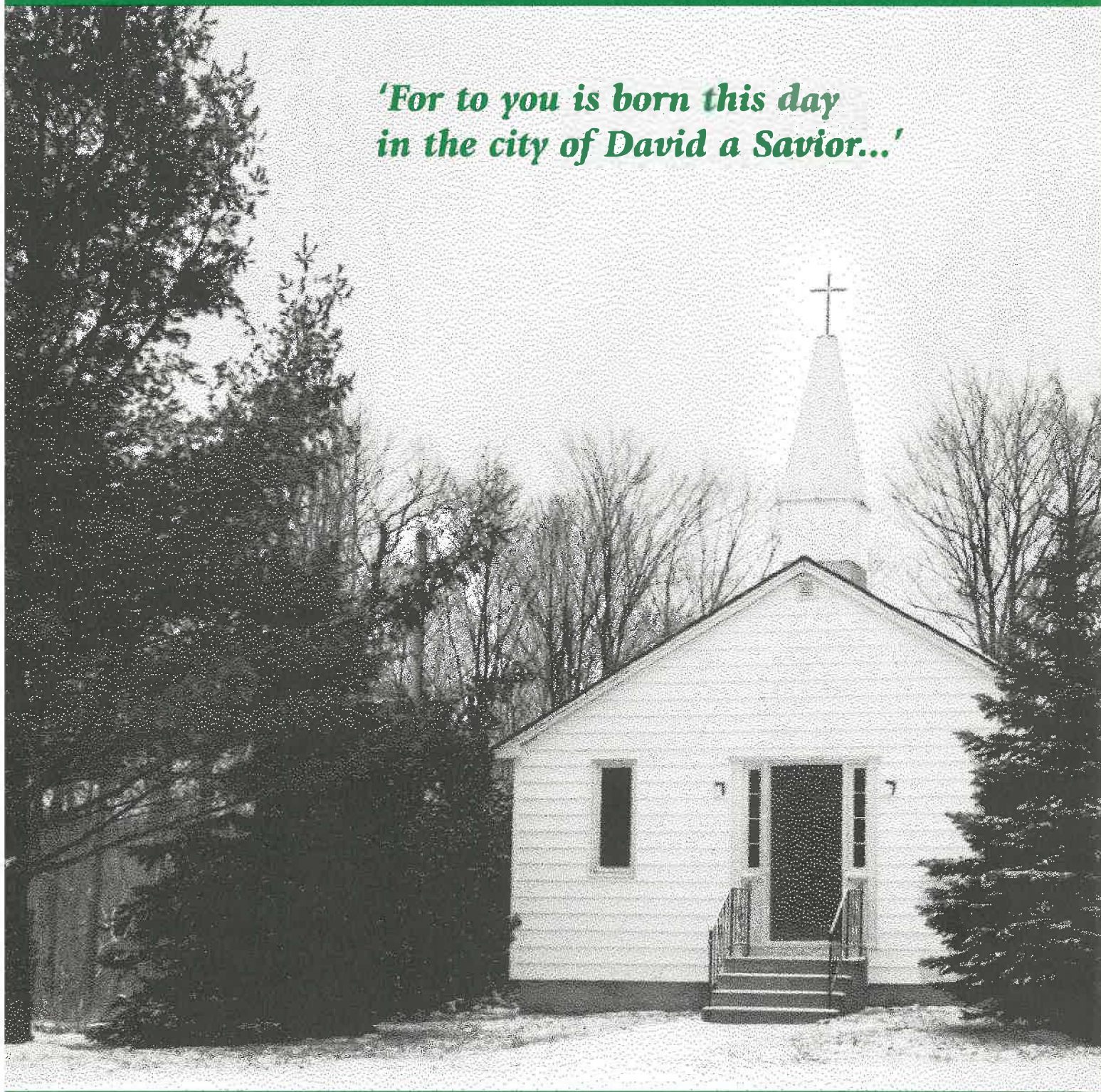


The Living Church

December 22, 1996 / \$1.50

The Magazine for Episcopalians

*'For to you is born this day
in the city of David a Savior...'*



Church of the Nativity, Star Lake, N.Y.

December 22, 1996

Advent 4

Features



Spiritual Direction for Children

The Catechesis of the Good Shepherd

By Michael O'Loughlin
page 9

God Visits Us

Part 4 of an Advent series

By Richard H. Schmidt
page 13

Departments

Letters: Other factors effecting clergy shortage (p. 3)

News: Criteria outlined for next Presiding Bishop (p. 6)

Viewpoint: Bearing fruit: a way of evangelism
By John W. Wesley (p. 11)

Editorials: Christmas messages (p. 12)

People and Places (p. 14)

Quote of the Week

The Rt. Rev. George Browning, Bishop of Canberra and Goulburn (Australia), on Christianity: "There is no word more central to Christian thought than the word 'reconciliation'."

In This Corner The Perfect Gift

"Pure and perfect are all His gifts coming down from above. Chosen with care, bought with a price, and wrapped in a Father's love."

These words from the song "Celebrate the Gift" by Twila Paris continue to echo in my mind from the beginning of Advent through Epiphany each year. I wonder how many "pure and perfect" gifts I have ever given or received. Maybe the big blue bike when I was 7. Maybe the walkie-talkies and Big Wheel that my 5-year-old got last year. Maybe those were close, but to call those gifts "perfect" in comparison with the gifts described in James 1:17 seems to be overstating it a bit.

During each holiday season, I am always overwhelmed with the pressure I feel to buy the "perfect" presents for those on my shopping list. And I am not alone. This internal, and certainly external, pressure has become more law that mocks and condemns us, squeezing away the joy and grace we could be experiencing.

Strong language, perhaps, but hardly an exaggeration of the desperation that accompanies the "giving season" yearly. The malls are crammed with adults who look tired and worried as if they are about to undergo something as pleasant as having their teeth drilled. (Which by the way is how they look again right after Christmas, while they are standing in long lines to exchange all of those "pure and perfect" purchases.) Last year, I had three friends dissolve into tears just before Thanksgiving at the anticipation of the coming shopping onslaught. One otherwise cheerful and giving woman put it succinctly, "I hate Christmas!"

Sunday's Readings Partners With God

Advent 4: 2 Sam. 7:4, 8-16; Ps. 132 (or 132:8-15); Rom. 16:25-27; Luke 1:26-38.

It is certainly true that "with God nothing will be impossible." It is equally true, however, that God generally chooses to perform mighty works with the free cooperation of faithful people.

The scriptural witness makes it clear that, from his earliest calling of a chosen people, God's will was to establish them as a great nation. Yet he elected not to do so by simple edict, preferring to accomplish his purpose in partnership with a diligent young shepherd. And while God's desire has always been the redemption of a lost humanity, he chose yet again not to do this by simple

Ah yes, you say, but what about the children? The children make it all worthwhile. Well, the children do seem to experience something of the magic of Christmas that the rest of us have tragically left behind. But all too often they share in that post-holiday letdown which is pervasive in our culture. Maybe some item that was very much longed for did not show up under the tree, or maybe they were overwhelmed by the excessive materialism and anxious family members, or both.

Ralph Waldo Emerson may have said it best: "Rings and jewels are not gifts, but apologies for gifts. The only gift is a portion of thyself." That truth is most profoundly proclaimed in the third chapter of John, "For God so loved the world that he gave his one and only Son." Perhaps in a society gone mad with commercialism, we have lost the crucial Christmas focus described by Phillips Brooks in the old carol, "How silently, how silently, The wondrous gift is giv'n."

Maybe we should read again John 15:13: "Greater love has no one than this, that he lay down his life for his friends." Maybe this year our prayer might be that God's grace will realign our focus so that we concentrate on giving fewer "apologies for gifts" and more of ourselves. Perhaps then our lives will be more reflective of his pure and perfect gifts because we truly are "chosen with care, bought with a price, and wrapped in a Father's love."

