

# THE LIVING CHURCH

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**Santa Lucia,  
Yulebride of  
Cheerfulness**

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**IN THE NEWS:**

**ECM Bishops  
Issue Pastoral Letter**





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December 11, 1988

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## ON THE COVER

The sanctuary of St. Mary's at the Cathedral, Philadelphia, Pa., with the Advent wreath in the foreground, using the same base as that for the Paschal candle; and the processional cross, background, which was developed by the Rev. Charles Pickett, associate at St. Mary's, while he was a missionary in Ecuador.

## Refurbishing God's Image

When we think of human beings created in the image of God, perhaps there flickers through the mind's eye a picture of well-washed men and women, in the prime of life, perhaps wearing the graceful garments of the Greeks or Romans, strolling through sunlit marble porticoes, pursuing peaceful, harmonious, intelligent lives. Is this the way human life should be?

Certainly in some sense, yes. Human beings are drawn together to overcome the obstacles of nature, to build cultures and civilizations, to join their Creator in making places of dignity and beauty where life can be spent in social, artistic, mental and spiritual pursuits.

Then comes John the Baptist, challenging our assumptions. Born in one of the most civilized eras of human history, he chose instead to live among the harsh rocks and steep ravines of the desert, clad in the loincloth and blanket of a savage, eating such food as he could gather with his hands. He seems to have rejected all the great human achievements of civilization, yet, when he spoke, thousands listened.

Here was more of a man than most men, more of a person than most people, one whose humanity was at a deeper level than that of us run-of-the-mill folk. In the Holy Gospel for this Third Sunday of Advent, he proclaims the vision of a society elevated far beyond that of the Roman Empire.



Obviously, we cannot all be like John the Baptist. Yet his obedience to God, his honesty, his courage, his humility are examples to us all. He was a truly free spirit, for he did not desire the rewards of this world nor did he fear its penalties. What a privilege it was to know him, to hear him, to be baptized by him! He offers to his contemporaries and to us a new vision of what it is like to be in the image of God.

In the presence of John, the carefree young people on the columned porch, wearing their white summer clothes, disperse and vanish in the shadows of December. Here is one who hears a higher call and who truly prepares the way of the Lord.

H. BOONE PORTER, EDITOR

# LETTERS

## Creating Disunity

Regarding concern over Barbara Harris's election as Suffragan Bishop of Massachusetts [TLC, Nov. 13], the widely diverging characters of those who have held the office through history (a point you made yourself) has not in the long run affected our hope that the office actually perform as a symbol of unity, even if that hope has been sorely tested often enough.

As far as I'm concerned, unity with the Orthodox and with the rest of the Anglican Communion is a sham if it must be gained at the expense of internal disunity, which excluding women from the episcopate would most certainly create. The dissonance which the Massachusetts decision has created is analogous with, if not so momentous as, some other rather scandalous and grating moments in history — the cross, for example. Or has the image of dying to new life been lost to us?

(The Rev.) W. ANDREW WALDO  
Grace Church

Manchester, N.H.

• • •

I must take issue with the article "Disputed Election" on several counts.

First, the title is misleading. To the best of my knowledge the election in Massachusetts (i.e. the actual process of balloting) has not been disputed. It is only the person chosen who is being disputed. (Webster's: argue, discuss pro and con, oppose, resist.) The duly elected delegates of that diocese voted in due process with full information on all the candidates. Regardless of whether we might have voted differently we cannot dispute that the Rev. Barbara Harris is their choice.

Second, if I had been a delegate who cast my ballot prayerfully and seriously, I would be incensed by your suggestion that I voted "to score a dramatic victory for the liberal party in a large and wealthy diocese." Archbishop Desmond Tutu said in his installation sermon that "our maturity as Christians will be judged by the ability to disagree without imputing ulterior motives to one another."

Finally, your closing paragraph mentions pain, anger and discouragement felt by many Episcopalians. Do you not know that there are also many Episcopalians, including myself, who feel hope, encouragement and joy that

(Continued on page 4)

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# LETTERS

(Continued from page 3)

we are moving toward wholeness in  
 the life of this church?

I believe that we can live into and  
 through these differences because I  
 agree wholeheartedly with the last  
 line of another editorial in the same  
 issue: "God can still lead us; the Holy  
 Spirit is still present; the gospel is still  
 goods news."

MARCY S. WALSH

Summerville, S.C.

• • •

The comments concerning the elec-  
 tion of Ms. Harris to be the Suffragan  
 Bishop of Massachusetts are both  
 brave and bold, while remaining re-  
 strained and charitable.

For my part I cannot accept either  
 women priests or bishops. However, I  
 long ago realized that the militant lib-  
 erals would eventually lead us into this  
 heresy. My allegiance to the Episcopal  
 Church is indeed sorely tried. Not only  
 can we not maintain unity in our own  
 branch of the holy catholic church,  
 but we are now a long way from unity  
 with any other branch.

HARRISON WALKER

Wilmington, Del.

• • •

I loved your commentary, "Dis-  
 puted Election." My own perspective  
 on female bishops is that they would  
 cast doubt upon the validity of the sac-  
 raments. As you have said, one of the  
 functions is to unify. I believe the pri-  
 mary function of the episcopate is to  
 validate the sacraments and voice of  
 the church.

Perhaps this is a better choice of  
 words than unify, but validate cer-  
 tainly includes unify in its meaning. I  
 reread your article and substituted  
 "validate/validity" for "unify/unity"  
 and found it expressed my misgivings  
 on tinkering with the episcopate admi-  
 rably and completely.

PRESTON STEVENS, JR.

Atlanta, Ga.

• • •

Your editor's comment on the elec-  
 tion of the Rev. Barbara Harris is ex-  
 cellent. I can only hope that every  
 member of all the standing commit-  
 tees will read it and give serious con-

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sideration to your concerns. Thank you very much for the courage you have shown in giving this potentially divisive matter the prominence it deserves in your editorial columns.

(The Rev.) RICHARD N. HUTCHINS (ret.)  
Ovid, N.Y.

• • •

As a communicant of the Church of the Advent, Boston, and in view of the controversy engendered by the election of the Rev. Barbara Harris to be Suffragan Bishop of our diocese, I have begun to wonder whether the ordination and consecration of women to be priests and bishops is not the logical and direct result of the recent development and emphasis upon the unique ministry of St. Mary the Virgin, mother of our Lord Jesus Christ.

ROBERT E. MEYER

Waltham, Mass.

### Unstated Goal?

The first letter in the November 6 issue written by a troubled priest (name withheld for now obvious reasons) clearly expresses what equally troubled lay members are up against, although our salaries and pensions are not controlled by the church.

What bewilders many of us is the indecent, unexplained haste of our innovators who turn a deaf ear not only to the loyal opposition within the American Church, but also to the pleas at Lambeth for deliberation. If they have a goal, why does it remain unstated?

