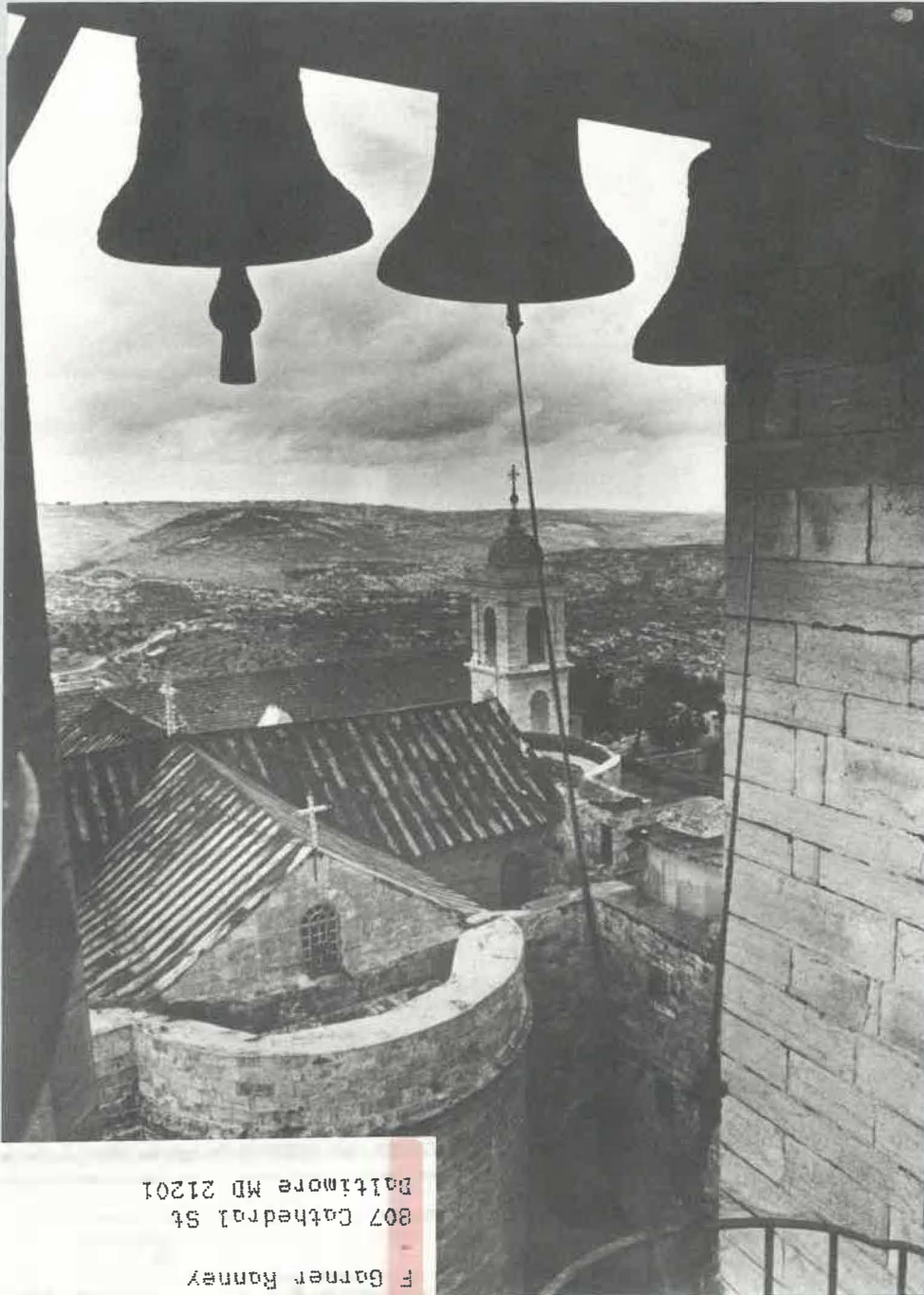


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'... the child to be born will be called holy' (Luke 1:35)

IN THIS CORNER

The Old Shepherd Speaks

It was a night like any other night.
We got the sheep settled and we ate our meal,
such as it was.

Later, though, something about the night began to change.
I recall shivering, but not with cold.
I'd never felt that way before.

And then the stars.
Out in the fields they're bright and near.
You almost feel the glittering.
I think I dozed, my stomach not so empty,
the sheep quiet,
the sky so bright.

The voices woke me.
Remember, I'm not addled like old Nathan
who says he hears his dead brother cursing him.
Not like that.
The voices I heard sang.
I'm not much for music . . . all that piping and scraping . . .
I thought I understood some of the words:
Glory. Peace.

Then one star . . . well, it blazed . . .
There's no other way to say it. It blazed.
Those singers and that blazing star . . .
I knew we had to follow, so I said
*Come on. We have to go.
Never mind the sheep.
The dogs will watch.*

For once the others didn't question me. They followed.

It was a crazy kind of night.
That star led us . . . I swear it did . . .
to a kind of barn,
a cave, covered with branches
to keep out the wind.

We edged our way inside.
There was a cow, a donkey, a few doves.

Then we saw a man. Tall and straight he was.
He put his fingers to his lips to hush us.
We saw a woman, too, only a girl,
bending above the dusty manger filled with hay.
She looked at us, spread her hands over the crib, palms up,
and smiled.

It was a newborn boy. She showed us.
I don't believe in magic, and I'm not one to think much
about anything but where my next bread's coming from and
will my cloak last out the winter.
Things like that.
But this newborn . . .
I know. A baby's just a baby
mewling and leaking
and only half awake . . .

Well, this newborn was different.
It was as if he shone with all that starlight.

I offered him my finger,
gnarled and none too clean.
His fingers closed around it
while the voices sang
and the animals were quiet
and that starry child . . .

I'll never be the same.

Caryl Porter

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I came, and it has increased abundantly; and the LORD has blessed you wherever I turned. But now when shall I provide for my own household also?"³¹ He said, "What shall I give you?" Jacob said

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works of darkness, and put up
in the time of this mortal life in

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LETTERS

Interpretations

In his letter [TLC, Nov. 21], Fr. Towler charges those who challenged Bishop Jelinek with assuming "there is...only one interpretation of holy scripture," and with succumbing to the danger of equating "what he or she hears the Bible saying as the clear voice of God." He then turns around and hears the Bible saying that there are two absolutes, love and justice, and suggests no interpretation of the scriptures can be seen as a hindrance to these two "Christian virtues." In so doing, Fr. Towler himself is making an interpretation of the Bible. So clearly is his view equated with the voice of God that he can tell us what "God wills," namely "deeper truths" from the Bible which he then proceeds to elucidate, using words such as "certainly." This raises important questions:

1. Why can Fr. Towler interpret the scriptures and draw a very firm conclusion from them, but Bishop Jelinek's critics cannot?