Our guest columnist is Marcia W. Hochkiss, a member of the Cathedral Church of the Advent, Birmingham, Ala.

command. The Incarnation, God's coming into the world for the forgiveness of sins, happened only with the free cooperation of a trusting young woman.

God continues, in our own day, to work his mighty will in partnership with faithful men and women. It is God's will and grace, in coordination with the church's prayers and with the skill of medical professionals, which daily performs healing miracles. It is God's boundless love and forbearance, embraced and extended by us, which produces the miracle for forgiveness when friendship has been wounded by betrayal. In all his wondrous purposes and glorious deeds, God respects and trusts us enough to ask that we be his partners.

Other Factors to Consider

I was interested to read Roland Jones' Viewpoint article about the coming clergy shortage [TLC, Nov. 10]. I agree with the trend he describes resulting from retirement, attrition and lowered seminary enrollments. But I also believe there are other factors at work in the church contributing to the shortage of clergy in some areas.

The first is a growing ageism among those searching for clergy — especially in staff positions. There seems to be an optimal age in many people's minds (who seek "young assistants to provide balance in their parish staffs"). And if you are much past that, as the majority of our clergy now are, then you need not apply. I think I'm fairly typical of a number of clergy who have a lot of years of experience in Christian education and youth work, but who no longer seem politically correct to parishes seeking youth ministers and ministry.

A second concern is the rise of a not-so-subtle reverse sexism that reserves staff positions for younger women who, presumably, cannot yet compete for the rectorships of larger parishes — again without much regard to skill, education and much-needed experience. The other way this sexism gets played out is in the plight of parish clergy who choose to follow their wives who are corporate career employees who are relocated in their jobs.

Finally, the selection process itself seems to be stacked in favor of those who have no history. Even one bad experience in a 20-year career can take an experienced priest out of the running for many calls. While many parishes used to yearn for the so-called "fatherly" types of more experienced, seasoned clergy, we now seem to be yearning for sons and daughters we can adopt and mold in the image of very idiosyncratic local congregations.

I suspect there are hundreds of willing, experienced, highly skilled clergy who very much want to be employed in church settings but who have been weeded out by a variety of biases that make the job not worth having. Is it any wonder no one is flocking to attend Episcopal seminaries these days?

*(The Rev.) James A. Johnson
Atlanta, Ga.*

I have read with interest the comments about the proposed early retirement plan for clergy. I was ordained in 1974 and am

now 47, which places me in the small group that would benefit from this plan. I have no objection to "hanging up my stole" a few years early, especially if it would allow a priest to have the joy of being the rector of a growing, lively parish like ours. I do have one thought about another option.

Perhaps it might make sense to look at a bolder approach. We could look at offering a retirement plan, not full retirement, at the completion of 20 years of service. That would mean that clergy would need to continue to work, but it might free up more openings and allow the early retired persons to serve in places that now could not afford them. The military has offered options like this for years, and it seems to work well there.

No matter what happens, I think it is good to be having this discussion and taking a step to provide for the future.

*(The Rev.) Frank E. Wilson
St. Luke's Church
Minneapolis, Minn.*

What Really Matters

The question posed by the editor about fundamentalism and stewardship [TLC, Nov. 10] was very appropriate. It also applies to more than just bishops.

Too many of those involved in stewardship campaigns (i.e., fund raising and score keeping) are too eager to invoke the full force of biblical literalism to raise money and control how that money is spent. However, this same issue of TLC (p. 13) quotes bishops who stretch the state of the art in proof testing for stewardship. They use Matt. 25:35ff and Matt. 22:38-40 to specify giving 25 percent to the diocese and 25 percent to others. None of those verses says anything about percentages or dioceses.

If there is any stewardship theological hair splitting to be found, it is in giving to social service ministries vs. individual acts of charity. Do the poor or Christ really care about the delivery system as long as someone shows love and feeds and clothes them? Those verses do not specify any percentage quotas on feeding the hungry. If anything, if any of the hungry go unfed, we may be in big trouble. The second reference talks about loving God and our neighbor. In this case, the New Testament is quoting from the Old Testament with the possible implication



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Letters

that given all the hundreds of laws developed by "policy wonks for Yahweh," what really matters is loving God and our neighbor, not score keeping over theological hair splitting.

*Michael Richerson
Wichita, Kan.*

Balanced

A vociferous **BRAVO** to Canon Grant Carey for his masterful Viewpoint article [TLC, Nov. 24] on the Jesus Seminar. His presentation was succinct, yet scholarly. And above all, it was balanced. It did not damn the seminar scholars to the stake prepared for heretics, nor to the depths of Hades, but neither did it faddishly nod unthinking assent. He wrote that honest controversy is good for the church, a truth rarely enunciated. The end of his treatise is a simple lesson for us all: "Christians need not fear honest inquiry. What we need fear most is apathy." Amen and Amen.

*(The Rev.) E. Frank Henriques
Grass Valley, Calif.*

In Contrast

How sad it is that Bishop Howe and his entourage have taken this sickening incident in the life of the church [TLC, Nov. 17] and made it into a hobby horse for their own political agenda [TLC, Nov. 24]. It is unbelievably simplistic to equate caring and responsible same-sex relationships with these reportedly warped and demonic incidents.

The issue outlining all this came the same day as the death of Joseph Cardinal Bernardin, who was falsely accused of sexual misconduct, and used that incident as an opportunity for pastoral outreach and concern for his accuser. What a grand model of compassion, one that might be emulated by some of the princes of our communion.

*(The Rev.) William W. Trumbore
Easton, Md.*

TLC deals with the *Penthouse* story, quoting author Rudy Maxa, who wrote the article about alleged sexual practices in a Brooklyn, N.Y., parish. TLC gives us the

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Letters

story of the anti-Righter bishops and other conservative bishops who condemn the alleged behavior of the priest at St. Gabriel's Church and question the procedures of the Bishop of Long Island in handling the case.

Where is the American notion of innocent until proven guilty in TLC? Because a writer and a magazine choose to report alleged behavior, TLC and these bishops write as if to assume the guilt of the priest.

Even if he has behaved in the way reported, he has done nothing illegal except for using recreational drugs. If it is true he arranged to have young men come to Brooklyn from Brazil for sexual fun and games, he broke no laws in doing so. Sexual behavior between consenting adults, in private, should not be a matter of law or canons.

What he does in the privacy of his own home is none of our business. If he performed sexual ceremonies in his church, it is certainly stupid and profane but not illegal or even uncanonical. He denies using the church for erotic rituals. Priests of the Episcopal Church are not required to be celibate, so he practiced no hypocrisy.

Whom did he hurt? Did he have sex with children? Did he kill, maim or mutilate anyone? Did he cause grave harm or injury to anyone? Apparently not. Was he a good priest? Did he visit the sick, bury the dead, comfort the afflicted? Did he provide worship that was decent and in order? Did he teach people to love and serve the poor, seek justice and peace on earth? TLC's articles fail to tell us any part of his life and ministry except allegations of his exotic and erotic personal life.

(The Rev.) Robert W. Cromey
Trinity Church
San Francisco, Calif.

I find the news item on William Lloyd Andries and the recent *Penthouse* article more than a bit confusing. The events themselves are a web of contradictions: admissions of guilt, apology, and then denial on Andries' part, plus Howard Williams' resignation at the Episcopal Church Center, after he was "mentioned in the *Penthouse* article but not implicated." TLC provides minimal light on this distressing episode.

Then follows "A statement by Bishop John W. Howe" with 34 bishops' signatures. To whom was this issued and to what intent? In calling for "full, complete, independent investigation" and report, is

there implication that the Diocese of Long Island and our national church headquarters are incapable of appropriate action? It appears these 34 bishops, 19 of them retired, have spent considerable time and energy on what could have been done quietly and without seeking press coverage. I regret that so much litigious, accusatory and too often vindictive material confronts us, in letters to the editor, talk shows, etc. Of those so quick to issue statements in defense of morality, faith and good church order, I am reminded of St. Paul's comment on "these superlative apostles" in his time (2 Cor. 12:11).

