

The Living Church

December 24, 1995 / \$1.50

The Magazine for Episcopalians



Memories
of My
Grandmas

page 8

960604 17830
F Garner Ranney
807 Cathedral St
Baltimore MD 21201

Features

They Kept Christmas Alive

Memories of Nan Nan and Moe Moe

By Beverly Benton Polk



page 8

It Is Better to Give

And Other Ways to Have a Blessed Christmas

By Geoffrey Chapman

page 9

Departments

Letters: Easy to criticize others (p. 3)

News: Native daughter elected as coadjutor in Utah (p. 6)

Editorials: Re-experiencing Christ's coming (p. 11)



Books: Renaissance and Reformation (p. 12)

Benediction: The world's wisdom confounded (p. 14)

People and Places (p. 14)

Cover illustration by Deborah Yetter

Quote of the Week

The prophet Isaiah, on persons in the dark: "The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shined" (9:2).

In This Corner

Maybe Christ Was Being Born Again

I was standing outside, all by myself, smoking a cigar after dinner, on a foggy, chilly Christmas Eve, when I met a man I didn't know.

I had been to Westminster Abbey for the Service of Lessons and Carols, which was incredibly beautiful. Back home I watched the grandchildren hang their stockings and put out a plate of goodies for Father Christmas before they went to bed. Then out I went, lit up, and stood under the front portico, which faces Castelnau Road in Barnes.

Cars sped by as did occasional groups of walkers on their ways home or to church. But suddenly a scruffy, longhaired, bearded, somewhat stooped young man walked by carrying a large paper sack. He looked in the driveway as he passed by. Seconds later he reappeared, as if out of the mist. To say that I was startled is an understatement.

He didn't come in the drive. He just stood there silently for a moment before asking me if I could spare another cigarette. I held out my cigar and explained what it was and that I had no cigarettes but that I was sorry. That's all I said.

He nodded and then smiled and said quietly, without any apparent sarcasm or anger, "I hope you have a very Merry Christmas and a good New Year." And he was gone.

Who was he? Was this pure coincidence? On Christmas Eve I met a man I didn't know,

yet something, somewhere, way down deep, tells me that he knew me. Who was it? Was it he? That's the thought that still haunts me.

I can remember volunteering in a shelter for homeless men on Christmas Eve a few years ago. Wandering through the shelter in the middle of the night, as the late volunteers were asked to do, I couldn't help but wonder as I looked down on the sleeping men that maybe I was looking at a manger or even into a cradle. Maybe Christ was being born again in that hall, that night, in those homeless, helpless, hopeless men? Weren't Mary and Joseph homeless? Wasn't that Bethlehem stable a shelter? Didn't God choose to manifest himself in a most unusual place and time and person?

I met a man I didn't know, but then, maybe I did? Maybe circumstances and surprise blinded me? Why didn't I also say to him "Merry Christmas?" Why did I fear rather than see; react rather than reach out?

I met a man I didn't know, but now, I think, he knew me. I'll never know for sure. All I can be sure of is that "God moves in mysterious ways his wonders to perform." On Christmas Eve 1994, in London, I think he moved again!

Our guest columnist is the Rev. Alanson B. Houghton, a retired priest who resides in Georgetown, S.C.



Sunday's Readings

God Makes Himself Known in Ordinary Ways

Advent 4: Isa. 7:10-17; Ps. 24:1-7; Rom. 1:1-7; Matt. 25

The genius of Christianity is its ability to see God present in the commonplace. When we gather for corporate worship we recognize the Lord among us in a shared meal. One soul bares itself to another, owning up to and confessing misdeeds, and God's reconciling intervention is sure and certain. Soothing balm is applied to a sick body, and God is seen to be present as Healer.

That God uses "ordinary" events to make himself known is the fundamental truth of the Incarnation. An unremarkable woman gives birth to a Child, and God's presence in and through that birth is to have universal impact. This Child, like every child born, is

destined to die — and through his death God overcomes darkness and the grave.

God's presence in the seemingly spectacular, of course, is by no means limited to the life and death of Jesus or our celebration of the sacraments of the New Covenant. These are "patterns of countless ways," in the words of the catechism, by which God uses the commonplace "to reach out to us." Two or three gather together in loving fellowship, and the Lord is present among them. A person shares food or possessions with another in need, and that act is done to Jesus himself. A community welcomes an outsider into its midst, and therein is foreshadowed our own entrance into the kingdom. At its most basic level, the Incarnation opens our eyes "to see [God's] hand at work in the world about us."

Easy to Criticize Others

When I read "How Come?", the Viewpoint article by Fr. Henriques [TLC, Nov. 12], I recalled a pertinent passage from "Absolute Truths," the last of Susan Howatch's novels dealing with the Church of England. In it, Charles Ashworth, a retired bishop in his 70s, reflects on his episcopate, and observes:

"How easy it is to criticize others for the faults one cannot acknowledge in oneself! ... I must accept that the church lives and dies in every generation only to be born again in the next. It is Jesus Christ who is the same yesterday, today and forever, not the church, which is always in the process of development."

(The Rev.) Grant S. Carey
Trinity Cathedral
Sacramento, Calif.

While I would agree with my neighbor Fr. Henriques that questions and ideas can help strengthen the church, this is true only if the real issues are dealt with positively. A light-hearted and non-theological approach may be attractive to some, but often results in a superficial evasion of truth.

The important point about the first council of Jerusalem is not that there were differences of opinion in the church from earliest days, but that the church came together, discussed the issues, prayed for the guidance of the Holy Spirit, and came to a clear-cut consensus (not a mere majority vote). It did not go limping along with two opinions in an endless dialogue, or try to hold both opinions as equally valid, as we seem to be trying to do in the name of inclusivity, especially regarding homosexuality and the ordination of women.

To suggest that most new ideas in the church turned out to be correct is indeed absurd. Gnosticism, Arianism and every other heresy which came down the pike were rejected by the church as novel and contradictory to the "faith once delivered

to the saints." There was development of doctrine (e.g. Trinity, Incarnation, Atonement) to oppose heresies, but always with reference to received teaching and authoritative scripture.

If our church is unable today to recognize heresies or moral aberrations, and to combat them, we are indeed in a perilous state. Two churches or a house divided: In either case we are part of the problem, not contributing to the religious and moral reconstruction our secularized society so desperately needs.

(The Rev.) Richard C. Tumilty
Grass Valley, Calif.

Frank Henriques' Viewpoint article appears to be a case of one viewing church history through one's own skewed lines. It isn't so much that what he attempts to say is not true; it simply misses the point.

My understanding is that Bishop MacNaughton's article [TLC, May 7 and 14] is arguing that there are now two churches because there are two very different positions on the essentials of the understanding of the apostolic Christian faith. Contrary to Fr. Henriques' opinion, the bishop is doubly persuasive as he presents his argument for recognizing that there are two different churches, not because of different opinions of matters *adiaphora* but different beliefs on matters essential; matters such as the authority of holy scripture. There is no question in the mind of anyone who has read church history that there have been times within the church's history that questions have been raised in the light of God's truth, and that the church has to deal forthrightly with these questions, but to mix references to questions of matters *adiaphora* with matters essential is to force upon the situation two entirely different arguments. This would be likened to the exposition of God's word written eisegetically instead of exegetically.

His use of the ordination of women is a valid example only if one views ordination as a matter *adiaphora*; a matter not concerning salvation. If one views ordination as having no bearing on one's understanding of salvation and matters pertaining, then ordination of women is simply a matter of one's own opinion and would not be an argument for the reality of two churches. However, if one views ordination of women and the acts of one



The National Organization of Episcopalians For Life (NOEL)

is sponsoring a forum entitled, "Human Abortion — Can It Ever Be A Moral Choice?" with the Rev. John Rankin, president of the Theological Education Institute, Hartford, Connecticut and The Rev. Katherine Ragsdale, Episcopal priest and president of the Religious Coalition For Reproductive Choice.

Sunday, January 21, 1996

2:30 - 4:30 p.m.

Washington, D.C.

For more information, please call
(703) 591-6635 or
1-800-707-NOEL (6635)

NOEL seeks to make a difference in the lives of women and their families through education and positive alternatives to abortion. NOEL also provides healing ministry to women and men who have experienced the pain and trauma associated with abortion.

A FAVORITE RETURNS!

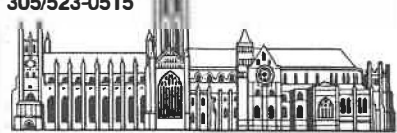
Summer Seminar in England at

Canterbury

Christ Church College

Phone:
305/523-0515

July 15-25, 1996



A great experience on an historic site! Inspiring lectures by British scholars, day trips, reduced-fare travel to Britain. Located in the Cathedral's shadow. Prospectus from:

INTERNATIONAL SEMINARS

900 S.E. 6th Court
Ft. Lauderdale, FL 33301

To Our Readers: We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. Typed submissions with double spacing are more likely to be published. Letters should be signed and include a mailing address. Letters sent through the Internet must include phone numbers.



