

# THE LIVING CHURCH

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A procession of historical religious figures greets the eye at St. Thomas' Church in Newark, Del. [p. 5].



## The Holy Name

When a baby is born, one of the first things people ask about is its name. When we celebrate the birth of our Savior, one of the first things thereafter is to honor his holy name, Jesus. We do so on January 1, seven days after Christmas because, in accordance with Jewish tradition his name was conferred on him at circumcision seven days after birth.

What does a name mean? Why is a name special? In our modern rationalistic civilization, we scorn the supernatural and magical significance attributed to names in older civilizations. Yet business, politics, and the public media are constantly dealing with the power of names. Certain names are indeed "magic" in many situations: their effect cannot be ignored.

In scripture, names are not simply convenient identification tags that happen to be pinned on to people. On the contrary, names are given parts of reality, like physical objects in the landscape. In the beginning of the story of creation, God calls the light "day" and the darkness "night" (Genesis 1:5). Later, the man has the privilege of naming the animals (2:19). The first man has only a generic name, Adam, which means human. It is with the arrival of Eve that a proper name, the distinctive personal appellation of an individual, appears. Further names are conferred on their children — names which might be based (as in some other parts of the Bible) on words said by their mother when they were born (Genesis 4:1,25). Names, both generic and personal, are part of the world as God established it, they are unavoidable parts of reality.

This does not mean that names cannot be changed, or added to, or interpreted differently. Examples of all this appear in the Bible. Indeed biblical names range from the sublime to the ridiculous. They go from one-time-only symbolic names like that of Isaiah's son Shearjashub [TLC, Dec. 21] to names like Zechariah which appears again and again.

Names of great importance may be dictated by God himself, often through the mouth of an angel, as with our Lord

(St. Luke 1:31). Jesus is an Aramaic variant of the Hebrew name Joshua, which does mean the Lord Saves. It remains the name which will always have a unique place in the minds and hearts of Christians.

Yet, possibly to our surprise, other people were also named this. In fact, in the New Testament period, it seems that a few names were so popular that nearly everyone had them.

Who can keep all the Johns and Marys and Jameses straight? Indeed St. Luke, in the Book of Acts, seems to take mischievous delight in using the same or similar names. Thus the apostle is not called Paul till he meets someone else with this name. Simon Peter's address is in care of someone else named Simon. And who but Luke would first introduce us to Joseph Justus called Barsabbas, later on to Joseph surnamed, Barnabas (erroneously called Joses in the King James' Version), and still later to Judas called Barsabbas?

We will think more about the meaning of names next week, but in the meantime, just for fun, try your hand at New Testament names on p. 13.

H. BOONE PORTER, Editor

### That King, Before Whose Majesty

(L.M.)

That King, before whose majesty  
the fire-bright angels tremble still,  
is now a babe in Mary's arms  
and subject to a mother's will.

2. Earth is His footstool, yet her home  
is all the universe He sees;  
the Lord of Lords — a little child —  
explores His world on hands and knees.
3. How new the helplessness of God!  
the action, terrifying, bold!  
and how prophetic were those gifts  
of myrrh, and frankincense, and gold!
4. For, when the Wise Men worshipped Him  
and offered presents from the East,  
such gifts paid homage to a king  
who is both sacrifice and priest.
5. At Christ's profound humility  
both earth and heaven in wonder gaze;  
this Child, the Incarnate Word of God,  
is worthy of all highest praise!

Rae E. Whitney

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This text is based on 8 lines from "The Harp of the Spirit" by St. Ephraim the Syrian (6th century) translated by Sebastian Brock.

# THE LIVING CHURCH

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# LETTERS

## Response from Broken Arrow

Regarding your editorial "London and Broken Arrow" [TLC, Nov. 30], may I make "explicable and understandable" that which your editorial states you, and presumably your readers, are not able to comprehend. The two questions posed by the editorial can be answered by going back to the action which began it all, the action which enabled and, indeed, compelled the pastoral act of the Bishop of London toward Saint Michael's.

Your first question seems to be that it is not "clear why members of the congregation in Broken Arrow are not to be regarded as members of the Episcopal Church." The answer is that all those who worship at Saint Michael's are members of that parish church which the officials of the Diocese of Oklahoma claim does not exist in the diocese and, hence, in the Episcopal Church. The Bishop of Oklahoma on November 2, 1984 declared (with consent of council) that Saint Michael's was reduced from parish to mission, thereby coming under his sole government.

Under the canons of the diocese, the only way in which a parish may be reduced to mission and placed under the

bishop's sole rule is if it ceases to be self-supporting, fails to pay its rector the "salary agreed upon" for two years, or fails to fill a vacancy in the rectorate within one year. None of these conditions were fulfilled in this parish; therefore the reduction was invalid since it was illicit, contrary to canons.

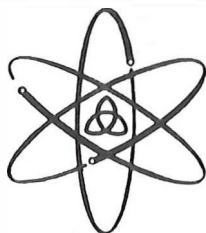
Being an illicit act, all of the subsequent penalties imposed, such as the removal of the rector and all elected lay officers, are likewise null and void. All of the members of Saint Michael's Parish choose to be included as its members; each and every one rejects any notion that they should participate in the non-existent mission which has been given its patronal name.

Since, by decree of the Bishop of Oklahoma, there is no parish called Saint Michael's Episcopal Church here, and in point of fact there is a congregation at this location alive and well under the name of "Saint Michael's Episcopal Church of Tulsa, Oklahoma", it must be that this faithful congregation of Anglicans has been cast out from the Episcopal Church and deprived of the ministry of its bishops.

Your second question is why Bishop Leonard chose to involve himself in "this particular case." I believe that he has given his answer a number of times, and most eloquently. Quite simply it is be-

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cause he is a pastor who happens to be a bishop and thereby able to give spiritually of that which he possesses to this congregation who otherwise would be spiritually deprived. Saint Michael's Parish required communion with a bishop to "continue steadfastly in the apostles' fellowship." That has been assured with Bishop Leonard's June 1st proclamation. The congregation needed the episcopal ministry, particularly in the laying on of hands in confirmation. That need is met by Bishop Leonard as a bishop in the Church of God.

You might be right that those confirmed could have been confirmed by Bishop McAllister or one of his designates. However, the price for such confirmation was to embrace lies, maintaining falsehood was truth. No man of conscience could require such or ask another to do so. To be confirmed by McAllister, the confirmands would have to deny my priesthood (which they in conscience affirm) and accept the lie that there is no more Saint Michael's Parish. This they cannot and will not do. It would seem that the entire House of Bishops of the Episcopal Church required this price of infamy. Thus, it was necessary to turn to another portion of the Anglican Communion.

Apart from the confirmation service held here at Saint Michael's Parish, we continue "for our lifetime," to use our bishop's words, in communion with Bishop Leonard, and thereby meeting the injunction of the New Testament to continue in fellowship with the apostles. The testimony of this continuing relationship was not the confirmation service alone, but the regular use of the holy oils consecrated by our bishop for chrismation at holy baptism and for anointing the sick, as well as the presence here of his holy chrism of confirmation.

(The Rev.) JOHN C. PASCO  
St. Michael's Parish

Broken Arrow, Okla.

### We Are Ready!

Pack your bags! Save your money! We have a trip to make!

The day a woman is presented for consecration in the Episcopal Church of America is the day we rise up and protest en masse at the place it is scheduled to happen.

We refuse to sit back and watch the destruction of Apostolic Succession in the American church and speak not a word!

The Presiding Bishop tells us again and again there are no outcasts in this church. We are ready for him to put flesh on those words. What is he prepared to do?

What he has done, in fact, is tell the other primates that the consecration of a woman will cause no problems within the Episcopal Church. He is not in touch

with his people. We are *not ready* to sever our historic continuity with the apostles.