To borrow a term from Dorothy Sayers, I'm beginning to think it is PostChristian.

PAUL B. MORGAN, JR.

Thompson, Conn.

### Not the First

The statement in the October 16 issue, that Campanius' 1696 catechism was the first book printed in an American Indian language, is incorrect. The first was John Eliot's Algonquian catechism (Cambridge, Mass., 1653), and his monumental edition of the Bible in Algonquian followed a decade later.

RICHARD C. JOHNSON

Chicago, Ill.

“...there was no room at the inn”

(Luke 2:7)



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## ECM Pastoral Letter

Eight bishops have issued a pastoral letter indicating they will have to take action against what they see as disturbing trends in the church, including the recent election of Barbara Harris as Suffragan Bishop of Massachusetts [TLC, Oct. 16].

The bishops, who are members of the Evangelical and Catholic Mission (ECM), include the Rt. Rev. Clarence Pope, Bishop of Fort Worth; the Rt. Rev. Edward MacBurney, Bishop of Quincy; the Rt. Rev. Victor Rivera, Bishop of San Joaquin; the Rt. Rev. Paul Reeves, retired Bishop of Georgia; the Rt. Rev. Charles Gaskell, retired Bishop of Milwaukee; the Rt. Rev. Stanley Atkins, retired Bishop of Eau Claire; the Rt. Rev. William Wantland, Bishop of Eau Claire and the Rt. Rev. William Stevens, Bishop of Fond du Lac.

In the letter, the bishops indicate they are "deeply aware of the anguish of many of the (church's) members over the progressive disintegration of its faithful witness to the Gospel during the past two decades." They state that "the recent election for a Suffragan Bishop in the Diocese of Massachusetts is the act which has brought us to the point at which indecision and inaction are no longer options."

### Church's Order

They add that though they feel that change or confrontation is necessary, they emphasize that it must be done in a way which "avoids sacrificing any aspect of the Church's Order, preserves the integrity of the church . . . and retains within the bond of faith, hope and charity the greatest number of persons of good will."

The pastoral letter further states, "Our convictions bind us to regard the purported admission of women to the episcopate and presbyterate as in itself destructive of communion. Therefore, we must refrain from any and all actions which might signify acceptance of this novelty. There is no certainty that these ministries are or can be what they purport to be. Our communion with persons so ordained and with those ordained by them can only be considered seriously impaired; our relationship with those who have consented to their ordination will be

placed in jeopardy. We must also state that we shall not recognize nor be bound by any action of the Episcopal Church which deprives of office or status any person who holds our position, if such action is based solely or primarily upon objection to the principles we have set forth."

The bishops conclude by indicating they and their supporters plan to meet next May in Fort Worth, Texas to "consider how we shall be the church within the Episcopal Church and to adopt a detailed and unified plan for active witness in the face of the institution's present disintegration."

## Liturgy and Music

Church musicians, clergy and laity from all over the country gathered in Tacoma, Wash., in early November for the annual conference of the Association of Diocesan Liturgy and Music Commissions. They heard the Most Rev. Edmond L. Browning, Primate of the Episcopal Church, and other speakers; they enthusiastically took part in choral services; and they focused their attention on Christian initiation — that is, holy baptism and related rites, disciplines and instructions. The host diocese was Olympia, which includes the western part of the state of Washington.

The conference opened with a solemn Eucharist in Christ Church, Tacoma, where the Presiding Bishop officiated, joined by the Rt. Rev. Robert H. Cochrane, Bishop of Olympia, the Rt. Rev. David R. Cochran, retired Bishop of Alaska (now a Tacoma resident), and the Rev. Patrick A. Tomter, rector of Christ Church as concelebrants. The organist was David Dahl.

Subsequent daily services were conducted in an auditorium in the conference hotel which was strikingly arranged for the occasion by Phyllis Oliver and others of the host diocese.

A large galvanized tank of water, decorated with foliage and a paschal candle, represented the font at the entrance. Behind the altar, which was draped in glittering silver, a backdrop of blue, green and silver strips continued the theme of water. On each side of this backdrop, cattails, autumn boughs and native evergreen trees vividly created the effect of banks on each side of a river.

The several main speakers and workshop leaders generally concentrated on a variety of symbolic, liturgical and practical aspects of entrance into the fellowship of the church. The chairmanship of the conference was shared by Joan Thompson, the Rev. Donald Maddux and Dent Davidson, all of the host diocese.

The new president of the association is the Rev. Byron D. Stuhlman, a priest of the Diocese of Connecticut who is now a graduate student at Duke University. Next year's meeting is scheduled for Chapel Hill, N.C.

H.B.P.

## No Recognition

In an opening address to the General Synod of the Church of England, meeting in London, in early November, the Most Rev. Robert Runcie, Archbishop of Canterbury, said he would not recognize women bishops in England, nor would he recognize the validity of any priests they may ordain.

The statement was delivered partly as a reaction to the election of the Rev. Barbara Harris as Suffragan Bishop of Massachusetts [TLC, Oct. 16] and partly to define his stance in answer to questions asked by the commission he appointed to examine the subject of women in the episcopate.

"As I see the position, it seems clear enough that the Church of England does not canonically accept the ministry of either women priests or bishops of other churches — unless and until the ecclesiastical law is changed specifically to allow this or to allow the Church of England itself to ordain women to the orders of priest or bishop. Nor are we able to accept clergy ordained by a woman bishop as long as her episcopate is not officially accepted," he told the synod.

According to the *Church Times*, when asked whether this decision

**Next week:**  
Reports of  
the Executive  
Council Meeting  
in New York





Dr. Runcie: "... restrictions on our communion."  
[RNS photo]

might harm relations with the Episcopal Church, Dr. Runcie said, "It certainly places restrictions on our communion, but surely does not render us out of communion."

"If we do not share the richness of communion we once did, we still share much more than we presently do with our Catholic, Orthodox and Protestant ecumenical partners — where no ministry is yet officially interchangeable," he said.

Dr. Runcie added that his statement "is not to make a final judgment on the theology of women priests or bishops. Still less is it to deny the spiritual fruitfulness of the ministry of a woman bishop or priest."

He reminded the synod that its earlier decision not to pass the "Women Ordained Abroad" measure, which would have allowed for the ministration of women ordained in other countries, meant this was no longer to be allowed.

He added, however, that people confirmed by women bishops would be accepted to take communion in England, and emphasized his belief in maintaining strong relations within the whole Anglican Communion.

## Sexuality Conference

More than 100 people from six New England dioceses attended a conference entitled "Human Sexuality and the Will of God," held recently at St.

Andrew's Church in Framingham, Mass. The conference was sponsored by 24 Massachusetts priests to affirm scriptural/traditional beliefs about sexuality.

The keynote speaker was the Rev. David A. Scott, professor of theology and ethics at Virginia Theological Seminary in Alexandria, Va. There were, in addition, several workshops.

