raised a face  
So old it seemed to me hermaphrodite.  
With trembling hands it raised and blessed with grace  
Both cup and bread, then evanesced in light.  
As sin's complexity tears me apart  
O God, grant me simplicity of heart.

Patricia A. Williams

## Short and Sharp

# Prayers Especially for Advent

By TRAVIS DU PRIEST

**HASTEN THE KINGDOM: Praying the O Antiphons of Advent.** By Mary Winifred. Liturgical. Pp. 54. \$5.95 paper.

Sr. Mary Winifred of the Diocese of Easton devises ways of using the O antiphons of the Advent season for prayer and meditation, focusing on Dec. 16 to Dec. 23. From Dec. 19, the antiphon for the Song of Mary: "O Key of David and Scepter of the house of Israel ..."

**AT THE LIGHTING OF THE LAMPS: Hymns of the Ancient Church.** Translated by John Anthony McGuckin. SLG (Fairacres, Oxford, England). Pp. 102. \$13.50 paper.

A beautifully printed collection of ancient hymns, giving the Greek on the left page and the English translation by Orthodox theologian John McGuckin on the right. The introduction places scriptural hymns, such as "Glory to God in the highest heaven ..." at the center of our worship and prayerful longings for God.

**MY SOUL MAGNIFIES THE LORD: Fifteen Prayer Experiences Celebrating Mary.** By Edward Francis Gabriele. Ave Maria. Pp. 189. \$10.95.

This book offers opportunities and options for praying with Mary not only in Advent but throughout the church year. For example, when visiting with the sick, expressing hospitality, heralding God's justice and mercy. A Roman Catholic publication but certainly one with appeal to many Anglicans.

**LOVE: Daily Prayers for Virtue.** By Carl Koch. Saint Mary's. Pp. 95. \$6.95 paper.

Thirty-one topics on the theme of love — for listening, reflecting and responding. The "Listening" section comprises short prose and verse quotes from the likes of John Donne, Anthony de Mello and Simone Weil.

**THE DEVOUT PRAYERS OF THY CHURCH.** By Peter Blake. Tarragon (Trinity Cathedral, 120 W. 12th St., Davenport, IA 52803). Pp. 335. \$8.

An English priest, Canon Peter Blake, sets before us the grand collects of the Book of Common Prayer with historical, literary and devotional notes, thus making for fascinating spiritual reading.

**EVERYDAY PRAYERS FOR NURSES.** By Barry L. Culbertson and Penny Vaughn. Dimensions for Living. Pp. 96. No price given, paper.

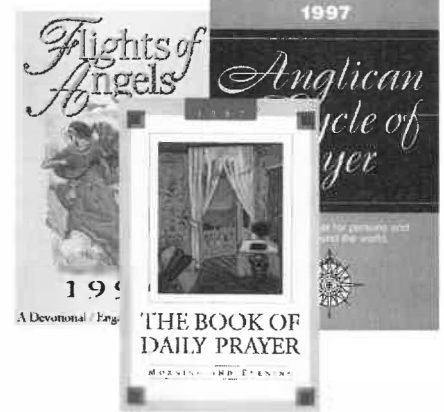
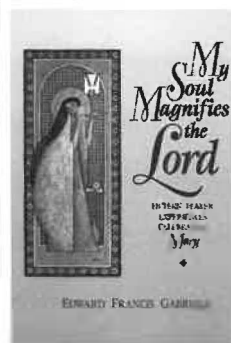
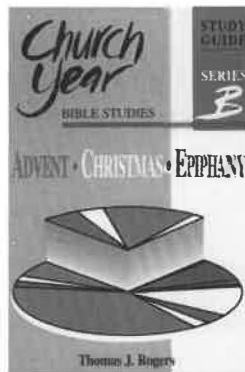
Prayers slanted toward the lives and professional situations of nurses. Covers tough circumstances such as, "Should I be an advocate?" and losing a patient.

**CHURCH YEAR BIBLE STUDIES. Study Guide. Series B: Advent Christmas Epiphany.** Pp. 141. **CHURCH YEAR BIBLE STUDIES. Leaders Guide. Series B: Advent Christmas Epiphany.** Pp. 32. By Thomas Rogers. Concordia. \$4.99 each, paper.

Outlines for group or individual Bible study for the first three seasons of the Christian year, including comments on the focus of the texts, questions to consider, and worship and prayer suggestions.

**CHRISTIAN SYMBOLS.** Drawn by Rudolf Koch with the collaboration of Fritz Kredel. Arion. Pp. 176. \$90.

An artist of extraordinary sensitivity to Christian symbolism, Koch originally published his work in 1932. This exquisite new edition brings back for our insight and pleasure many long-out-of-print religious images.



## Looking Ahead to '97

**1997 ANGLICAN CYCLE OF PRAYER.** Edited by Robert Horine. Forward Movement. Pp. 160. \$1.95 paper.

The subtitle best describes this stand-by for enriching our common daily prayer life in the Anglican Communion: "Praying together for persons and places around the world." Includes helpful maps and data for the various countries and provinces.