(The Rev.) Ralph E. Macy
Chapel Hill, N.C.

It's Not Clear

In a recent address, Bishop Frank Allan of Atlanta is reported to have said:

"Contrary to perception, the Episcopal Church has been more responsible than any other denomination in making clear what our norms and expectations are."

With respect, this is simply not true. It is arguable whether it is true in the area of education and training, but it is certainly untrue in the area of sexual morality. For example, in some dioceses there is a limit to the number of marriages which are allowable. In the Diocese of South Carolina, third marriages are not permissible. In other dioceses this is untrue.

With regard to the issue currently being debated, the ordination of non-celibate homosexual and lesbian persons, in some dioceses they are being ordained, and in other dioceses they are not.

In an editorial, it was mentioned that the Episcopal Church is becoming a confederation of dioceses [TLC, Nov. 10]. The truth is, to some extent, it already is, and this seems to reflect the impact of American individualism and not the gospel and good ecclesiology.

(The Rev.) Kendall S. Harmon
St. Paul's Church
Summerville, S.C.

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Criteria for Next Presiding Bishop Outlined

The Joint Nominating Committee for the Election of the Presiding Bishop held its fifth working session Nov. 15-17 at the Franciscan Renewal Center in Scottsdale, Ariz.

The 29-member committee agreed upon potential nominees to be continued in the selection process, based on written responses by the candidates concerning personal life, leadership style and theology.

Committee members were assigned to teams of lay persons, priests and bishops. The teams will visit the dioceses in which the candidates reside.

The committee also participated in training for the visiting and interviewing

process, which will begin in January.

The teams will interview potential nominees, and will meet with a variety of diocesan, ecumenical and community persons to gather additional information. Psychiatric and physical examinations will be conducted and personal background investigations will take place.

Criteria applied to potential nominees include: A person whose life is grounded in scripture and prayer and reflects a depth of spirituality, rooted in grace; who nurtures the people of God in servant ministry; who receives and articulates the ongoing revelation of God from which the vision of the church can be discerned; and who will be aware of the power of the

office of the Presiding Bishop, confident with the power and willing to use it for the greater glory of God through the church and the empowerment of others. A person who is a capable administrator and delegator; who will work for unity in the context of the baptismal covenant, who will be a disciplined steward of personal life, taking time for self and family; who will exercise leadership with authority and compassion, recognizing its substantive and symbolic nature; and whose life reflects and celebrates the proclamation: Christ has died; Christ is risen; Christ will come again.

The committee hopes to present names of nominees in mid-April.

Structure Commission Works Toward Final Report

The Standing Commission on the Structure of the Church discussed comments received in response to the Common Draft Report it issued [TLC, July 21] when it met Nov. 18-20 at the Canterbury Retreat and Conference Center in Oviedo, Fla.

The commission continued to revise and draft the report in light of the 145 comments and responses it received.

"The commission has tried to more clearly define terms used in the report so as to more carefully convey the theology underlying the report," said the Rev. Canon John Kitagawa of the Diocese of Maryland. "'Mission' is used to express God's mission of redemption and reconciliation restoring all people to unity with God and each other in Christ, while 'ministry' is used to mean the many and diverse ways that Christians participate in the one mission of God as articulated by

the baptismal covenant to worship, forgive, proclaim, serve and secure justice."

Among the amendments to the commission's Common Draft Report is a proposal for a new Standing Commission on Anglican and International Affairs to work in the areas of strategies for common ministry opportunities within the Anglican Communion and as to issues of international peace and justice.

Other commission proposals would add the duties of evangelism to the previously proposed Standing Commission on Domestic Mission, and form a new Standing Commission on National Concerns to work on theological, ethical and pastoral issues affecting domestic service and the securing of domestic peace and justice.

Clarifications were made as to the role and duties of the Presiding Bishop and the national Executive Council to make it

more clear that the Presiding Bishop, in the role of chair of that council, bears ultimate responsibility and accountability for the programs and strategies adopted by General Convention and Executive Council. The commission also re-stated the proposed relationship between the Presiding Bishop and the proposed executive director to make it clear that the executive director would report through and be accountable to the Presiding Bishop.

"The revised report more clearly affirms the nature of the partnership relationship between congregations, dioceses and provinces and the church on the national level, while focusing on where mission and ministry may more effectively be done," said Robert C. Royce, of the Virgin Islands.

The commission will meet again in January to consider and adopt the final draft of its report.

No Request for Revision of the Prayer Book

The Standing Liturgical Commission will not ask the 1997 General Convention to authorize another revision of the Book of Common Prayer, the commission decided when it met Nov. 17-19 in Robert, La., at the Diocese of Louisiana's conference center.

The commission had been asked by a resolution of the 1994 General Convention to prepare a timetable for future revision of the prayer book.

Several groups and individuals already are involved in preparing work on a revised prayer book, including the Inter-Anglican Liturgical Consultation. Updates of the *Supplemental Liturgical Materials* continue.

The liturgical commission's expansive language committee presented a report which included new texts for Morning and Evening Prayer, additional canticles for the Daily Offices and a new

rite for the Eucharist.

A joint session was held Nov. 18 with the Standing Commission on Church Music.

On its final day, the SLC discussed a paper on pastoral consideration for the blessing of same-sex couples. The paper, being produced in conjunction with the theology committee of the House of Bishops, is expected to be made public early in 1997.

Liturgy and Music Commissions Meet

Employment Issues Addressed

The Rt. Rev. Edward W. Jones, Bishop of Indianapolis, greeted members of the Association of Diocesan Liturgy and Music Commissions to its convention in Indianapolis Nov. 11-15. Bishop Jones also officiated at the opening liturgy.

Conference speakers included Susan J. White, professor of spiritual resources and discipline at Brine Divinity School, Texas Christian University; the Rev. Bruce W. Jenneker, a member of the Standing Liturgical Commission; the Rev. Ed Bacon, rector of All Saints' Church, Pasadena, Calif.; William B. Roberts, former chairman of the Standing Commission on Church Music; and the Rev. Clayton L. Morris, program coordinator for liturgy and music at the Episcopal Church Center.

Workshop leaders included the Rev. Joe G. Burnett, rector of Trinity Church, Hattiesburg, Miss.; Marilyn Keiser, professor of music at Indiana University; Tom Long and members of the drama group Friends of the Groom, Fr. Morris and Mr. Roberts.

The conference theme was "The Renewal of the Liturgy: Shaping Worship for the Next Century." Participants were encouraged, in the small-group discussions which followed several of the presentations, to visualize the needs of the church. Although there was general agreement of the need for greater flexibility in terms of authorized rites, whether a new

hardcover book would be authorized in the near future remains an open question.

Among the resolutions passed was one calling for amendment to the canon authorizing the use of lay eucharistic ministers, to eliminate the requirement that they function only in the absence of sufficient priests and deacons. Another called for the proposed Standing Commission on Common Worship to have at least eight persons skilled in church music and a similar number in liturgies.

Of greater interest to participants was a resolution opposing the practice of calling for *pro forma* resignations of all staff members when a new rector takes office. It was pointed out that this is unfair to many lay professionals and contrary to a spirit of collegiality.

The annual ADLMC Award was made to Ms. Keiser, honoring her years of service in church music, particularly her concerns to make the best possible uses of limited resources in small churches.

At the conclusion of the conference, the president, the Rev. Elizabeth Morris Downie, was succeeded by the Rev. Ernesto Medina, of the Cathedral of St. Paul, Los Angeles, and the Rev. Thomas K. McCart, rector of St. Mark's, Upland, Calif., was named president-elect.

The 1997 conference will be held in Providence, R.I.

Nigel Renton

Conventions

The Rt. Rev. Jack L. Iker, Bishop of **Fort Worth**, called for the diocese to celebrate the reign of Christ and not let itself be sidetracked from carrying out the great commission, in his address to diocesan convention Nov. 9.

"The devil is at work trying to get us to focus our efforts on other concerns," he said. "Too many of the operations of the church appear to be under the reign of the devil than under the reign of Christ."

While the legal declaration adopted concerning General Convention was the major news [TLC, Dec. 1], other resolutions came before convention. Delegates approved a new canon which requires clergy to abstain from sexual relations outside holy matrimony, and thanked the bishops who brought a presentment



against Bishop Walter Righter for ordaining a non-celibate homosexual.

Most of the convention was devoted to its mission activities, including a highly successful mission trip to the companion diocese of Northern Malawi. Bishop Iker called for a new emphasis on stewardship education during the next year, and delegates heard the recently retired Bishop of West Texas, the Rt. Rev. John MacNaughton, outline a theology of Christian stewardship.

Bishop Iker told the convention that he was unable to vote for the proposed Concordat of Agreement between the Evangelical Lutheran Church in America and the Episcopal Church because he believed there were different understandings of apostolic order which had not been fully resolved.

Delegates approved a budget of nearly \$1.2 million after learning of growth in



Historic Christ Church, built on a hilltop in Limestone Township, Ill., in 1845, has a ringing bell again in its 65-foot tower, after a silence of nearly 50 years. The first peal was heard this fall when the bronze, 1,800-pound-plus bell was rehung, following the welding of a cracked bell frame and repairs to the tower. The church is in the Diocese of Quincy.

Briefly

The Rt. Rev. David Gitari, Bishop of Kirinyaga, was elected Archbishop of the **Church of the Province of Kenya** Nov. 20 at All Saints' Cathedral, Nairobi. Bishop Gitari, 58, has been acting primate of the church since the retirement of Archbishop Manasses Kuria in 1994.

The Presbytery of Greater Atlanta of the Presbyterian Church (U.S.A.) has voted that a minister ordained as a man could continue as a minister after having undergone a **sex-change operation**. Eric Swenson, 49, who conducts a marriage counseling agency, asked to be called "Erin" after having had the surgery.

Nominees Announced in Northwest Texas

Five persons have been nominated for Bishop Coadjutor of Northwest Texas, a nominating committee has announced.

Those nominated are: The Rev. Charles Cook, professor of pastoral theology at the Episcopal Seminary of the Southwest; the Rev. Canon Edward Dohoney, canon to the ordinary of the Diocese of West Texas; the Rev. Rayford High, rector of St. Paul's Church, Waco, Texas; the Rev. John Loving, rector of Emmanuel, San Angelo, Texas; and the Rev. C. Wallis Ohl, rector of St. Michael the Archangel, Colorado Springs.

The election will be held Feb. 1. The Rt. Rev. Sam Hulseby is Bishop of Northwest Texas.

Conventions

membership and contributions. Bishop Iker reported a 40 percent increase in the number of confirmations over the previous year.

(The Rev.) Jeffrey Steenson

The **Diocese of Northern Indiana** held its convention Nov. 8-9 at the Cathedral Church of St. James in South Bend. It is the custom of the diocese to hold its convention at the cathedral every third year.

The Most Rev. Edmond L. Browning preached at the convention Eucharist on Friday evening. Earlier in the day, he met diocesan clergy and spouses in a reception. At a question-and-answer session, the Presiding Bishop spoke of his years as primate and responded to questions.

The convention banquet and business sessions were held in a South Bend hotel. The University of Notre Dame's folk choir provided entertainment at the banquet.



The Rt. Rev. Francis C. Gray, Bishop of Northern Indiana, addressed convention using as his "text" the questions asked of him when he was consecrated bishop 10 years ago. He noted the construction of new churches and the renovation of older buildings during his episcopacy, but emphasized the broadening and deepening of the ministry of Christ throughout the diocese through programs of education, renewal and social service.

Two resolutions came before convention. St. Mary's Church, Monticello, and Resurrection, Wabash, were canonically admitted as missions of the diocese, and a companion relationship with the Diocese of Honduras was approved.

For 1997, a budget of more than \$606,000 was adopted.

(The Rev. Canon) David L. Seger

The convention of the **Diocese of Rhode Island** met in Providence Nov. 1-2 at All Saints' Memorial Church.



The convention opened with the Eucharist Friday night celebrated by the Rt. Rev. Geralyn Wolf, Bishop of Rhode Island. The bishop's stamina was a highlight of the convention, as she presided until the final blessing Saturday afternoon. Bishop Wolf, recovering from breast cancer, received her final chemotherapy treatment in mid-October.

Bishop Wolf's convention address

emphasized the caring and support she received from the laity and clergy of the diocese and the community at large. "I'm not sure how many of my sister and brother bishops have been ministered to by their clergy with such devotion and patience," she said. "They are God's beloved to me."

The bishop also described a process of prioritizing diocesan needs and services. "We must not sacrifice the ministry of Jesus Christ to the conservation of our buildings or our memories, or our particular positions in the church," she said. "Behold, I am making all things new," said Jesus, words which we must take as a personal invitation to transformation. This renewal begins in our hearts, where Christ is already at work."

The sole controversy of convention was debate of a resolution calling for the 1997 General Convention to direct the Standing Liturgical Commission to develop a service "for the blessing of committed relationships between persons of the same gender" for inclusion in *The Book of Occasional Services*. The bishop directed a division of the house; the resolution was adopted, 126 to 74. There was no call for a vote by orders.

The apportionment budget for 1997 of \$1,173,847 was adopted unanimously.

(The Rev.) Peter Michaelson

The Rt. Rev. Robert W. Duncan, Bishop Coadjutor of **Pittsburgh**, outlined characteristics of congregations that are truly missionary when he addressed the diocesan convention in Pittsburgh Nov. 2.



Bishop Duncan said those characteristics are dynamic worship, unbounded prayer, personal knowledge of Jesus Christ, people loving each other in "costly, sacrificial ways," apostolic engagement and sacrificial outreach.

He also spoke of the challenges of the future, including sustaining city churches in impoverished neighborhoods, rebuilding trust at the national level, working with Lutherans and Roman Catholics, and

'We must not sacrifice the ministry of Jesus Christ to the conservation of our buildings or our memories, or our particular positions in the church.'

Bishop Wolf

capturing the imaginations of young people.

"Much of what happens will depend on where we focus our attentions and energies," he said. "Can we stay focused on the mission? Can we continue to believe that those with whom we disagree are our brothers and sisters?"

On All Saints' Day, delegates celebrated the ministry of the Rt. Rev. Alden Hathaway at Trinity Cathedral. Bishop Hathaway will retire soon.

Among the resolutions adopted by convention was one which addressed the national church asking. The resolution states each parish must pay its share of the mandated portion of the national church assessment and each has the option of paying all or part of its share of the non-mandatory national church objective.

If a parish pays less than all of its share, then the funds withheld must be used for missionary purposes approved by diocesan council.

The admission of youth delegates with voice and vote and a presence of clergy of the Evangelical Lutheran Church in America (ELCA) were two



of the highlights of the convention of the **Diocese of Western Michigan**, which met Oct. 25-26 in Lansing.

Deputies to the 1994 General Convention brought back to the diocese a resolution urging that youth representatives be included in diocesan conventions. The diocese added "voice and vote" to the national resolution, which provided only for voice. Canonical changes were made to implement the means for selecting the youth delegates through deanery convocations and a diocesan youth commission.

The Rev. Andreas Teich, a Lutheran pastor, preached at the convention Eucharist, and Bishop Gary Hansen of the North/West Lower Michigan Synod of the ELCA addressed convention.

Convention adopted a resolution calling upon the U.S. government to establish normal diplomatic relations with Cuba and another lending support to the struggle of the people of Tibet against Chinese occupation. A resolution calling for a strong statement against assisted suicide was tabled.

A budget of \$642,022 for 1997 was adopted.

(The Rev.) Joseph Neiman

Spiritual Direction for Children

By MICHAEL O'LOUGHLIN



Tim Down photo

If memorizing the catechism, learning hymns and coloring inside the lines comprise your memories of Christian education, you're not alone. In fact, an entire niche industry of humor books and stage productions has sprung up that recalls the way children were introduced to God in post-World War II America.

The idea that children as young as 3 years old need no introduction to God — indeed, that they already have a very deep relationship with God — would have raised more than a few eyebrows in the 1950s and '60s. Yet that understanding is the foundation upon which the Catechesis of the Good Shepherd is built. And it is an understanding that a rapidly growing number of Episcopal parishes are embracing for children's spiritual formation.

The Catechesis of the Good Shepherd was founded in Rome in 1954 by Sofia Cavalletti, a

Michael O'Loughlin is a member of St Paul's Church, Riverside, Ill.

biblical scholar who made use of educator Maria Montessori's observations of how children learn to develop a point of entry for children into the Roman Catholic liturgy. The program made its way to the United States in 1975, and was easily adapted to Episcopal Church liturgical worship.

"For years we hovered around 300 member parishes, but we have grown to 412 members in the last two years," said Tina Lillig, national director of the Association of the Catechesis of the Good Shepherd, based in Oak Park, Ill. "About 50 percent of those are Episcopal parishes, and a lot of the growth in the last few years has been among Episcopal churches."

"The traditional Christian education approach has been to teach Bible stories and hope that, over time, the child develops faith," said Tracy Gaestel, director of Christian education at Church of the Angels, Pasadena, Calif. "The Catechesis takes the opposite approach. It recognizes that a child already has a rela-

tionship with God, and it looks at what particular aspects of God will nurture a child at a particular developmental level."

Rather than teaching in a classroom setting, catechists create a worship setting, called the atrium, where, as Ms. Cavalletti put it, "children can fall in love with God by themselves."

In the atrium, instead of reading Bible stories adapted for young readers, children hear the scriptures proclaimed to them by the catechist in a ritual context.

"The Catechesis keeps the integrity of the gospels instead of making them cute," explained Pam Moore, director of Christian education at St Matthew's Church, Evanston, Ill. "It cuts out the frills and presents the gospel to children beautifully and simply."

Following the proclamations, the children reflect upon open-ended meditative questions. Then, in the Montessori tradition of experiential and tactile learning, they are given time to respond contemplatively and creatively to scripture by draw-

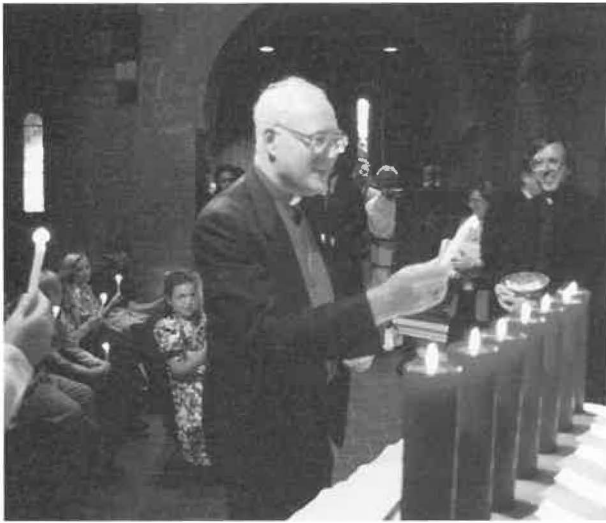
Mrs. Carey assists

Thomas Chandler,

age 6, as he puts

together the liturgi-

cal calendar puzzle.



Tim Down photo

*Archbishop Carey
lights his candle
during the Catech-
esis of the Good
Shepherd Pentecost
presentation.*

ing, painting, or working hands on with materials that relate to the parables (mustard seeds, yeast) and the liturgy (an altar with fair linen, a chalice, vestments). Ms. Lillig said children find these homemade materials accessible and meaningful. "The children think that the atrium is beautiful even though it's simple and handmade," she said.

Children ages 3-6 (Level One) are introduced to Jesus the Good Shepherd, with a special focus placed on Jesus' assertion that "I know my sheep and my sheep know me" (John 10:14). The children explore the light and life that the Good Shepherd gives them, as well as the mystery of the kingdom of God, as Jesus revealed it in the parables. The Catechesis seeks to broaden the experience of older children (Level Two, ages 6-9; and Level Three, ages 9-12) by exploring their Christian heritage through the church year.

About 35 children participate in the atria at Church of the Angels, a century-old bishop's chapel in the Diocese of Los Angeles. In contrast, St James' Church, Jackson, Miss. [TLC, Sept. 29], is one of the world's largest Catechesis centers, with 210 children participating in the three levels.

"Our Catechesis is set up so that children can participate in the atrium for an hour between the 8:45 and 11:00 Eucharists," said Mary Nell Prichard, director of the Catechesis at St. James'. She noted that although this schedule is most convenient for

the greatest number of people, "offering the Catechesis on Sunday is not ideal because it takes longer — about an hour and a half — to really establish a rhythm of life in the atrium."

The parish as a whole must embrace the Catechesis in order for it to succeed, these catechists agreed.

"If a parish decides to use the Catechesis, it becomes an integral part of the life of the whole parish, not something isolated on its own," Ms. Gaestel said. "That's a new paradigm because, like the sanctuary, the atrium is a worship space that must be respected."

Some catechists face negative perceptions from parents about

The Catechesis respects children by allowing them to make their own choices.

Montessori-based instruction, which places great emphasis on the child's own choices, and self-paced learning within a meticulously prepared environment.

"For some people, Montessori's method conjures up images of rigidity. It evokes strong emotions, and people respond to it in different ways," Ms. Moore said. "I emphasize that it gives children the confidence to be creative. The Catechesis respects children, allowing them to make their own choices. They learn by doing and by repeating."

Ms. Moore, who earned her degree in early childhood education, was recently made a postulant to the priesthood and was preparing to begin seminary this fall, but decided to withdraw when she took her position at St.

Matthew's in June.

"I realized that the Catechesis is my life and my love," she said. "I cannot walk away from that which feeds my soul." In addition, she felt she was being forced to choose between children's spiritual development and ordination. In many ways, she was told she could not have both.

"Because my vocation for many years has been in working with children, I was told that my ministry has been too narrow," she said. "I don't think I would have been told that if my ministry had been adult-centered. The Episcopal Church pays a lot of lip service to including children, but children are still often set apart and belittled. The funny thing is people don't realize the powerful effect the Catechesis has on adults. I don't feel like I've given up anything. It's all been a gain and a gift to me."

The results of implementing the Catechesis of the Good Shepherd have been gratifying, Ms. Gaestel said. "In our church, the Catechesis has deepened the faith of children, parents, catechists, the priest, and parishioners," she said.

On his visit to Los Angeles in May, the Archbishop of Canterbury had a first-hand look at the Catechesis of the Good Shepherd during a brief visit to Church of the Angels. Ms. Gaestel was overjoyed at the opportunity to include the Careys in a paraliturgical with the children celebrating Pentecost.

While it isn't every day that an atrium is a place of revelation for an archbishop, Ms. Gaestel is convinced that the entire Episcopal Church ultimately is enriched by the Catechesis on a week-by-week basis.

"The whole church grows and benefits from the child's relationship with God," she said. "The children are more involved with what's going on at the altar, keeping up in the prayer book and the hymnal, and helping their younger brothers and sisters to follow along as well. They are growing to become participating members of the community. And we all benefit by being able to see God once again through a child's eyes." □

Bearing Fruit: A Way of Evangelism

By JOHN W. WESLEY

A friend of mine who is Southern Baptist spends one afternoon each week going door to door, talking to whoever is home and giving out tracts about salvation. "Why?" I asked him. "What is your motivation to do that?"

"If someone doesn't lead those people to accept Jesus as their Savior, when they die they will spend all eternity in fiery hell," he said forcefully. "I couldn't sleep nights if I knew I was letting that happen."

Many Episcopalians have told me that one of the reasons they reject my Southern Baptist friend's view of evangelism is they believe fear and guilt are negative and therefore not good motivators. My reaction is, "But they are at least motivators." In a sort of "baby out with the bath water" move, the Episcopal Church still struggles with evangelism because there seems to be no motivator to prompt it.

Granted, there are some evangelical Episcopalians whose theology would lead them in somewhat the same direction as my Baptist friend. But what about the vast majority of "mainstream" Episcopalians? Speaking for many in our church who left other churches to become Episcopalians, a former senior warden said matter-of-factly, "I became Episcopal to get away from all that."

Why have many Episcopalians found it so difficult to put something in the place of that theology and evangelistic method which we do not like? My observation suggests two possible answers: Episcopal "theology" and "good taste."

Many mainstream Episcopalians, consciously or by default, hold some form of "Universalist" theology with regard to the related issues of salvation and hell. As a member of my weekly Bible study said, "I think even Judas will be in heaven." She hedged a little on Adolf Hitler, but finally concluded that probably even he would be there. Since everybody will go to heaven, there is clearly no reason to "sell" salvation to anyone. Why offer people something they already have?

Mainline Episcopalians also seem to believe that going to another person and initiating a conversation about his or her spiritual belief or condition is too aggressive, potentially offensive, and therefore in "bad taste." In a sermon, I suggested that wanting to share spirituality with someone else is not unlike wanting to share excitement about a newly discovered restaurant, a good book or a movie recently seen, and it could be as simple as asking someone if he or she is currently active in a church. Following the service, I was severely reprimanded by a number of folks whose comments included "that's none of my business," "religion is a private matter," and "I'm not comfortable doing anything like that."

One way to handle the theological issue is to put the focus in a place Episcopalians are more likely to latch onto. For example, if no need is seen to "sell" the hereafter, is there anything in the here and now that an Episcopalian might be motivated to "sell"? What if, for example, the gospel, the good news were defined in terms of present fruits or benefits? Fruit such as "joy, peace, patience, kindness, goodness, faithfulness, humility and self-control" (Gal. 5:19-25), exemplifying the abundant life promised by Christ, are the result of

being in a growing personal relationship with him. They are known (felt, experienced) by the Christian and will be seen by others who are touched by the life of the Christian.

A possible definition of good news might then be: the truth that, because of Jesus' atoning death on the cross, it is possible for people to have a growing personal relationship with God that bears fruit in their lives in the here and now.



Regarding the issue of good taste, what if the focus were taken off what is spoken and put instead on what is lived?

If these two adjustments were made, we could have as an Episcopal definition of evangelism: showing forth the good news that, because of Christ's vicarious death, anybody can have a personal,

growing relationship with God that bears visible fruit in the here and now.

Such an understanding of evangelism may say to an Episcopalian, "If you are in a growing relationship with God, and this relationship is producing its intended fruit in your life, then that fruit will be visible to other people. They will see the fruit in you and want it in their own lives, and they may come to you and ask you how you got it in your life."

If this is true, if evangelism is as simple as publicly, visibly living a life that has itself been touched and shaped by the good news, then being willing and prepared to explain how it happened when someone wants to know is all that remains to be learned.

Evangelism training will not be teaching methods for approaching others and creating conversation about their spiritual condition. It will be helping people grow in their relationship with God in such a way that they experience and are aware of the fruits of that relationship and about helping them know how to share their own faith story with anyone who asks.

Such an understanding of evangelism could be motivational because it puts the theological focus on qualities that every Episcopalian (in fact, every Christian) wants to experience, and it emphasizes that the qualities will be shown to others in the natural course of living and do not obligate the person to first of all speak about the fruit of experience with God.

This understanding is positive, it does not focus on the hereafter but on the here and now, and need not require anything that seems in "bad taste." Rather, this definition affirms the benefits of a growing personal relationship with God. If I am living good news, then it will be visible to other people who may not be experiencing the benefits of Christ's victory. Such an understanding of evangelism puts the emphasis on attracting, not promoting. That is, it does not advocate trying to convince others of a doctrine or belief system, but assumes others will be drawn to seek what I possess if they find it appealing. □

The Rev. John W. Wesley is rector of St. Thomas' Church, Reidsville, N.C.



Time for Peace

On this Fourth Sunday of Advent, the mood is one of anticipation. We have been patient throughout this season, awaiting the coming of the Lord Jesus. As we look forward to the birth of our Savior, the editor and staff of THE LIVING CHURCH extend best wishes for a blessed and joyous Christmas to all our readers. May this be a peaceful time for all.

The Presiding Bishop's Message



The commercialization of Christmas has made the weeks before and after Dec. 25 so complicated. Activities intended to be pleasurable become chores to be checked off the endless list. The potent message of Christmas risks getting lost in the attendant clamor. And we may have trouble listening for it because we are just too exhausted.

Let us step back for a moment of quiet. What is the message of Christmas? What was God trying to say to us? My dear sisters and brothers, the answer is in the messenger. The message of Christmas was embodied, made incarnate, in the messenger, who was Jesus. God spoke to us through Jesus, the Word made flesh. With the birth of Jesus the all holy was enfleshed: made human.

Therefore and for all time, Christianity is not a religion of disembodied spirituality. Our theology is fundamentally incarnational. Because God took on human flesh, our own flesh, our own humanity, has a potential for participation in the holy. And our bodies are important. When we honor them we give honor to what has been made flesh through God's love.

What we do with our bodies has meaning in the universe. What we think is not the whole story. It needs to fit together with how we act. As the old saying has it: The road to hell is paved with good intentions.

Because we honor the body there is blessedness in weeping with the grieving. There is blessedness in the smile we give to the stranger, the bread we share with the hungry, the walk we take for our health, the food we ask God to bless which we then eat for our sustenance. The message of Christmas is a song of joy because all of the simple, ordinary activities of life have the potential for participating in the marvel of the Incarnation.

May your Christmas be a celebration of the birth of Jesus into the world and of your own birth and life as well, with all the marvelous opportunities you have been given to participate in the miracle of the incarnation. Rejoice!

*(The Most Rev.) Edmond L. Browning
Presiding Bishop*

Archbishop Carey's Message



"Into the darkness of the Roman Empire the little church of Jesus Christ went forth as a star into the night." That lovely sentence by the historian Philip Schaff is as graphic a picture of the beginning of the Christian story as it is of the Church of Jesus Christ today. The miracle of Christianity never ceases to amaze me. When you think that from those tiny and, oh so fragile beginnings of a family trapped so far from home, we have become the largest religious family of some 2 billion people, we can marvel at the strength of God's protecting hand.

It is this thought that keeps me going when I see our Anglican family in some of its most vulnerable manifestations. The darkness is there so tangibly in those places in our Communion where our brothers and sisters are caught up in civil war, trapped in dire poverty or marooned far from home as refugees. Yes, these are some of the images I have of the Anglican Communion I serve and love. This year took me to Mozambique, one of the poorest countries in the world. Strongly Roman Catholic, one might wonder how and why Anglicanism survives there. It more than survives; its outgoing faith is an inspiration for all.

Prior to going to Mozambique, I was a guest of the Province in Cape Town, and had the joy to preach at Archbishop Desmond Tutu's farewell service. What a wonderful occasion that was, and what a marvelous service of thanksgiving (tinged with sadness), as we paid tribute to a man of peace; a man whose smile, laughter, and tough unflinching opposition to apartheid made him, like his Lord, a light in the darkness.

It is because so many of our brothers and sisters suffer in the darkness that we need a strong Anglican Communion. In October this year, ACC-10 assembled in Panama, another part of the world where Anglicanism has taken root and become a strong, though small, diocese. There as representatives of each of our 36 member churches, we heard the story of the Communion. From the suffering of Sudan; through the eyes of the very poor in India and Pakistan; through the tears of Rwanda; through the testimony of those who find it a daily problem to be faithful in places as they breathe the spirit of the early church. And yet ACC-10 heard another story. A story of an unwillingness of some provinces to pay their full share of the costs of maintaining this family of churches. What a humbling example it was when the representatives of the suffering Church of Sudan not only paid its quota in full, but also gave \$100 to the U.N. Office in New York to continue the vital ministry of Bishop Jim Ottley! My brothers and sisters, I leave you to draw out the challenge of that wonderful testimony from Sudan. If they need our help so much and yet from their slender resources year after year pay their quota, how can any provinces say "we're sorry. We can't support the Communion this year because we must balance our books first." I can hear some say "That doesn't sound like a Christmas message from the Archbishop!" No, it isn't, if the balancing of our books takes precedence over the message of Christmas — that God is love and calls from us an answering love for him and for each other.

The Christmas story tells us that the darkness will only be overcome when we light up the sky with Christian living which puts others first.

*(The Most Rev.) George Carey
Archbishop of Canterbury*

God Visits Us

By RICHARD H. SCHMIDT

Purify our conscience, Almighty God, by your daily visitation, that your Son Jesus Christ, at his coming, may find in us a mansion prepared for himself.

As it seemed presumptuous in last week's collect to pray that God's power be stirred up (Did we think God had nodded off?), it seems presumptuous this week to ask that God visit us (Do we think God has wandered away?).

The presumption is only implied this week, however, for what we actually ask in this petition is that God purify our consciences by means of his daily visitations. The visitation occurs daily. The question is whether it has any effect on our consciences.

If our consciences are to be purified by God's daily visits, we must recognize the visit.

God visits us in many guises. God is the lonely sufferer crying for help. The homeless and needy often knock at church doors. When I am busy, I send them away with a bus ticket to the next town, there probably to knock on another church door. Do these people spend their lives knocking on church doors and being sent on to the next town? Does God spend his life knocking on church doors and being sent on to the next town?

God is the child playing in the sandbox. Often I wave at the child as I pass by. Does God beckon me to join him in the sandbox?

God is the young couple arriving at the church door to talk about getting married. I have performed hundreds of marriages. Sometimes I am tired and I think to myself, "Here's another several hours I must spend in pre-marital instruction." Do

I recognize God in the love that is revealed in the twinkle of their eyes?

God is the scripture verse that perplexes me. Do I take the time to ponder it and find God within it?

God is the word challenging my conventional wisdom. Am I so eager to defend the position with which I am all too comfortable that I fail to welcome God in the unfamiliar idea?

God is the voice saying, "Stop; be still; begin again." Do I carry on as usual?

When we recognize God in his daily visitations and our souls are purified, we become a mansion fit for habitation by Jesus Christ. When we are ready for him, Christ comes not for a visit, but to abide, to remain, to make his home in us. □

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



"Madonna and Child"
by Andrea Mantegna (1431-1506)

Tableau

Cold,
Empty land;
A scattered few in silence keep their sheep.
A clear sky
With frozen lights:
A cribbled dome conceals a crystal earth.
A nightly task,
A changeless wait;
The quiet bleating of a lonely lamb.

Warm,
Peaceful stall;
A silent couple watch a manger bed.
Serenity
And loving eyes:
A mother's gaze regards an ageless hope.
A Blessed time,
An ended wait;
The quiet breathing of an Infant King.

Bettie Corey

CHEERLESS WAS THE SEASON

Cheerless was the season
cold, and raw and bleak.
Joseph led the donkey
- with Mary -
oh so weak.

The Inn was overflowing
so a manger was her bed
and there she fed
The Christ Child
in that stark but sacred shed

B.J. Bramhall

People and Places

Changes of Address

The Rev. **Asa Butterfield**, Apartado 5-555, Guadalajara, Jal., 45042 Mexico.

The Rev. **LaVerne Morgan**, 3880 Loton Dr., Fort Gratiot, MI 48059.

The Rev. **Ira P. Seymour**, 4435 Heritage Ave., #B3, Okemos, MI 48864.

Ordinations

Deacons

Alaska — **Simon Carino**, **James F. Eichner**, **Debra Anne Vanover**, **Kathleen L. Wakefield**, **Colorado** — **Marionette Elvena Bennett**, St.

Stephen's, 1 Del Mar Circle, Aurora, CO 80011; **Edwina Amelia Colbourne Burdekin**, St. Michael the Archangel, 7400 Tudor Rd., Colorado Springs, CO 80919; **Kenton James Curtis**, St. Luke's, 1270 Poplar St., Denver, CO 80220; **Carol Garvey Eckstein**, PO Box 835, Bailey, CO 80421; **Betty M. Ralston**, St. Paul's, PO Box 770722, Steamboat Springs, CO 80477.

Michigan — **Robert Smith**, 8610 Smart St., Detroit, MI 48210.

San Diego — **Terry Bull**, minister-in-charge, Christ Church, Durham Parish, Nanejemoy, MD; **Julie Gray**; **Alan James**, assistant, St. Dunstan's, 6556 Park Ridge Blvd., San Diego, CA 92120.

Priests

Texas — **Carl Westbrook**.

Western Michigan — **Jean Milligan Christofferson**.

Resignation

The Rev. **William O. Gregg**, as assistant of St. George's, West Terre Haute, IN.

The Rev. **Margaret Haas**, assistant of Holy Cross, Livonia, MI; add: 1573 S. Congress #7, Ypsilanti, MI 48197.

The Rev. **Thomas D. Hughes**, as priest in charge of St. Matthias', Asheville, NC.

The Rev. Canon **P. Ronald Spann**, as rector of Messiah, Detroit, MI.

Deaths

William C. Conner, former director of finance and administration of the South American Missionary Society (SAMS), died unexpectedly Oct. 6 at the age of 56.

Mr. Conner, of Ambridge, PA, served SAMS by founding the Short-Term Missions Program. He and his wife, Eleanor, were also missionaries in Honduras, and he was on the board of the Episcopal Church Missionary Community. Mr. Conner was a member of St. Stephen's Church, Sewickley, PA. He is survived by his wife, three daughters, two grandsons, his mother and two sisters.

Marguerite Brewer Peters, a long-time member of the Church of the Ascension and

St. Agnes, Washington, DC, died of a heart attack on Oct. 28 at the age of 97. She served on the altar guild and as a member of the Order of the Daughters of the King. She is survived by her son, the Rev. Albert F. Peters of Bridgeville, DE.

Correction

The Rev. **John D. Hortum** is assistant of St. Clement's, 1701 N Quaker Ln., Alexandria, VA 22302, and assistant chaplain of Goodwin House, Alexandria, and Goodwin House West, Falls Church, VA.

Next Week ...

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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. (800) 784-1958.**

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, Dept. TLC, Saint Bartholomew's Church, 82 Prospect St., White Plains, NY 10606-3499.**

ORGANS

REED ORGANS for church, chapel, home. Beautiful, reliable. All sizes: 1-manual, 2MP, 3MP. Delivery everywhere. Since 1970. Specs: \$1.00 and SASE. **PHOENIX Reed Organ Resurrection, HC 33-28, Townshend, VT 05353. (802) 365-7011.**

PILGRIMAGE

ENGLAND: SAINTS & SINGERS from Canterbury's 1400th Anniversary Celebration to Salisbury's Southern Cathedrals Festival, July 8-21, 1997 with the Rev. Nancy and Mr. Robert Roth blending spiritual and cultural enrichment. Call **The Teleios Foundation 1-800-835-3467.**

POSITIONS OFFERED

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

THE EPISCOPAL EVANGELICAL EDUCATION SOCIETY, founded in 1862, seeks an ordained person as executive director. This officer is the society's principal staff person and administers its innovative grants program, "Evangelism for the 21st Century." This person should have enthusiasm for the programs and work of the society, experience in fund-raising, skill in writing, familiarity with the seminaries of the church and be willing to do some travel. The position requires 20 hours per week with competitive remuneration. The society's offices are in Arlington, VA, and applicants from the Washington metro area are especially encouraged to apply. For more information call: **Kenneth McDonald at (703) 521-3264** or write to him at **EEES, 2300 S. 9th St., Suite 301, Arlington, VA 22204-2351** by January 31, 1997.

RECTOR, Christ Church, New Haven. Anglo-Catholic parish in urban/Yale University setting. Emphasis on liturgy, tradition, spirituality, music. Multiple programs. Diverse socio-economic and in sexual orientation. Affirms ordination of women and social ministry. Commuter and local members. Endowment. Historic building. Desires growth. Prefer 5 years experience as rector. Resumes to: **Dr. Nancy Horn, 84 Broadway, New Haven, CT 06511.**

VICE PRESIDENT OF ADMINISTRATION, Episcopal Theological Seminary of the Southwest. This senior executive is the operations officer of the seminary and reports directly to the dean. This person is responsible for oversight of the business office and all fiscal matters; for the physical plant's operation and maintenance; for the seminary's auxiliary enterprises; and for the recruitment, development and supervision of the administrative staff. *Qualifications:* Demonstrated experience in fiscal management and administration. Ability and gifts in the development of human resources and the supervision of personnel. *Salary:* The salary range is \$55,000 to \$63,000 plus excellent benefits. *To apply:* Write directly to: **The Dean, The Very Rev. Durstan McDonald, Seminary of the Southwest, P.O. Box 2247, Austin, TX 78768** including in the resume the names, addresses and phone numbers of three references. Applications will be received until January 17, 1997. The Seminary of the Southwest is an Equal Opportunity/Affirmative Action employer.

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

POSITIONS OFFERED

PARISH OF 350 FAMILIES committed to the ministry of word and sacrament looking for rector with appropriate experience and vision. For information reply: **Mary-Gale McPharlin, Grace Church, 1213 Sixth St., Port Huron, MI 48060. FAX (810) 985-4771** or telephone evenings **(810) 987-5978.**

POSITIONS WANTED

SEMINARY TRAINED, parish experienced layman. Skills: visitation, education, youth, counseling, outreach, stewardship, preaching. Seeking full-time position. References available. Reply **Box D-766**.

REAL ESTATE

CONDOMINIUM FOR SALE — church owned. Fronting on intracoastal waterway, view of the ocean. Large 2 bedroom/2 bath, kitchen and baths upgraded, possible marine berth. Well-maintained, small complex. Price and maintenance costs reasonable. Immediate possession. Call: **Tom Wilson, St. Gregory's Church, Boca Raton, FL (561) 395-8285.**

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.**

MUST SELL 2 silk copes (\$800 & \$200), cassock (for 6' tall, 165 lbs., 15-1/2 neck \$50), surplice (\$50), alb (\$50), stoles (\$50 each), biretta (\$30), rabats (\$50). Call **Bill** for picture brochure **(508) 398-6792.**

TRAVEL

ATTENTION CLERGY: Lead your parish, friends and family on a pilgrimage to Israel, Greece, Turkey, England, Africa, etc., and travel FREE. Call or write: **Journeys Unlimited, 500 8th Ave., New York, NY 10018: (800) 486-8359** or FAX **(212) 736-8959.**

CELTIC PILGRIMAGES 1997. Prayer and study programs to Ireland: July, September; to Wales: May, August. Emphasis on deepening relationships with God through lectures by outstanding scholars, visits to holy sites, worship. **Sr. Cintra, Convent St. Helena, 134 E, 28th St., New York, NY 10016. Phone (212) 725-6435; FAX (212) 779-4009.**

CELEBRATE the 1600th anniversary of St. Ninian's arrival at Whithorn, the 1400th anniversary of St. Columba's death at Iona, and the 1400th anniversary of St. Augustine's arrival at Canterbury, on a pilgrimage to Iona, Whithorn, Durham, Whitby, York, Ely, Walsingham, St. Albans, Canterbury and other historic sites of British Christianity conducted by the **Rev. Christopher L. Webber and Margaret Webber, May 15-27, 1997.** For information call **(860) 364-1139** or write **P.O. Box 1724, Sharon, CT 06069.**

WANTED

CLERGY VESTMENTS, black cloaks, academic gowns, home communion kits and altarware for churches in Newfoundland and Labrador. Contact: **St. Paul's, 390 Main, North Andover, MA 01845.**

* c/o **The Living Church, P.O. Box 92936, Milwaukee, WI 53202-0936**

Church Directory



Phoenix, AZ

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

Washington, DC

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

ST. PAUL'S, K Street
2430 K St. NW — Foggy Bottom Metro
Sun 7:30, 7:45, 9, 11:15 (High Mass) & 6. Daily: 6:45, 7 & 6. Prayer Book HDs: 6:45, 7, 12 noon, 6 & 6:15.
Parish founded AD 1866

Wilmington, DE

CATHEDRAL CHURCH OF ST. JOHN
10 Concord Ave., 19802 (302) 654-6279
The Very Rev. Peggy Patterson, dean; the Rev. Benjamin Twinamaani
Sun H Eu 7:30 & 10:30, Tues & Thurs 12:10, Sung Compline Wed 9:10

Boynton Beach, FL

ST. JOSEPH'S S. Seacrest Blvd. (561) 732-3060
The Very Rev. W. Michael Cassell
Sun Eu 8 & 10; Sat 5; Mon, Thurs, Fri 8:30; Wed 8:05, Tues Mass & Healing 10

Hollywood, FL

ST. JOHN'S 1704 Buchanan St.
Sun 8 & 11 (Sung). Weekdays as anno

Augusta, GA

CHRIST CHURCH Eve & Greene Sts.
The Rev. Theodore O. Atwood, Jr., r
Sun Masses 8 & 10 (Sung). Wed 6:30 (706) 736-5165

Honolulu, HI

ST. ANDREW'S CATHEDRAL Beretania & Queen Emma
Sun: 7 Eu, 8 Hawaiian Mass, 10 Cho Eu. Mon-Fri Eu 7. Wed Eu HS 12 noon. Ev (Last Sun) 5:30 (808) 524-2822

Chicago, IL

ASCENSION N. LaSalle Blvd at Elm (312) 664-1271
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham
The Sisters of St. Anne (312) 642-3638
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult Ed 10. Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat) C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

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.

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 Eu 8, 9 & 11; Christian Ed 10

Baton Rouge, LA

ST. JAMES 208 N. 4th St.
The Rev. Fred Fenton, r; the Rev. George Kontos, the Rev. Bob Burton, assoc; the Rt. Rev. Robert Witcher, Bishop-in-Residence. Dr. David Culbert, organist-choirmaster; Lou Taylor, Director of Christian Ed
Sun 7:30, 9, 11, 4:30 H Eu

Kansas City, MO

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

St. Louis, MO

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

Newark, NJ

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

New York, NY

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

ST. BARTHOLOMEW'S Park Ave. and 51st St.
(212) 378-0200

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

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

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

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

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

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

Gettysburg, PA

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

Philadelphia, PA

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

Selinsgrove, PA

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

Whitehall, PA (North of Allentown)

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

Corpus Christi, TX

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

Dallas, TX

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

Fort Worth, TX

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

Milwaukee, WI

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

Paris, France

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

Encourage attendance among your parishioners and those traveling. Invest in a Church Directory listing.