2. Why is Fr. Towler's interpretation, that all the scriptures are to be understood in the light of love and justice, to be accepted? If the only "absolutes for Christians in the Bible" are justice and love, why is the Nicene Creed not shortened to say, "I believe in justice and love"? Is not there more to the center of the Christian faith than that?

The truth is, we are all interpreting holy scripture to arrive at firm conclusions. The key questions are, what interpretations are we making? and how are we moving from these understandings to a sense of the Christian view on a given subject? On the issue of human sexuality, many of us find Fr. Towler's answers to both questions disappointing.

(The Rev.) KENDALL S. HARMON
St. Paul's Church

Summerville, S.C.

• • •

I find the news that a majority of standing committees confirmed the consecration of the Rev. James Jelinek very distressing.

I say this not because I disagree with Bishop Jelinek's views on the ordination and blessing of practicing gay people (which I do), but because he does not appear to believe in the Incarnation.

In his article on what he has learned

from homosexuals [TLC, Sept. 19], he states that our Lord's ministry was broadened by what he learned from the Syro-Phoenician woman whose daughter he healed. The christological problem is subtle and complex, but surely it does not mean that God came to earth in order to learn from us, but rather that we might learn the truth from him.

(The Rev.) ROBERT S.S. WHITMAN
Pittsfield, Mass.

Spiritual Hunger

In "There's Room for Everyone at the Lord's Table" [TLC, Nov. 21], the author's effort to be inclusive has created a void in the area of sacramental theology.

A sound understanding of the Last Supper hardly includes Jesus having some uninvited buddies over for fun, food and fellowship rather than leaving with them a formula for the sacred meal. There seems to be some confusion as to what kind of food fills our spiritual hunger. Receiving the real presence of Christ enables us to fulfill our baptismal covenant. Should we not have made a covenant, why then would we require spiritual food?

It makes one wonder in today's church if there are any requirements being met in administering the sacraments. Maybe there would be fewer divorces if clergy took premarital counseling more seriously than what is being practiced. Maybe we Episcopalians would be more serious about our faith if we clergy would require and be more serious about teaching the faith. The question is not one of room or space at God's altar but one of preparation and examination of one's conscience.

(The Rev.) H. W. HERMANN, SSC
Grace Church
Monroe, La.

• • •

Thank you for the provocative argument put forward by Fr. Houghton.

Several Sundays ago, as I distrib-

uted the host at communion, I came upon a young member of the parish who had brought a friend with him to the altar rail. His friend smiled, looking into my eyes, with hands outstretched, ready to receive. Then I saw several members of the choir shaking their heads as if to say, "No! Do not give him communion. He's not one of us." Obediently, I placed my hand on his head and blessed him.

Later, I was thanked by the mother who had brought her son's friend to worship. "He's not even baptized," she exclaimed. "He's Jewish."

My conscience haunts me. My obedience troubles me. What would Jesus have done? He would have fed him, I believe.

Karl Rahner would have named the boy an "anonymous Christian." Yet we name him an "outsider," a "non-member," a "non-believer."

Perhaps next time I'll have the courage. Perhaps not. But I will continue to be troubled.

(The Rev.) ASHLEY C. NEAL
All Saints' Church
Glen Rock, N.J.

Firsts

Ever since the election of Bishop Barbara Harris in 1989 and the cover's caption of *The Witness* proclaiming her as "the first woman bishop," I have puzzled that those who watch for such things have not burned up editors with their wrath. This phrase appears in your article about the consecration of the Rev. Mary Adelia McLeod as "the first woman diocesan bishop" [TLC, Nov. 21]. On the same page you did not refer to Fr. Jelinek as "the eighth male (or man) Bishop of Minnesota."

It seems to me that what *The Witness* meant to say, and what you meant to say, is that Barbara Harris was "the first woman elected bishop"; that Mary Adelia McLeod was "the first woman elected diocesan bishop." It is my understanding from what I read that the objection of women comes when the word "woman" is applied adjectivally to the noun "priest," "bishop," "rector," and so forth, whereas the word "man" is not so applied.

(The Rev.) ANDREW MACAOIDH JERGENS
Cincinnati, Ohio



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'We Have God's Authority Behind Us'

"Does the church have any message for our age?" the Rev. Terry Fullam asked 1,400 people gathered for the Bishop's Conference on Evangelism and Renewal in San Antonio Nov. 19-20. "Have we a sure word from God, in this time when there are so many messages?"

If we do not, Fr. Fullam said, "then we should shut up and go home." But if we have a word, then we should proclaim it, he added.

Fr. Fullam, former rector of St. Paul's Church, Darien, Conn., spoke at the opening service of the conference, sponsored by the Diocese of West Texas, which drew participants from all over the country. He was one of three keynote speakers. The others were the Rt. Rev. John Howe, Bishop of Central Florida, and the Rev. John Guest, evangelist. In addition to the keynote addresses and worship services, the conference offered a choice of 18 workshops on evangelism in this decade and beyond.

Fr. Fullam reminded his listeners that the message of reconciliation is what we preach and that we are all ambassadors for Christ. Referring to



Bishop Howe



Fr. Guest



Fr. Fullam

the U.S. State Department, he described the position of ambassador extraordinaire as one who is appointed by the president to meet with and negotiate with foreign governments in his name and power. "No one appoints themselves to be an ambassador," he said, "but God has appointed us to make his appeal. We are personal representatives of God almighty, and we have the power and authority of God behind us."

Where we are to serve, he reminded his listeners, is in the entire circle of our lives. "This is the world to which we are sent as Christ's ambassadors to deliver the message of reconciliation."

Fr. Guest, preaching at the closing Eucharist, said we have rationality on our side. The world was created by God's rational mind, he said, with order and purpose. "And man was created in God's own image. All men

have a conscience." Therefore, evangelism is a matter of appealing to rational minds. "Take their arguments and extend them out as far as they can go until they cannot help but be convinced," he said.

Among other presenters were noted lay leader Lee Buck of Atlanta, the Rev. Kevin Martin and the Rev. Charles Fulton of Episcopal Renewal Ministries, and the Rev. Arlin Rothauge, staff officer for congregational development at the Episcopal Church Center.