**THE ORIGINAL 365 BIBLE VERSES A YEAR 1997 CALENDAR.** Workman. Unpaginated. \$8.95 paper.

A small, boxed desk or wall calendar in plastic holder. Each day begins with a verse from scripture and has a few lines for brief notes or jottings.

**FLIGHTS OF ANGELS 1997: A Devotional/Engagement Calendar.** Dimensions for Living. Unpaginated. \$12, paper.

Scriptural quotations, poetry or prose passages, and cherubic illustrations face the week-by-week engagement calendar which allows ample space for notations and appointments.

**THE BOOK OF DAILY PRAYER: Morning and Evening. 1997.** Edited by Kim Martin Sadler. United Church. Pp. 376. \$10.95 paper.

One-page forms for morning and evening prayers for each day of the year, especially designed for busy people who want a disciplined approach to daily prayer. A good book to recommend to those just discovering a rule of life.

**1997 EPISCOPAL CALENDAR.** Episcopal Parish Services. \$5.95 paper.

Cat lovers naturally will adore this black and white wall calendar (especially Trinity Sunday). It includes blocks for notes, and useful information: saints' observances, of course, and liturgical colors, and tidbits like May 21 — First Book of Common Prayer, 1549, and Thomas Gallaudet on Aug. 27. But it could use the recipe for tuna muffins.



# Preparing to Be Vulnerable

The *Forward* writer last year spoke of Christmas as symbolizing God's vulnerability to us. God allowed himself to become human in the most vulnerable form of a baby to show the depth of a love beyond our comprehension. He allowed himself to be open to the human condition and the actions, feelings and thoughts of others. He removed the veil or wall between himself and us.

I have often pondered this message this past year. I spend much of my life putting up walls or smoke screens so many will not see my humanness, my faults, my character defects. I let very few people know what is really going on inside my mind. I have been wounded, betrayed too many times when I have been open to others or let them know how much I love them. Yet this is the example which God has set for us. I know there must be boundaries. Christ certainly showed us that by example.

On the other hand, the paradox is that we are also called to a new openness which hints at the promise of a new freedom. I have not yet grasped

it, but I sense it. I smell it, I taste it, but I cannot yet see or feel it. This new life may be more of a transformation of our energies. Instead of using energy to cover our defects, perhaps God is calling us to use that energy to be present in the moment, receive what gift is waiting for us and be open to relationship with our neighbor.

May Advent be a time to ponder our vulnerability — how we, too, may become more open to the love of and for God and his creation. Experience tells me there will be crucifixion. This is the human condition. Experience also has given me a taste of resurrection, a new life, a new relationship that has the potential to be more glorious. Our loving God has set this example of his vulnerable love for and to us. May we in some small way be prepared this bleak midwinter to be open to our creator and to others so that we may give the gift God has given us ourselves, our hearts.

Joanna Seibert  
Little Rock, Ark.



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## People and Places

### Appointments

The Rev. **JoAnn Barker** is rector of St. John's, PO Box 1066, Harrison, AR 72601.

The Very Rev. **James E. Carroll** is interim rector of St. James-by-the-Sea, 743 Prospect Ave., La Jolla, CA 92037.

The Rev. **M. Scott Davis** is rector of St. James', 860 N Section, Box 1438, Fairhope, AL 36533.

The Rev. **John B. Edson** is interim rector of St. Francis', 70 Highland, Holden, MA 01520.

The Rev. **Dennis Garrou** is rector of St. Barnabas' of the Valley, 110 North St., Cortez, CO 81321, and vicar of St. Paul's, Mancos, CO.

The Rev. **Massey Gentry** is rector of Christ Church, 2000 Maryland Parkway, Las Vegas, NV 89104.

The Rev. **John W. Henry, II**, is diocesan missionary of St. Margaret's, Mt. Jewett, and St. Matthew's, Eldred, PA; add: 409 Franklin St., Smethport, PA 16749.

The Rev. **William B. Heuss** is rector of St. David's, 205 Old Main St., Yarmouth, MA 02664.

The Rev. **Edward Konieczny** is rector of Holy Spirit, 1624 Wooded Acres Dr., Waco, TX 76710.

The Rev. **Rob Lamborn** is precentor of Christ Church Cathedral, 55 Monument Circle, Indianapolis, IN 46204.

The Rev. **Frances A. Le Blanc** is assistant of St. John's, 2727 Wheat St., Columbia, SC 29205.

The Rev. **Casey Longwood** is associate of Trinity Cathedral, 147 NW 19th Ave., Portland, OR 97209.

The Rev. Canon **Elmer T. Malone, Jr.**, is canon for publications and records, historiographer and secretary of the Diocese of North Carolina.

The Rev. **David Ottsen** is rector of St. Paul's, 616 Lincoln Way, Mishawaka, IN 46544.

The Rev. **Michael O. Stewart** is deacon of St. Anskar's, N48 W31340 Hill Rd., Hwy. 83 N, Hartland, WI 53029.

The Rev. **Rosemary P. Thomas** is associate rector of Heavenly Rest, 602 Meander, Abilene, TX 79602.