In responding to a question about genetic causes of homosexuality, J. T. Maltsberger, a Boston psychiatrist and a nationally known author, said, "There are no studies indicating this except for a few whose scientific methodology is flawed."

Alan Medinger of St. Mary's Church in Baltimore leads a healing ministry for homosexual persons. "Those who keep referring to 'scientific studies' seldom produce them," he said. "Those which are cited either cannot be found anywhere in the literature or are of the order of wishful thinking pop-psychologies."

## Many Healings

The Rev. Patricia Smith, associate rector of St. Columba's Chapel in Middletown, R.I., shared how in her ministry she has seen many people healed of a whole variety of sexual disorders. "The God we worship is a healing God. He neither leaves us to hang on tight all our lives nor does he condone what he has already said to be out of his will. He loves, heals and restores. All of us in various ways need his healing," she told the audience.

At the conclusion of the conference, the Rev. Canon Mark A. Pearson, conference administrator from Malden, Mass. said, "We believe in Paul's exhortation (Ephesians 4:15) and Jesus' example about truth in love. We believe all of us need to offer our sexuality to Jesus who is Lord, and encourage, in love, each other — whatever our orientation — to do the same. I'm glad this tone was present at the conference."

Canon Pearson added, "A man came up to me and said, 'I came angry and planning to disrupt things; there's no question as to the stance of this conference but I felt nothing but love and acceptance of me as a person. I still disagree with you, but thank you for caring.' That's what we wanted to happen."

## CONVENTIONS

The convention of the **Diocese of Northwest Texas** was held in Lubbock, November 4-6, and was hosted by St. Paul's-on-the-Plains Church. Guest for the meetings was the Most Rev. Edmond Browning, Presiding Bishop.

The Rt. Rev. Sam B. Hulsey, diocesan, presided and celebrated the convention Eucharist during which three persons were ordained permanent deacons. In his charge to the delegates, Bishop Hulsey said, "At home, low gas and oil prices and relatively good news in agriculture have made for a mix of depression, confusion and encouragement." He then characterized his vision for the future as being "of spiritual growth . . . servanthood . . . sensitivity to the needs of others . . . social consciousness and sameness with others throughout the world."

Despite the mix of signals from the economy, the convention voted to initiate a \$1.5 million capital funds drive for improvements at the conference center in Amarillo. The center was also renamed the George H. Quarterman Conference Center to honor the third diocesan bishop. Bishop Quarterman still resides in Amarillo.

A 1989 budget totaling \$984,911 was adopted.

(The Rev.) JAMES CONSIDINE

• • •

The convention of the **Diocese of Northern Indiana** was held in Kokomo, November 4-5. The opening Eucharist was celebrated by the Rt. Rev. Francis C. Gray, diocesan, at St. Andrew's Church. In his homily, Bishop Gray said that the convention should be a place where we can "check our bearings" to make sure that we are on the "right road" in our journey of life and faith; a place where we can ask for guidance from God and where we can obtain encouragement from others.

The guest speaker was the Rt. Rev. Roger White, Bishop of Milwaukee, who addressed the topics of evangelism and stewardship. He urged the diocese to use the year of 1989 to focus on and plan for the decade of evangelism, the 1990s. Bishop White indicated that strong preaching is essential for good stewardship. As stewards of

the household of Christ people need to share their gifts and be good stewards of the gospel, he said.

Bishop Gray, in his address to the convention, also spoke about stewardship. He specifically noted the stewardship of the people in being able to offer a variety of educational and spiritual programs in the diocese. He also referred to hindrances to stewardship; slothfulness, parochialism, despair and lack of trust. Bishop Gray concluded by calling people to carry their baptismal vows which make them stewards of the mysteries of Christ.

During the convention, Nancy Moody, a member of the diocese and a member of the program budget and finance committee of the General Convention, gave an informative presentation of the work of this committee and how they arrive at their final budget figures.

Also addressing the convention was the new youth ministry coordinator for the diocese, Brian Grantz. He outlined his vision for youth and noted the need for a young adult leadership team.

The convention passed a budget of \$439,599.

ANNE DONNELLY

• • •

Following the lead of last summer's General Convention and the Lambeth Conference, the **Diocese of Colorado's** convention, held November 3-5 in Denver, has declared the 1990s to be a Decade of Evangelism, with 1989 a year of preparation.

In his address, the Rt. Rev. William C. Frey, diocesan, emphasized the need for church people to take this commitment seriously.

"We have inherited a passive mentality in our church of maintenance rather than mission," he said. "Jesus said he would make us fishers of men — and women. But we're not very good at it. We seem to think that if we build an attractive aquarium by the side of the sea, the fish will jump in." Our only bait, said the bishop, seems to be a red, white and blue sign by the roadside proclaiming "The Episcopal Church welcomes you."

The convention also affirmed the bishop's suggestion that each congregation be challenged to match the

\$1,500 in seed money presented by the United Thank Offering at General Convention, the proceeds to go for mission outreach.

Responding to issues raised by the Rt. Rev. William H. Wolfrum, Suffragan Bishop, in his address, delegates voted to pursue his proposal that Colorado enter into a companion relationship with the Navajoland Area Mission, where Bishop Wolfrum is now serving as interim bishop, and to set up a system of companion relationships between parishes and aided missions within the diocese.

In other actions, the convention reduced the size of the diocesan executive council, adopted a budget of \$1,399,939 for the coming year, revised and updated the diocesan constitution and canons, and asked that plans be made for a proposed clergy professional development leave program.

Special guests of the convention were the Rt. Rev. Furman C. Stough, senior executive for mission planning for the national church, and deputy for the Presiding Bishop's Fund for World Relief, who spoke at the banquet; the Rev. Sheryl Kujawa, youth ministries coordinator at the Episcopal Church Center; and the Rev. Wayne Schwab, evangelism officer for the national church.

BARBARA BENEDICT

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The convention of the **Diocese of Eau Claire** met at Christ Church Cathedral in Eau Claire October 28-29 and was highlighted by the presence of the Most Rev. Edmond Browning, Presiding Bishop, as keynote speaker.

The Rt. Rev. William C. Wantland, diocesan, in an address at Evensong, endorsed and quoted extensively the evangelism report of the General Convention.

Special guests included the Rt. Rev. Stanley Atkins, retired Bishop of Eau Claire, and his wife, Maureen; and Joan Horstick, widow of the second Bishop of Eau Claire, the Rt. Rev. William Horstick.

Robert Dernbach of Eau Claire, chancellor of the diocese for the past 26 years, was honored on his retirement from the position. Charles White of River Falls was named chancellor.

Convention business included the

admittance of the mission of St. Mary's, Tomah, as a parish. Special reports were heard from all commissions under Christian social action to commemorate the "year of Christian social action." Next year has been designated the "year of ministry and vocation."