It is time for the Presiding Bishop to stop mouthing platitudes and originate a plan to include all of us in the church. We are ready to hear from him!

The day a woman is presented for consecration to the episcopacy, we will be there in protest. We will be there for ourselves and our children and their children...

We will be there singing and praying and picketing and celebrating the Holy Eucharist on the steps of the church or building where such a travesty of historic Christianity is committed.

And, if the bishops and clergy of this church do not have the moral courage to stand with us, we will find one faithful priest to celebrate the Eucharist with the hundreds and hundreds of laity assembled.

Furthermore, we will call upon all Christian people to stand with us. All cardinals, monsignors, metropolitans, bishops, priests and laity of other communions who believe and defend the apostolicity of the church universal.

This is not our fight alone.

The Lord has in fact united his church. He has united it along the lines of truth. He has united it through the belief in sacred scripture and sacred tradition. He has united it to stand together against the forces of secularism and worldliness.

We are one. Praise God.

Get ready now. God is calling on us.

CATHERINE HEERS

St. Michael and All Angels' Church  
Concord, Calif.

### Not OK

The General Conventions of the Episcopal Church (1976, 1979 and 1982) affirmed and reaffirmed a position on abortion which stated "the beginning of a new human life... is a gift of the power of God's love... thereby sacred." The position goes on to say "whenever members of this church are consulted with regard to proposed termination of pregnancy, they are to explore, with the person or persons seeking advice and counsel, other preferable courses of action."

In light of these statements I was incredulous to read the report [TLC, Nov. 30] that the 209th convention of the Diocese of New York voted down a motion to have the clergy of that diocese gather and disseminate alternatives to abortion.

In this country there is an abortion performed every 19 seconds, at the rate of over 1.5 million babies aborted each year. Why is the Diocese of New York having such a problem following the mandate of three General Conventions of our church? More importantly, why is the Diocese of New York having such

a problem following the dictates of scriptures?

In Deuteronomy 30:15 our Lord says, "today I offer you the choice of life and good, of death and evil." It is tragically obvious where the Diocese of New York has opted to choose. It seems abortion is the only alternative that diocese is willing to offer those involved with crisis pregnancies.

I worked in an abortion clinic some years ago. Let me assure the readers of THE LIVING CHURCH that having seen dismembered bits of tiny human beings

torn from a woman's body, having seen nearly full-term babies burned to death due to saline injection, that abortion is more than a poor choice — it is really no choice at all. As a counselor to women who have had abortions I have listened to their stories of guilt, lowered self-esteem and anger at the "establishment" (including our church leaders), who told them abortion was OK. It is not OK, not to the babies whose lives have been snuffed out nor to the women (and men) who have been involved in abortion.

Jesus came to bring us life, he came to bring us the truth. Abortion is anti-life, and it behooves our religious leaders to stop condoning and propagating the lies the world seeks to spread. We need to be consistent in deploring violence everywhere and in every facet of our lives — the violence of racism and sexism, the violence done in South Africa, Central America, and the violence done in the womb.

PAULA SUTCLIFFE

Menomonee Falls, Wis.

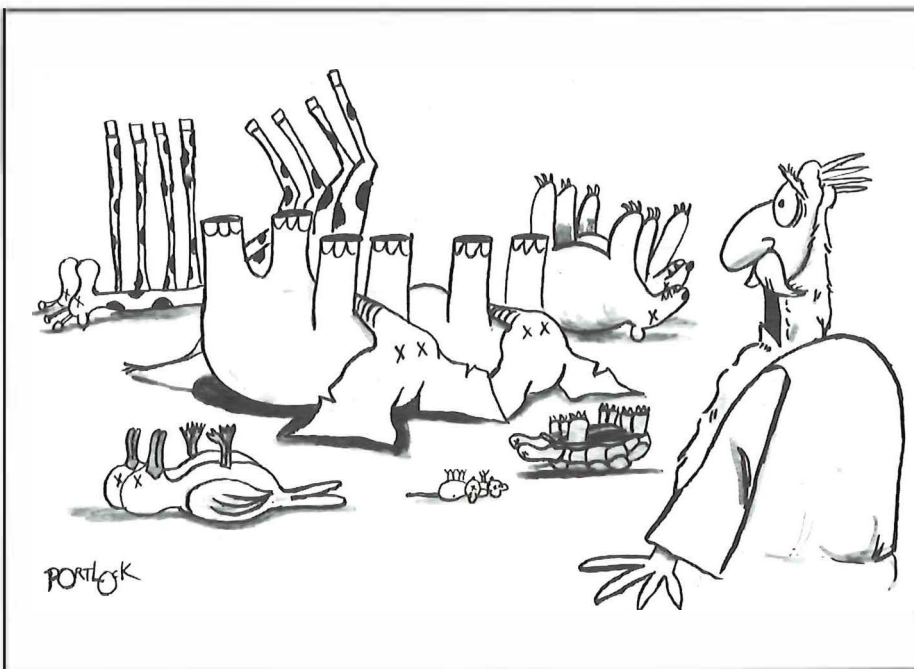
### No Offertory Hymn

Recent letters to the editor regarding anthems lead me to express my firmly held opinion that a hymn should not be sung as an offertory. It is very confusing to members of the congregation to have to search through pockets, billfolds, and handbags for the envelopes or cash, all the while trying to find a number in the hymnal. We should give the organist a chance to provide suitable musical numbers while the collection and elements are gathered.

(The Rt. Rev.) CHARLES B. PERSELL, JR.  
Suffragan Bishop of Albany (ret.)  
Loudonville, N.Y.

### On the Cover

A stained glass procession of 120 figures from every period of church history is being installed on the north wall of St. Thomas' Church in Newark, Del. Based on an idea from the parish's rector; the Rev. Robert William Duncan, the sets of rectangular windows will each represent a particular group. These will include "Questioners," "Reformers and Teachers," "Martyrs," "Poets and Mystics," "Exemplars," and "Missionaries and Apologists," to be selected by parishioners led by a professor of history from the University of Delaware. When it is completed, about three-quarters of all those included in the calendar of the 1979 Book of Common Prayer will be represented. Binding the whole together is a verse from Hebrews 12:1-2: "Seeing that we are surrounded, by so great a cloud of witnesses, let us lay aside every weight and sin, running with perseverance the race before us, looking to Jesus the pioneer and perfecter."



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# THE LIVING CHURCH

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## Bishop Hart Consecrated

The Rev. Donald P. Hart was consecrated the ninth Bishop of Hawaii November 30 by his immediate predecessor, the Most Rev. Edmond Lee Browning, Presiding Bishop. The service was held in St. Andrew's Cathedral, Honolulu, with over 800 people in attendance.

Bishop Hart was formerly rector of St. James Church in Keene, N.H., until his election as bishop June 20 [TLC, July 20]. He served 20 years in the Diocese of Alaska before being called to St. James.

Co-consecrators at the service included: the Rt. Rev. William J. Gordon, retired Bishop of Alaska; the Rt. Rev. Philip Smith, retired Bishop of New Hampshire; The Rt. Rev. Furman Stough, Bishop of Alabama; the Rt. Rev. C. Shannon Mallory, Bishop of El Camino Real; the Rt. Rev. Leigh Wallace, Bishop of Spokane; the Rt. Rev. Robert Cochrane, Bishop of Olympia; the Rt. Rev. Manual Lumpias, Bishop of Central Philippines; and others.

Also attending were the Most Rev. Joseph Ferrario, the Roman Catholic Bishop of Honolulu; the Rev. Teruo Kawata, the conference minister of the United Church of Christ and other ecumenical guests.