The Rev. **Carlton B. Turner** is rector of St. Stephen's, 1344 Nipomo, San Luis Obispo, CA 93401.

The Rev. **Richard Wagner** is rector of All Saints', 651 Eucalyptus Ave., Vista, CA 92084.

The Rev. **Stephen Whitney-Wise** is rector of All Saints', 4033 SE Woodstock, Portland, OR 97202.

### Retirements

The Rev. **Mary B. Johnstone**, as vicar of St. Columba's, Lakeside Dr., Boothbay, ME 04575.

The Rev. Canon **John T. Morrow**, as rector of St. Luke's, Main St., Gladstone, NJ.

Next Week . . .

## Through a Child's Eyes

# Classifieds

### BOOKS

**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.**

### CATECHUMENATE

**CHRISTIAN FORMATION: A Twentieth-Century Catechumenate** by the Rev. William Blewett, Ph.D., and Cris 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.**

### CHURCH MUSIC

**ST. MICHAEL'S MASS, RITE II.** Send \$3.00 for packet w/accomp. and pew editions. **Benjamin Harrison, 6902 W. 52nd Pl., #2A, Mission, KS 66202.**

### COMPUTER SOFTWARE

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

### INTERN PROGRAM

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

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### ORGANIZATIONS

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**RUSSIAN EASTER PILGRIMAGE:** St. Petersburg. Experience the rich cultural, historic and spiritual treasures of Russia while celebrating Holy Week Triduum services in the Russian Orthodox tradition. The highlight will be the Russian Easter Services and Easter Banquet. April 22 - May 2, 1997. Call the Teleios Foundation 1-800-835-3467.

## POSITIONS OFFERED

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

**DIOCESAN ADMINISTRATOR:** Full-time. Perform administrative functions in the diocesan office. Counsel with congregations regarding financial and administrative matters. Handle receipt and disbursement of funds. Prepare financial statements and payroll. Coordinate diocesan insurance programs. Coordinate the activities of the communications director. Accountable to the bishop. **Diocese of Eastern Michigan, 4611 Swede Ave., Midland, MI 48642.**

**COMMUNICATIONS DIRECTOR:** Half-time. Direct publication of a monthly newspaper. Develop diocesan communication program and cultivate contacts with civic and social communities. Establish a network of parish and convocation communications representatives. Develop contacts with media representatives. Accountable to the bishop and supervised by the diocesan administrator. Send resumes by December 31, 1996 to: **Diocese of Eastern Michigan, 4611 Swede Ave., Midland, MI 48642.**

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

**VICAR.** Inner city, liturgically centered, ethnically diverse congregation. Landmark building in midst of a \$3 million renovation. Houses and sponsors all-male 1-8 school. Fast paced, exciting, chance to make a major impact. Resumes/cover letter to: **Warden, Church of the Epiphany, 201 S. Ashland Ave., Chicago, IL 60607.**

**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.

## 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.**

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

**PART-TIME ORGANIST/CHOIR DIRECTOR** is needed at Epiphany Church in Danville, VA. Approximately 20 hours a week. Three manual, mechanical action Andover organ. Trained volunteer choir. Applicants should be familiar with different styles and schools of music and with Episcopal service music. Salary negotiable. Send resume to: **John Blake, Epiphany Church, 781 Main St., Danville, VA 24541. Must be received by December 31, 1996.**

## POSITIONS WANTED

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## TRAVEL

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Twinamaani  
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Wed 9:10

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## Augusta, GA

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The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham  
The Sisters of St. Anne (312) 642-3638  
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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

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of Reconciliation 1st Sat 4-4:30 & by appt

## Indianapolis, IN

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The Very Rev. Robert Giannini, dean  
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**ST. JAMES** 208 N. 4th St.  
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Sun 7:30, 9, 11, 4:30 H Eu

## Kansas City, MO

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The Very Rev. Bruce D. Rahtjen, Ph.D., r (816) 842-0975  
Masses: Sun 8 Low; 10 Solemn; Daily, noon

## St. Louis, MO

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

## Hackensack, NJ

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

## Newark, NJ

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

## New York, NY

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

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

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

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

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

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

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

## Gettysburg, PA

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

## Phoenixville, PA

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

## Pittsburgh, PA

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

## Selinsgrove, PA

**ALL SAINTS** (717) 374-8289  
129 N. Market  
Sun Mass 9:30. Weekdays as anno

## Whitehall, PA (North of Allentown)

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

## Corpus Christi, TX

**CHURCH OF THE GOOD SHEPHERD** 700 S. Broadway  
The Rev. Ned F. Bowersox, r  
The Rev. Frank E. Fuller, asst (512) 882-1735  
Sun 8, 9 & 11. Weekdays as anno

## Dallas, TX

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

## Fort Worth, TX

**ST. ANDREW'S** 101th and Lamar Sts. (Downtown)  
Sun 8 HC, 9 MP (HC 1S), CS 9, 11 MP (HC 1S) 12:15 HC (ex 1S). 1928 BCP Daily as anno (817) 332-3191

## Milwaukee, WI

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

## St. Croix, Virgin Islands

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

## Paris, France

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