In half-day workshops, leaders discussed with participants how to plant new churches and how to strengthen existing congregations. At St. Mark's Church, about 150 young people gathered for their own conference led by David Stone of Louisiana and Cookie Cantwell of North Carolina.

MARJORIE GEORGE

Nominees Chosen for Bishops in Fond du Lac and South Dakota

When delegates to the special electing convention of the Diocese of Fond du Lac gather in St. Paul's Cathedral, Fond du Lac, Wis., Jan. 8, they will have four nominees from which to choose. The diocesan standing committee, which functioned as a nominating committee, selected the four nominees, which include two from Fond du Lac.

The Very Rev. Dorsey Henderson, dean of St. Paul's Cathedral, and the Rev. William M. Johnston, rector of St. Thomas', Neenah-Menasha, are the nominees from the diocese. The others are the Rev. Russell E. Jacobus, rector of St. Matthias', Waukesha, Wis., and the Rev. C. Wallace Ohl, rector of St. Michael's, Colorado Springs.

The bishop-elect will succeed the Rt. Rev. William L. Stevens, who will retire Jan. 12.

Eleven persons have been nominated for Bishop of South Dakota — five by a diocesan nominations commission and six from the floor at diocesan convention. The bishop will be elected at a special convention Jan. 8, at Trinity Church, Pierre.

Nominated by the commission were: The Very Rev. Ronald Campbell, priest-in-charge of Gethsemane, Sisseton, S.D.; the Rev. Raymond Cole, rector of St. Mark's, Glen Ellyn, Ill.; the Very Rev. James Pearson, priest-in-charge of Christ Church, Chamberlain, S.D.; the Rev. Creighton Robertson, Yankton, S.D.; and the

Rev. Canon Tim Vann, canon to the ordinary of the Diocese of Nebraska.

Those nominated from the floor were: the Rev. Frederick Jessett, Overlake Missioner in the Diocese of Olympia; the Very Rev. Patrick Genereux, dean of Calvary Cathedral, Sioux Falls, S.D.; the Rev. Canon David Veal, canon to the ordinary in the Diocese of Northwest Texas; the Rev. William L. Galaty, rector of St. Anne's, DePere, Wis.; the Rev. Michael A. Schulenberg, of Pensacola, Fla., and the Rev. Edward A. Howell, rector of St. Edward's, Joliet, Ill.

The bishop-elect will succeed the Rt. Rev. Craig B. Anderson, now dean of General Theological Seminary.

Nominees in Quincy, p. 13

Ordinations Scheduled

The first ordinations of women as priests in the Church of England will take place as early as March 12, 1994. The Rt. Rev. Barry Rogerson, Bishop of Bristol, said he will ordain "about 35 women" in his cathedral that day.

Bishop Rogerson made his statement following approval of the Act of Synod by the General Synod of the Church of England Nov. 11. The Act of Synod passed by large majorities in all three houses a year to the day after the legislation to permit women to be ordained as priests was approved.

The Act of Synod provides for two integrities within the church — those who accept the idea of women as priests and those who do not. In the House of Bishops, the legislation passed 39-0. The House of Clergy approved it 175-12 and the House of Laity 194-14.

The Very Rev. Eric Evans, dean of St. Paul's Cathedral, London, told *The Church Times* the act was an attempt "to keep the Church of England from breaking into schism."

The act will be proclaimed by synod at a special meeting Feb. 22, and ordinations may take place following that proclamation.

Bishop Elebash Dies

The Rt. Rev. Hunley A. Elebash, retired Bishop of East Carolina, died Oct. 20. He was 70.

Bishop Elebash was a native of Pensacola, Fla. He was a graduate of the University of the South and also of its School of Theology. He was ordained deacon in 1950 and priest in 1951. He was assistant at St. Mark's, Jacksonville, Fla., and vicar of St. Catherine's, Jacksonville, 1950-53. He became rector of St. Catherine's in 1954, and served until 1957. He moved to East Carolina as rector of St. John's, Wilmington, in 1957.

He was consecrated bishop coadjutor in 1968, and became diocesan in 1973, serving until his retirement in 1983.

The funeral was held Oct. 23 at St. John's, Wilmington, with the Rt. Rev. Sidney Sanders, Bishop of East Carolina, officiating.

Bishop Elebash is survived by his wife, Maurine, a daughter, a son, a sister, two brothers and four grandchildren.

CONVENTIONS

"Forward in Faith," a \$1.75 million capital funds drive, was launched at the annual convention of the **Diocese of Northern Indiana**, Nov. 5-6, in South Bend, with the Cathedral Church of St. James as host.

In his convention address, based on Matt. 14:22-36, the Rt. Rev. Francis C. Gray said, "the time has come for this diocese to move out in faith, trusting that, if it is Jesus who calls us, it is also Jesus who will keep us afloat." To that end, it was announced the diocese will open two new congregations this year. Other areas the capital campaign will focus on include revitalizing existing congregations and diocesan facilities; initiating a continuing education fund for laity and clergy; creating an outreach fund for God's people in need; and increasing the diocesan endowment.

The Rt. Rev. Peter James Lee, Bishop of Virginia, was guest speaker at the Friday evening banquet. Using the story of the feeding of the 5,000 in Mark's gospel, Bishop Lee pointed out that the disciples wanted to dismiss the crowd rather than feed them. "The disciples had what was needed and failed to recognize their resources," Bishop Lee said. He challenged convention delegates and guests to use the vast resources God has given the diocese.

A new constitution and canons were adopted for the diocese. In other action, the convention passed resolutions that no person will be discriminated against because of their personal beliefs regarding the ordination of women and upheld the traditional teaching of marriage.

A budget of \$568,023 was adopted.

(The Rev. Canon) DAVID L. SEGER

The convention of the **Diocese of Massachusetts**, held Nov. 5-6 in Hyanis, approved by large majorities two resolutions affecting homosexual persons in the church.

After more than an hour of debate, the convention voted to ask General Convention to "remove the obstacles to ordination for qualified candidates who are living in committed same-sex relationships." A second resolution will ask that the Standing Liturgical Commission "prepare supplementary rites and ceremonies . . . celebrating the commitment of gay and lesbian members of this

church to life together." An amendment to the second resolution specified that "no minister of this church shall be subject to any censure or inhibition for the conscientious inability" to perform such ceremonies.

Three sets of proposals to amend Canon 9, governing parish assessments, were referred to the mission support committee for further study. Of particular concern are parishes which may be unable to pay their full assessment.