(The Rev.) JOHN P. ENGELCKE

## First Woman Dean Elected

In a unanimous vote by the search committee and chapter of Christ Church Cathedral in Louisville, Ky., the Rev. GERALYN WOLF was elected as the cathedral's first woman dean on November 25.

Ms. Wolf, 39, is vicar of St. Mary's Church in Philadelphia, Pa. She has served the parish for six years and was assistant at St. Martin-in-the-Fields in Philadelphia previously. She will succeed the Rt. Rev. Allen Bartlett who was consecrated Bishop Coadjutor of Pennsylvania earlier this year [TLC, Feb. 15].

"This has been quite amazing," Ms. Wolf told TLC about her election. "It only goes to show that the Lord does move in very mysterious ways. I'm not sure many cathedrals would reach into the pool of mission priests for a dean."

Ms. Wolf received her undergraduate degree from West Chester University of Pennsylvania in 1968 and advanced degrees from Trenton State College in Trenton, N.J. and King's College of London. She received her divinity degree



Bishop Browning (right) hands a koa wood crozier with the seal of the Diocese of Hawaii to the newly consecrated Bishop Hart (left). To the right of Bishop Browning is the Rev. Richard S.O. Chang, the Presiding Bishop's chaplain.

from the Episcopal Divinity School in 1977 and was ordained to the priesthood in 1978. After serving an internship at St. Mary's in Philadelphia from 1977-79, Ms. Wolf went to St. Martin-in-the-Fields from 1979-1981 and then was called back to St. Mary's as vicar.

An installation date has not been set.

## Province I Convocation

Mont Marie Conference Center in Holyoke, Mass., was the site for the fourth annual convocation of Province I, held November 21-22. Over 200 people from seven dioceses attended.

Five years ago, the Province I Synod decided to restructure their meetings, and the result was an invitation to all church members, whether synod delegates or not, to convene for a non-legislative study session. Diocesan delegates to a smaller synod continue to hold a business meeting with the diocesan bishops twice a year.

Among those attending was the Rt. Rev. John Burt, retired Bishop of Ohio and chairman of the Urban Bishops Coalition. "I love America and so do you!" the bishop said in a plenary session. "But, as a biblical people, we must not

deify our country. The American dream is the American nightmare for many . . . the unemployed, the elderly, the poor and the illiterate."

He declared that moral outrage is not enough and that we need "a workable program of justice in the concept of community." Three words, he said, that are the key to action are vision, community and empowerment. Jesus, he added, addressed economic questions more than any others and he cited numerous biblical references to support his thesis.

At the festival Eucharist, the Most Rev. Edmond Browning, Presiding Bishop, was the celebrant and preacher. He defined the church with two words: sanctuary and sign. The first, he said, describes the church as a safe refuge from a hostile world. But a sign points beyond itself and testifies to something that is hidden, he added.

The next day, the bishop spoke informally to the assembled group about his first year in office. It had been a year of grace when he has felt sustained, directed and filled with hope for the future, he said. "The church is healthy," he declared. "I am encouraged by the gifts and talents I see, not just among the clergy, but among the laity who

make the church a real presence in the community."

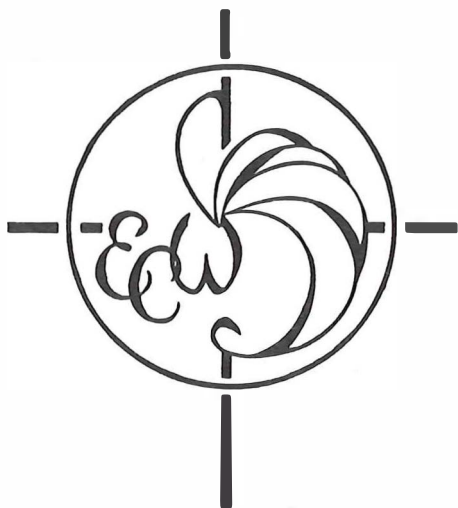
The Rt. Rev. Arthur E. Walmsley, Bishop of Connecticut, was elected as president of the synod, replacing the Rev. Gordon J. Stenning of Rhode Island. Vice president is the Rev. Roger Smith of Maine, and treasurer is Dorothy Smith of Connecticut. Fr. Stenning was chosen to represent Province One on the Executive Council, to fill the unexpired term of the Rev. Donald Nickerson of Maine. Fr. Nickerson has been named executive officer of General Convention.

WILLIAM AND HELEN FERGUSON

## BRIEFLY...

According to *Advance*, the newspaper for the Diocese of Chicago, a retreat for married couples in the diocese was recently held at an inn in Michigan called "The Last Resort." "There's room for comment here," said *Advance*, "but we don't have one."

The Mid-Hudson Regional Council of the Diocese of New York recently held a program explaining the Anglican tradition to former Roman Catholics who have been received into the Episcopal Church. "The Anglican Ethos" included as one of a forum of speakers the Rev. Gerald Gallagher, rector of the Church of the Messiah in Rhinebeck, N.Y. and former Roman Catholic priest. The program was held in St. Andrew's Church in Poughkeepsie, N.Y., and was organized by the Ven. Robert N. Willing.



The national organization of Episcopal Church Women has chosen this logo to represent them. Created by Sylvia Slayton of the Diocese of Massachusetts it, among other things, symbolizes "the many works of ECW going out into the world." The organization also chose a new hymn entitled "The Women's Prayer" written by Kay George Snodgrass of Texas and Bobbilyn George Mitchell of Arkansas. They are sisters.

## CONVENTIONS

In keeping with the new convention structure of the Diocese of West Missouri, session II of the 97th convention was convened November 21-22 in Joplin, Mo. Session I was held May 9-10 in Kansas City [TLC, June 22].

The 1987 diocesan budget was proposed and approved at \$859,785, a reduction of about \$65,000 from the initial 1987 financial plan.

In his address to the convention, the Rt. Rev. Arthur Vogel, diocesan bishop, addressed the question, "What is Community?" Bishop Vogel noted that our present culture opposes community in many ways, though he expressed the belief that there is no such thing as an isolated individual. "We mature only in relation with each other and as we love each other with the love of God in our midst," he added.

Consistent with the view of unity expressed at the convention, it was suggested that the diocese explore a possible relationship with a companion diocese.

A plan to restructure diocesan goals and affairs with heavier use of task forces was also discussed.

(The Rev.) DONALD BECKER

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The 19th convention of the Diocese of Idaho was held November 7-9 at the Church of the Ascension, Twin Falls. Delegates accepted the long range plan for the diocese which was presented by the strategic plan task force of the diocesan council. Guest speaker was Dr. Carol Hampton, the new Native American field officer of the Executive Council staff.

Financial awards were made from the Idaho Episcopal Foundation for the following: The new Diocesan School for Faith and Ministry; to assist in the ministries of four persons from the diocese serving in the Diocese of Honduras and in the Episcopal Church of the Sudan; and to Hope House, located in Nampa, Idaho, which provides a home for over 20 handicapped young people. These young persons accompanied Hope House's founder and director to the convention to receive their grant.

A 1987 budget of \$460,803 was accepted.

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The 147th convention of the Diocese of Missouri met in Christ Church Cathedral, St. Louis, on November 21-22. The opening service was addressed by the Rt. Rev. William Burrill, Bishop of Rochester, who had conducted two workshops on stewardship earlier in the afternoon.

The Rt. Rev. William Jones, Jr., diocesan bishop, addressed the diocese on the subjects of fear and faith. "I challenge the diocese to examine all of our words and actions," he said. "Do these reflect fear? Are we pursuing only our self-interest? Do we pretend poverty, death and violence do not exist in our community and world?"

During the business sessions, an extensive review of the diocesan constitution and canons was approved. While there was little change in substance, there was recodification to conform with the constitution and canons of General Convention, and some sexist language was removed.