Several resolutions were passed which promote Christian education, ask the vision committee to prepare a theological summary of the faith of the church, and affirm the biblical and traditional teachings on human sexuality.

A 1989 budget of \$230,300 was passed

DONNA VIERBICHER

• • •

The **Diocese of New Hampshire**, at its November 4-5 convention, held at St. James' Church in Keene, approved a capital funds campaign which will aim at raising \$1.75 million to strengthen its missionary work.

The convention also approved a companion relationship with the Diocese of the Virgin Islands.

Special convention speaker was the Rt. Rev. E. Don Taylor, Bishop of the Virgin Islands. He said the new companions both have tourist industries and beautiful scenery. Their relationship, he said, will help them to understand that human beings share the same problems and that the church can speak to them wherever they may be.

The Rt. Rev. Douglas E. Theuner, diocesan, said he looks forward to the success of the capital funds drive, which will enable the diocese to replenish a fund created by a similar drive 20 years ago. The diocesan advance fund makes low cost loans to parishes, and has helped in refurbishing many church buildings in the diocese. Another part of the money to be raised will assist in establishing new missions and will also make grants to parishes who are having difficulty in meeting new requirements for clergy compensation. Money will be available for improvements in the diocesan house, including a new chapel area; and a category called "mission outreach" will be used for a wide variety of needs.

A 1989 budget of \$739,000 was approved.

HELEN FERGUSON





Advent is essentially a heralding and proclamative — we can say *kerygmatic* — time. It is implicit in Old Testament images of preparing the way of the Lord and making straight his paths. Such images are openly restated by all four evangelists who perceive in Jesus a gospel advent of the kingdom of God.

This week, Advent liturgy traditionally exhorts us to “Be Glad,” *Gaudete* — itself an imperative proclamation — as it points to the moment when angels herald the birth of the Savior child above the star-burst shepherds’ field in Bethlehem.

Yet angelic heralding more importantly symbolizes a deeper truth about God; for, by virtue of the Incarnation, God stirs up his power and “with great might comes among us” and *proclaims* his love for mankind and the world (John 3:16).

Unlike other proclamations, this one heralds an ongoing, covenantal and everlasting love in the form of enfleshed exemplification which we call the Incarnation. Now the Incarnation of God in Jesus Christ is not a simile. In several senses, it is a proclamation about the nature of the divine and the human.

In one sense, because it represents the kenotic birth of God in Man, the Incarnation illumines the unfathomable depths of an outstretching, compassionating God. It proclaims, in

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Dr. D.A. Drennen, who often writes as David Thornton, is parish counselor at Trinity Church, Apalachicola, Fla. This is the third in a four-part Advent series.

## Part 3: Proclamation

By D. A. DRENNEN

other words, that the “nature” of God is love (1 John 4:8).

In another sense, the Incarnation proclaims the significance of mankind within the searching, compassionating love of God. In the words of the Nicene Creed, it is “for us and for our salvation,” that God “came down from heaven.” Because he “dwelt among us,” he made us sharers-in-fellowship-of-the-divine-nature (2 Peter 1:4) — a status which Archbishop of Canterbury William Temple once called “the profoundest and the highest blessing” of the human race.

It follows that, insofar as the Incarnation is fruition of Divine Life by which God in Christ heralds his love, it implicates a complementary human truth; namely: the only way for us to become truly *human* is to *divinize* our actions and our lives — that is, by being drawn, as “rekindled participants,” into God’s loving *presence* or *advent*. It becomes possible, Gregory of Nyssa points out, because Christ forever “shapes us anew in his image.”

Scripturally and liturgically, therefore, Advent is a classroom in which we learn how to see. It is a celebration of sight and a remedy for spiritual glaucoma. For, by virtue of the Incarnation, priest-paleontologist Teilhard de Chardin has said, “Nothing here below is profane to those who know how to see.”

When the scales of convenient habit or unexamined life fall from our eyes, we enter (in St. Bonaventure’s words) “into the way of God”; we see all things in God and mark his traces everywhere.

In this sense, we learn to see Advent as the singular *condition* of time and eternity, since, for a believer, neither can be conceived without implying the *approach* and *presence* of God —

which are just other ways of saying his *advent*.

It follows, too, that only in the grace of Christ and the Incarnation can we really see the truth about ourselves as living participants in the same empirical-symbolic world in which God was enfleshed.

It was especial sensitivity to this condition that spurred Oxford-educated Charles Wesley (1707-1788) to proclaim, through evangelical revival, the need for a “method” to transform the graces of everyday life. With his brother John (1703-1791), he sought “to spread Scriptural holiness over the land” and Church of England. In doing so, these brothers became founders of the Methodist Movement.

The Wesley brothers grew up as part of a large family in an Anglican parsonage. They later were ordained and remained priests in the Church of England. But their work in Methodism flourished nonetheless. As the “sweet singer” of Methodism, Charles was to leave his mark in Christian hymnology through more than 7,000 hymns.

Among his best-known, none is more provocative (or proclamative) than “Hark, the herald angels sing.” In its original version, it was written as “hark, how all the welkin rings” — *welkin* being Middle English for heaven’s vault — and a century later the carol was set to its now familiar music by Felix Mendelssohn.

It is, of course, a hymn about the incarnational love, which brings earthly peace and mercy mild and the reconciliation of God and sinners; and which is also why nations should be joyful, and why all should, “With th’angelic hosts proclaim, Christ is born in Bethlehem.”

In Wesley’s hymnody, the Incarnation means (as he puts it in his “Love divine”) that God’s love is “joy from heaven, to earth come down.” Not surprisingly, it provides a precis of incarnational theology.

Perhaps, like Charles Wesley, we too see the marks and traces of Incarnation in everyday events, or its relevance for the holiness of everyday life. Because the Incarnation is the turning point of history, may we not also desire to have it turn within our conscious daily lives, so that God shall celebrate his Advent in us?

We need, however, to preface such a desire by some such prayer as St. Augustine prayed: “Lord, give me the gift to make this gift to you.”

# Santa Lucia, Yulebride of Cheerfulness

By TRAVIS DU PRIEST

**O**ur Christian heritage has within it a small but important number of little girl saints, an often endearing and inspiring group of young women and little girls who show grownups what faith is all about. I think of Catherine of Siena, Agnes, Agatha, Bridgit (Bride, in England), Gertrude, Prisca, and Lucia (Lucy), the saint we shall examine more closely.

A number of these young women became martyrs — Jeanne d'Arc (Joan of Arc), Agnes, Agatha, Prisca and Lucia — and as such they are particularly apt representatives to the world of the paradox at the heart of the Christian faith, that God chooses the powerless to shame the powerful and to accomplish his purposes on earth. Of all these young martyrs and saints whom the churches remember with varying degrees of solemnity, it is Santa Lucia who has captured the Advent imagination.