The committee on admission of parishes and missions expects to present to the 1994 convention a statement defining a mission and a parish. The number of communicants required to establish a mission was changed from 50 to 10 in communities which are "small or isolated or distinct in respect of ethnic composition, language or culture."

The Rt. Rev. David E. Johnson, Bishop of Massachusetts, called for the diocese to embark upon a study of the changing demographics of Massachusetts.

The convention approved various other resolutions, including those "urging the United States to join in an international ban on the use, production and stockpiling of antipersonnel mines" and one which calls on the Commonwealth of Massachusetts to limit the sale and possession of handguns and assault weapons.

The 26th annual convention of the **Diocese of Idaho** was held Nov. 6-7 at Albertson College, Caldwell. Host to the convention was the Seven Rivers Cluster, which is made up of congregations in western Idaho and the Diocese of Eastern Oregon.

In his charge to convention, the Rt. Rev. John S. Thornton called upon delegates to "...die to everything that keeps us from living. We must let the mystical Christ have his way in this church through inclusiveness, which means that we must include everybody — which is easy when we all have the same prejudices." Bishop Thornton noted that when we "do the work of God, do it with hilarity, and ask hundreds of questions. That which does not challenge results in the lowest common denominator.

"The real power to create and to

(Continued on page 13)



Confessions of a 'Scrooge'

By JIM LANDRETH

Have you ever been watching a movie or reading a book and you got so wrapped up with one of the characters that you almost felt like you were that character and you knew what he was going to do?

There are two Christmas stories that I have identified with since my childhood. When I was about 5 or 6 years old, I remember a Sunday school teacher telling the Christmas story in the Bible. After telling about Joseph and Mary's long journey to Bethlehem only to end up sleeping with the animals in a stable, she asked, "What would you have done that night if you had been the innkeeper and you had

no place for Jesus to be born?" Well, of course, my answer was, "He could have had my room."

Every Christmas since then I remember the question and imagine myself again as the innkeeper. What would I have done? And I reason I couldn't have known that I might be a character in the story of Christ's birth any more than the innkeeper that night. But if I had known, I could have surely found a better place than a stable.

The other Christmas story is perhaps a little more realistic for me as a businessman. It's the popular tale by Charles Dickens, *A Christmas Carol*. Perhaps you can guess which character I find myself identifying with.

It gets rough during the Christmas rush, with those irate customers who have been looking all day for a cord-

less screwdriver or the new shower massage or a whatever, and they come in my store at the end of a long shopping day and I have to tell them, "No, I don't have it either."

Every year, a few days before Christmas, the younger parents come in the store in a fuss. Some of the screws and bolts weren't in the box, or the batteries in the Power Wheels Fire Engine won't work or they realize that it's going to take at least two days to put the swing set together, but it's 4 o'clock on Christmas Eve... and they expect me to do something about it.

Last year, just before we closed on Christmas Eve, a customer came in the store in a panic. He had just opened a large box in the garage, screws and bolts were everywhere, but he figured he had all night if he need-

(Continued on next page)

Jim Landreth is a resident of Pleasant Grove, Ala., where he owns a hardware store and nursery.

ed it. Then he found the instructions. They were in Japanese!

One year I actually checked out *A Christmas Carol* from the library just to make sure Scrooge wasn't in the hardware business.

But last year I said it would be different. I promised myself I was going to make a real effort to do my part to keep the true Christmas spirit — even if it killed me! At Thanksgiving I made my usual resolution that I would do my part in the community as a businessman to make sure Christmas was a happy time.

Long List

So when the president of the garden club came to see me the day after Thanksgiving to ask if I would help with their float in the Christmas parade, I said, "Sure, just bring me a list of what you need and I'll be glad to donate it." And she did. In fact, every day for the next week and a half she showed up with a new list. About the eighth or ninth day she came in with her final list. She needed more spray paint and more chicken wire and PVC pipe and fittings and a half pint of PVC glue and 60 feet of electrical wire and one more gallon of white paint.

As she left, the Scrooge in me turned to one of the guys and said, "I'm not sure if she's building a float for the Christmas parade or remodeling her bathroom!"

On Saturday morning, the day of the parade, we were selling bales of wheat straw for the participants riding on the floats to sit on. Just before the parade was to start, someone from the garden club rushed in for two bales of straw. Now I probably had 200 bales of dry wheat straw in back, but I said, "I have two bales outside the door left over from the Thanksgiving display but they're kind of wet and a little mildewed." She said, "Well if that's all you have I'll take it."

In a little while the parade came by and I was glad to see the PVC pipe had been used to build a carousel.

The next night was our choir performance with a banquet afterwards, and I was driving home relieved to know that at least part of the Christmas rush was over. As I drove into Pleasant Grove down the long hill by the park, I was reminded of one of my favorite sights of Christmas. Since I can remember, there has been a manger scene set up every year at the same place near the park. This time I did

something I'd never done before. I stopped and got out and walked over for a closer look. There was the stable just as always, covered with pine branches and the same three plywood camels and the shepherds and Mary and Joseph, and there in the center, with all the spotlights on him, was the Babe, wrapped in a blanket and lying on *two wet slightly mildewed bales of wheat straw*.

It was like Christmas Past and Present all mixed together and I seemed to remember a story that warned to "beware of angels unaware" and a verse that said, "whatsoever you did not do for one of the least of these you did not do for me..."

The other day my 5-year-old Jimbo asked, "Daddy, what does HUMBUG mean?" I thought, boy, you've really come to an expert for the answer to that one. I said, "Well that's what Scrooge always said when anyone mentioned Christmas to him. It's sort of like not having the Christmas spirit or maybe not believing in Christmas at all. You know, it's sort of like the innkeeper in the Bible story who told Mary and Joseph there was no room in the inn."

Then Jimbo said, "How do you make sure you have the Christmas spirit?" I thought a minute and said, "By always making sure there's room for Jesus in your heart."

Always Finding

Light dawns as it binds us
ever closer it
unites us
in the womb
eternal being
light from light
eternal seeing
calling forth
heavens message
out of chaos
gentle passage
coming forth
joining forces
souls of light
erase the darkness
circling round
the golden binding
never ending
always finding
God.

Charlanne E. Van Beveren

Good News

Now Is the Time for Evangelism

(Fifth of a six-part series)

By RUSSELL J. LEVENSON, JR.

"You are the light of the world ... let your light shine ..."