Resolutions included:

- adopting a new minimum standard of clergy compensation;
- supporting tithing as a standard of stewardship;
- reaffirming that the three-fold ministry of the church should be open to all qualified persons including women;
- asking each congregation to devote time for the study of racism and to observe Martin Luther King Day in January;
- recognizing alcoholism and drug dependency among clergy and other members of the church and providing treatment for them.

The diocese approved a program budget for 1987 of \$854,860, its largest ever. Its companion diocese in Nigeria will receive \$10,600 from the budget.

(The Rev.) CHARLES F. REHKOPF

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The 27th convention of the Diocese of Arizona met November 13-15 in Tucson.

In his opening address, the Rt. Rev. Joseph Heistand, diocesan bishop, told of parish and mission expansion programs throughout the previous year and outlined further expansion plans for 1987. However, he pointed out that growth in the diocese is not keeping pace with the population increase of the state, and he urged renewal in evangelism.

A highlight of the convention was an address by the Rt. Rev. Fredrick C. Darwent, Bishop of Aberdeen and Orkney of the Scottish Episcopal Church. The talk marked the 202nd anniversary of the consecration of Samuel Seabury.

The 279 delegates and 62 clergy elected deputies and alternates to General Convention, passed a budget of \$1,211,700 and revised diocesan canons. They heard reports on the companion relationship with the Diocese of Panama, missionary team in the Colorado River Valley, and other issues.

In departure from past conventions, delegates participated in small-group workshops on education for, and evangelism and ministry to, persons with AIDS.

(The Rev.) STEVEN R. FORD

# What Time Is It?

By MAURICE A. COOMBS

**T**wo words, which have long been part of our language, have become very common in the last decade. Although you see them used in descriptions of sophisticated communication equipment, transportation and with an object most of us wear every day, many would be hard pressed to say exactly what the words mean.

Those who read articles on new cars know that nowadays there is always a line in the article telling you that this particular model has "analog" instrumentation but, if you pay more, you can have your car equipped with "digital" instruments.

Words are very much my business. I churn out thousands of them every year. But I had to go to the dictionary to find out exactly what analog and digital mean.

Analog means "something that is analogous or similar to something else." If your car has analog instrumentation it has dials with needles similar to the face of a clock. Digital is "of or relating to fingers and toes" and "of or relating to data in the form of numerical digits." So a car with a digital dash board shows you the miles per hour and other information in absolute numbers.

By now you have guessed what you wear every day which is either analog or digital. It is either in your pocket, around your neck or on your wrist. The once lowly watch, which has now been elevated to a "fashion statement," may be either digital or analog.

That set me thinking as to why a watch or clock is called analog when it is designed in its traditional form. Of course! A watch has hands and face. The hands move around the face in much the same way as the sun and moon appear to move around the earth. That's the analogy. On the other hand a digital watch or clock shows the time in absolute numbers which are not analogous to anything!

Years ago I was in a watchmaker's in New York City with Archbishop George Appleton, the retired Anglican primate

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*"Life is not lived in frozen digits of time, but in the 'sweep,' the movement of time."*

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from the Middle East. The archbishop wanted a watch for his daughter. The shop was one of those very spiffy places on Fifth Avenue and the gentleman who was serving us was as spiffy as the place. He brought out some watches which were all analog. As the archbishop was looking them over I asked the man if he had any digital watches. He looked at me as though I had asked did he stock "Timex" watches! "Where do you think you are — K-Mart!" I was informed in polite but icy tones that they did not carry such items as their customers wanted "real watches." Smugly I thought to myself that very soon they would be out of business because digital watches were going to take over.

**T**hen, in May this year, Charles Krauthammer had an essay in "Time" magazine where he reported that only a few years ago digital watches were hailed as the timepieces of the future. In the mid-1970's digital watches accounted for 20 percent of the watches sold in jewelry stores and as much as 50 percent in other retail outlets. Krauthammer went on to explain that now people want to watch time pass and that most customers now wanted to tell time the old fashioned way with hands that move and numbers that don't. The day of the digital watch is almost over. I wouldn't dare go back to that Fifth Avenue shop!

Why is it that "watching" time pass is

somehow imbedded in our psyche? For me it goes beyond just telling the hours and the minutes. I loathe those wall calendars where you flip over a single page which only shows today's date. I like to see the whole month. Better still I like a calendar which one of my parishioners sends me each year. It not only shows the current month but the month before and the month to come. Likewise, when I open my diary I like to see the whole week on the page. Why is that?

Here the definitions of analog and digital help. Time is not just the moment. That's all the digital watch or clock can show you. The time is now 11:20 and 31 seconds. Today is December 28. But there is more to time than that. It is the sweep of hours and minutes moving away from the moment. The date is not just today, it is the yesterdays and the days to come. Life is not lived in frozen digits of time but in the "sweep," the movement of time.

One thing the digital time keeper does, which the analog doesn't, is give you very precise information. Some of the very popular analog watches don't even have the minutes and hours numbered. You only get the hands and a blank face! Precise digital information leads to a curious thing which I'm sure you have noticed. If you have an analog bedside clock and you wake in the middle of the night you will remember in the morning that you woke "around two-thirty." If your clock is digital you will clearly remember that you woke at 2:31! A digital timepiece "fixes" time in the memory bank in a way that an analog timepiece can't.

Well, it's about time I turned to the Bible!

On the last Sunday of 1986 all three lessons have to do with time. Not digital time but analog time. Not the time of precision but the time of context, of sweep of movement from past to present to future. If you come to those three lessons with a digital mentality you will miss their message. It may also be true, like the matter of watch styles, that you have somehow tried to run counter to the fundamental nature of being human.

Isaiah writes of time as analog. He uses the analogies of a wedding, a gar-

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*The Rev. Maurice A. Coombs is rector of the Memorial Church of the Good Shepherd, Philadelphia, PA.*



den and a coronation.

"As a bridegroom decks himself with a garland, and as a bride adorns herself with jewels . . ." (Isaiah 61:10).

God is preparing humanity for the great moment of the wedding of humanity with divinity and the life that will flow from that union.

Then Isaiah changes the metaphor. God is dealing with humanity so that it will be like a garden which:

"Causes what is sown in it to spring up, so the Lord will cause righteousness and praise to spring forth before all nations."

The metaphor is changed yet again when Isaiah sees God working with humanity in such a way that it will become a:

"Crown of beauty in the hand of the Lord, and a royal diadem in the hand of your God."

All that is process. It all takes time! There is a beginning, a middle and an end. But it is analog, not digital time. It can only be comprehended when you look at the sweep of time. If you try to understand God's action in human history by looking at a digital timepiece you will not be able to understand God's time.

The majestic words of the prologue of St. John's gospel read on the last Sunday of the year (St. John 1:1-18) are also couched in analog time. They reveal a beginning, middle and an end for the human family and God's working with the human family. They move from the beginning which was the Word, to that Word made flesh and out beyond that moment to the life of grace and truth which is the context of the time made known by the only Son of the Father who is in the "bosom of the Father." No digital watch or calendar could ever reveal that "time."

Then there are the words of St. Paul which set me going on this meditation.

"But when the time had fully come, God sent forth his Son, born of a woman . . . so that we might receive adoption as sons" (Galatians 4:4-7).

The word St. Paul uses, which is translated as "time," literally means "when all was ready" and is analog, not digital time.

It is certainly true that Jesus of Nazareth came forth from the womb of his mother at a discreet moment in time but he cannot be "frozen" in that moment of his birth anymore than he can be "frozen" in the moment of his death.

There was no time when the Son of God was not, and there is no time when Jesus will not be. As the seeds in Isaiah's garden, the redeeming love of God springs from the soil of creation when the time is fully come. Salvation history has to do with this vast sweep of the hand over the face of the world, not with the flashing of a digit which has no reference point to the digit before or the digit yet to come!

Having processed that, I think I now know why I'm uncomfortable with people who can tell me the exact moment they were "saved." There are Christian communities where you are not accepted unless you can "testify" the exact moment when you were "born again."

**T**hat is digital fixation. If acceptance by the human family depended on each of us being able to clearly state the exact "time" we were conscious of having emerged from the womb none of us would be accepted! That concentration on digital time is not only unChristian, it's inhuman.

On Wednesday night, December 31st we will mark the passing of time. This year I'll mark it with an analog, not a digital, watch.



RNS

### Winter Evening

Snow scatters vision  
and smudges the landscape  
Snuffing out its horizon.

Birds have disappeared to wherever  
birds go when it snows  
And the children, caps bobbing  
over sleds, laughter muffled  
Trudge the hill in seeming silence.

Quiet creeps into folds of peace  
enlarging the white.  
And the presence of your love in  
this corner of creation  
Pulls a deeper 'yes Lord' from the  
inmost of my inner self.

Bette Armstrong

# Of Crocuses and Christmas Trees

By MICHAEL KELLEY

Today is Good Friday and as I walk toward Baldwin Park in the warmth of the late morning sun, I can't shake off the awkward sensation that I am late for something or that I am out in public having forgotten some important article of clothing. This is the first Good Friday in 25 years that I haven't been involved in a church somewhere; helping out, setting up, opening up, worshiping, closing up and then going back "down to the church" to do it all over again. So many faces, words, smells, and sounds swim before my mind's eye this day. In no way an unhappy experience; just all sort of brand new and totally different.

I settle on one of the park's wooden benches for a short breather. It's very warm this time out, even in shirt-sleeves. I notice the forsythia has begun to show its yellow in this warmth and I first spotted crocuses a week ago. On my way back through Baldwin Park I pause and listen, for I detect a stillness in the land. Even the shouts from the basketball court seem somehow muted. Three high-school girls in their church clothes stop by to watch the game. As they chatter and cheer the boys on, the echo of their shrill cries is quickly muffled. Something strange also seems to happen to the movement of things as the game itself shifts into slow motion before my eyes for a brief instant. Words tumble from my lips, "Keep me with him . . . keep me with him, I beseech thee, O Lord." It strikes me that I have been mumbling these words off and on for the last day or so. I turn toward the wooden steps near the park playground. For some reason, I don't want to leave yet.

Time passes and finally I start toward home. The bells from Holy Trinity back in town catch up with me and I glance at my watch. This is the first tolling of the bells and he is hanging on the cross now. I experience a sharp, indescribable feeling of being left behind. Presently I find myself in my own neighborhood heading over the same paths, sidewalks and roads I have traversed throughout the seasons.

Then, something glitters from the earth, catches my eye and stops me in

*Michael Kelley resides in Hackensack, N.J.*

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*" . . . something glitters from the earth, catches my eye and stops me in my tracks."*

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my tracks. There beneath me, caught among the first new tufts of grass and tiny shoots of crocuses, are filthy strands of tinsel from a Christmas tree. I recall two short months ago having seen the tree discarded here by the curb. Once again, time seems to hold its breath and stillness descends around me. It's as though I've been lifted aside from my path and can look back briefly to glimpse a cycle of seasons and lives I've known, loved ones yet living and those who've gone before me. They've all joined hands and the seasons all seem to be running together. Although I stand here in the warm, spring sun, all I see before me is soft, silent snow falling beneath the street lamps and dark mid-winter night sparkling with the strings of a thousand tiny lights. I smell the green wreaths and hear my priest read from the beginning of the beautiful Gospel of John. I listen to the singing magic of Christmas. "This Holy Child . . . this Man . . . this Christ . . . He's one and the same, isn't He!" The sudden sound of my own voice brings me back into the sun's warmth here at the curb.

I step toward home but my thoughts remain behind upon that spot of earth with the dirty strand of tinsel wound about the flowers of spring. Crocuses and Christmas trees . . . seasons . . . death and life . . . so many questions. I tell myself to leave it alone. Leave it alone and let there be, for the created, more questions than answers. There will be anyway. The sound of bells, much softer now and further away, ring through the still, warm air. This must be the second tolling of the bells. Out of the dying sound comes a voice, once again from the Gospel of John, "Verily, verily, I say unto you, before Abraham was, I am." I feel so tired suddenly, as though I've been on a long journey, but it's alright now for as I look up ahead, I discover I'm almost home.



Sabine Baring-Gould (age 28)

## Squarson Extra- ordinary

*Sabine  
Baring-Gould*

By VIOLA C. McCONNELL

Editors of hymnals for several denominations, the Methodists being the latest, have struggled to keep the hymn "Onward Christian Soldiers" in the index. Opponents claim it is too militaristic; proponents explain that the word "war" refers to a war against the sins of the world, and soldiers are Christians who fight for the faith. But few know the story of how this hymn came to be.

The man who dashed off this stirring and controversial hymn in ten minutes was Sabine Baring-Gould, born of affluent parents in Exeter, England in 1834. After education at Clare College, Cambridge and preparation to enter the ministry, he became curate in 1864 of a mission at Horbury-Brig (now known as Horbury Bridge.)

On Whitsun Tuesday, 1865, the children of this mission were to march to a

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Grace Taylor

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*“Well into his 30s, Baring-Gould fell in love with Grace Taylor, a 16-year-old millhand. She had worked in the mills since age ten and her father had been a millhand.”*

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meeting with children at another parish for a worship service. The church warden came to the vicarage and asked what the children were to sing on this march. After discussing one hymn and then another, Baring-Gould said, “I shall write a processional.” The warden alerted, “You must be sharp about it, for this is Saturday and there will be no printing done.”

So Baring-Gould sat down and wrote the famed hymn in ten minutes. Three days later, it was sung to a Joseph Haydn melody. Sir Arthur Sullivan’s “St. Gertrude” became the preferred tune. This was the Sir Arthur Sullivan who cooperated with Gilbert in writing the famous operettas. Sullivan also wrote many hymn tunes.

Sabine Baring-Gould was a most unusual person — as well as parson. Well educated and brilliant, he continued as vicar, novelist, and writer on many a subject, including archaeology. Among his novels are such titles as *The Queen of Love* and *Mahala*. The later name, of a young woman heroine, was used by two prominent Minneapolis families, one being the late Mahala Pillsbury Fiske.

His study of nursery rhymes contains much history and theology as well as the ways of English nannies. It is simply entitled, *Book of Nursery Songs* (1895). Other books included *Curious Myths of the Middle Ages* (1894); *Cliff Castles and Cave Dwellings of Europe* (1911); *Deserts of Southern France and History of Aquitaine* (1894); then in later life a collection of 202 West County songs and ballads which he had personally secured from the original singers. There are numerous character sketches, with names given. These were called *Folk songs from Mss of S. Baring-Gould* and edited by James Reeves of London. Baring-

Gould’s 16 volumes on *Lives of the Saints* (1877-1898) is still in use.

One study, contained in two volumes, is *Origin and Development of Religious Beliefs*, which attracted the attention of Prime Minister Gladstone who awarded him a crown living.

The first volume is titled *Heathenism and Mosaism*, and the second *Christianity*. The former deals with chemical and electrical forces that produce planes of life (vegetable, animal, mineral), the cerebral and sensory ganglia dealing with intelligence and muscular action. He states that “man has two needs, that of knowing and that of loving.”

One chapter on sacrifice deals with nearly all the kingdoms of the world, including ancient pagans, the Arabs, Egyptians, Persians, Scandinavians, Cyprians, American Indians, Incas and Aztecs. All these people sacrificed humans. He believed they did it because life was the most precious thing they had to give; thus, though suffering, they had expiation of sin.