Her feast day is December 13. Hence, she shares a special Advent place with St. Martin, the fourth-century Bishop of Tours whose feast day of November 11 used to begin the time of preparation for baptisms at Epiphany known as St. Martin's Lent, a forerunner of Advent. And as well with St. Andrew, the first apostle called by Christ, whose day of commemoration is November 30. And, of course, with St. Nicholas, fourth-century Bishop of Myra and the true "Santa Claus" whose feast day is December 6.

Each of these saints' days — along with others not named here — enriches our pre-Christmas-Epiphany season of worship. Especially appropriate are St. Nicholas' and St. Lucia's days for family celebrations at home during Advent, as well as for com-

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*The Rev. Travis Du Priest teaches humanities at Carthage College, Kenosha, Wis., assists at St. Luke's, Racine, Wis. and is an editorial assistant at THE LIVING CHURCH.*

## A feast appropriate for Advent and the coming of the Christ child.

memorations at church. St. Nicholas day provides a delightful and appropriate time for gift-giving for shut-ins, for men and women away from home in the services, or for children in one's own family. St. Lucia's day, as we shall see later, provides creative opportunities for baking, role playing and singing.

Santa Lucia Day was declared at the Synod of Worcester in England as a day of rest for all women, and her feast day regulates the Ember seasons in Advent. She is perhaps best known in the United States, however, among Lutherans and Christians of Scandinavian descent, for she has long been associated with Sweden where her saint's day is celebrated with high festivity. But she is beginning to be commemorated more and more by members of other churches, and Episcopalians are finding her symbols of eyes and lights most appropriate to Advent and the coming of the Christ child.

Not many details are known about her life. She apparently grew up during Diocletian's persecutions in a wealthy Italian family in Syracuse, Sicily. She was reared a Christian by her mother, Eutychia, her father having died in her infancy. Finding herself in an arranged courtship with a wealthy but non-Christian suitor, Lucy declared that she wanted no part of the relationship. She had taken a vow of chastity — her legend resembles that of St. Agnes — and she, therefore, would not see the young man her mother had found for her.

After being cured of an illness by a visit to St. Agatha's tomb, Eutychia gave Lucy her dower, which Lucy gave away to the needy. She was then denounced by her suitor to the governor. After Lucy was ordered out of the courtroom and condemned to be violated in public, according to legend,

no one could get her to budge an inch, no matter how hard they pulled. Not even oxen yoked to her were able to move her.

An attempt to burn her also failed, but finally a sword was run through her throat. Syracuse, her home, thus came to possess an early martyr. Lucy died in 303/304. The relics of the saint were translated to Constantinople, then to Venice and finally, in 970, to Metz. Her place in the communion of saints was firmly established early on: her name appears in both Roman and Ambrosian rites and on the marble calendar in Naples. Churches were dedicated to her in Rome, Naples and Venice. Two ancient churches in England bear her dedication where she was apparently known by at least the seventh century, if not earlier. One ancient legend is that Lucia took food to friends in the catacombs of Rome at night; in order to free her hands she made a wreath with candles in it to light her way.

Lucy's name itself means light, deriving from the root word "lux." Her symbolic totems, therefore, are a burning lamp or an eye. Sometimes she is depicted as holding a palm-branch in one hand and the lamp in the other; but she is shown, in some representations, holding instead of the light, a book, a dish, or a shell on which rest two eyes. Evocative of her martyrdom is the image sometimes shown of a cut throat with rays of light. Interestingly, though, the oldest known image shows Lucy without any symbols; it is in the frieze of virgins in the mosaics of St. Appollinare Nuovo in Ravenna, Italy, which dates from about the sixth century.

One legend has it that her suitor tried to win her affections by complementing her eyes, whereupon Lucy quoted scripture, "If thine eye offend thee pluck it out . . ." tore out her eyes



Scandinavian-bound flight attendants have a special wake-up call for passengers on the morning of December 13, as they perform the same Lucia ritual that takes place concurrently in thousands of Swedish homes. [RNS photo].

and gave them to him. Another version has her persecutor tearing out her eyes and having them miraculously restored. From the popular devotion to Santa Lucia comes the phrase, "Lucy-light, shortest day, longest night." Her *Acts*, which most historians find dubious, recounts her last words to the proconsul who says to her, "Words are well till we come to strokes," as being, "Till and after, the words of God can never cease." Declaring herself God's handmaiden, she died.

Equally appealing and interesting are the tales that explain how Lucia came to be especially associated with Sweden. One legend tells of a fisherman who was lost at sea; he looked out over the ocean and saw in the distance a young girl dressed in white with a crown of glowing light and carrying a tray of food. Right away the ocean calmed down, and he found his way back to land. A tale from the province

of Varmland focuses on a white ship on Lake Vanern during the time of famine; at the helm stood a beautiful young maiden in white, her head radiantly surrounded with light. At the moment the ship touched shore great quantities of food and clothing appeared; when everyone was fed and clothed the ship disappeared.

The Swedish and Scandinavian customs linked with Santa Lucia revolved around the so-called Festival of Lights which takes place during the longest night of the year. The tradition in my wife's Swedish home, and now in ours, goes something like this. Shortly before dawn the night of December 13, the oldest daughter of the family awakes and dresses in a long white gown to signify Lucia's virginity and purity and wears on her head a wreath with seven lighted candles, symbolic of the light shortly coming after the long night, and symbolic of the Light

of the World who will be born at Christmas.

The girl in white wearing the wreath of candles is known as the "Lucia girl"; it is she who carries the tray of "Lucia" buns and ginger cookies. The "Lucia buns" are twisted rolls in the shape of a figure eight, with a raisin in the center of each circle, symbolic of the saint's eyes. Also on the tray, in the Swedish manner, is a pot of rich steaming hot coffee.

If there are younger children in the family, they too participate, all wearing long white gowns. The girls dress with tinsel around their waists and on their heads; the boys wear cone-shaped hats with large gold stars, carry wands with a star at the top, and are known as "star boys." The children go from room to room in the dark morning hours singing the traditional Santa Lucia song and waking the sleepers and feeding them.

In Sweden the Lucia traditions spread out to school, office, factory, hospitals and hotels. Often a city will elect a Lucia girl through a contest, with festivals held to raise money for charity. In Stockholm, Lucia rides through the streets in a decorated carriage to the City Hall where she is presented a Lucia ornament by the Nobel Laureate for Literature.

My first experience of receiving the new light, symbolic of the light of Christ, in this dramatic way occurred several years after moving to Wisconsin in the mid-1970s. A Swedish family who lived in the neighboring town brought Lucia buns and coffee and their two daughters in white to our home early in the morning to wake, serenade and feed us. What a lovely and exciting way to prepare for Christmas, and we have tried — though we are a family of two sons — to keep this feast in the appropriate manner every year.