A blessed
Christmas to you
and your loved
ones from the
staff of



The Living Church



Give a
Christmas gift of

The Living Church

and we'll not only
you money & send a
gift card in your name,
we'll also
your full satisfaction.

One year (52 issues) is only \$35.55 each
(*Foreign add \$15).

Name _____

Address _____

City _____

State _____ Zip _____

Phone _____

Check VISA or MasterCard

Card # _____

Exp. date _____

Signature _____

Send gift to: _____

Address _____

City _____

State _____ Zip _____

Sign the gift card from:

(attach separate sheet for more gifts)
Send to: P.O. Box 92936
Milwaukee, WI 53202-0936

Letters

ordained as bearing on matters of salvation, then one would argue it is a matter essential and would argue for two different churches.

What we have here is a failure to communicate.

Don Brown
Bakersfield, Calif.

Being Nice

In my younger days, I was an avid reader of a comic strip about a hillbilly family. The matriarch of this family, from time to time, remarked, "Good is stronger than evil, because it is nicer." I was reminded of this today by two things. First, some people asked to see me in the church. They wanted to arrange for me to marry two Buddhists in the church. When I explained that this would be impossible, because as non-Christians, they would be participating in prayers in which they did not believe. They seemed amazed that this would make any difference. Then I read a letter in TLC in which a member of the Executive Council defended the Presiding Bishop because he is so nice and doesn't want to exclude anyone from the church.

These people, and many others within as well as outside the church, seem innocently and genuinely outraged that faith or morals should have anything to do with

participation, nay, with leadership in the church. It would seem we have projected an image of an institution which has as its primordial aim, that of being "nice."

(The Rev. Canon) James R. Harkins
St. George's Church
Venice, Italy

Forceful Words

The article on the Episcopal Women's Caucus [TLC, Oct. 22] illustrated well the moral and theological bankruptcy of this organization.

How is it that an organization, nominally Episcopalian, which so perverts and distorts the message of the gospel and the history of the Anglican tradition, can pull the wool over the eyes of our House of Bishops so that it passes such a repressive and "un-Anglican" resolution as was passed at its most recent meeting in Portland [TLC, Oct. 15]?

Quoting from the article, "...Ada Maria Isasi-Diaz spoke in more forceful words of the need for women to wrest power from men in the church and other 'patriarchal institutions' which have oppressed women and kept them from positions of influence." What happened to the feminist thesis that power-brokering is a patriarchal, male-dominated and evil stain upon this peaceful world? Again

The Living Church

An independent weekly record of the news of the church 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
Internet: livingchrch@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
Julie L. Erkenwick, People and Places editor

The Rev. Travis T. Du Priest, Jr., book editor
Betty Glatzel, business manager
Barbara A. Pizzino, circulation manager
Lila J. Thurber, advertising manager

Board of Directors

The Rt. Rev. Donald Hultstrand, Bishop of Springfield (ret.), president and treasurer; Miss Augusta D. Roddis, Marshfield, Wis., vice-president; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee (ret.), secretary; the Rt. Rev. Stanley Atkins, Oconomowoc, Wis.; Jackson Bruce, Jr., Milwaukee; Leonard Campbell, Jr., Milwaukee; the Rev. Thomas A. Fraser, III, Riverside, Ill.; Phyllis Hayden, La Crosse, Wis.; the Rev. Canon H. Boone Porter, Southport, Conn.; the Rev. Jeffrey Steenson, Fort Worth, Texas.

NEWS: THE LIVING CHURCH's chief sources of news are correspondents, news releases from church agencies, and syndicated news services. TLC is a subscriber to Religion News Service and 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. Second-class 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.

©1995 The Living Church Foundation, Inc.

All rights reserved. No reproduction in whole or part can be made without written permission of THE LIVING CHURCH.

Volume 211 • Number 26

Letters

quoting, "Two of her most controversial ideas were that feminists should recapture the ancient art of speaking curses on those who disagree with them, especially, as she said, 'on those who are abusive to gay and lesbian persons . . .'"

Clearly, this is not a religious organization, interested in what the Holy Spirit might be doing in the church. Rather than appearing to be a group of women and men whose goal it is to do the will of God, it looks very much like a political organization which, in the call to speak curses, has turned to witchcraft and powers other than God to achieve its ends.

If we are truly following the will and operation of the Holy Spirit, there need be no canons to outlaw the holding of theological positions, because we have faith that the Spirit will lead us into all truth. However, if we strive to have others in lock-step with a particular political agenda, then, by all means, let us pass canons which will force a superficial conformity and usher the Spirit out the back door, all in one motion. This is the issue I pray the House of Bishops and the General Convention will address.

*(The Rev.) Mark Goodman
Trinity Church
Hamilton, Ohio*

After reading the article on the meeting of the Episcopal Women's Caucus, I'm asking the question, Are these people really members of the Episcopal Church, and do they represent the Christian faith?

I find it increasingly tragic that we as a church have rejected the basic tenets of Christian discipleship. Long gone from many quarters are the qualities of humility, sacrifice, holy living and obedience which is the very model perfectly expressed in the life of Jesus Christ.

In an atmosphere where "mean spiritedness" is denounced by the Presiding Bishop and others, I have seen nothing in print denouncing the vile notion of "recapturing the ancient art of speaking curses on those who disagree with them," which also came out of this meeting.

What further amazes me is the constant mantra regarding power. Our Lord, whose power is infinite, chose the approach of love. The words from the cross were not curses to those who crucified Jesus, but the words of love: "Father forgive them for they know not what they do."

Let us realize and be honest about what is really going on here. The facts are becoming clear that this agenda has nothing to do with the faith of the "One, Holy,

Catholic and Apostolic Church" as contained in the creeds. Moreover, it appears that it is a systematic attempt to undermine this church, all in the name of power and justice. It is long past time for Christians within the Episcopal tradition to stand up and say enough is enough!

*(The Rev.) Jack A. Aber
Washington, D.C.*

Divinely Inspired

I was distressed at the portion of the editorial on the tithes [TLC, Nov. 5] that mentions the financial blessings given to those who tithe. We give a tithe of our first fruits out of joy and thanksgiving to God for all we have been given. The editorial seems to be selling the tithes as an investment with a divinely inspired monetary return.

*Barbara G. Mann
Asheville, N.C.*

Gospel Demands

In a Quote of the Week [TLC, Nov. 12], the Rev. Tracy Lind, having told her parishioners that she is a lesbian, says she did so "because the gospel demands it for the sake of justice." Where does such a demand appear in the gospel?

St. Paul urges us to speak the truth in love (Eph. 4:15). There are many times when speaking the truth is neither loving nor helpful.

"Coming out of the closet" may have made the Rev. Tracy more comfortable in dealing with herself but I am sure there are souls in her parish, desperately in need of the gospel, who, not understanding her condition, are not particularly comfortable in dealing with their pastor.

It is hard to proclaim the gospel effectively today but that is what we are called to do. I believe that the current preoccupation with total openness makes it even more difficult. When will we stop proclaiming the privacies of our sex lives and get back to preaching the gospel? Soon, I hope and pray.

*(The Rev. Canon) Robert S.S. Whitman
Lenox, Mass.*

Correction: Because of an editing error, a sentence in the article "Sexual Abuse: Beyond Simple Addiction" [TLC, Dec. 3] was unclear. "In alcoholism, there is unnecessary crossing of boundaries to offend against another person" should have read, "In alcoholism, there is no necessary crossing of boundaries to offend against another person."

SOLID OAK CHAPEL CHAIR



with:
**PADDED KNEELER & BOOKRACK
FIBRE RUSH SEAT or
UPHOLSTERED SEAT**

*Pews • Chairs • Pew Refinishing • Cushions
Painting & Decorating • Custom Woodwork
• Lighting Restoration*

R. Geissler Inc.

P.O. Box 432, Old Greenwich, CT 06870

Phone: (203) 637-5115

Since 1877



Lectionary Bible Study

A Quarterly Study Booklet

• For class groups or self-study •

For a sample booklet, send \$6.50 to:

Paraklete Press of California

P.O. Box 1932

Rancho Cordova, CA 95741

or phone: (916) 852-1269

Traveling?

Our Church Directory can help!

see back cover

Native Daughter Chosen as Coadjutor in Utah

A native of Utah, the Rev. Carolyn Tanner Irish, was elected Bishop Coadjutor of Utah Dec. 2, at a special convention at St. Mark's Cathedral, Salt Lake City. The bishop-elect is currently staff associate for spiritual development at Washington National Cathedral and on the program staff of the Shalem Institute for Spiritual Formation.

Ms. Irish, 55, will succeed the Rt. Rev. George Bates, ninth Bishop of Utah, who announced last year his need to retire because of ill health. His retirement date has not been announced.