In *An Historical Sketch of English National Song* (1895), Baring-Gould refers to Chaucer’s *Canterbury Tales*, “which show that a love of music pervaded all classes.” Of the squire he quotes “syngynge he was or fleutyng (singing or fluting) all the day.” Of the miller he writes that though uneducated, he played the bagpipe. He continues to say that the charm of simple ballads are as loved as those written by skilled musicians.

He always wrote standing at a desk. His books number 130, of which 20 volumes are sermons and some are hymns; some of which are included in both the 1940 and 1982 hymnals. His output filled 12 columns in the British Museum’s catalogue. Besides his weighty

treatises, he wrote 30 novels, plus stories and character sketches.

Well into his 30s, Baring-Gould fell in love, with Grace Taylor, a 16-year-old millhand. She had worked in the mills since age ten and her father had been a millhand. No more unlikely of a love match could have been made. In his first novel, Baring-Gould’s description of the hero’s feelings are clearly autobiographical: “He felt his peace of mind was bound up with that little girl. And now, his heart was full of strange cravings, his soul yearning with indescribable earnestness for one who was not his equal in station and education.”

Baring-Gould solved his own dilemma in Pygmalion fashion by sending Grace to a vicar’s home where the parson was to teach her speech, writing and such education as she should need, while the vicar’s wife trained her in proper manners and duties of a vicar’s wife.

After two years they were married and lived happily together for 47 years. They had 15 children. At a Christmas party Baring-Gould is said to have leaned down to ask one child, “And whose little girl are you?” She sobbed and gasped, “I’m yours, daddy!”

In 1881, at the death of his father, Baring-Gould inherited a manorial estate, Lew Trenchard, on the western end of Dartmoor in North Devon. As squire, he inherited the village church to which Baring-Gould promptly nominated himself to the job of vicar, thus he became what was humorously known as a squarson.

“He was one of the last of that strange amalgam of squire and parson bred by the 19th-century Church of England,” a *Time* magazine article noted. A strict but loving squire, family members have said, “there was not a house he did not know, nor one in which he was not loved.” They all addressed him as “Your Honor.”

He was a high churchman and one of the first to revive the use of the cross in processions. A story in this regard is an illustration of his churchmanship and his sense of humor. The legend is that the low-church Archbishop of York, on a visit to Baring-Gould’s church, objected to carrying the cross in the procession. As a result, Baring-Gould instructed the choir to sing:

Onward, Christian soldiers,  
marching as to war,  
with the cross of Jesus  
left behind the door.

When Baring-Gould died in 1924 at age 90, the hymn sung at his grave was another he’d written for children:

Now the day is over,  
night is drawing nigh,  
shadows of the evening  
steal across the sky.

# EDITORIALS

## The Year Ahead

We hope that 1987 will be a good year for all of our readers, and also for our church and for our country. For all of us, the beginning of a new year is a time to recall that good things rarely just happen by accident. We all need worthy goals which we can make plans to attain during the months ahead.

We hope 1987 will be a time that THE LIVING CHURCH can serve an increasing number of readers more effectively. We indeed do have plans, and we hope we may be enabled to carry them out. In the meantime, a Happy New Year to one and all!

## With Reconciliation

We speak a great deal about justice, but we need to speak of *justice with reconciliation*. Where there is no reconciliation, justice is not enough, and justice alone does not last." We owe this bit of wisdom to the Rt. Rev. William Davidson, retired Bishop of Western Kansas and current Bishop in Residence in Indianapolis.

This principle applies, we believe to international relations, economic relationships, family life, personal dealings with people, conflicts within the church, and much else. Plans and strategies intended to bring about just solutions to problems must include steps to bring about reconciliation of aggrieved parties.



## Short & Sharp

By TRAVIS DU PRIEST

**READINGS IN ST. JOHN'S GOSPEL.** By William Temple. Morehouse-Barlow. Pp. 391. \$8.95 paper.

This reprint brings back to the public the former Archbishop of Canterbury's inspirational work on John's Gospel. First published in two volumes in 1939, 1940.

**THE RATZINGER REPORT: An Exclusive Interview on the State of the Church.** By Joseph Cardinal Ratzinger with Vittorio Messori. Ignatius Press. Pp. 197. \$9.95 paper.

For those interested in the highly secretive inner workings of the Sacred Congregation for the Doctrine of the Faith, of which Joseph Ratzinger is Cardinal Prefect. Asked if Luther would today be teaching in a Catholic seminary,

the Cardinal responded, "... even today... his teaching could not be regarded as 'Catholic theology.'"

**A PRIEST'S HANDBOOK: The Ceremonies of the Church.** By Dennis G. Michno. Morehouse-Barlow. Pp. 304. \$32.50.

Widely accepted in the church, this guide has been revised to include new propers for various occasions and for the eight commemorations added to the church calendar; references to hymns and service music in *The Hymnal 1982*; and suggestions occasioned by readers on the Vigil of Pentecost, Advent, and a blessing of the Creche.

**BEGINNING WITH MARY.** By Thomas John Carlisle. Eerdmans. Pp. 100. \$5.95 paper.

A widely published Presbyterian pastor offers readers an array of charming verses based on women from the Bible. The content and the poetics are, thankfully, devoid of the sentimental, are contemporary but with a sense of song.

**SOCIAL RESPONSIBILITY IN THE CHURCHES: Managing Emotion-Laden Issues.** By Juli S. Towell. Consor-

## Christmas Ups and Downs

On Christmas and the days which follow, we experience the joy of celebrating the Lord's birth, and we properly celebrate it not only in joyful church services but with all the other things that go with the Christmas season — presents, friends, parties, music, and so forth. We can be grateful that it is so. Historically, Christmas was a battleground between Anglicanism and the hostile forces of Puritanism. The Puritans did not like the traditional Christmas festivities of Old England, and when they got to New England they tried to stamp out Christmas altogether. We are glad that they did not succeed.

Yet all the Twelve Days of Christmas are not equally happy for everyone. Not everyone cares for noisy parties, and the pressure of doing too many things and seeing too many people takes its toll. Besides, the 'ghosts of Christmases past' sometimes bring painful memories. High points of good cheer can give way to low points of sadness. Many individuals, furthermore, feel "left out." Holidays can be sad days for people who are alone, or away from home, or not in the position to afford the festivities. The Christmas Season can be a busy season for priests, social workers, and psychiatrists.

It behooves all of us to be sensitive to those around us who may be having a poor holiday, or whose holiday capacity, so to speak, has been exceeded. Not everyone needs to be pressured into joining the crowd every moment. Some people may need quiet companionship more than they need bells and trumpets. Personal concern and support can be the most precious of gifts.

tium of Endowed Episcopal Parishes (Suite 222, 20 North Meridian St., Indianapolis, Ind. 46204). Workpaper. \$7.00 for packet of 20.

This is not how to carry out social action, but how to carry out vestry, board, or committee meetings which discuss and debate heated issues such as divestiture or nuclear questions, or perhaps smaller but equally divisive local controversies. Brief, clear, and practical suggestions are given which will assist persons chairing, planning, and participating in such meetings so that acceptable decisions can be made without anger, frustration, or acrimony.

**THE NEW TESTAMENT: A Pictorial Archive from Nineteenth-Century Sources.** 311 Copyright-Free Illustrations. Edited by Don Rice. Dover. Pp. 139. \$7.95 paper.

Black and white illustrations of New Testament scenes from St. Matthew through Revelation, for those who desire clip art to reproduce in publications. Although often sentimental and Victorian in portrayal, graphic and realistic details make many of these woodcuts vivid. Drawings by the English Pre-Raphaelite artist J. E. Millais, engraved by the Dalziel brothers, include items of superior artistic quality. H.B.P.

# New Testament Name Game

In the spaces for each question, write the name of the book, chapter and verse referring to different individuals with the same name as those listed in the question. Some translations of the new Testament give slightly different spellings, and because there is uncertainty in the interpretation of some passages, this game does not ask for all possibilities. Answers will be listed in next week's issue.

1. 

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2. 


3. 

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4. 

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1. Someone, besides our Lord, part of whose name is Jesus:

5. 


2. Persons besides our Lord's mother named Mary:

3. Persons named Joseph (or Joses in King James version), in addition to Mary's husband:

6. 

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4. Persons named James:

7. 


5. Persons named Simon (or Simeon) in addition to Peter:

6. Persons named Philip:

8. 


7. Persons named John:

8. Persons named Judas (Jude) in addition to Iscariot:

9. 

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9. Someone besides the Apostle named Paul (Paulus):

# BOOKS

## Goodness and Pain

**SIMONE WEIL AND THE SUFFERING OF LOVE.** By Eric O. Springstead. Cowley. Pp. ix and 140. \$8.95 paper.

This is an excellent little book about a remarkable French woman. Simone Weil was born a Jew, though never regarded herself a practicing one. Converted to Roman Catholicism in her 20s, but not baptized until her death bed, she wrote with penetrating insight on many aspects of Christian theology and spirituality.

Eric Springstead, while spanning much of her thought (and at the same time showing his own considerable grasp of theological issues), concentrates on her understanding of the love of God, and shows convincingly how her own experience enabled her to understand the suffering of Jesus as *the* expression of divine love. Paradoxically, "God's goodness belongs by nature to suffering" (p. 55); the sections that follow show how important this insight was for Weil's understanding of the action of God in the world and for the spirituality of Christians.

The author guides us through the basic elements of Weil's thought, showing

that she is firmly grounded in the Christian Platonist tradition. He also shows that though her writing often has the feel of rational or "scholastic" theology, she springs ever and again beyond that, to wonderful devotional and spiritual insights.

Those who know the writings of Simone Weil will find much here to enlighten them; those who do not, will find exciting prospects opened up.

(The Rev.) SIMON MEIN  
Chaplain, St. Andrew's School  
Middletown, Del.

## Striding Toward the Threshold

**VINTAGE YEARS: Growing Older with Meaning and Hope.** By William E. Hulme. Westminster. Pp. 120. \$8.95 paper.

The author has made an important contribution to our understanding of what he terms the vintage years. He debunks the ageism myths in an amusing way and helps us see ourselves as the perpetrators/victims of this subtly malicious fallout, which goes hand in hand with our infatuation with the youth culture, and our avoidance of the exciting process of becoming older rather than old. If ageism is an experience to be shunned and quietly discriminated against, it is because the aging have allowed this to happen by their supinely

accepting the debilitating customs and mores of our day.

*Vintage Years* is an intimate and readable book drawn from the personal experiences and varied ministry of the author who is Amdahl Professor of Pastoral Care and Counseling at Lutheran Northwestern Seminary in St. Paul, Minn. I was impressed by the absence of case studies, graphs, and clinical charts in this little book, and very impressed by the warm, open and faithful search and reflection on life's meaning from the Judeo-Christian point of view, with its emphasis on self-worth, quality, dignity, stewardship, uniqueness, and even partnership that God in his love has bestowed on us. Dr. Hulme has skillfully woven the stands of our years, our hopes and longings, our emptiness and rewards, our yesterdays and tomorrows into a faith-filled pattern for a fuller life. Central to this underscoring is our life in the fellowship of the church, with its word and sacraments as sustainers and also means of identification with the folk of God.

This is not a "how-to" book, but rather a little manual rich in observation, wit, and experience which discover, brighten, give meaning, and even hallow the gift and gifts God has given us. Over and over again the theme of being a "called people" and unique person is echoed. A careful reading in a reflective mood will enrich the spirit and provide wellsprings for exciting meditations.

*Vintage Years* is a must for those of us who would listen to a different drummer and joyfully fall in step with others in this exciting, limitless, surprising quest for meaning now, striding toward the threshold of the kingdom.

(The Rev.) GORDON S. PRICE  
St. Paul's, Palmyra and  
St. Jude's, Monroe City  
Palmyra, Mo.

## A Pastor and Friend

**SOUL MENDING: Letters to Friends in Crisis.** By Joseph P. Bishop. Morehouse-Barlow Pp. x and 218. \$8.95 paper.

Fr. Bishop's little book is a rich outpouring by a lover of souls who doesn't become mawkish nor afraid to point out to his correspondents their weaknesses, along with their strengths. He speaks the language of each person, adjusting to the individual's need.

It is a rare gift to be able to relate as a close friend to those one ministers to, as Fr. Bishop does. Many pastors would not dare to try. It is also not given to many to be enabled to express the beauties of physical things, as well as those of the Spirit, in terms that express them vividly.

It was a pleasure to read beautiful thoughts couched in beautiful English.

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## ORGANIZATIONS

THE ELECTION of women as bishops may happen soon. We are starting a registry of those (clerical and lay) who oppose such a step. Please respond to: The Evangelical and Catholic Mission, Box 10077, Chicago, Ill. 60610; if you want our monthly newsletter for a year, enclose \$20.00.

## POSITIONS OFFERED

ADMINISTRATOR/PROGRAM DIRECTOR. Year round resident for Episcopal Camp and Conference Center in central Iowa. Salary negotiable; housing and benefits provided. Need administrative and promotional experience. Resumes received until January 16, 1987. Contact: The Rev. A. P. Becker, 225 37th St., Des Moines, Iowa 50312. (515) 277-6165.

THE EPISCOPAL DIOCESE OF MISSISSIPPI has a full-time opening for an ordained clergyperson as chaplain at the Mississippi State Penitentiary. In addition to duties as chaplain in a unit, this person will provide regular ministry to Episcopal inmates and staff. Send resumé to: The Rev. Canon Colton M. Smith, P.O. Box 1636, Jackson, Miss. 39215-1636.

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\*In care of The Living Church, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

# PEOPLE and places

## Appointments

The Very Rev. William D. Nix is rector and dean of All Saints' Cathedral, 5001 Crestline Rd., Fort Worth, Texas 76107.

The Rev. Gary Noteboom is canon for service ministry in the Diocese of West Tennessee, 692 Poplar Ave., Memphis, Tenn.

The Rev. Dennis L. Smith is interim assistant to the Bishop of Western North Carolina, Box 368, Black Mountain, N.C. 28711.

The Rev. Henri Stines (ret.) has agreed to serve as Canon to the Ordinary of the Diocese of Chicago, 65 E. Huron St., Chicago, Ill. 60611.

## Deaths

The Rev. Eugene Harshman, rector of Holy Comforter Church in Broomfield, Colo., died of heart failure in St. Luke's Hospital, Denver, Colo., on September 27, at the age of 55.

A graduate of Long Beach State College and of the Church Divinity School of the Pacific, Fr. Harshman also held an M.A. and a Ph.D. In the late 1950s he was vicar of St. Peter's, Arvin and Holy Cross, Rosamond, Calif. In the 1960s he became curate at St. Paul's, Seattle, Wash. and vicar of St. Peter's, Seattle. From 1968 to 1971 he was rector of St. Stephen's, New Harmony, Ind. and rector of Calvary, Kaneohe, Hawaii from 1971 to 1977, at which time he became rector of Holy Comforter. Fr. Harshman is survived by his wife, Sandra, and the couple's twin daughters, Andrea and Michele.

The Rev. Ricardo Dominguez Palomares, vicar of the Hispanic mission, the Chapel of the Holy Evangelists in Baltimore, Md., died November 13 at the age of 42 in Johns Hopkins Hospital from complications associated with acquired immune deficiency syndrome.

Active in the Diocese of Maryland, Fr. Palomares was a member of the commission on ordained ministry, the board of examining chaplains, the committee on Hispanic ministry, and the committee of minorities. He was a graduate of General Theological Seminary and was ordained deacon and priest in 1984; he had been vicar of the Chapel of the Holy Evangelists since that year. Born in Cuba, Fr. Palomares came to the U.S. in 1961 with a group of children sponsored by the Episcopal Church. He was graduated from the University of the South in 1966; from 1966 to 1969 he taught at Virginia Episcopal High School in Lynchburg, Va. He received his Ph.D. in Latin American history in 1973 from the University of North Carolina, Chapel Hill, at which time he joined the modern language department of the University of Maryland at Baltimore County. He taught there until 1981. Fr. Palomares is survived by his mother, Maria Dolores Palomares and his brother.

Margret Katherine Robinson Peters, wife of the Rev. Albert Fitz-Randolph Peters, rector of St. Mary's, Bridgeville, Del., died at the age of 56 on October 13.

Mrs. Peters was graduated from the University of Delaware and received post-graduate training in Christian education. She was director of Christian education in several parishes in the Diocese of Maryland, after which she spent three years in southwest Africa, teaching at St. Mary's Anglican School. Returning from Africa, Mrs. Peters received further training beyond her master's degree in organizational development and became a consultant for the Diocese of Delaware. Most recently, she had worked in child protective services for the state of Delaware. She is survived by her husband.

# CLASSIFIED

## POSITIONS OFFERED

BASE MANAGER for the South American Missionary Society of the Episcopal Church. Responsibilities include maintenance, repair and renovations to property including 10 buildings in Western North Carolina. Please send resumé to: Tom Goodrich, SAMS-USA, P.O. Box 276, Union Mills, N.C. 28167.

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REFUGEE RESETTLEMENT COORDINATOR: Salary according to experience. Contact Father Yasutake, Cathedral Shelter, 207 S. Ashland Ave., Chicago, Ill. 60607. (312) 666-3645.

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# CHURCH DIRECTORY

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**GRACE CATHEDRAL** California and Taylor Sts.  
Sun Eu 8, 9 (Sung), 11 (Cho); ES & Ser 3:30. Daily Office Mon-Sat 9 & 5:15 (ES Thurs); Daily Eu Mon-Fri 7:30 & 12:10. Thurs 6, Sat 10; C Thurs 4-5

## WASHINGTON, D.C.

**CATHEDRAL CHURCH OF ST. PETER AND ST. PAUL**  
Massachusetts & Wisconsin Aves., N.W.  
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP 4.  
Tours: Mon-Sat 10:30-15, Sun 12:30 & 2. Hours 10:40-30 Mon to Sat; 8-6 Sun

**ST. PAUL'S** 2430 K St., N.W.  
The Rev. Canon James R. Daughtry, r  
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun MP & HC 8, HC 10 & 5; Daily 7:15

## ORLANDO, FLA.

**CATHEDRAL CHURCH OF ST. LUKE** 130 N. Magnolia Ave.  
The Very Rev. Harry B. Sherman, dean; Robert J. Vanderau, Jr., Everett P. Walk, canons; Ashmun N. Brown, Ronald F. Manning, Gloria E. Wheeler, deacons  
H Eu 7:30, 9, 11:15, 6 & 7:30 (Spanish). H Eu Mon 7, Sat 8. Mon-Fri 12:05. MP 8:30, EP 5:15 Mon-Fri

## SARASOTA, FLA.

**ST. BONIFACE**, Siesta Key 5615 Midnight Pass Rd.  
The Rev. W.D. McLean, III, r; the Rev. Welles Bliss, assoc; the Rev. Reid Farrell, ass't; the Rev. John Lisle, d  
Sun Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu & Healing 10

## WEST PALM BEACH, FLA.

**ST. DAVID'S IN-THE-PINES**, Wellington  
465 W. Forest Hill Blvd. 33411  
The Very Rev. John F. Mangrum, D.H.L., S.T.D.  
Sun HC 8 & 9:30, MP & HC 11; Wed HC 8

## INDIANAPOLIS, IND.

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Very Rev. Roger Scott Gray, dean & r  
Sun Eu 8, 9 (Cho), 11 (Cho Men & Boys). Mon & Fri 7; Tues, Wed, Thurs 12:05. HD 12:05

## BOSTON, MASS.

**CHURCH OF THE ADVENT** 30 Brimmer St.  
The Rev. Andrew C. Mead, r  
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

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

**ST. JOHN THE EVANGELIST** 35 Bowdoin St.  
The Rev. Emmett Jarrett, v; the Rev. Margaret Rose, c  
Sun Sol Eu 10:30. Daily as announced

## MINNEAPOLIS, MINN.

**ST. PAUL'S PARISH** 1917 Logan Ave., So. 55403  
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## ST. PAUL, MINN.

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Sun 8 HC, 9:15 H Eu, 10:30 H Eu (1S, 3S, 5S), MP/H Eu (2S, 4S). Fri 12 noon H Eu & Healing

## ST. LOUIS, MO.

**CHURCH OF ST. MICHAEL & ST. GEORGE** Clayton  
The Rev. Edward L. Salmon, Jr., r; the Rev. Donald Armstrong III; the Rev. William A. Baker, Jr.; the Rev. C. Frederick Barbee; the Rt. Rev. Michael Marshall, Director, Anglican Institute  
Sun 8, 9:15, 11:15, 5:30. MP, HC, EP daily

## OMAHA, NEB.

**ST. BARNABAS** 129 N. 40th St.  
The Rev. T. R. Morton, SSC, r; the Rev. M. V. Minlster  
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed 9:15. Matins 6:45, EP 5:30; C Sat 5

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
The Rev. Marshall J. Vang, SSC, r  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 7:30; Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

## NEWARK, N.J.

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## BROOKLYN, N.Y.

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Sun H Eu 7, 8, 9, 10:30, Adult Scripture/Doctrine 10:30. Daily MP 8:30; H Eu 9 & Wed 7:30. Reconcil. of Penitents 6:45 Wed

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Sun HC 8, 9:30; HC Eng & Span; Lit & Ser 11; EP 4; V 7. Mon-Fri HC 7:15; Wed HC & Heal 12:15; EP Mon-Fri 4; Sung EP Tues-Thurs (Choristers: in school year). Sat MP 7:15, HC 12:15; EP 4

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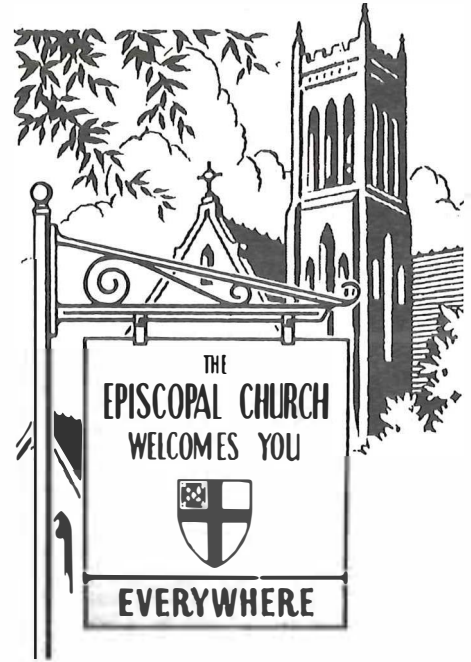
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**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 9; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

## WATERTOWN, N.Y.

**CHURCH OF THE REDEEMER** 265 E. Main St.  
The Rev. Robert W. Offerle, CSSS, r  
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**KEY** — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; E, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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