The celebration can easily become a part of the Sunday celebration at church, with a Lucia girl in the procession during the Eucharist, or with Lucia buns during the coffee hour following worship. Appropriate music in church makes this Advent celebration one of the richest that the church can offer. Ideally, the saint's day will be commemorated at home in the morning hours of December 13 and then linked with the church's celebration the following Sunday, thus adding to the family spirit of the Advent season and to the strong bond of private and corporate worship.

# “Rejoice in the Lord always . . .”

By SALLY CAMPBELL

**I**t interests me — and sometimes takes me by surprise — that so many people are actually cross at God because of the things they see happening around them. The anger is not overtly expressed. I mean, I haven't heard anyone say, “God makes me so mad! How could he let that baby die? How come he stood around while that young man was run over by a car? Why did he let that beautiful mother of two come down with cancer? And how about earthquakes, typhoons and floods? What does he think he's doing?” I've never heard that, but the emotion is there, in facial expression, in tone of voice, in gesture. There seems to be a huge irritation that God, who is touted as being so loving and compassionate as well as all powerful, allows such painful events to happen. It's careless of him. We all think we would have done much better at arranging things, if we'd been in charge.

Have you ever thought deeply about how the natural world works? Have you ever seen one of those wonderful nature programs on public television, showing us, in almost unimaginable detail, the lives of creatures that some of us will never see in the wild? Though it is not exactly news to me, I am always stunned when the snake swallows the mouse down whole, when only moments before the mouse was scampering in the sunny grass searching for seed. When the lion springs with fearsome strength on the fragile antelope, whose eyes are wide with fear, or the grotesque stork sticks his bill into the bird's nest and gobbles up the fledglings, one cannot help but understand that the lives of some provide for the lives of others, in a continuing sequence of carnage after carnage. Death gives rise to life.

Life is tough, is all I'm saying, and no one ever promised us a rose garden. God did not promise that we would not die when he worked his redeeming works, he promised that he would save

us from death: life has the final victory. Nor did he promise us in Christ (who, let us not forget, was crucified that he might rise) that we would never get sick again, never be prey to evil, never commit any sins anymore, never be depressed. Rather, being a realist, and knowing our hearts, he gave us the assurance that in spite of our troubles and our disappointments, we will never be separated from his love.

Our faith, as Christians, is that God has done the necessary work making everything all right in the end. Along our way there are plenty of lessons for us to learn, and it's worth noting that pain is a great teacher. Pain makes us pay attention, makes us think about our spiritual health, demands a deeper

understanding of reality. Pain, in short, motivates us to ask the fundamental question, “What does it all mean?” And believe me, the answer is not that God doesn't know what he's doing.

St. Paul encourages us in this Sunday's Epistle (Philippians 4:4-9), to rejoice always, in all the circumstances of our lives. I don't believe he meant don't ever be sad, or feel pain, because that's obviously impossible. But I do think he meant for us to keep a sense of that faith he had that God does know what he's doing. That faith will bring us peace in our hearts. Being cross at God because we think he's unfeeling and cruel never will; and it reveals our shallowness, our arrogance. Best let it go.

## Fall and Winter

Leaves quiver and fall  
Smoke trails to the skies  
The squirrel eyes his precious hoard  
Each frail flower plant dies.

Quiet reigns in the field  
Birds southward have flown,  
But for a few wee friar-like souls,  
The woods are sad and lone.

Grey-cloaked winter comes  
Like some solemn monk  
Drawing forth a most somber robe  
From his ancient trunk.

Friendly Sister Snow  
Face quiet and so pale  
Arrives alone to greet her friend  
And leaves her pure white veil.

Herbert S. Costain

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*Sally Campbell of Cold Spring Harbor, N.Y. writes frequently for THE LIVING CHURCH.*

# EDITORIALS

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## Genocide Convention

At last our congress has approved the international Genocide Convention. Americans of all parties and persuasions owe a debt of gratitude to William Proxmire, retiring Senator from Wisconsin, for this. After this agreement had been approved by the United Nations General Assembly in 1948, it received little attention from the U.S. for many years. Then Senator Proxmire took up the cause and for 19 years, every day that the Senate was in session, made a speech on this topic — an extraordinary record of

perseverance. The research and compilation of material for over 3,000 speeches was a vast undertaking requiring the collaboration over the years of many workers, including our own book editor.

Genocide is defined as acting with “specific intent to destroy, in whole or in substantial part, a national, ethnic, racial or religious group.” Genocidal action is now a crime in this country punished by life imprisonment. President Reagan has said that our country “will punish acts of genocide with the force of law and the righteousness of justice.” The U.S. is the 98th nation to ratify the convention.

# VIEWPOINT

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## A Question of Leadership

By JOHN WILSON

*“Viewpoint” offers a variety of perspectives within the church.*

During General Convention, a question hit me and would not leave. I decided to let it pass until after Lambeth.

Now that the “Captains and Kings” have departed, the question still nags, only more so. American bishops won’t raise the question, clergy can’t raise it, so we laypeople must. I know I am not alone in trying to find an answer. The question is simple. Why doesn’t the House of Bishops have courage enough to admonish, warn or chastise those bishops in their house who espouse doctrines and teachings and perform and advocate performance of certain rites which are not in compliance with the standards and aims of Christian behavior espoused by the Episcopal Church?

Federal judges have a great deal of power, yet they are monitored by

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*John C. Wilson of Charleston, S.C., was a deputy to General Convention in July and has been active on the financial committee of the Diocese of South Carolina.*

higher courts and even by Congress. Congressmen who do not meet certain ethical standards are chastised by their peers. The pope recently took action against an archbishop who did not “conform.” Business people are accountable to someone and their performance is appraised and graded. The Assembly of God Church recently took quick and forceful action against two of its pastors. (If either one had been a bishop in the Episcopal Church, and they might well have been, they would most likely still be functioning.) Has the House of Bishops in America become such a “club” that it doesn’t rap any knuckles when knuckles need to be rapped? Bishops are accountable to no one. No one grades their performance. So, a few of them just go on condoning “heresies distressed.”

Not too long ago, at a provincial meeting, deep concern was expressed by some laypeople about recent statements of two American bishops. It was strongly suggested that these bishops be reprimanded. The bishops present realized they had a “hot potato” so they made no recommendation. A layperson expressed his concern to his

bishop who responded, “Leave it alone. As long as I am bishop, you don’t need to worry.”

If most bishops feel this way, then have we not become Congregationalists, or maybe a better word would be “diocesanists,” with each bishop doing “his thing” being accountable to no one for his opinions and pronouncements? Let’s carry this thought one more step. If bishops are so independent, do we really need a General Convention at all? Their club meets yearly. Let’s stop the proceedings at the diocesan level, where practically all of the functions of the church can continue to be carried out. This would eliminate the charge that we have become too institutionalized and it sure would save a lot of money that would do more good elsewhere.