Ms. Irish

"Paradoxically, my election as an Episcopal bishop in Utah seems both a completely natural and a completely surprising outcome of my life and ministry," Ms. Irish said in a statement to *The Dialogue*, Utah's diocesan newspaper. "There is so much in life we do not understand or recognize or control; yet there are also moments when we are free to embrace the new possibilities that arise, and to say 'yes!' I do so now."

She is the daughter of the late O.C. Tanner, a prominent Utah businessman and philanthropist, and was reared in the Mormon Church. "I had a wonderful childhood and spiritual beginning and will be eternally grateful to the LDS Church for that," she told news media.

She is a graduate of the University of Michigan, and Virginia Theological Seminary. After ordination to the diaconate in 1983 and the priesthood in 1984, she was an assistant at Church of the Epiphany, Washington, D.C., and Good Shepherd, Burke, Va. She was vicar of Holy Cross, Saline, Mich., 1985-88, then was archdeacon of Michigan for three years. She is the mother of four children.

Her consecration is set for June 1 at a site to be chosen in Salt Lake City, world headquarters of the Church of Jesus Christ of Latter Day Saints. The announcement of her election was met in the conservative community with both elation and shock. The Mormon Church's wards (parishes) are headed by bishops and its doctrine does not permit ordination of women. The issue has long been a matter of contention

between traditional and liberal LDS members.

Ms. Irish was elected on the fourth ballot. Others nominated were: The Rev. David E. Bailey, rector of St. Stephen's Church, Phoenix, Ariz.; the Rev. George M. Foxworth, rector of All Saints', Sacramento, Calif.; the Very Rev. H. Scott Kirby, dean of Christ Church Cathedral, Eau Claire, Wis.; and the Ven. Hartshorn Murphy, archdeacon for congregation development in the Diocese of Los Angeles.

Malin Foster

		Diocese of Utah Elects							
Ballot		1		2		3		4	
L = Laity; C = Clergy		L	C	L	C	L	C	L	C
Needed to Elect		68 30							
Bailey		18	12	11	7	7	3	2	1
Foxworth		16	4	1	0	0	0	0	0
Irish		39	24	53	26	60	30	73	32
Kirby		31	5	33	5	21	2	7	3
Murphy		30	13	37	19	47	22	53	21

Pittsburgh Bishop Coadjutor Elected

The Rev. Canon Robert William Duncan, canon to the ordinary in the Diocese of Pittsburgh, was elected Bishop Coadjutor of Pittsburgh Dec. 2. Canon Duncan, 47, was nominated from the floor and was supported by a coalition of clergy and lay delegates. He was elected on the third ballot.

Others who had been nominated by a diocesan nominating committee were: The Rev. David C. Anderson, rector of St. James' Church, Newport Beach, Calif.; the Rev. Dennis G. Fotinos, rector of Good Shepherd, Kingwood, Texas; and the Rev. Gary G. Nicolosi, rector of St. Thomas', Lancaster, Pa.

Canon Duncan went to Pittsburgh in 1992 as the chief administrative officer for Bishop Alden Hathaway. He worked with a task force to draft a strategic plan for the diocese and has directed its implementation. He has been a deputy to four

General Conventions and is an elected member of the General Board of Examining Chaplains.

From 1982 to 1992, Canon Duncan was rector of St. Thomas's Parish in Newark, Del. Previously he had served as Episcopal chaplain at the University of North Carolina, and associate rector of the Chapel of the Cross in Chapel Hill, N.C. He was assistant dean for student affairs at the General Theological Seminary from 1974 to 1978.



Steve Meilon photo
Canon Duncan

A native of New Jersey, Canon Duncan is a graduate of Trinity College (Conn.) and General Seminary and studied at Edinburgh University. He is married to Nara Dewar Duncan, and they have a 23-year-old daughter, Louise.

During brief acceptance remarks, he reaffirmed the missionary vision that has shaped diocesan restructuring. He called for "missionary congregations, a reinvented diocese, and reconciliation at every level."

"Bob Duncan will do an outstanding job," said Bishop Hathaway. "I am convinced that the best years of this diocese are yet to come."

Fentress Waits

		Pittsburgh Elects					
Ballot		1		2		3	
L = Laity; C = Clergy		L	C	L	C	L	C
Needed to Elect		86 52					
Anderson		26	13	11	2	0	1
Duncan		69	40	76	52	100	61
Fotinos		37	31	43	33	45	34
Nicolosi		39	18	39	15	24	6

Yale Professor Elected Bishop of Bethlehem

The Diocese of Bethlehem elected the Rev. Paul V. Marshall, associate professor at Yale Divinity School and acting director of the Yale Institute of Sacred Music, as its eighth bishop. Fr. Marshall, 48, received the required majority of both lay delegates and clergy on the third ballot during the diocesan convention Dec. 2 in Wilkes-Barre, Pa.



Fr. Marshall

Five persons had been nominated for election after a nine-month search process during which some 140 candidates were considered. The other four nominees were: The Rev. Canon Ronald C. Crocker, canon to the ordinary of the Diocese of Rhode Island; the Rev. George H. Martin, rector of Sts. Martha and Mary Church, Eagan, Minn.;

the Rev. Canon Richard C. Rowe, canon to the ordinary of the Diocese of Western New York, and the Rev. Rosemari G. Sullivan, rector of St. Clement's, Alexandria, Va.

Fr. Marshall is a native of New York City who served as a Lutheran minister and Army chaplain from 1972 to 1977. He was ordained to the diaconate and priesthood in 1978 in the Diocese of Fond du Lac. He was assistant at Holy Trinity Church, Long Island City, N.Y., 1979-82, and rector of Christ Church, Babylon, N.Y., 1982-1989. He joined the Yale faculty in 1989. He and his wife, Diana, are the parents of two children.

Balloting took place during the Eucharist, in which the Rt. Rev. Mark Dyer, Bishop of Bethlehem, delivered his final diocesan address. Bishop Dyer, who has been diocesan since 1982, will move to Virginia Seminary as professor of theology and spiritual development.

"Don't allow anything — neither cul-

ture nor church nor money nor power nor family — to stand in the way of your seeking after God alone — God's love, God's salvation, God's mission, God's very life," Bishop Dyer said. "I want to leave this gospel challenge with you. Don't be afraid. Don't be held hostage by this generation's consumer culture of greed. Joyfully accept this challenge!"

		Bethlehem Elects					
Ballot		1		2		3	
L = Laity; C = Clergy		L	C	L	C	L	C
Needed to Elect						73	31
Crocker		7	0	0	0	0	0
Marshall		52	24	65	25	78	35
Martin		51	14	54	15	52	13
Rowe		5	2	0	0	0	0
Sullivan		30	27	26	27	15	12

Concerns of Ordained Ministry Highlighted in Recent Statistics

The Council for the Development of Ministry (CDM) discussed a variety of recently published statistics when it met Nov. 15-17 in Portland, Ore. CDM has been attempting, during this triennium between General Conventions, to initiate a discussion of the theology of ministry for the future, particularly with respect to baptism and ordination.

Members of the council representing commissions on ministry from the nine provinces and organizations concerned with ministry development discussed a paper by the Very Rev. Guy Fitch Lytle, III, dean of the School of Theology of the University of the South. That paper raised concerns about the number of vocations to the ordained ministry, the theology of holy orders, the identities, roles and morale of those called to serve as ordained ministers, the way persons are recruited and selected, and the way those selected are trained and formed for ordained ministry.

CDM is also studying the status of women priests. The Rev. James G. Wilson, executive director of the Church Deployment Office, reported that 18 percent of ordained persons are women. He noted that Province 1 has the highest percentage of female priests, 24.2 percent, and Province 7 the lowest, 8.2 percent.

Fr. Wilson said women clergy are paid

less than their male counterparts, with the average current stipend for male priests at \$30,193, and the average for female at \$23,478.

Statistics published by the Board for Theological Education [TLC, Nov. 19] were presented by the Rev. Preston T. Kelsey, executive director of the board. He noted that the entering class of 156 students at the 11 accredited Episcopal seminaries this fall was 42 percent fewer than 10 years ago.

He said alternative forms of preparation for ordination are increasing, and that despite the decline in seminary enrollment, ordinations to the priesthood have remained in the range of 310 to 330 per year. Fr. Kelsey said the number of locally ordained priests remains relatively small,

with 13 dioceses ordaining 18 priests in 1994.

Br. Francis Andrew Phillips, administrative assistant in the Office for Ministry Development at the Episcopal Church Center, reported that since 1981 approximately 98 Episcopal priests, 63 of whom are married, have been ordained as priests in the Roman Catholic Church. He said that during the same period 251 priests have been received into the Episcopal Church from the Roman Catholic and Orthodox churches.

Other statistics discussed at the meeting: the average age of priests registering with the Church Deployment office is 51, and, according to the Church Pension Group, the average age of persons ordained to the priesthood in 1994 was 44.

Conventions

The **Diocese of Pennsylvania** adopted a resolution calling for the election of a bishop coadjutor Oct. 19, 1996, at its diocesan convention Nov. 3-4 at the Cathedral of the Saviour in Philadelphia.

The Rt. Rev. Allen Bartlett, Bishop of Pennsylvania, expects to retire in 1997, sometime after the General Convention meets in Philadelphia.

Deputies gave Bishop Bartlett a standing ovation during his convention address

when he spoke of the presentment charge filed against him for ordaining a non-celibate homosexual to the diaconate.

"I am deeply grateful for the unexpected and overwhelming outpouring of support from so many of you," he said.

The Rt. Rev. Franklin Turner, suffragan bishop, urged congregations to heal divisions and separations.

"I want to urge every congregation and
(Continued on page 10)

They Kept Christmas Alive

Memories of Nan Nan and Moe Moe

By BEVERLY BENTON POLK

We all try harder. We embellish our lives with the richest of textures, tastes, sounds and gifts. We reach out, donate, take, send and invite. We hug more. At Christmas. For one month we embrace and celebrate the fullness of God's gifts to us — the glory of his creation and the miracle of his Son's birth. We live passionately! At Christmas. But when the season ends, what happens to the fullness, glory and passion? Do we maintain the openness and intimacy with God, through his Son, that he so desires of us?

Part of the story has come to me — of times in my life when I experienced Christmas when it wasn't Christmas — from my grandmothers. They showed me what it is to live close to God every day.

Nan Nan and Moe Moe were strikingly opposite. Nan Nan (Mary Effie) was 5'1" and wore cotton dustcoats and old "knockabout" shoes. Moe Moe (Lola Estelle) was 5'8" and her lanky figure wore any clothes well — especially suits, jackets and scarves. Nan Nan never drove a car or worked; Moe Moe did both well into her 70s. Nan Nan was financially comfortable and lived in the same house for 50 years; Moe Moe had nothing except Social Security and minimum wage income and always lived in rented apartments.

Yet there were a few important similarities: They were both widowed in their 50s; they both had a big picture book from which they read Bible stories to me; they taught me to say the Lord's Prayer at night; they adored Billy Graham and Lawrence Welk; and I discovered when I inherited their books that both pasted clippings of inspirations and prayers inside the covers. Neither ever smoked or drank and they lived creatively and passionately where they were, to the age of 90.

Nan Nan's home was full of cheer and surrounded with marvelous plantings. It was as if indoors and out merged — no walls. She was acutely aware of everything happening throughout her domain. I have sensuous memories of thick, lush peony bushes; huge magnolias with glorious blossoms always out of reach; my favorite little "bleeding hearts," and far back in the yard a large, bright poppy bed with purple violet "weeds" peeping through. There was one garden with rocks etched with date/location of discovery and a wildflower garden where I ventured to pet "rabbits' ears" and find "little preacher, Jack." Nan Nan invited wildlife with suet, peanut butter balls, "bird bottles," feeders and wren houses. For years she had a "pet" cardinal she called for — "PRettY!" — in a high-pitched little song and I promise that bird sang to her as well.

This was Eden, but I also saw co-existing there the lurking dark, dangerous side of life — the sharp, choppy scream of a jay descending on robin's eggs, "varmints" underground in mysterious mounding tunnels, and green snakes. Then, in the midst of it all, stuck

by their long legs into the ground by the birdbath, Nan Nan's delightful whimsy: two of those big pink ceramic flamingos one typically sees at roadside stands in Florida! I loved those flamingos.

Inside her house, the attic with cedar chests, old hats in boxes, and hiding places. Cakes and pies; a pinch of sugar (with a giggle) in almost everything, even in cooked carrots and on tomatoes. Hot lemonade for a cold; and every night by the TV, an apple and paring knife to "keep the doctor away." The candy dish on the coffee table that was never empty, in 45 years.

Moe Moe lived in many three-room apartments and

*Her gifts ... always
said, 'I know
who you are.
You are
special.'*



each time she moved I watched her rearrange, add a pillow or afghan here and there — over and over — to make a home. She was talented at any kind of handwork. I learned to thread a needle, backstitch, knit, crochet and quilt. I had my own sewing box, pieces of material to practice on and my own thimble. She taught me that one could make things without a store-bought pattern or machine. And she taught me to make pot roast and wonderful breads — loaves and "light rolls" and cinnamon-sugar sticks and our special combination called "Whole White." Oh, the texture and feel of the kneading and the ultimate most wonderful aroma a child ever smelled!

Moe Moe had the least in our family, yet she was the most generous. Whether her gifts were handmade or from sales or flea markets, they always said, "I know who you are. You are special." For me it was a crock, an old book or a little wooden box. For the great-grandchildren it would be cloth blocks, homemade dolls and clothes, crocheted covers, Christmas ornaments and sometimes a piece of her old jewelry.

I cherish most my memories of selling shoes with

It Is Better to Give...

and other ways to have a blessed Christmas

By GEOFFREY CHAPMAN

What three words do you associate with Christmas? After I asked this in a sermon, one parishioner met me at the door and said her words were rush, rush, rush. Therein lies the problem. It's past time, I think, to get control of Christmas before it takes us once again where we do not wish to go. What is Christmas about?

Christmas is about families, probably because that first Christmas was about a family, a normal family that became the best-known family of the world! That God chose to send Jesus into a family as a baby is testimony to how close families are to him ... and to us! So families gather at Christmas ... from near and far.

But realistically, do you spend more, less or the same amount of time with children over Christmas? I'm amazed at how good we get at spending time in the same house without ever drawing closer together. How about spending more time with your family this Christmas? These kinds of things might help:

- Taking more time off from work.
- Simplifying holiday preparations and entertaining.
- Reading books together and watching less television.
- Being more relaxed about how the house looks.
- Cutting back outside commitments.

Christmas is also about giving, but I wonder if it isn't time to be realistic about gift giving. One year, I am

ashamed to say, we didn't pay off our Christmas bills until May. Did it make anyone happier? Decidedly not! Here are some other suggestions:

- Talk about it in your family, sharing your concern. You'll be surprised how many others are uncomfortable with the buying frenzy that happens around Christmas. Gifts that mean the most often don't cost the most.

- Along with a simplified gift giving, build in other options, like some family Christmas traditions and special events.

- Make giving a family tradition. Bring your kids when you take a loaf of bread to a neighbor or go to see someone in a hospital. Make it fun; sneak a gift to someone. When you involve the family in giving, it takes the focus off getting.

Jesus said, "It is better to give than to receive." He also warned us that we cannot serve God and mammon, and asks a probing question: "What good will it be for a man if he gains the whole world, yet forfeits his soul? Or what can a man give in exchange for his soul?" (Matt. 16:26). Not all the toys he gets for Christmas.

Gifts, family reunions, the bright-eyed wonder of small children, the songs, the shopping, the meals, the church services, the tree, the parties, the deep memories in our hearts — all these are just wrappings in one sense. They are not the heart of Christmas, though they sure make up the stuff of it. Christmas is above all about Jesus.

As it is with families and giving, so it is with Jesus. The way we celebrate Christmas today can actually lead you away from him instead of to him. How about some of these ideas?:

- Hang up a stocking for Jesus and have everyone write him notes.

- Pray each day at the evening meal for the people who send you Christmas cards.

- Read from Luke 2 Christmas Eve or morning.

- Take a good look at your faith and rededicate yourself to him this Christmas.

Do you remember how on that Christmas Eve almost 2,000 years ago there were two Christmases being celebrated? One was in the inn, where good things were happening. Family reunions, old friendships being rekindled as people returned to the town of their birth, people bedding down for the night after long journeys, others partying into the night.

Out in the stable there was another Christmas, where something far greater was happening, something that made angels sing and something that would change the world.

In the inn, all were oblivious. It is often still like that. Christmas is above all about Jesus — but it won't happen unless you want it to happen. He is the surprise of the season, waiting to be "unwrapped" and welcomed in. Don't overlook him this year. □

The Rev. Geoffrey Chapman is rector of St. Stephen's Church, Sewickley, Pa.

Moe Moe at a local department store for two years, while I was in college. Over the years she built a large client base — even the most difficult customer left the store feeling satisfied, because of her pleasant, caring nature and empathy. Many parents trusted only her to fit their children's shoes and she was there long enough that she fitted the next generation as well. She put in long, hard days on her feet for minimal pay, but never complained of being tired or poor. And she got up every day, dressed to meet the world. Always standing tall.

My grandmothers were Christ to me — they brought the fullness, glory and passion of Christmas to me by their example and by being available to me. And when I am busy, fragmented and lost, there is a deep yearning back to the intimacy with God, to who I am as a child of God, fashioned much by my experiences with my grandmothers.

From Nan Nan I have the deep need to be outdoors, to feel the dirt, to live the cycles of a garden year to year. I have no

window drapes and keep the blinds up and screens in to merge all that is inside and out. My "dustcoat" is a favorite flannel shirt, and I need to spend time at home in old shoes. And, yes, at times I have stuck a "pink flamingo" smack in the middle of my life, which has sometimes been delightful and sometimes not.

From Moe Moe I have the deep need to stay home on a winter afternoon to make bread just for the feel and smell of it. I need to make things with my hands and heart — and then give them away. There was a time in my life when I had to make my children's clothes out of my own, without a pattern or machine. And, when I am tired or discouraged or worried, I remember that Moe Moe had nothing, but she got up every day for 90 years and did it again. And I do the same. □

Beverly Benton Polk is an attorney who resides in Lexington, Ky, where she is a member of Christ Church Cathedral.

Conventions

(Continued from page 7)

every person in this diocese to pair up with and get to know another congregation or person different from yourself," he said. "Getting to know someone or a congregation different than we are will go a long way in breaking down the walls and barriers which separate us."

In business sessions, the convention adopted changes to several canons, and approved a budget of more than \$3.35 million.

The Rt. Rev. C. Christopher Epting, Bishop of Iowa, proposed changes in several areas when he addressed Iowa's diocesan convention Nov. 3-4 in Des Moines.

Bishop Epting asked for changes in the diocesan budgeting process, proposed realignment of commissions and deanery structures, and asked for additional time in congregations while making his visitations.

The bishop said the present process of budgeting was "stuck" and suggested a method similar to the national church's funding approach based on askings or pledges.

Delegates responded by voting to suspend current canons which address the budgeting process for a three-year trial period beginning with the 1997 budget.

In other action, delegates adopted a resolution in support of former diocesan Bishop Walter Righter, who faces presentment charges; celebrated the ministry of John "Pete" Harris, longtime diocesan administrator who is retiring; gave seat and voice to three youth representatives; declined to move future conventions out of Des Moines; and adopted a 1996 budget of about \$1.06 million.

With a theme taken from Ephesians 6, "Having done all, stand . . .," the convention of the **Diocese of San Joaquin** was held Oct. 27-28 at St. Paul's Parish, Modesto, Calif.

In his opening address the Rt. Rev. John-David M. Schofield, Bishop of San Joaquin, reviewed the various national crises which had occurred during the past year. He noted "the aparent unwillingness or inability of the House of Bishops to discipline itself," the challenge of "the authority" of General Convention resolutions, and "ultimately the authority of both scripture and the Book of Common Prayer." "In short," he said, "the (major) question before the church today is one of authority."

Quoting the convention theme, Bishop

Prayers Composed for Presentment Trial

The Order of the Daughters of the King has composed prayers for the ecclesiastical court of the House of Bishops. The prayers were offered by the organization of women for all Episcopalians to use at noon each day until the trial of Bishop Walter Righter has concluded.

The prayers were provided in response to the recent Council of Women's Ministries Conference in Little Rock, Ark., and were introduced at the meeting of the national council of the Daughters of the King in St. Louis Nov. 27.

Prayers were written for the court, for the advocates and accused, and for the church. Two of the prayers are printed here. The prayer for the church, written as a conversation with God, is more lengthy and is available by contacting The Order of the Daughters of the King, P.O. Box 2196, Marietta, GA 30061-2196.

Schofield asserted that "to stand appears to give a message of inactivity," but the context "assumes all that has gone before.



Bishop Schofield

It means taking up our spiritual weapons and fighting under the guidance of the Holy Spirit so that once we enter the battle we are able to hold our position. I believe this is precisely what we are doing in the Diocese of San

Joaquin. For those of you who stand and withstand," he said, "your boldness and strength in the time of fuzziness of thinking and the preaching of myths to those with itching ears enables the body of Christ to become what the Lord prayed his church would be in a fallen world and from which he refused to remove it."

The convention welcomed the Rt. Rev. James M. Stanton, Bishop of Dallas, as the banquet speaker. Bishop Stanton noted that he had been ordained a priest 18 years earlier in San Joaquin. His address was interrupted by frequent laughter and applause.

It was announced diocesan-wide studies will be undertaken in 1996 to consider some decentralization with greater authority being designated to the six deaneries.

Resolutions adopted called upon diocesan members "to support every step needed to protect and save the lives of the unborn" as well as give support to women

Prayer for the Court

Almighty God, source of all that is just, merciful and compassionate, give to this court the will to seek your truth, love and wisdom to discern your will and the courage to act as your vessels in this time, through Jesus Christ our Lord.

Prayer for the Advocates and Accused

Holy and gracious Father, send your Spirit upon those assembled in this special court of the church, that those who charge and those who defend may see and hear in each other the face and words of our Lord and Savior Jesus Christ. So infuse them with your presence that they and we, your church, may experience the majesty and power of the gift of reconciliation in our lives, through Jesus Christ our Lord.

in pregnancy; a call for prayer for the national church and all its problems; urging greater recognition and support for clergy spouses and families; setting up a theological training fund to assist seminarians and the newly ordained.

A canonical amendment was adopted which brings the diocesan canons into conformity with the new Title IV of the national canons.

The congregation of Christ the King, Riverbank, was granted full parish status and lauded for accomplishing this three years after formation.

(The Ven.) Donald A. Seeks

Briefly

The Most Rev. Donald Caird, Archbishop of Dublin in the Church of Ireland, **asked Irish people** "to conduct our lives and to make our arrangements with regard to marriage according to the amended constitution — doubling our efforts to support the institution of marriage, to avoid the fundamental difficulty of marriage breakdown." The archbishop's comments came after Irish citizens approved the recent referendum to remove the nation's ban on divorce.

The Rev. Chris Brain, organizer of the Nine O'Clock Service in the Church of England, resigned from the priesthood following accusations of sexual and psychological abuse by some members of the radical congregation.

Editorials

Peace, Hope and Love

The Presiding Bishop's Christmas Message

Lift your eyes with hope/Not through the rifle sights/Sing a song for love/And not for wars

These words are from the Song for Peace that Yitzhak Rabin sang just before his earthly pilgrimage was ended by the bullet of an assassin. This prime minister of Israel, who had come to know that peace is the only answer, sang of SHALOM, of hope and of love, and challenged the powers of darkness.

Two thousand years ago the hope of the world took on human flesh and was born into the world, into the Holy Land.

The land had been hallowed by the dusty feet of those who journeyed through deserts, trackless wastes, finding the promised land, by the dusty feet of Jesus and his followers, by all those generations of searchers and seekers, then and now, who kneel in prayer to their father Allah, their father Abraham, and God the Father, who sent his Son into that unholy holy place.

Today still, weary pilgrims walk the long road to peace in a Holy Land that has known so little peace.

SHALOM, hope, love: These are dangerous words, threatening ideas. There is an awesome power in them. It is a power that can change the world. It is a power that frightens those who are not ready to embrace the enemy, and make the enemy a friend. SHALOM and hope and love reach into dark corners where fear lives, where hate corrodes. Their power can prevail against the darkness.

Jesus knew this. And because God so loved the world, we know it too.

As we celebrate the birth of the Prince of Peace we give joyful thanks for the gifts he has given us: SHALOM, hope, love.

And, as we accept the gifts of Christ's Incarnation, may we recommit ourselves to bringing them into the



Re-Experiencing Christ's Coming

At this joyous time, we are constantly reminded of gift giving. There are gifts wrapped festively under our Christmas trees, radio and television commercials urging us to buy "that perfect gift." Hopefully, people will crowd our churches to celebrate the greatest gift of all, the gift of Jesus Christ. Our loving God has given us his only Son, born of a human mother, to be the Savior of the world. We hope that for all our readers this is a time when the awareness of Jesus Christ coming into the world is re-experienced, and the power of his holy and life-giving presence is felt. May this be a blessed, joyous and happy Christmas for all.

dark places, and challenging the powers of darkness.

In the name of Jesus, who is the Christ, we will prevail.

May the peace and hope and love of Christ come into your heart this Christmas and evermore.

(The Most Rev.) Edmond Browning



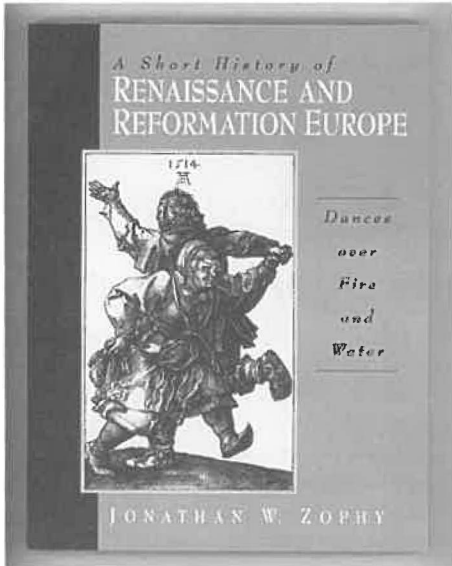
Renaissance - Reformation Historical Studies

A SHORT HISTORY OF RENAISSANCE AND REFORMATION EUROPE

Dances over Fire and Water.

By Jonathan W. Zophy

Prentice Hall. Pp. 317. \$25.33 paper



Ren-Ref studies, as Renaissance-Reformation scholarship is often nicknamed by insiders, are fairly common. What is unique about this particular book by the well-known Reformation historian Jonathan Zophy, teacher at the University of Houston-Clear Lake, is that it grew out of particular needs of students taking classes in this period. It is, therefore, especially “student friendly” and introduces the often-overlooked contributions of women in the 1300s to the 1700s.

From the point of view of someone who has also taught humanities and literature classes of the same period, I would say Prof. Zophy succeeds: The book is clearly organized and written, without being trendy and jargonish, and amply illustrated (almost every page) with black and white pictures and maps.

This period is, of course, the formative period of Anglicanism, and I am happy to say that the treatment, while necessarily brief, is fair and factually correct. The author points out carefully Henry VIII’s “trouble with his women,” covers

Archbishop Cranmer and the Book of Common Prayer, and moves on in the next chapter to the Elizabethan Settlement. I was also pleased that he includes a section on the French Huguenots, who are often overlooked in even more lengthy studies of the Reformation.

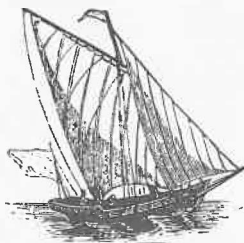
Making good on his claim to include contributions of women, the author has a fine section on “Women Humanists” and a short section on Sir Philip Sidney’s sister Mary, countess of Pembroke, herself a poet and translator, among numerous others. Each chapter concludes with a chronology and a thematic listing of books for further reading.

If you want to brush up on your own Ren-Ref history and culture; or if you want to place Anglicanism in the sweep of Renaissance Europe; or if you’re looking for a concise history book for group study, you’ll be pleased with this new look at an old era.

*(The Rev.) Travis Du Priest
book editor*

Poetry

Christmas Manatee



Before flicking off the radio
I listen to “Silent Night”
Alone aboard my yawl
I lie amid the sound of lapping waves
remember the Christmas Eve
I tried to stay awake
listening for the jingle of bells

Suddenly a bumping against the hull
I spring from the bunk
haul myself through the hatch
hear a roll of surfacing splash

In moonlight
I see the rise of mammalian back
make out the uplifted nostrils
watch the animal dive, surface, dive ...
hear the exhaling “swoosh”
then, the long quiet

Maxwell Corydon Wheat, Jr.

Celebrate the Story

Singing Carols

Surely when the shepherds harkened to the angel heralds, the angels were singing the type of “simple, hilarious song” called a carol. Perhaps the angels were dancing, too, because the word carol has been traced back to the French *carole* and thence to the Latin *caraula*, both of which refer to songs for dancing. And “no ecclesiastical procession or staid court dance, but one in which there could be leaping and prancing.”

A slightly more fanciful derivation, proposed in a 1940 French study, suggests this progression: *Kyrie eleison*, *kyrieleison*, *kyrielle*, *karielle*, *kari-ole*, *karole*, *carol*.

Small wonder, then, that carol-type music was outlawed during the dark puritanic ages, but bubbles to life in 15th-century folk music, part of “an irresistible desire for vernacular song.”

In contrast to hymns, which are “more sober in style” and more “biblical or doctrinal in content,” carols are cheerful, often celebrating or telling a story. Number 109 in *The Hymnal 1982* tells the story of the shepherds and the magi being led by “a star shining in the east beyond them far” which “drew nigh to the northwest” until “o’er Bethlehem it took its rest.” Number 114 uses a French folk melody for a nativity story set in Canada, with “wandering hunters,” the babe in “a lodge of broken bark,” to whom “the chiefs from afar” brought “gifts of fox and beaver pelt” in “the earliest moon of wintertime.”

Other carols have a *burden* or refrain, which contains the theme of the song, and several *stanzas*, which may advance the story. When the songs were danced, “the dancers would join hands and move from the circle to a line and back to the circle” during the burden. “They would then stand still for the stanza,” which was “assigned to a soloist who leads the dance, the ‘ring leader’.” (Both the *Oxford English Dictionary* and *Webster’s Unabridged* report an obsolete meaning of the word carol: A ring of standing stones.)

Listening to the skipping rhythm of No. 107, “Good Christian friends, rejoice,” or “What child is this,” No. 115, with the lilt-

ing sway of the English folk melody “Greensleeves,” or the hearty stomp of No. 105, “God rest you merry, gentlemen,” one can imagine joyous folk dancing around a village square or across a wintry field.

Another carol form is the *macaronic*, in which lines occur in the vernacular and in another language, usually Latin. An example is Hymn 110, in which the verses telling the story of how “that manger poor became a throne; for he whom Mary bore was God the Son” is followed by the refrain “*Venite adoremus Dominum*.” Choir versions of “Good Christian friends” are usually macaronic: In *dulci júbilo* (in sweet rejoicing) let us our homage show; our heart’s joy reclineth in *praesepio* (in a manger), And like a bright star shineth, *matris in gremio* (on his mother’s lap). *Alpha es et O* (Thou art Alpha and Omega).”

While most of our carol tunes are of English or German origin, No. 113, the only bilingual text in *The Hymnal 1982*, is the words and music of a Hispanic folk song about the “*nino lindo . . . en los brazos de tu madre*” (the holy baby . . . in the arms of your mother), with a rocking, lullaby refrain “*A la ru, a la ru, a la me*.”

Carols are not exclusive to Christmas. “They were written for other church festivals, or in praise of the Blessed Sacrament; they told of the joys of heaven . . . or of sad and solemn themes like the brevity of life, the solemnity of death or judgment.” Our hymnal contains, for example, a Basque Annunciation carol, No. 265, with its striking portrait of the angel Gabriel, “his wings as drifted snow, his eyes as flame,” and an Easter carol, No. 211, that bids us “shout beneath the racing skies, *Hilariter, hilariter!* (joyfully) to him who rose that we might rise, Alleluia!”

Patricia Nakamura

(Sources: *The Hymnal 1982 Companion*, Raymond F. Glover, editor; *The Hymnal 1940 Companion*; Preface by Percy Dearmer to the 1928 edition of *The Oxford Book of Carols*; Introduction by Hugh Keyte and Andrew Parrott to *The Shorter New Oxford Book of Carols*, 1993; Introduction by the Rev. W.H. Frere to *Hymns Ancient and Modern*, 1909; *Church Music in History and Practice*, by Winfred Douglas, 1937.)



The Grand Paradox

“*Away in a manger, no crib for his bed, the little Lord Jesus laid down his sweet head.*” (from No. 101, *Hymnal 1982*).

These deceptively simple lyrics have been set to more than 40 tunes since they were apparently penned as a children’s hymn by an anonymous lyricist late in the 19th century.

The manger tradition is rich despite slight historical and scriptural testimony. Only one gospel writer, Luke, includes the manger (Luke 2:7). Yet spirited strains of “*Away in the manger*” will echo through Christendom this Christmas Eve.

Why such enchantment with the manger? Perhaps it is because we do not view the Nativity from historical Bethlehem, where Mary laid her son in the best crib she could find . . . a feeding trough for livestock. Our vantage point is from the place of seeing, or glimpsing at times, something of the true meaning of the life, death and Resurrection of Jesus.

We read the Nativity story and sing “*Away in the manger*” knowing that this is just the first of many nights that our Lord would have no place to lay his head. We see Mary wrapping her baby in bands of cloth, and we also see her wrapping her grown son, Jesus, in grave clothes. But gloriously, we know that Jesus, who was first laid in a feeding trough and later in a tomb, is raised again to feed the world.

It is the grand paradox. The Savior, the Prince of Peace . . . born in a stable and laid in a manger. Emmanuel, God with us, wrapped in rags. He dies so we might live.

God has not deserted his creation. For us, sorely in need of a savior, salvation began that starry night. On Christmas Eve, when we sing “*Away in the manger*,” let us sing with grateful hearts for the pen of the storyteller Luke and also for the unknown lyricist whose sacred carol gives voice to our joy at the birth of Christ.

James P. Adams
Alexandria, Va.

Benediction

Jesus' Incarnation Confounds the World's Wisdom

I was stunned into near silence recently when I first successfully worked the World Wide Web on the Internet. I was looking at the "best photos of 1990-95" taken by the Hubble space telescope and available for public viewing via modem and your home computer. One was a pair of interlocking rings around the great supernova (exploding star) of 1987; a second was of a pair of colliding galaxies where one had punched its way through the second dead center and the tidal reverberation of gravity has produced a gigantic bull's eye; a third is the first photograph of a black hole, or rather the visible effects that swirl around it.

All of these photographs are in gorgeous color and portray our first glimpses of prodigious events taking place throughout the universe at well nigh unbelievable distances.

The same night I am typing this all the major evening news programs had another spectacular Hubble telescope photograph as part of their news, showing a superb scene of a stellar nursery birthing new stars some 41 quadrillion miles away in the depths of space. It too should soon be available to home viewers via the Internet.

Who would have predicted a few years ago that individual homeowners anywhere in the world could dial up at their desks such awesome displays of God's imaginative and creative activity?

But who would have predicted that



that same creative God would have confounded the world's wisdom by becoming incarnate as Jesus in an earthly nursery as different from the stellar one as night is from day; a rude, smelly, ignominious stable as unsightly as the galactic scenes are grand. Creative? You bet! And humorous to boot. No detail in the cosmos is too small to be overlooked by our God. Who else would provide angelic messengers to sing the music of

creation to a few no-name shepherds in an insignificant land?

To my mind, God probably acts equally contrary wherever in the cosmos life has developed from his promptings. It is God's nature to do the unexpected — whether to dramatically call attention to his action or for the pure enjoyment of it, who knows? I have no doubt that God's sense of humor is as acute as his sense of beauty. One of the understandings that Christmas reinforces for us is the awareness that God is not just a "super" human. God is radically different and beyond our predicting. But God takes pains to provide us with sufficient revelatory experiences so that we can recognize his participation in our individual and collective lives. And countless examples demonstrate that God is not trying to direct us into some set of hoop-jumping reactions, but to invite us into creative relationships with him, and by extension, with one another. To me this invitation is more glorious even than the Hubble photographs of ringed novas and stellar nurseries. *Deo gratias!*

(The Rev.) John A. Langfeldt
St. Paul's Church
The Dalles, Ore.

People and Places

Appointments

The Rev. **Dennis H. Ackerson** is rector of Trinity, Moundsville, WV 26041.

The Rev. **Mark S. Anschutz** is rector of St. Michael and All Angels, Box 12385, Dallas, TX 75225.

The Rev. **Chip Barker** is pastoral associate of Grace Cathedral, 1051 Taylor, San Francisco, CA 94108.

The Rev. **Rachelle Birnbaum** is associate missionary of St. Margaret's, Box 25422, Little Rock, AR 72221.

The Rev. **Rebecca Blair** is rector of Emmanuel, 120 Nate Whipple Hwy., Cumberland, RI 02864.

The Rev. **Dane Bragg** is deacon-in-charge of St. James', Accomac, and St. George's, Pungoteague, VA 23422.

The Rev. **Paul Bresnahan** is rector of St. Mark's, 405 B, St. Albans, WV 25177.

The Rev. **Carolyn Campbell** is rector of Our Saviour, 1215 W. Court, Pasco, WA 99301.

The Rev. **Bente Carter** is assistant of Trinity, 330 Ravenswood Ave., Menlo Park, CA 94025.

The Rev. **Gregory Cole** is rector of

Emmanuel, 42 Dearborn St., Newport, RI 02840.

The Rev. **Winifred Collin** is rector of Epiphany, 3285 Buffalo Rd., Rochester, NY 14624.

The Rev. **Bob DeWolfe** is canon missionary of Partners in Ministry churches of the Eastern Convocation, Diocese of West Texas.

The Rev. **Donald H. Dinwiddie** is rector of St. Paul's, Box 8245, Greenville, TX 75401.

Deaths

The Rev. **William Peterson**, retired priest of the Diocese of Virginia, died Sept. 11 at the age of 75.

Fr. Peterson was born in Springfield, MA. He attended Virginia Theological Seminary where he later received an honorary Doctor of Divinity in 1978. He was ordained in 1963. Fr. Peterson served parishes Christ Church, Chantilly, and St. John's, Centerville VA. He was also dean of region seven in the Diocese of Virginia. He retired in 1990. Fr. Peterson is survived by his wife, Murrelle, two sons and two grandsons.

The Rev. **W. Holt Souder**, retired priest of the

Diocese of Virginia, died Sept. 5 at the age of 76.

Fr. Souder was born in Charlottesville, VA. He attended the University of Virginia and Virginia Theological Seminary. He was ordained priest in 1951. He served as deacon-in-charge of Varina Parish, Richmond; associate rector of St. Paul's, Richmond; rector of Christ Church, Winchester, and rector of St. Mary's, Richmond, VA. He retired in 1984. Fr. Souder is survived by his wife, Isabel, a son, two daughters and a grandson.

Attention, Readers

When requesting a change of address, please enclose old as well as new address. Changes must be received at least six weeks before they become effective.

When renewing a personal or gift subscription, please return our memorandum bill showing your name(s) and complete address(es).





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.**

HERALDRY IN THE EPISCOPAL CHURCH: More than 600 illustrations of Christian symbols used in seals of dioceses, cathedrals, seminaries and organizations. \$12.95 postpaid from: **Acorn Press, P.O. Box 5062, San Jose, CA 95150-5062.**

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, growth. Highly commended by bishops, priests, seminary faculty, laity. **Leaders' Manual \$65. Workbook \$25, postage and handling. Quantity discounts. Christian Formation Press, 750 Knoll Road, Copper Canyon, TX 75067. (817) 455-2397 or (817) 430-8499.**

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 and more. For DOS, Windows, Macintosh. **Software Sharing Ministries, P.O. Box 312, Sterling, CO 80751; (970) 522-3184.**

NEEDLEWORK

BEAUTIFUL NEEDLEPOINT KITS: Designs for kneelers, chair cushions, altar/pulpit paraments hand-painted on canvas, wool yarns supplied. You stitch, then we expertly upholster. We expertly clean, repair, restore existing needlepoint. **Divine Designs, Ltd., P.O. Box 47583, Indianapolis, IN 46247. (317) 783-1958.**

ORGANIZATIONS

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

JOIN IN THE CONTINUING liberation of Anglicanism and a revolutionary Catholic Revival. Join **The Catholic Fellowship of the Episcopal Church, Conrad Noel House, 116 Lower Main St., Sunapee, NH 03782.**

POSITIONS OFFERED

RESIDENT ASSISTANTS for HOSANNA House to serve as live-in caregivers for physically challenged young adults in new ecumenical ministry using L'Arche model in Chattanooga, TN. Training provided. Information and resumes to: **The Rev. David Crippen, HOSANNA, P.O. Box 11483, Chattanooga, TN 37415. Phone/FAX (706) 398-2848.**

DIRECTOR OF YOUTH MINISTRY: Full-time position in a large Episcopal parish. This talented individual will develop and implement programs for 6th through 12th grade children. Interested candidates should contact **The Rev. Mary Caucutt** for a detailed job description. **The Church of St. Michael and St. George, 6345 Wydown, St. Louis, MO (314) 721-1502.**

POSITIONS OFFERED

DIRECTOR OF DEVELOPMENT: The Diocese of Florida is seeking a director of development with a proven record of achievement in fund-raising management to establish and implement a full-time office of development. Reporting to the bishop, the development director's responsibilities include directing the Episcopal Foundation of the Diocese of Florida, planning and implementation of a comprehensive development program to include building up the foundation's assets, annual campaigns, capital campaigns, grant writing, major and planned gifts, special events, donor research and cultivation and records management. The director will also be a resource for stewardship training and consultation to parishes and schools of the diocese. **Requisites:** Minimum 3 years experience in development with proven success in major gift campaign fund-raising. Must have strong communication and interpersonal skills and enjoy community involvement. Letter of application with resume, salary history and three professional references should be sent by January 15, 1996 to: **Director of Development Search Committee, Diocese of Florida, 325 Market St., Jacksonville, FL 32202.**

MUSIC DIRECTOR & ORGANIST for historic, downtown, medium-sized parish on west coast of Florida. Successful candidate will be expected to re-establish a well-rounded, multi-choir program including the best of traditional and contemporary music. Although parish presently uses a Baldwin electronic organ, it owns an 82-rank Cassavant (1912) that is stored. Current adult choir is open to growth. Carillon and 5-octave handbells round out the program possibilities. Send resume including salary requirements and availability to: **Music Committee, c/o Joan Kline, 10297 Monarch Dr., Largo, FL 35644 by February 29, 1996.**

THE EPISCOPAL DIOCESE OF DALLAS is starting a new mission in the rapidly growing North Dallas suburb of Allen, TX. A priest is being sought for the position of vicar of this mission who has an orientation toward the Great Commission as the main mission of the church, whose preaching can challenge people to decide about Christ, and who has a strong view of mission being just outside of the door. Please send a resume to: **Gary Ester, Christ Episcopal Church, 4550 Legacy Dr., Plano, TX 75024 (214) 618-0222.**

ALL SAINTS EPISCOPAL CHURCH in Russellville, AR, a college town in the Ozark Mountains, has welcomed and incorporated many new members into its worshipping community during the past eight years. We now seek to call a prayerful, loving rector to lead us as we continue our journey together. Please address responses to: **Hugh Silken, All Saints Church, 501 S. Phoenix, Russellville, AR 72801.**

ASSISTANT wanted for large, traditional parish and day school (N-8) to share in life of congregation, school, youth and broad parish responsibilities. Resume and CDO profile to: **The Rev. Richard A. Ginnever, 405 Glenmar Ave., Monroe, LA 71201.**

PROPSERS

GETTING ALL YOU WANT out of Sunday morning? Occasionally confused? Is there too much to digest, in too little time? Your answer has come: "Understanding the Sunday Scriptures: The Synthesis Commentary." This unique 156-page resource explains all four lessons, every Sunday. Inspiring, down-to-earth teaching every week. No Bible-babble. A must for lay readers, Christian ed. teachers, Bible study groups, or anyone who wants more out of Sunday morning. Contact: **Synthesis Publications, P.O. Box 11428, Chattanooga, TN, or call (1-800-356-9391) or FAX (1-423-266-8864) to order now! Special rate for any orders with 5 or more books.**

FOR SALE

EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (904) 562-1595.**

EPISCOPAL CHURCH TIES superbly woven in England. Shield in full color on navy or burgundy. Quantity order discount. To order, specify color and send \$24.95 to: **Church Ties, 310 N. Campbell Rd., Landrum, SC 29356.**

TRAVEL

TOUR ENGLISH CATHEDRALS, ETC. Chauffeur driven from \$750 per week, excl. air fare. Choose your dates and theme. Two-week coach tours from \$1,050. Steam trains April 4 to 17; Saxon churches 27 April to 7 May; Gardens 17 May to 30 May; Cathedrals 28 June to 11 July; Castles 19 July to 1 August. **Seasons Tours, 9 Abbots Green, Croydon, England CR0 5BL.**

BRITISH ISLES 1996: Explorations of Celtic Spirituality. Prayer and study programs to Ireland May 20-June 3; Sept. 2-26; Wales July 1-15; Oct. 7-21. Emphasis on deepening relationship with God through lectures by outstanding scholars; visits to holy sites. **Sr. Cintra, Convent of St. Helena, 134 E. 28th St., New York, NY 10016; Phone (212) 725-6435; FAX (212) 779-4009.**

C.S. LEWIS STUDY TOUR, June 15-30, 1996. Perfect tour for Lewis fans or lovers of all things British. Meticulous planning, flexibility, variety. Lewis comes alive! Immediate registration required. Spaces will fill fast. **141 S. Reed Court, Lakewood, CO 80226. (303) 238-0135.**

VIETNAM TOUR 1996: How about a trip to Vietnam with experienced hosts? Departing NYC April 10, 1996. Contact: **Fr. Jim Kenyon (518) 426-5341 or FAX (518) 426-5424. Deadline Jan. 15.**

ISRAEL, the Holyland, 9 days from \$1,398. Meals and lectures daily, roundtrip air NYC. Episcopal experience **CLERGY travel FREE.** Call Everett and get **FREE gift 800-486-U-FLY (8359).** **Journeys Unlimited, 500 8th Ave., New York, NY 10018.**

WANTED

AUTHOR is seeking first person stories of healing, thanksgiving, forgiveness and grace. Write: **P.O. Box 432, Miami, FL 33149.**

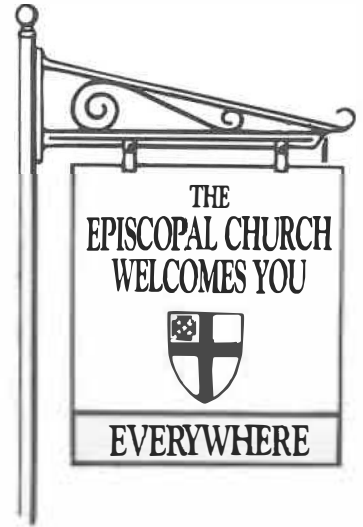
Classified Advertising Rates

(payment due with order)

- 43¢ per word for one insertion; 39¢ per word per insertion for 3-12 insertions; 37¢ per word per insertion for 13-25 insertions; and 35¢ per word per insertion for 26+ insertions. Minimum rate per insertion is \$4.50.
- Blind Box (keyed) advertisements, same rate as above, add three words (for box number) plus \$3.30 service charge for first insertion and \$1.65 service charge for each succeeding insertion.
- Resolutions and minutes of church organizations. 34¢ per word.
- Copy for advertisements must be received at least 26 days before publication date.

The Living Church
P.O. Box 92936
Milwaukee, WI 53202-0936
Fax: 414-276-7483

Church Directory



Phoenix, AZ

ALL SAINTS' CHURCH & SCHOOL 6300 N. Central Ave.
602-279-5539 Fax: 602-279-1429 Zip Code: 85012
Canon Cartozzi, r; Canon Long; Fr. Lierle; Bp. Harte; Rabbi Plotkin; Fr. Secker; T. Davidson, dcn; S. Youngs, Organist; J. Sprague, Yth; K. Johnstone, v.
Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 Tues, Thurs, Fri; LOH: Sun 11:10 & Wed 7 & 10

Washington, DC

CHRIST CHURCH, Georgetown
Corner of 31st & O Sts., NW (202) 333-6677
The Rev. Stuart A. Kenworthy, r; the Rev. Thomazine Shanahan, the Rev. Lupton P. Abshire
Sun Eu 8, 9, 11 (1S, 3S & 5S); MP 11 (2S & 4S); Cho Ev 5 (1S Oct.-May). Daily Eu (Wed 7:30), HS & Eu (Fri 12:10). Noonday Prayers (Mon-Fri 12), EP (Mon-Fri 6)

Wilmington, DE

CATHEDRAL CHURCH OF ST. JOHN
10 Concord Ave. (302) 654-6279
The Very Rev. Peggy Patterson, dean; the Rev. Dr. M. Antoinette Schiesler, ass't
Sun H Eu 7:30 & 10:30, Tues & Thurs 12:10. Compline (Sung) 9 Thurs

Hollywood, FL

ST. JOHN'S 1704 Buchanan St.
The Rev. Hobart Jude Gary, interim r
Sun 8 & 11 (Sung). Weekdays as anno

Augusta, GA

CHRIST CHURCH, Eve & Green Sts.
The Rev. Theodore O. Atwood, Jr.
Sun Masses 8 & 10 (Sung). Wed 6:30

Riverside, IL (Chicago West Suburban)

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

Indianapolis, IN

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

Boston, MA

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

KEY

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

Kansas City, MO

OLD ST. MARY'S 1307 Holmes
The Very Rev. Bruce D. Rahtjen, Ph.D., r (816) 842-0975
Masses: Sun 8 Low; 10 Solemn; Daily, noon

St. Louis, MO

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

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-Thurs 8:30 to 6, Fri 8-3:30
Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd floor, Mon-Fri 8-3:30
Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45, 1-3:45; Sat 10-3:45; Sun 1-3:45

Gettysburg, PA

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

Philadelphia, PA (Mount Airy)

ANNUNCIATION OF B.V.M. Carpenter Ln. & Lincoln Dr.
The Rev. David L. Hopkins, r 215-844-3059
Sun Masses 8 & 11 (Sung). Wed 10

Selinsgrove, PA

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

Whitehall, PA (North of Allentown)

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

Corpus Christi, TX

CHURCH OF THE GOOD SHEPHERD 700 S. Broadway
The Rev. Ned F. Bowersox, r; the Rev. Robert B. Hibbs, the Rev. C. Bruce Wilson, assts (512) 882-1735
Sun 8, 9 & 11. Weekdays as anno

Dallas, TX

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206-7719 (214) 823-8134
The Very Rev. Philip M. Duncan, II, D. Min., Dean; Canon Juan Jimenez; Canon Trudie Smither; the Rev. Benjamin Twinamaan; the Rev. Tom Cantrell; the Rev. Phyllis Doty; the Rev. Canon Roma A. King, Jr.
Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung Eu; 12:30 & 6:30 Sung Eu (Spanish)

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

Fort Worth, TX

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

Pharr, TX

TRINITY 210 W. Caffery / at Bluebonnet
The Rev. Robert Francis DeWolfe, r (210) 787-1243
Sun 8 H Eu, 10:30 H Eu (2S & 4S MP & HC). Sunday School 9:15 (all ages—nursery 9-12)

Alexandria, VA

CHRIST CHURCH 118 N. Washington St.
The Rev. Pierce W. Klemmt, r; the Rev. Pamela L. Foster, the Rev. Beverly K. Weatherly, the Rev. Steve C. Wilson, the Rev. Dorcas Nodoro, John Lewis, seminarian
Sun H Eu 8 & 9, MP (1S H Eu) 11:15, 5 H Eu (HS 2S & 4S after 5 service), Wed H Eu 7:15 & 12:05

Milwaukee, WI

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

Paris, France

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 011 331 47 20 17 92
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Benjamin A. Shambaugh, M.Div; the Rev. Rosalie H. Hall, M. Div., assoc
Sun Services: 9 H Eu, 10 Sun School, 11 H Eu