(Matthew 5:14-16)

It was 1988 and excitement was in the air. Episcopalians gathered for their 69th General Convention, and, after taking a deep breath, seemed to shout with one loud voice... "Evangelism!" Faced with dwindling commitment, enthusiasm and members, this shout marked the beginning of what was to be a spectacular Decade of Evangelism in which the Episcopal Church re-focused on the central call to people within the church catholic — to "Go into all the world and preach the good news to all creation" (Mark 16:15).

As we approach the fourth year of this crucial decade, it seems we still are hesitant to step out in faith and practice this important call. Halfway through the 70th General Convention, a headline in my newspaper read, "Bishops Mull Evangelism." The article reported that though the church was now in its third year of the Decade of Evangelism, most members were still trying to figure out just what evangelism is.

As we have watched the Decade of Evangelism unfold, we might want to ask whether declaring such a decade was necessary. In true Anglican form, the answer is, "no" and "yes." "No," because evangelism is the central mission of the church. Our call to evangelism began almost 2,000 years ago with

(Continued on page 11)

The Rev. Russell J. Levenson, Jr. is associate rector of St. Luke's Church, Birmingham, Ala.

EDITORIALS



A German wood engraving of the Nativity (circa 1490)

RNS

Blessings to All

Come thou long expected Jesus, born to set thy people free . . .” Hymn 66 sums up, for many of us, these dark days of Advent as we await the birth of our Lord and Savior. We have heard the voice of the prophet in the midst of the secular bombardment of commercial Christmas promotion, we have longed for the establishment of God’s kingdom, and on this Fourth Sunday of Advent, we hear Mary’s obedient words, “be it unto me according to your word.” Our anticipation is nearly at an end.

To all our readers we wish a blessed Christmas. May it be a season of peace and joy for all.

A God of Surprises

Our God is a God of surprises. The Word was made flesh and God’s holy word of sacred scripture was given to us — a further revelation and an invitation to ponder how it was in the beginning, what came to pass, and what God is even now doing among us. Since then, streams of other, lesser, words have followed. Still, we cannot explain the reality of the Incarnation, let alone contain it in our human understandings and constructions. Who would have thought?

Oh God, your ways are surprising, and too wonderful for us. We rejoice and we marvel.

Our God is a God of surprises. The Word was made flesh and if we had planned it, God’s Son would hardly have come bursting into the world from the womb of a virgin, herself amazed, and been sheltered in a dwelling made for sheep. Who would have thought?

Oh God, your ways are surprising, and too wonderful for us. We rejoice and we marvel.

Our God is a God of surprises and our assumptions and conjectures limit only our description of God, not God. God has given us to know things we don’t understand, and to rejoice in the knowing of them.

Oh God, we rejoice at your marvelous and wonderful ways in our world, which is your world, and which you renewed by giving us the Word made flesh.

Our God is a God of surprises, and our understanding of the Word and the Word made flesh is constantly renewed. The body of Christ, of which we are a part, has dimensions we cannot measure, depths we cannot fathom. We can only respond in wonder and celebration. We are surprised by God, yet we truly know a love beyond any other and beyond our understanding of it. We know our lives, in the way of Jesus, are of God, in God and for God. We know as well of God’s covenant with us. We are God’s people and God is, forever, our God, as made known to us in the Word given and the bread broken.

Oh God, we rejoice that we are your people and you are our God.

Our God is a God of surprises. Yes, but also a God of the covenant, a God of steadfastness, a God who is faithful. We know God will come to those who suffer, and can be found in our bitterest tears and our worst moments of doubt. The surprise is not that God comes to us, but only how, and when. Unexpected, in a stable. Unexpected, each day, as grace showers into our lives and God again surprises us with love.

Oh God, we praise you and thank you as we rejoice in your presence here with us on earth. Surprised by your grace and strengthened by your love, may we turn from all that draws us away from you toward the glory of your Word made flesh.

(The Most Rev.) EDMOND L. BROWNING
Presiding Bishop



EVANGELISM

(Continued from page 9)

the great commission of Christ. But “yes,” because our church has wisely noted that our efforts to bring people into both the Episcopal Church and into a personal relationship with Jesus Christ, are not, for the most part, bearing much fruit.

Why are our efforts at evangelism only minimally effective? Perhaps the answer is that, for the most part, we are still not evangelizing. I remember reading once that the Episcopal response to Jesus’ call to become fishers of men and women was to sit in the pews and put a sign on the door that read “fish wanted!”

There is some truth to that quip. Ever since the beginning of the Decade of Evangelism, we seemed to have backed away from our pledge to proclaim the gospel. At a recent lunch, a member of our national office staff said the problem was that we have tried to put too many things under the heading of “evangelism” (i.e., coffee hours, good ushering, pretty flowers, etc.). “These are not at the core of evangelism,” he said. “Evangelism is making disciples of Christ, and if we are not doing that, we might as well shut the doors and close down shop.” I was deeply challenged and convicted. I thought of how much time I have poured into “good” liturgy, service bulletins, greeters and ushers, all the while rarely giving thought to speaking to someone about the faith — actually bringing the good news to others.

By and large, many of us still are not “doing” evangelism. Perhaps because we do not know how, or what it is, or simply because we are afraid, or even lazy. However, that should not stop us from moving on. The Joint Commission on Evangelism and Renewal, under whose leadership the Decade of Evangelism was spawned, borrowed the definition that Archbishop William Temple gave to evangelism:

“Evangelism is the presentation of Jesus Christ, in the power of the Holy Spirit, in such ways that persons may be led to him as Savior, and follow him as Lord within the fellowship of his church.” This, nothing more or less, is evangelism. The arena is the world, the focus is on Jesus, the ability to do the work comes from the Holy Spirit, and the goal is moving people toward this unique, powerful and life-changing relationship with the living Lord.

There are two levels of evangelism.

The first is that which we do as a church — through our actions, our outreach, our liturgy, our Christian education — anything that invites people into the process and place of Christian community. At its apex, it certainly includes the sacraments of baptism, confirmation and the Eucharist. In a sense, it is summed up in the first part of the great commis-

and World Evangelism, Presiding Bishop Edmond L. Browning said: “It is very easy for those of us who find ourselves in the structure of the church to become too heady and too practical. More than before, today is the time, in this world community, there is a need to have a direct encounter with the Lord Jesus Christ and to be able to articulate that en-

The second level of evangelism calls on us to take individuals beyond invitation, and into relationship with the living Lord.

sion: “Therefore, go and make disciples of all nations, baptizing them in the name of the Father, and the Son and of the Holy Spirit . . .” (Matt. 28:19). But, as my friend suggested, these actions are not at the heart of evangelism.

We are ignoring the call to evangelism if we only focus our energies on this first level. I have noticed how quickly many publications have written that evangelism does not always mean one has to “talk about” the faith, or personally lead others to a relationship with Jesus. If the Apostles had not “talked about” their faith, Christianity would not have lasted through the first century. The second level of evangelism calls on us to take individuals beyond invitation, and into a committed relationship with the living Lord. In a sense, it is summed up in the latter half of the great commission: “. . . and teaching them to obey everything I have commanded you” (Matt. 28:20).

This second level requires that we share our personal faith (be it weak or strong or struggling). This means we must be willing to articulate our spiritual journey, our encounter with the grace and love of the risen Lord with others in hopes that they, too, will be encouraged to enter into a personal relationship with Jesus.

In his address at the North American Congress on the Holy Spirit

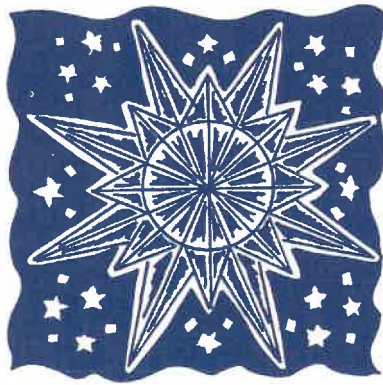
counter for the sake of the whole church.” Evangelism is on one level hand-to-hand and head-to-head, but primarily it is heart-to-heart, and soul-to-soul.

English priest John Stott puts it this way: “Although every Christian is not called to be minister or a missionary, God does intend every Christian to be a witness to Jesus Christ.” I am distressed at the clear evidence that as a church we have not taken the Decade of Evangelism, or evangelism in general, too seriously. But we need to remember the Christian message is always one of faith and hope. Recognition of the problem is the beginning of the solution.

It matters deeply that we ask ourselves each day, “What am I doing in my actions and word to lead others to a direct encounter with the Lord Jesus Christ?” When it begins with ourselves, it spreads to our vestries, our programs, our parishes, our dioceses, and eventually the world.

After Jesus gave the great commission, he reminded his followers that “I am with you always, to the very end of the age” (Matt. 28:20). As we go about our daily lives, both as a church and as individuals, let us have one goal, that we “know Christ and make him known” (BCP, p. 836). Surely, therein lies our hope.

Next week: The person of Christ.



The Shepherds

First came the shepherds.
 The childlike always come to God
 More quickly, regardless of their age.
 Wise men calculate, make plans,
 And being sage, buy costly gifts, and wait
 Until starsigns are right.
 While shepherds, trusting,
 Travel light,
 Only themselves they bring.

Anita Wheatcroft

December Saturday Morning With Catriona in New York

Hanging on beside you as the crosstown bus
 lurches its laden way between the wintered hills
 of Central Park, my sidelong glance snags
 on a prospect never caught before,
 glimpsing within your early teen-age profile
 the full maturity of middle age, the aspect you
 will wear one day as mother, matron, one who bears
 the future on firm shoulders.
 But look again, at what the eyes betray
 there, in the slight suggestion of a drawing down
 toward the outward edge, as though a weariness
 lies buried, waiting to be explored.
 My own well-worn paternal eyes
 seek momentary refuge as they close;
 only to be captured, upon opening, by the clear,
 unclouded sunrise of your smile.
 Thanking the great provider of such moments
 over thirteen years of grace, I leave the crowded bus
 and —acting on impulse — lead you dashing across
 Madison and into elegant Saint James' to find,
 beneath the hanging Advent wreath, a harpsichord
 and string ensemble, rehearsing with the soloists
 tomorrow's version of Messiah.
 Behold, a virgin shall conceive,
 and bear a son,
 and shall call his name,
 Emmanuel — God with us.
 So through a cloud of tears at last
 I grasp the wounding, mending holly branch
 and claim the spiral mystery of word made flesh
 and secret lodged within the turning
 of the years.

J. Barrie Shepherd

The Birthing

Laboring
 in a shadowed stable
 where barn owls lift
 on whisper wings
 to hunt the desert night,
 a Woman,
 deep in ageless pain,
 grips a Carpenter's
 calloused hand,
 feeling love and comfort,
 At the inn,
 voices, unaware,
 yield to wearied sleep
 while starshine glories
 Judean hills.
 Animals breath warmth
 on the Child of Peace,
 a rooster struts and crows
 this time of joy,
 for the giving birth
 of Light . . .

June A. Knowles



Winter Parousia

Stop not thy quiet, thickening fall snow
 Flaked showering off gleaming pearl of Idaho sky.
 Crush us slow with gentle weight,
 Entomb us 'neath thy powdered light,
 Enshroud, immobilize the world with 'for-prismed
 Rainbow of covenant colors dazzling, bright.
 Insulate us softly from all sound save the
 Still, small, silent voice of God.
 Blind us to all shape and motion in outside scene
 of familiar sight save appearance of Jesse's Rod,
 One born low in Winter keep, Son of Man
 Soon come in radiance ethereal, white on white.

D. David Clemons

CONVENTIONS

(Continued from page 7)

sustain must come from within the community; it cannot simply be commended by someone at the top of the institution."

The Rt. Rev. Rustin R. Kimsey, Bishop of Eastern Oregon, addressed convention at its banquet and delivered the homily at the Eucharist. He noted that the Seven Rivers Cluster is a "most challenging privilege in Idaho, Eastern Oregon, and the Episcopal Church, because it is Christian community crossing diocesan boundaries. To live in the Christian community is to live the nature of God; we must be spiritual rather than triumphant."

An address on evangelism was presented by the Rt. Rev. James Cruickshank, Bishop of the Anglican Diocese of Cariboo, British Columbia, Canada.

In its business session, convention approved a resolution and a canonical change reducing annual assessments from congregations from 25 percent to 24 percent of net disposable income.

A budget of \$601,467 was adopted for 1994.

(The Rev.) JOHN M. FLANIGEN, JR.

• • •

The festival choral Eucharist celebrated during the convention of the **Diocese of Western Massachusetts**, Nov. 5-6 in Fitchburg, had a new sound. The Eucharist featured a combined choir of nearly 100 voices presenting the music of *Lift Every Voice and Sing*, the hymnal supplement of African-American music published in 1992.

Horace C. Boyer, a communicant of Grace Church, Amherst, and professor of music at the University of Massachusetts, is general editor of the new volume, which is a joint project of the Standing Liturgical Commission and the Commission on Black Ministries. Mr. Boyer directed the massed choristers who represented parishes from all parts of the diocese in singing more than 16 hymns and anthems from the new book.

In his address to the convention, the Rt. Rev. Robert S. Denig, who was consecrated Bishop of Western Massachusetts in February, challenged the more than 300 delegates to "center their lives as a diocese on deepening commitment to three conversions: to Christ, to the church and to the whole mission of the church.

"Don't be afraid to be open to new possibilities and challenges," he said. "Have some fun, try some experiments

... and all to the glory of God."

In addition to gathering for worship and Bible study, delegates met in business sessions to consider resolutions on investments in South Africa, unlearning racism, Hispanic ministries, family and sexual violence and others.

A 1994 budget of about \$2.3 million was adopted.

MARY LOU LAVALLEE

• • •

The Rt. Rev. Mellick Belshaw, Bishop of **New Jersey**, announced to diocesan convention that he will retire at the end of 1994. The convention was held in Cherry Hill, Nov. 5-6.

The Rt. Rev. Joe Morris Doss, recently consecrated bishop coadjutor [TLC, Nov. 21], addressed the diocese. A joint statement by Bishop Doss and Bishop Belshaw said, "The focus of the transition during 1994 will be a careful and thorough re-evaluation of the structure and life of the diocese." Bishop Belshaw presented the new bishop with a personally-written atlas of directions to each church from Trenton.

The convention approved several resolutions. One especially requested by young people of the diocese established a Youth AIDS Awareness Day in conjunction with the AIDS task force. Another designated Feb. 13 as Absalom Jones Day, in honor of the 18th-century black priest. Another requested each parish to donate annually to the hunger task force the amount of an average Sunday's offering.

After a protracted discussion, a deficit budget of \$2.7 million was approved by the convention.

Quincy Names Finalists

Three nominees have been chosen for an episcopal election in the Diocese of Quincy, to be held Jan. 8, 1994, at the Cathedral Church of St. Paul in Peoria, Ill.

The finalists are: The Rev. Keith L. Ackerman, rector of St. Mark's Church, Arlington, Texas; the Very Rev. Nelson W. Koscheski, dean of the Cathedral of St. Luke and St. Paul, Charleston, S.C.; and the Very Rev. John H. Rodgers, director of the Stanway Institute for World Mission and Evangelism and professor of systematic theology at Trinity Episcopal School for Ministry, Ambridge, Pa.

The retirement of the Rt. Rev. Edward H. MacBurney, Bishop of Quincy, will be effective upon the consecration of the new bishop.

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PEOPLE and PLACES

Appointments

The Rev. **Bryan Glancey** is rector of St. Paul's by-the-Sea, 302 N. Baltimore Ave., Ocean City, MD 21842.

The Rev. **Ibrahim Haddad** is rector of St. Joseph of Arimathea, Box 68, Elmsford, NY 10523.

The Rev. **Kendall S. Harmon** is assistant of St. Paul's, 111 Waring St., Summerville, SC 29483.

The Rev. **Douglas Holmes** is rector of St. John's, 58 Clinton, Cornwall, NY 12518.

The Rev. **Fred Horton** is interim vicar, St. Clement's, Clemmons, NC; add: 2622 Weymouth Rd., Winston-Salem, NC 27103.

The Rev. **Jonathan King** is interim pastor of Grace, 130 1 Ave., Nyack, NY 10960.

The Rev. **Keith Herbert Lewis** is rector of St. Mary's, 801 Trace West, Jasper, AL 35501.

The Rev. **Richard E. Mason** is interim vicar of St. Margaret's, 5008 Pineville-Matthew's Rd., Charlotte, NC 28226.

The Rev. **Charles J. Minifie** is interim rector of Calvary, Summit, NJ; add: 41 Woodland Ave., Summit 07901.

The Rev. **Kathryn Moore** is assistant of St. Mark's-on-the-Mesa, Albuquerque, NM; add: 431 Richmond Pl. NE, Albuquerque 87106.

The Rev. **Alan H. Newton** is interim rector of Church of the Redeemer, 4411 Dallas, Houston, TX 77023.

The Rev. **John B. Pahls, Jr.** is interim priest of St. Luke's, La Union, NM; add: Rte. 1, Box 628, Anthony, NM 88021.

The Rev. **W. Lea Powell, IV**, is rector of Church of the Advent, Enfield, and Grace, Weldon, NC; add: P.O. Box 577, Battleboro, NC 27809.

The Rev. **Robert Richard** is rector of Trinity, 845 Chestnut, Escondido, CA 92025.

The Rev. **Roger Thomas Schellenberg** is rector of St. Matthew's, 695 Southbridge St., Worcester, MA; add: 17 Exeter Dr., Auburn, MA 01501.

The Rev. **Arthur R. Steidmann** is interim vicar of St. Thomas Church for the Deaf, St. Louis, MO; add: 429 Somerset, Webster Groves, MO 63119.

Depositions

The Rt. Rev. James Edward Krotz, Bishop of Nebraska, in accordance with Title IV, Canon 12, Sections 1 and 4(d) of the Constitution and Canons of the Episcopal Church in the United States has pronounced a sentence of deposition upon the Rev. **Joseph Bad Moccasin**.

Changes of Address

The Rt. Rev. **William A. Jones, Jr.**, 2111 Knob Creek Rd., Johnson City, TN 37604.

Other Changes

The Rev. **Craig A. Phillips** from interim chaplain, NC State University, Raleigh, NC, to non-parochial; add: 2032 Englewood Ave., Durham, NC 27705.

The Rev. **Beverly Anne Pugh** from deacon of Church of the Good Shepherd, Raleigh, NC, to non-parochial; add: 5811 Windham Dr., Raleigh NC 27609.

The Rt. Rev. **C. Charles Vaché** is assistant bishop of the Diocese of East Carolina, 705 Doctors Dr., P.O. Box 1336, Kinston, NC 28503.

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DIOCESAN EDUCATOR, Diocese of Texas: Full-time position effective January 1, 1994. Needs experienced Christian educator willing to travel. Send resumé to: **Diocese of Texas, Division of Christian Education, Diocesan Center, 3203 W. Alabama, Houston, TX 77098.**

PROFESSIONAL YOUTH MINISTERS: Contact: **Betsy Paulson, Institute for Professional Youth Ministry, 1017 E. Robinson, Orlando, FL 32801. Phone: (407) 423-3567.**

PRIEST with an M.S.W. or equivalent. Special vocation to counseling and group work to community, share parish ministry. Contact: **The Rev. George W. Busler, St. Mark's Church, P.O. Box 887, Westhampton Beach, NY 11978; (516) 288-2111.**

POSITIONS WANTED

ENERGETIC, dedicated, church musician seeks urban/suburban parish with strong choral/liturgical orientation. Conservative Episcopalian who upholds traditional biblical/moral values with considerable practical experience in UK/US. Currently finishing DMA, married, 4 children. Previous university teaching experience. **Church Musician, 651 Alliance St., Havre De Grace, MD 21078. (410) 939-1252.**

PROPERS

BULLETIN INSERTS with Sunday readings from the New England Bible. — **FREE SAMPLES** — **The Propers, P.O. Box 1143, Union City NJ 07087.**

FOR SALE

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CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

PHOENIX, ARIZ.

ALL SAINTS' CHURCH and SCHOOL 6300 N. Central Ave.
Canon Carozzi, r. Fr. Poston; Bp. Harte; Rabbi Plotkin;
Canon Long; Canon McClain; S. Harvey-Cook, Sch. Hd.
Sun: 7:30; 10; 12; Sat 5:30; Wed 7 & 10. Day school Eu: Tues,
Thurs, Fri 8:05

WASHINGTON, D.C.

ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r (202) 337-2020
Sun Mat 7:30, Masses 7:45, 9 (Sung & Ch S), 11:15 (Sol), Sol Ev
& B 6, Masses daily 7, 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

KEY BISCAYNE, MIAMI, FLA.

ST. CHRISTOPHER'S BY-THE-SEA 95 Harbor Dr.
The Rev. Bob Libby, r; the Rev. Allen Downey, assoc; Deacon
Carroll Mallin
Sun 8 & 10 H Eu; Wed 12 noon

RIVERSIDE, ILL. (Chicago West Suburban)

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

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun 8 Eu, 9 Sung Eu, 10 Ch Ed, 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, 11 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. Allen 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., Dorchester
At Ashmont Station on the Red Line (617) 436-6370
The Rev. Richard S. Bradford, SSC, r
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10;
Sat 9

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown at Ellenwood
The Rev. Kenneth J. G. Semon, Rector; the Rev. C. Frederick
Barbee, Vicar; the Rev. Steven W. Lawler, the Rev. William M.
North, the Rev. James D'Wolf
Sun Eu 8, 9:15, 11:15 (1S & 3S), 6; MP 11:15 (2S, 4S, 5S) fol-
lowed by HC 12:15. Sun Sch 9:15; Daily 7:30 & 5:30 ex Sat 8:30
& 4:30; Ev 5 (1S, Oct.-June)

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

LACONIA, N.H.

ST. JAMES 876 N. Main St. (opp. Opechee Park)
The Rev. William Stickle, interim r
Sat H Eu 5, Sun H Eu 8 & 10. Daily 7:30 MP

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. Canon George H. Bowen, r
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

ALBUQUERQUE, N. M.

ST. MARY'S 1500 Chelwood Pk. Blvd., NE
The Rev. J. David Clark, r; the Rev. Canon James Daughtry
Masses: Sun 8 & 10:45 (Sung), Mon-Fri 7 (ex Wed 9:30 & 7). EP
Mon-Fri 5

LONG BEACH, N.Y.

ST. JAMES OF JERUSALEM BY-THE-SEA
W. Penn & Magnolia
St. James' Shrine, Gethsemane Cemetery, St. Rocco Pet
Cemetery
The Rev. Marlin Leonard Bowman, r Founded 1880
Sat 5, Sun 9 & 11 (Gregorian), Wed 7:30

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 Espa-
ñol; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat:
7:15 Mat & HC; 12:15 HC; 4:30 EP

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

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. David L. Carlson, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP
8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat).
Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12, 4-5,
Sun 10:30-10:50, Maj HD 5:30-5:50

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

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

ST. PAUL'S Broadway at Fulton
Sun H Eu 8
Trinity Bookstore, 74 Trinity Pl. Open Mon-Fri 9-5:30
Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd
floor, Mon-Fri 8 to 2
Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45,
1-3:45; Sat 10-3:45; Sun 1-3:45

STONY BROOK, N.Y.

ALL SOULS' Main St., Stony Brook Village
The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034
Sun Eu 8 & 10 (Sept. thru June), 9 (July thru Aug.). Call for Chris-
tian Education information. HD as anno

GETTYSBURG, PA.

PRINCE OF PEACE MEMORIAL CHURCH
West High and Baltimore Sts. 17325 (717) 334-6463
The Rev. Dr. Michael G. Cole, r (717) 334-4205
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 Eu 10 (Sol), Ev & B 5. MP Tues-Fri 9:30, H Eu & LOH Tues &
Wed 12 noon. HS Thurs 7:30. Sol Eu HD 7:30. C by appt

SELINGROVE, PA.

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 10:30. 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; 12 YPF. Tues 9:30 HS, Wed
12:30, Thurs & Fri 7 HC. Bible & Prayer groups. 1928 BCP

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206 (214) 823-8135
The Very Rev. Philip M. Duncan, II, D. Min., Dean; Canon
Roma A. King, Jr., Ph.D.; Canon Peggy Patterson; Canon
Juan Jimenez; the Rev. Trudie Smither; the Rev. William
Dockery; the Rev. Tom Cantrell
Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung Eu;
12:30 Sung Eu (Spanish); 6:30 H Eu (Spanish)

INCARNATION 3966 McKinney Ave.
The Rev. Rex D. Perry, r; the Rev. Frank B. Bass; the Rev.
George R. Collina; the Rev. Frederick C. Philpott; the Rev.
John A. Lancaster (214) 521-5101
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu at several times. Daily MP
6:45 & EP 5

FORT WORTH, TEXAS

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

MILWAUKEE, WIS.

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

THE EPISCOPAL CHURCHES OF EUROPE (Anglican)

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

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

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

GENEVA
EMMANUEL 3 rue de Monthoux, 1201 Geneva, Switzerland
Tel. 41/22 736 63 01
The Rev. Gerard S. Moser, r
Sun (1S, 3S, 5S) 10 H Eu; 2S, 4S MP

MUNICH
ASCENSION Seybothstrasse 4, 8000 Munich 90, Germany.
Tel. 49/89 611 55 20.
The Rev. Walter B. Phelps, interim

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

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

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