I issue a challenge to the people in the scarlet shirts — exercise your responsibility in keeping your house in order so that the flock you lead will know what this great church stands for and, at the same time, restore respect for your leadership. A leader is a leader only so long as people follow. Such actions just might slow the flight to other denominations.

# THE BOOKSHELF

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# PEOPLE and PLACES

## Appointments

The Rev. Canon **B. Massey Gentry** is canon to the ordinary of the Diocese of Alabama and staff person for the department of church and society. Add: 521 N. 20th St., Birmingham, Ala. 35203.

The Rev. **Craig B. Heverly** is missionary of the Seven Rivers cluster, sponsored jointly by the Diocese of Eastern Oregon and Idaho, which comprises St. Matthew's, Ontario; Holy Trinity, Vale; and St. Paul's, Nyssa, Ore. and St. James, Payette; St. Luke's, Weiser; St. David's, Caldwell; and St. Mary's, Emmett, Idaho. Fr. Heverly may be addressed at 923 State St., Weiser 83672.

## Deaths

The Rev. **Hans Wilhelm Frei**, professor of religious studies and since 1983 chair of that department at Yale University, died of a stroke on September 12 in Yale New Haven Hospital.

A native of Germany, Fr. Frei was a graduate of North Carolina State and Yale, from which he received both his B.D. and Ph.D. degrees. In 1979 he was awarded the honorary Doctor of Divinity degree from Wabash College where he had taught from 1950 to 1953. From 1953 to 1956 he was associate professor of theology at the Episcopal Theological Seminary of the Southwest and professor from 1956 to 1957 when he joined the faculty at Yale. He was the author of several important publications, and from 1972 to 1980 was master of Ezra Stiles College at Yale. He is survived by his wife Geraldine.

The Very Rev. **John E. Gulick**, dean of the Cathedral Church of St. Paul, Fond du Lac, Wis., died of cancer at St. Agnes Hospital on October 5 just days after his retirement on October 1, at which time he was made dean emeritus of the cathedral. He was 67 years of age.

A graduate of Carroll College and Nashotah House, Dean Gulick served from 1948 to 1960 as rector of St. Alban's in Cape Elizabeth, Maine. In 1960 he became dean of the cathedral in Fond du Lac, a position he held for 28 years; during his tenure as dean, he oversaw numerous preservation projects and the operation of the parish press. He had been on the board of Nashotah House since 1957 and was deputy to General Conventions from 1952 to 1985. In 1962 Nashotah awarded him the honorary Doctor of Divinity degree, and in 1967 he was elected chaplain general of the Sisterhood of the Holy Nativity, a position he held until his death. He is survived by a brother in Santa Rosa, Calif.

**Br. William E. Bunting**, sometimes provincial of Province II of the Brotherhood of St. Gregory, died in the seventh year of his profession of a coronary thrombosis following a brief illness at Westchester Square Hospital in the Bronx, N.Y. He was 57.

For over 40 years an employee of Saks Fifth Avenue, Br. William was a layreader at St. Andrew's, the Bronx, for 37 years. He was a member of the brotherhood's education committee.

The Living Church





## BENEDICTION

*The author is the Rev. Anne O. Weatherholt, director of parish programs at All Saints' Church, Frederick, Md.*

**D**uring the last few weeks of October, the evening news carried the story of the gray whales caught under the polar ice off Point Barrow, Alaska.

As mammals, whales breathe as we do, they regularly come to the surface of the water to exhale their plume of air before noisily inhaling another lung full. Without help they would have drowned in the icy waters, unable to reach the fresh air above the layer of ice. All kinds of technological methods were used to free them, from ice melting machines to chain saws. Finally, a Soviet ship — an icebreaker — arrived to crush its way through the final 30-foot ice barrier.

Why did we find this so dramatic? Perhaps because, in our modern society, we sometimes feel trapped too — unable to come to the surface to get another filling of life and energy. So often we look to technology for answers first — better cars, more money, better education, more governmental help. And we bash away at the surface of what traps us, hurting ourselves in the process.

How ironic, then, when the help we need to be free may come from unexpected sources? What may seem like an enemy may turn out to be a friend!

Each breath we draw is a gift from God. Without him, we would drown in the icy sea of sin. He does more than just cut holes for us to breathe through. He has already blasted a path through the barrier of death to lead us to new life.

Have we recognized his help? Do we see our way clear to life eternal? Or are we still trapped under the ice?

# CLASSIFIED

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**THE CLERICAL UNION** for the Maintenance and Defense of Catholic Principles, commonly called the Catholic Clerical Union, is celebrating its centennial year. For information about membership, write: **The Rev. Edward Garrigan, Secretary**, 94 E. Oakland Ave., Doylestown, Pa. 18901.

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### POSITIONS OFFERED

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# CHURCH DIRECTORY

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213/558-3834 (off Venice Blvd.)  
Sun Mass 10 (Sung). Daily Mass as anno

## HARTFORD, CONN.

**GRACE** (203) 233-0825  
The Rev. Christopher Rose, r; the Rev. Edward Wagner,  
precentor  
Sun Mass 8 (Low), 10 (Sol)

## WASHINGTON, D.C.

**WASHINGTON CATHEDRAL**  
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 10-3:15, Sun 12:30-2:45. Hours 10-4:30  
Mon-Fri, 10-4:30 Sat & 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

## CLEARWATER, FLA.

**ASCENSION** 701 Orange Ave.  
The Rev. Richard H. Cobbs, IV, r; the Rev. Randall K. Hehr,  
asst r; the Rev. Daniel E. Scovanner, priest assoc; the Rev.  
Paul Dickson, assoc emeritus; the Rev. Louise Muenz,  
pastoral d  
Sun H Eu 8, 10:30, 5:30, MP 2S & 4S 10:30. Wed H Eu Healing  
10. Saints & HD 10

## COCONUT GROVE, MIAMI, FLA.

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

## ORLANDO, FLA.

**CATHEDRAL CHURCH OF ST. LUKE** 130 N. Magnolia Ave.  
William H. Folwell, bishop; Harry B. Sherman, dean; Robert  
J. Vanderau, Jr., Everett P. Walk, canons; Ronald F. Man-  
ning, Ashmun N. Brown, deacons  
H Eu 7:30, 9, 11:15, 1 (Spanish) & 6. H Eu Mon 7, Sat 8:30,  
Mon-Fri 12:05, MP 8:45, EP 5:15 Mon-Fri

## SARASOTA, FLA.

**ST. BONIFACE, Siesta Key** 5615 Midnight Pass Rd.  
The Rev. W. D. McLean, III, r; the Rt. Rev. G. F. Burrill,  
Episcopal Assistant; the Rev. Reid Farrell, Jr., assoc r; the  
Rev. Richard A. Nelson, ass't r; the Rev. Welles Bliss, pr  
ass't; the Rev. John Lisle, d; the Rev. Karen Dakan, d  
Sun Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu &  
Healing 10

## ATLANTA, GA.

**CHURCH OF OUR SAVIOUR** Midtown  
Fr. Thad B. Rudd, r; Fr. Bryan Hatchett, c; Fr. John Griffith,  
ass't  
For daily Mass schedule call 404-872-4169

## INDIANAPOLIS, IND.

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Very Rev. Roger Scott Gray, dean & r  
Sun 8 & weekdays — Christ Church undercroft.  
Sun 9:30 Christian Ed; 10:30 Cho Eu — St. Mary's Church,  
317 No. New Jersey

**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; Eu, 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.

## LAFAYETTE, IND.

**ST. JOHN'S** 6th and Ferry Sts.  
The Rev. Robert B. Leve  
Sun Eu 8 & 10:30 (Sung). Daily Mass; Mon-Tues-Fri 7; Wed 6;  
Thurs 9:30; Sat 5:30

## 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)  
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c  
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

**ST. JOHN THE EVANGELIST** 35 Bowdoin St.  
The Rev. Jennifer Phillips, the Rev. Richard Valantasis  
Sun Sol Eu 10:30. Daily as announced

## NORTH ADAMS, MASS.

**ST. JOHN'S** 59 Summer St.  
The Rev. Lawrence C. Provenzano, r  
Sun H Eu 8 & 10. Sat Vigil 4:30. Daily MP 8:45; Wed H Eu  
12:10

## ST. LOUIS, MO.

**CHRIST CHURCH CATHEDRAL**  
13th and Locust Sts. — Downtown  
Sun 8, 9, 11 & 4. Mon-Fri 12:10

**CHURCH OF ST. MICHAEL & ST. GEORGE** Clayton  
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Barbee, the Rev. William K. Christian, III, the Rev. Steven  
W. Lawler, assoc; Virginia L. Bennett, sem; the Rt. Rev.  
Michael Marshall, Anglican Institute  
Sun Services: 8, 9:15, 11:15, 12:30, 5:30. Ch S 9:15 & 11:15.  
MP, HC, EP daily

## OMAHA, NEB.

**ST. BARNABAS** 129 N. 40th St.  
The Rev. T. H. Brouillard, SSC, r; the Rev. M. V. Minister  
Sun Masses 8 & 10:45 (Sol). Daily ex Mon: Tues 6, Wed 9,  
Thurs 7, Fri 12:15, Sat 9. C Sat 4:30-5:30. Mass HD 6:30

## BEATTY, NEV. (Just east of Death Valley)

**GOOD SHEPHERD CHURCH**  
The Rev. Kenneth A. Priest  
Sun 11 H Eu

## BARNEGAT LIGHT, N.J.

**ST. PETER'S AT THE LIGHT** 7th & Central Aves. 08006  
The Rev. Adam Joseph Walters, priest-in-charge  
Sun Eu (June) 8 & 10. Eu (July & Aug.) Sat 5; Sun 8 & 10.  
Historic designation — circa 1890

## BURLINGTON, N.J.

**ST. BARNABAS'** E. Broad & St. Mary Sts. 08016  
The Rev. James E. Lloyd, r 386-9119  
Sun Masses 8, 10. Tues 9, Thurs 9 LOH, Wed 6

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs  
12:15; Fri 9. C Sat 4

## NEWARK, N.J.

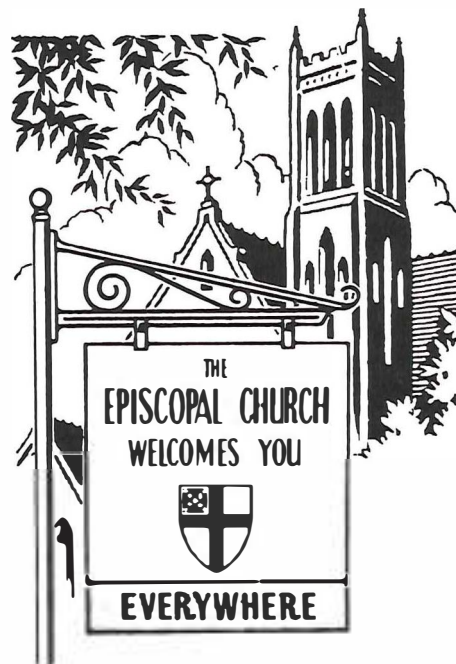
**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. George H. Bowen, r  
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

## NEW YORK, N.Y.

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

**EPIPHANY** 1393 York Ave. at 74th St.  
J. K. Johannson, c; J. Fisher, J. Johnson, J. Kimmey, associ-  
ates  
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

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## NEW YORK, N.Y. (Cont'd.)

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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 5:30; C Sat 11:30-  
12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50

**PARISH OF TRINITY CHURCH**  
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The Rev. Canon Lloyd S. Casson, Vicar

**TRINITY** Broadway at Wall  
Sun H Eu 9 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8, 12;  
MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 8; HS 4 (1S & 3S). Mon-Fri H Eu 1:05

## SUNNYSIDE, N.Y.

**ALL SAINTS'** 43-12 46th St.  
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Sun Masses: 8 & 10 (Sung). Daily Office: MP 7:30, EP 5; Daily  
Mass 5:30, Tues & Thurs 10; Sat MP/Eu 9:30. Anointing of the  
Sick: Sun 11. Reconciliation Sun 9

## DALLAS, TEXAS

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King, Jr., Ph.D., assoc r; the Rev. Donald Johnson, c; the  
Rev. Francis Craig, ass't; the Rev. Stephen Weston, ass't  
Sun services: 7:30 H Eu; 10 Sung Eu; 12:30 Sung Eu (Span-  
ish); 6:30 H Eu (Spanish). Wkdys Wed 10 H Eu, Thurs 6:30 H  
Eu, Fri 7:30 H Eu (Spanish)

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.  
Arps, Jr.; the Rev. C. V. Westphaler; the Rev. Nelson W.  
Koscheski, Jr.  
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30  
& EP 5:30 (ex Sat & Sun 12:40)

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**ALL SAINTS' CATHEDRAL** 5001 Crestline Rd.  
The Very Rev. William D. Nix, Jr., dean 732-1424  
Sun Eu 7:45, 9, 11, 5. Ch S 10. MP & H Eu daily 6:45 (Sat 7:45),  
Wed & HD 10, 5:45. EP daily 6. C Sat 12-1

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Scott Davis, ass't; the Rev. Charles G. Woehler, ass't; the  
Rev. John E. Daniels, parish visitor  
Sun 7:30 & 9 H Eu, 11:15 MP (1S, 3S & 5S HC). (512) 226-  
2426

## MILWAUKEE, WIS.

**ALL SAINTS CATHEDRAL** 818 E. Juneau  
The Very Rev. Frederick F. Powers, Jr., dean 271-7719  
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno