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Time to Rejoice

*Good Wishes from the
Archbishop of Canterbury*

Each year I welcome this opportunity to send you my greetings and good wishes for Christmas, but this is the last Christmas letter I shall write to you all as Archbishop of Canterbury. This, for me, has been a decade of discovery, a decade in which I have come to know the Anglican Communion. Each successive year has added to the number of my friends in the communion, as I have visited new places and met new people, and I shall long remember the colorful scenes and friendly faces that have come to mean so much to me.

Traditionally Christmas is a time for the family. We focus our attention on a tiny baby, with Mary his mother and Joseph, and we see in them a model for all human families. Families reunite at Christmas, and instinctively we recognize the family in all its forms as the most fundamental institution in human society.

Churches are also families. I greet you as members of the Anglican family of churches. We are related by history, common beliefs and practices, and by mutual care and affection. We cherish our family likeness.

Recently in Korea I have seen how beautifully our liturgical tradition can combine with Korean imagination and precision. Earlier this year I watched Bangladeshi grace and simplicity harmonize with eucharistic devotion, and on many previous occasions I have seen Anglican spirituality enhanced by buoyant African enthusiasm. Anglican Christianity always seeks to root itself in local soil and clothe itself in local dress.

Diversity of membership is no threat to Anglican unity, yet during the past decade the collapse of the Anglican Communion has been regularly predicted. We do not rely on a central authority, nor claim to possess a model pattern of faith and order. Like the Orthodox, we cherish our tradition of regional autonomy, even when it puts our fellowship under strain. Diversity need not separate us.

Nor does suffering. Who can deny that the cry of the Palestinian people has brought our church in Jerusalem closer to us all? It is far more than a presence at the historic cradle of our faith. Who can deny that the events of this year have alerted us to our diocese in the Gulf? The birth pangs of a new order in Southern Africa or the dreadful conflict in Liberia — all these agonies affect our family life as surely as any doctrinal debate. The prayer for Terry Waite and his family has been for me a powerful sign of the unity of the Anglican family.

Around the World

In my travels among you over the years, I have always sought to encourage our relations with other churches. I have seen for myself what Anglicans have contributed to the united Churches in South Asia and among the brave Christian community in China. When I was in South America in May, it was clear to me how our small Anglican churches in Chile, Peru and Paraguay could provide a bridge on which representatives of larger churches could meet and talk together. Anglicans ignore their vocation if they ignore other followers of

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Window depicting the Nativity at Grace Church, Westwood, N.J. Courtesy of J. Wippell and Co., Ltd., Branchville, N.J.

Christ. We do not claim completeness; we are pilgrims together, confident in the special gifts we can offer to our brothers and sisters in Christ.

But unity is not an end in itself. All good families open their doors to nonmembers, especially to those with no home of their own. As church families, we must do so again this Christmas. We must, as families, congregations, or national churches, offer the hospitality denied to the child Jesus and his family.

Recently I visited a medical foundation in London for the victims of torture. There were people from many nations and races. There was a crowd of Kurds and there were Christians from Somalia and Uganda. It was a place where degradation and compassion, tragedy and grace, were present in equal measure. I shall treasure their words of greeting more than any Christmas present. "We are people who know very little about the Archbishop of Canterbury, but we all know one thing — he is a friend of refugees."

At Christmas we rejoice in the generosity of God. In our festivities let us practice his hospitality, care for the stranger and the refugee, and in doing so, welcome Christ again into our hearts and lives.

(The Most Rev.) ROBERT A.K. RUNCIE

LETTERS

Serious Questions

Hubert Ziman's criticism of Bishop Browning [TLC, Nov. 11] is uncalled for. Our Presiding Bishop only asked the same questions of Messrs. Bush, Baker, et al, as are being raised by many thinking Americans of our own and other denominations. Being an Episcopalian (or a member of any other denomination) does not confer infallibility on anyone.

We must not forget that the lives of hundreds of thousands of American service men and women are affected by our involvement in the Iraq-Kuwait situation. Who has a better right to ask serious questions about decisions being made by Episcopalians in positions of authority and responsibility than our Presiding Bishop?

LARK P. ANTHONY

Austin, Texas

Question of Collegiality

Bishop Spong is, in my opinion, confused about several things. But never has he been as confused as he seems to be when, according to your report [TLC, Nov. 11], he is claiming that the recent vote of the House of Bishops disassociating the house from his action in ordaining an active homosexual person last December is proof that the bishops are moving toward his position in regard to an active homosexual lifestyle and the ordination of practicing homosexual persons. I believe that the reality is precisely the reverse.

For example, historically, the House of Bishops has been extremely reluctant to admonish one if its own in any matter. Such actions in the past are very few and far between. Yet, in spite of that reluctance, on the resolution to disassociate the house from the December ordination in Newark, the house chose to take that almost unprecedented action. That the vote was close is a comment on the extreme reluctance and care the house takes about such actions and not a comment on any growing agreement with the Bishop of Newark.

Further, the focus of the resolution was not a referendum on the homosexual lifestyle, nor on the ordination of homosexual persons at all. The question was whether Bishop Spong broke the collegiality of the house and/or violated the "mind of the church," consistently expressed in General Conven-


tion resolutions for the past five General Conventions and specifically expressed in a 1979 resolution in which such ordinations were determined to be inappropriate.

In fact, with collegiality as a focal point, it was abundantly clear in the debate that a significant number of bishops voted against the disassociation resolution in spite of holding a


clear position in opposition to Bishop Spong's attitude and action.

The most significant aspect of the final vote was not how close it appeared to be, but that, in spite of many reasons why some wanted to, but could not support, the disassociation resolution, it still carried enough

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LETTERS

(Continued from page 3)

support to pass at all.

If Bishop Spong is using that vote to claim victory and to identify a swing in the House of Bishops in favor of his position, that only goes to prove, once again, the old adage that, under stress, people tend to hear and see only what they want to hear and see, often at the expense of the truth.

(The Rt. Rev.) JOHN H. MACNAUGHTON
Bishop of West Texas
San Antonio, Texas

Food for Thought

As a church musician of many years, let me commend Joseph Kucharski for his excellent work in the Music Issue [TLC, Nov. 4]. I seem to always come away from these editions with some food for thought, and a sense of encouragement and hope.

I also feel Mr. Kucharski should be thanked for the job he does on the *Choirmaster's Handbook* which has been so helpful to so many. We are blessed to have him in our midst.

WILLIAM F. BRAME
Kinston, N.C.

Expressions of Joy

It made me sad to read the Viewpoint entitled "Where Is the Joy?" [TLC, Nov. 4]. Joy is expressed in many ways — sometimes even in silence. The name of one of our loveliest Christmas carols, no. 107, is "In dulci jubilo" — "In Quiet Joy."

The Book of Common Prayer 1979 and the *Hymnal 1982* are for the use of all Christians — a wonderfully diverse body of people with differing tastes, backgrounds and enthusiasms. Well-trained leadership, both ordained and lay, is essential if proper use is to be made of our resources. The music of hymn 196 is by William Albright, a professor of composition at the University of Michigan, a brilliant organist and one of the finest ragtime pianists in the country. Its accompaniment needs careful practice and control. "I am the Bread of Life" was sung in my parish just last week at a memorial service for a beloved priest and the congregation's singing was so glorious that the organ was almost inaudible. If the *Hymnal 1982* does not contain

Letters to the editor are subject to editorial discretion and are often abridged.

sufficient hymns of renewal for a parish, the supplementary books, "Songs for Celebration" or "Cry Hosanna" may be used, as they are in my parish.

I would urge Fr. Waldron to attend the mid-winter meeting of Region I of the Association of Anglican Musicians in Worcester, Mass., January 21.

ALEC WYTON

Ridgefield, Conn.

• • •

I would like to suggest to the Rev. Edward O. Waldron that perhaps if he stops waiting for joy to shout to him, it just might whisper instead. Those who composed music for *the Hymnal 1982* took their job seriously. They had the awesome task of writing music to fit words we hope worshippers will take to heart, believe, and live by. A hymn is first and foremost a poem. The conscientious organist will play the music in such a way that phrasing, tempo and registration make the organ "sing" the text (ever hear a singing tambourine?), and a conscientious composer will write music that projects the text rather than overshadow it.

I hope Fr. Waldron will take a closer look at any of Wayne Dirksen's fine, strong tunes, Henry Hugh Bancroft's joyfully leaping "Ascension," David Hurd's luscious "Julion" or Ray Urwin's delightful "Thomas Merton," to name just a few favorites.

Some other observations: The tunes "New Britain" and "Resignation" come from the Southern shape-note tradition, not the Puritans. As such they are traditionally bellowed by exuberant singers — hardly gloomy! There has been too much sorrow and too little joy for African-Americans in our country's history, and thus the choice of hymns is faithful to that history.

I hope Fr. Waldron will re-read his last paragraph and then look at the penultimate paragraph of the preceding article. But then, I've been a church musician far too long to expect to be able to tell a priest anything.

JANE BOURDOW

Alexandria, Va.

• • •

I found the most recent Music Issue helpful and enjoyable. The Viewpoint of Edward O. Waldron has kept me

thinking for several days. I certainly have not found the recent contributions to *The Hymnal 1982* to be dreary. For every "mournful" example he cites, I could counter with a "lively" equivalent or a more appropriate way of performing it than he seems to have experienced.

But more importantly, I think Fr. Waldron may have fallen into that ever-present trap of confusing level of excitement with depth of emotion. The "level of excitement" school teaches several faulty equivalences such as fast = happy, slow = sad, major = positive and minor = negative. This way of thinking would deny us the ecstatic joy of the extremely slow but exhilarating music of Messiaen or Bruckner or of authentically-performed shape-note music. Tambourines and drums may be fast ways of achieving excitement and happiness, but they do not automatically produce understanding, lasting emotion or joy.

THOMAS STRICKLAND

Music Director and Precentor

St. Paul's Cathedral

Burlington, Vt.

• • •

The points made by the Rev. Edward O. Waldron in "Where Is the Joy?" are well-taken. The new United Methodist hymnal is a good example of a book that is at once tasteful, truly comprehensive and abounding with joy. We Episcopalians must transcend our own ghetto of liberal establishment elitism if we are going to minister to the whole of God's people.

(The Rev.) KENNETH ALDRICH

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Bishop Browning, Others Appeal to President

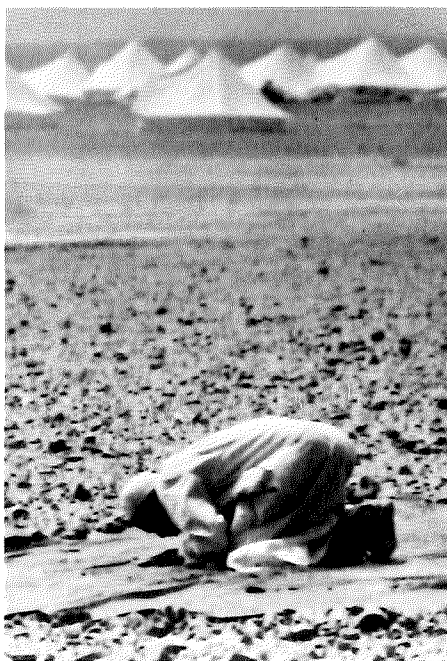
In the wake of the United Nations' decision to back the use of force if necessary to move Iraq out of Kuwait, the Presiding Bishop of the Episcopal Church, along with a group of 15 religious leaders, sent a letter to President George Bush asking for a "negotiated political solution to the crisis in the Persian Gulf."

"We are convinced that war as a means of settling international disputes is in conflict with the teachings of our faith," the letter said. It noted that the crisis "is leading our nation steadily toward war." The letter indicated the concern that "justice be done and peace prevail throughout the Middle East."

4 Requests

The letter, sent November 29, requested of President Bush to:

- "Pursue every means for a negotiated political solution to the crisis in the Persian Gulf."
- "Declare clearly the interest of the United States in increasing its military deployment to the region."
- "Withdraw U.S. military forces from the region, except those required by the United Nations to maintain peace and security."
- "Support an international confer-



An Asian refugee prays at a transit camp in Jordan [RNS]

ence to deal with all areas of conflict in the Middle East."

The letter condemns aggression and supports United Nations sanctions, and said a war "would be disastrous in its human and environmental cost."

The Presiding Bishop, the Most Rev. Edmond Browning, had released an

earlier statement challenging the morality of a military solution to the Persian Gulf crisis. He asked Americans to "examine . . . national priorities and addiction to unnecessary consumption" as they consider that the U.S. has unleashed "the greatest military force since the Vietnam War."

In addition to Bishop Browning, the letter was signed by:

Bishop Vinton Anderson, moderator, Black Church Liaison Committee of the World Council of Churches; the Rev. James E. Andrews, stated clerk, the Presbyterian Church (U.S.A.); the Rt. Rev. Khajag Barsamlan, primate, Diocese of the Armenian Church of America; the Rev. Joan Brown Campbell, general secretary-elect, National Council of Churches of Christ in the U.S.A.; the Rev. Herbert W. Chilstrom, bishop, Evangelical Lutheran Church in America; the Rev. John O. Humbert, general minister and president, the Christian Church (Disciples of Christ) in the U.S. and Canada.

Also, His Eminence Archbishop Iakovos, primate, Greek Orthodox Archdiocese of North and South America; the Very Rev. Leonid Kishkovsky, president, National Council of Churches of Christ in the U.S.A.; the Rev. Donald E. Miller, general secretary, Church of the Brethren; the Rev. Edwin G. Mulder, general secretary, Reformed Church in America; Dr. Patricia J. Rumer, general director, Church Women United; Metropolitan Philip Saliba, primate, Antiochian Orthodox Christian Archdiocese of North America; the Rev. Paul Sherry, president, United Church of Christ; and the Rev. Daniel E. Weiss, general secretary, American Baptist Churches in the U.S.A.

Synod Members Remain Optimistic

In spite of the Presiding Bishop's rejection of a request to establish a committee specifically to explore a non-geographic province for traditionalists, members of the Episcopal Synod of America remain optimistic.

The Rev. Titus Oates, executive director of the synod, said he is optimistic because the Most Rev. Edmond Browning agreed to form a committee to review traditionalist concerns.

Bishop Browning repeated his opposition to the possibility of a tenth province committee during a press conference after the November Executive Council meeting. In May the synod had requested a committee which would develop the idea of a new province within the church. Bishop Browning said at that time that the proposal

was "a source of sadness" and that it would be "inappropriate" for him to be involved.

Instead, Bishop Browning has agreed to name representatives to a committee that would explore traditionalist views in a more general way.

Fr. Oates said there may be a number of ways to accommodate traditionalists other than the suggested tenth province. "What is important is that there exist a structure that would help maintain traditionalists as a visible voice in the church," he said.

Asked if the synod might consider calling for creation of a new province at the upcoming General Convention without committee endorsement, Fr. Oates said, "No plans have been made that I know of."

CONVENTIONS

With enthusiastic commitment to growth, the **Diocese of West Missouri** celebrated the beginning of its second century at its November 15-17 convention.

The Rt. Rev. John C. Buchanan, Bishop of West Missouri, challenged the diocese to renewed efforts in proclaiming Jesus Christ. He noted that church growth is already evident through two new missions to be opened in 1991 in Springfield and Kansas City. The bishop added that historic Christ Church, Lexington, would be admitted to parish status and the Church of the Holy Spirit in Kansas City would be accepted as a mission.

The Rt. Rev. Charles F. Duvall, Bishop of Central Gulf Coast, was the

(Continued on page 13)

Bishop Michael Marshall Inspires a Campus

"How on earth can I believe in God?" was the question the Rt. Rev. Michael Marshall discussed from several perspectives when he led a university mission at the University of the South in Sewanee, Tenn., November 11-14. The mission emphasized Sewanee's participation in the church's Decade of Evangelism.

It is jokingly, but accurately, said that there are more Episcopalians per square foot in Sewanee than anywhere else. Sewanee is actually owned by 28 dioceses. The liberal arts undergraduate college enrolls 1,100 students, about half of whom are Episcopalians. St. Andrew's-Sewanee Preparatory School has 220 boarding and day students. The School of Theology averages about 75 seminarians, many of whom are married. All Saints' Chapel, built in the Gothic style, in the center of the campus, can seat up to 1,200 persons.

Those planning the mission hoped the participation of many students, faculty and local residents who are Episcopalians would not only inspire and invigorate the campus and outreach ministries in Sewanee, but perhaps also witness to the church an effective kind of evangelization.

Bishop Marshall was for ten years Bishop of Woolwich in England. Educated at Cambridge and Oxford, he served several parishes in underprivileged areas of London before his consecration as bishop at the age of 37. In 1984, he came to the U.S. as founder of the Anglican Institute in St. Louis. He is the author of several books and now devotes what he calls his "full time to communicating the gospel."

3 Nights

In Sewanee, he preached on Sunday morning to a filled chapel. Then for three nights he spoke again in the chapel to about 500 persons each night, and afterwards met with 75 to 100 who asked him questions. He met with the faculty, had lunch with student leaders, took part in the weekly student-faculty dialogue, had lunch twice with the seminarians, preached at a Eucharist in the seminary, and had innumerable informal chats as he strode around the campus wearing a purple cassock.

Before the first evening session, Bishop Marshall remarked that all renewal and reinvigorating movements in church history had been accompanied by, and perhaps fueled by, singing. He then taught the congregation a nine-fold "Lord, have mercy" to a Swedish folk song tune. This and the round "Father, Jesus, Spirit, I adore you," and "Spirit of the living God, fall afresh on me" were sung each night, kneeling and unaccompanied.

Curiosity about Jesus

The evening sessions were based on a biblical narrative which Bishop Marshall used to stress that Jesus reveals what God is like. The first evening, the story was that of Zacchaeus, who went from curiosity about Jesus to accepting him into his home and life. The second evening included the story of Jesus at Lake Gennesaret when Peter, James and John had fished all night with no luck. Jesus tells Peter to "put out into the deep" once more. Peter does, and the miraculous draft of fishes results. Peter believed in Jesus, Bishop Marshall noted. If he hadn't, he would not have put out into the deep again after a wearisome night.

The third evening's story was of Paul and Silas in prison. When they were miraculously freed, they told the terrified jailer about Jesus and then baptized him and his family.

Bishop Marshall's talks and responses to questions were filled with fascinating stories and delightful humor.

At the bishop's lunch with the seminarians, they ate and asked questions, and he kept responding without eating until the session was finished. He stressed the value to the clergy of faithfully reading the daily offices and for continual immersion in the scriptures.

One seminarian asked, "What questions do people ask you?" The bishop replied, "I sense a total fascination with the person of Jesus. As the Greeks said to Philip, 'Sir, we would see Jesus.' Many people also ask about prayer. I had to learn to pray with someone. I used to say, 'I'll remember you tomorrow at Mass,' but I learned to say, 'Let us pray together now.'

"I believe people can best learn to pray in groups and prayer cells. Wesley

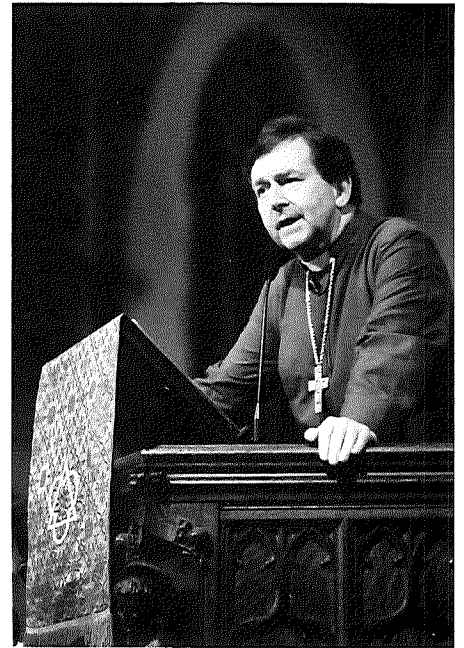


Photo by Charley Watkins

Bishop Marshall at Sewanee.

renewed the church by prayer cells and study groups. The only way you can bear a ministry to the hearts of people is to go before the Lord in prayer."

In the student-faculty dialogue in the undergraduate college, Bishop Marshall responded to many questions, most of them from students. The problem of suffering, especially innocent suffering, always raises questions about God's goodness as well as his existence.

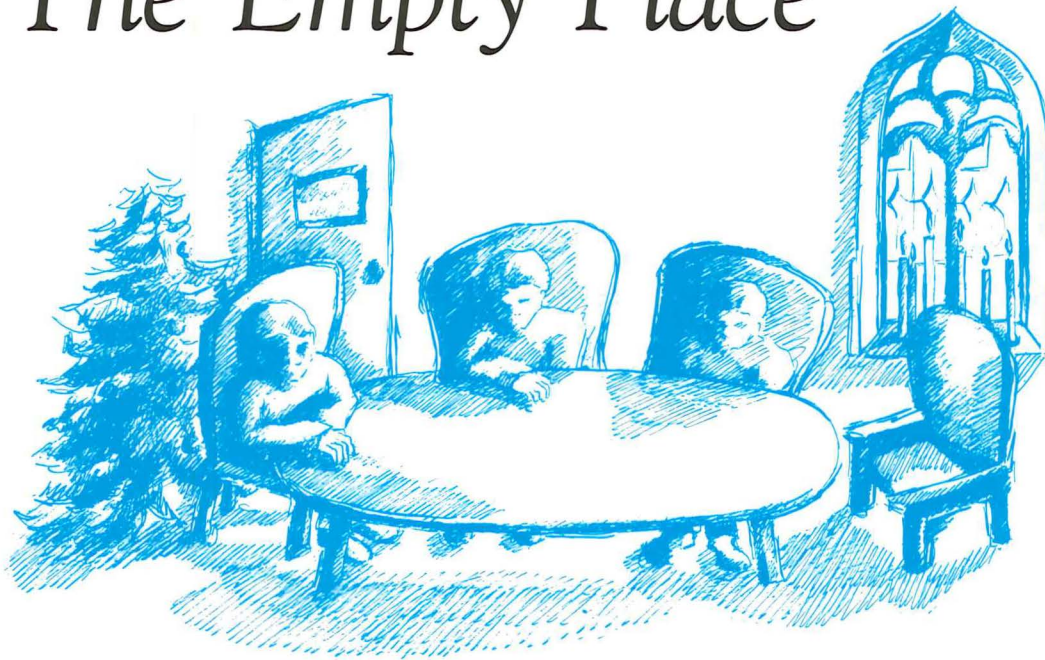
The bishop affirmed that Christianity alone dealt realistically with suffering. He said the cross epitomizes suffering, but the resurrection gives new perspectives. Bishop Marshall was in Russia a few weeks earlier, and he told astonishing stories about the revival and renewal of church life and worship there after seven decades of persecution.

At the conclusion of the mission, the university's chaplain, the Rev. Samuel Lloyd, and the assistant chaplain, the Rev. Annwn Myers, expressed their belief that this mission would make a lasting contribution to the spiritual life of Sewanee.

At the final reception, Bishop Marshall was asked for a comment about the mission: "I was overwhelmed by the students' response," he said.

(The Rev.) EMMET GRIBBIN

The Empty Place



By PAUL J. KOWALEWSKI

It was Wednesday, December 21, 1988. I was a chaplain at Syracuse University. Actually, I was feeling pretty good about myself because we had just completed a spectacular semester. Our numbers were growing. Our ministry had become more visible. The weekly liturgy had become more popular. More and more students were attending the various programs and classes we were offering. What more could a priest ask for? It was exam week. The students were going home. I said my goodbyes and I was about to settle down to a "long winter's nap."

On that Wednesday before Christmas in 1988 I was returning home from my usual binge of last-minute Christmas shopping when I heard a news bulletin on the car radio. A plane had crashed over Scotland and many Americans were suspected to be victims of the crash.

"How sad," I thought, "especially just before Christmas." My concern, while genuine, was actually quite peripheral. After all, this news was safe. The story didn't affect me or my plans or my life, so it was easy to feel sorry for those poor folks.

When I arrived home, I realized just how "unsafe" the news of the crash

over Scotland was to be for me. I was about to be awakened from my sleep.

The university had called to alert the chaplains. It appeared as if a number of Syracuse students returning home from study abroad had been on the flight. Moments later the phone rang. It would be the first of a myriad of contacts from the press. A local reporter informed me that almost 40 Syracuse students had been "blown up" in the crash. He asked me how I felt. He asked me what I was going to do now.

So Many Expectations

How could I answer such questions? I realized I had been thrown into the midst of a profound tragedy. A time of trial was to begin for me personally and professionally. Everything I held as true for so many years was about to be challenged. I was about to be called to minister to one of the greatest horrors I would face in all my years as a priest.

Throughout that Wednesday night and all through the following day I was bombarded with expectations. I was expected to be a "life preserver" in a sea of grief wherein so many around me felt themselves going under. I and my colleagues in ministry were expected to stand as towers of strength for so many tormented souls who desperately tried to understand why the young should have to die so tragically.

So, we tried to fulfill those expectations. We hugged students and comforted faculty and staff. We gave assuring advice for the benefit of the larger university community. We did everything we could to fulfill the needs of all those who were calling upon us, and we were exhausted.

Through all the Flight 103 tragedy there was an underlying feeling within me which gnawed away at my deepest self: I kept thinking, "You're not prepared as well as you could be for this moment." At a logical and conscious level I told myself, "How could you possibly have prepared for a tragedy of such profound dimensions? In fact, how can anyone prepare for such a crisis? After all, could those students on that plane have prepared to be executed by a terrorist bomb as they traveled home for Christmas?"

Wasn't I being too hard on myself?

Yet at a deeper, less conscious (and more real) level, I kept hearing the voice of the "hound of heaven" challenging my rationalizations and telling me that I could have been a better priest and pastor throughout this tragedy had I been better equipped to handle the "moment." Deep within me I knew that the Spirit of God was tugging at me to grow personally and spiritually through this time of trial.

A few days later it was Christmas Eve. The reporters had gone, cameras had been packed away, and the cam-

The Rev. Paul J. Kowalewski is vicar of St. Mark's Church, Chenango Bridge, N.Y.

pus took on an eerie silence as everyone left for the Christmas holiday. Although physically and emotionally exhausted, my wife and I had decided to continue with our original plans for celebrating Christmas in our home. We had invited a few fellow chaplains and some international students to share a special Christmas Eve dinner with us.

The 'Vigilia'

We had planned to celebrate this Christmas Eve in a traditional Polish fashion by eating a meal known as the "Vigilia." While my mother was Welsh, my father was Polish and ever since my childhood the Christmas customs of Poland had remained with me.

In accordance with age-old customs, when the first star of Christmas appeared on Christmas Eve, we would sit down to a festive but meatless meal. As we ate the feast, candles would be placed in the windows to burn brightly as a beacon to the outside world. These candles in the window identified the dwelling as a Christian home which would welcome the Messiah should he return to earth again. Moreover, there would be an extra "empty" place set at the table. Similarly, this place was set for the Christ should he come back to earth and see those candles burning in the window.

As evening approached, our guests arrived. As I looked in the eyes of my colleagues I saw an emptiness. Their spirits, like mine, had been assailed. We were believers who were praying to God to help our unbelief. As we sipped a cup of Christmas punch I explained the customs and traditions we would be following that evening. I told them of the candles in the window and the empty place awaiting the Messiah should he return to us again.

As we sat down and began our meal, the doorbell rang. My first thought was that another reporter was at my door. Didn't they know it was Christmas Eve? Couldn't I have one meal at peace on Christmas Eve?

There was no reporter at the door, but a young man, a student whom I vaguely recognized but did not know. He quietly informed me that he was unable to be home this Christmas. He was alienated from his parents and was going to spend Christmas alone. He knew our home was a place where students were always welcomed and saw that, indeed, we were celebrating Christmas that night. He had seen all the candles in the window. Of course,

I invited him into our home, for I knew there was an empty place set at the table which was waiting for him.

As we sat down to dinner, the somber and gloomy spirits of those weary chaplains sitting around the dinner table began to be transformed. That young man who had joined us was a sign of hope and life and purpose. The mantle of death which had surrounded us over the past few days was transformed into the wings of hope and birth. Instead of dwelling on what had been, I realized that we had begun to focus on what we could be.

After the dinner was over, I told our unexpected visitor that he had sat in the place which had been set ceremoniously for the Christ should he return to earth again on this Christmas Eve. The young man simply turned to me and said, "I guess you must have set the place for the Christ who is in me."

After everyone had left, my two children asked if Santa was going to come that night. I assured them that he would be coming and suggested we go for a walk to look for him. I held my boys' hands and walked around the block looking up into the star-filled skies for Santa and his sleigh filled with gifts. As we walked, my eyes began to fill with tears. Finally I understood my feelings of the past few days.

Now I knew why I felt so unprepared to minister to the horrible events which I had just gone through.

On that Christmas Eve, as I held the hands of those I loved, I had a "grace-filled moment." I realized that you can prepare for the future by always being open to the "kairos" — the grace-filled present moment. I learned that whenever my heart was set with an empty place, Christ would take up my offer to sit and dine with me and then he would be at the core of all I did and said . . . If I had an empty place always set in my heart and soul, I would always be prepared.

Saints' Intercession

Before going to bed that night I couldn't help but wonder if a group of young men and women who had come home to their loving God over the skies of Scotland might not have interceded for a priest whose heart had grown somewhat cold and whose soul had become a bit lukewarm. I wondered if that group of new "saints" might not have (in some strange mystical fashion) sent an unexpected guest to my Christmas table to sit in an empty place to soften my heart and awaken my spirit. That evening I asked these new saints to pray for us all.

This Christmas

Keep a promise
Welcome a stranger
Seek out a forgotten friend
Listen
Laugh
Brighten the heart of a child
Encourage the young
Express your gratitude
Take pleasure in the beauty and wonder of life
Speak your love
Worship God
. . . and the spirit of the day will be with you
throughout the year.

Howard L. Wilson

A Boyhood Christmas Memory

By JOHN SCHUESSLER

Temperatures dipped dangerously low, making a crusty covering of old snow over the town. Meanwhile, the fresh snow falling was being tossed frantically. The wind whipped up drifts in the driveway and onto the porch so that in order to leave the house, I had to plow the landing clear with a hard push against the door.

I trudged to the garage to pull out my workhorse — a rusty Schwinn with balloon tires (for winter driving) and butterfly handlebars. After strapping my canvas *Reporter* sack to the bars, I hopped on the seat and skidded to another house a few blocks away. There I would wait for a wild-eyed 19-year-old van driver to arrive and toss out my bundle of newspapers. On the return ride I was careful to keep my weight back, lest the papers tip the bike off balance and send me, nose first, into a snowbank.

Had it been another winter day, I might have coaxed my mother into taking me by car up and down the half-mile stretch of homes, which included our house. But this was Christmas Eve — an exhilarating time, full of hope and courage. What challenge could not be overcome? Every little thing gained greater significance at Christmas; ordinary work became noble responsibility. (Furthermore, spending the afternoon outside delivering papers, no matter what the weather, allowed me to cut out early from a less desirable task — house cleaning, which was a given for anyone hanging around inside on the 24th).

Dusk became a special time to be on the street during the Christmas season. The neighbors were beginning to turn on their strings of colored lights. Where I might normally toss the paper on the porch, this time I carried the paper up and placed it gently near the door, catching a short break from the cold wind while hop-

ing a customer might see me so that we could exchange Christmas greetings. Some of them I had known all my life, and they were eager to pass on good wishes to the rest of the family. I also anticipated a few extra dollars in tips, and I was not disappointed.

I returned home looking forward to a family celebration, took up the shovel to clear the front steps before guests arrived, then went inside.

But later I would venture out again, down the same street, this time to a convent.

Why a convent? During the same years of the paper route, I shared, with two other neighborhood boys, a morning responsibility — serving 6 a.m. mass for the Roman Catholic Sisters of St. Agnes at their chapel next to the hospital. At Christmas, the sisters invited our families to join in their celebration.

Getting up on those mornings was a great challenge. I'd travel on the same bike, but at breakneck speed, in the dark, all the while trying to rub the sleep from my eyes. On arrival, I'd sail the bike against a stone wall next to the stairway entrance

leading to the sanctuary. I'd race up the steps, but as quietly as possible, in case the priest had started without me. I don't recall his name, but clearly remember he was an Irishman. He delighted in knowing my mother's maiden name: McCabe. Oftentimes as we vested, he would instruct me in the virtues of my ancestry. . . .

So when the presents had been opened at home, and the party died down, it became time for everyone to fight off the desire to sleep and set off for midnight mass.

In years past, my family joined some 700 others for the service at our parish church, which also was carried on the radio. This year, they accompanied me to the convent mass which was smaller and simpler. My seven brothers and sisters, mother and father and grandma, along with the families of the two other boys, took up the front pews. Behind them was a scattering of a few dozen older sisters. And in the faint light of the choir loft were the novices chanting the most beautiful music I think I will ever hear in a church.

Besides the singing, I cannot recall anything extraordinary about the service. I wondered whether anyone outside that chapel even knew a service was taking place. No reception followed. I can't say I even remember talking to any of the sisters, save the one who came to the vestibule to give me and my two schoolmates each a card and a ten-dollar bill. I came in and went out my usual way and never stepped beyond the sanctuary.

The chapel is gone now. The sisters had it torn down to make room for an extra wing of the hospital. But Christmas Eve at that chapel will always hold a high place in my storehouse of Christmas memories, if for no other reason than as a reminder there is power in the simple fact of Christmas. Spending an hour to quiet the mind, to come into the presence of the Savior, instills in the heart of a young boy a reason to hope.

Winter Child

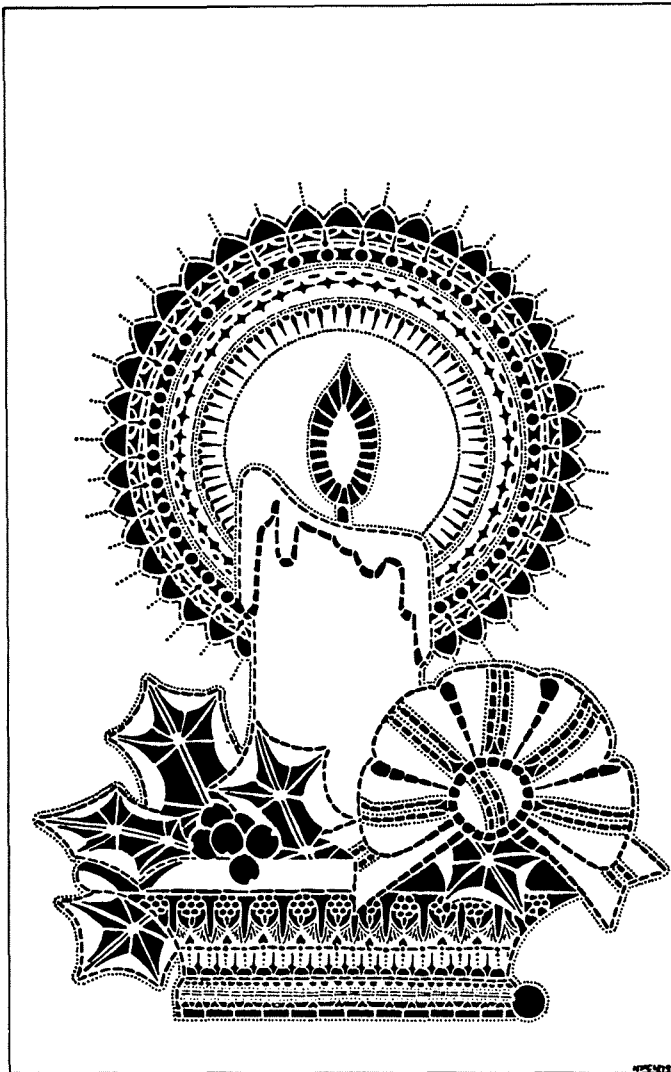
Winter Child,
Blooming Rose
redeeming the dark,
blessing the barn,
reflecting a bright star
lighting fields
where frightened shepherds
keep a vigil . . .

Winter Child,
Rose of Sharon,
bloom in the desert,
light the darkness,
bring the seasons
of your Love
to a fragile,
frightened world.

June A. Knowles

John Schuessler is managing editor of
THE LIVING CHURCH.

The Presiding Bishop's Message



RNS

There Is Good News!

For many Americans, Christmas may not seem the same this year. Because of the continued escalation of military personnel in the Persian Gulf, many of us will be without loved ones at Christmastime. For this reason, some families may find it difficult to celebrate as usual on this beloved holy day.

It may be easier to observe the feast of the Incarnation if we meditate on its message: God came to us in the person of Jesus Christ. There is good news, even in the midst of a possible war.

To all members of The Living Church family, our staff extends warmest wishes for a blessed Christmas season. May these holy days be a time of great joy and hope.

*Sing and rejoice, O daughter of Zion;
for lo, I come and I will dwell
in the midst of you, says the Lord.
(Zechariah 2:10)*

What can it mean? Red and white striped candies in the shape of little canes have appeared in the stores. Evergreen trees from tiny to towering have sprung up in vacant lots on city street corners. White-bearded men in red suits are a motif present everywhere. A frenzied spirit prevails in department stores and shopping malls. We hear songs on the radio about roasting chestnuts, while on television Frosty the Snowman cavorts once again and Rudolph and the reindeer are getting a workout. Spicy smells of cakes and cookies fill our kitchens, while visions of sugar plums dance in our heads. What can it mean?

So much of the way we prepare for and celebrate Christmas is touched with playful fantasy and wonderful make believe. Seemingly disconnected rituals can be signs and symbols of Christ's coming, as we celebrate this joyous reality with every means at hand — including trees and boxes with bows. However, let us not be confused by fantasy and make-believe. The Christmas story is true. Bethlehem is a real place, and so is Nazareth, and the Sea of Galilee, and Jerusalem. The Son of God was sent into the world at a particular place and time. He is part of history, a history that goes on and now includes each of us.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man.

This is what we celebrate. The source of our joy in this season is the birth of love. We celebrate again the love of God made visible in Christ Jesus our Lord. We celebrate again the knowledge that God is born in us. We celebrate again knowing "how great is the love that the Father has shown to us! We were called God's children, and such we are . . ." (1 John 3:1).

We are all God's children, and God's love has been made visible in the Holy Child. From this birth of love came our new commandment, and we love one another as we have been loved. And, we don't just love those we choose to love. We love "one another," and that means everyone.

God's message of love came to us in the Middle East two millennia ago. What a painful irony it is that as we celebrate the birth of the Prince of Peace his birthplace does not know peace. Surely, the wondrous Light from Light is needed now where it first shone forth. I pray his light will guide our prayers and illuminate our understanding during these troubled times. As an act of love, let us share the peace of Christ by holding in our prayers all those in the Middle East, the whole people of God.

As we celebrate the birth of Jesus in the world and in our hearts, let us go forward as bearers of that wondrous light, that wondrous love, to all of God's people.

May the joys and blessings of Christmas be known in each of your hearts.

(The Most Rev.) EDMOND L. BROWNING

Mary's Song

Outwardly,
walk with me to Bethlehem,
settle me in my manger,
bring me frankincense and gold.

Inwardly,
let me ponder things by heart,
carry my Christ Child alone —
though the winter winds be cold.

Finally,
as the morning breaks anew,
rejoice and sing with me —
now does God's hope unfold.

B.J. Bramhall



Joseph's Wish

Rest, my Mary, rest.
Your child sleeps sound beside you,
all creation blessed.

J. Barrie Shepherd

A Cosmos Carol

Carols to the cosmos rise
Praising, searching through the skies
Where a heavenly host appeared
Long ago, by shepherds feared.
Could that we who chant and pray
Bring a similar throng today
Winging on the crystal night
Ensuring peace, hope, truth and light
Then alleluias set adrift
In sterling voices as they lift
Up, upward where the star foretold
Making new what once was old.

McCarrell Ayers

The Christ Child

(The Yellow Pond Lily)

Through the slipping summer days,
Down at the end of the cove,
Past the slouching beaver house
With railroad lattice of stumps,
The reeds are sighing faintly
In a misting of shadows,
Sifting down from the hemlocks,
And minnows like silver threads
Flit in schools of lightning shocks,
Through the film of mud and roots,
And in the open spaces,
Water lilies are floating
Like mermaids strayed from the sea;
And pale and sad are their buds,
An ne'er did I see them bloom,
And perhaps it was too dark,
For no sun ever came through.
Now in this December night
Of snow drifting on stillness,
I dreamed I was in the cove,
And through the crinkling chipped ice,
A water lily blossomed
Like a tiny light of gold,
And a child stepping softly
On the frozen lily pad,
Picked it for His lantern guide
On His journey through the world
That long, long night of Christmas.

Mary Roelofs Stott

(Continued from page 6)

banquet speaker. The Rt. Rev. Alpha Mohamed, Bishop of Kilimanjaro, brought greetings and spoke of growth in the Anglican Church in Tanzania.

A large youth delegation led the convention in a service of praise and prayer on Saturday morning.

Other actions of convention included:

- adoption of a \$1,381,161 budget for 1991;
- launching a \$2.1 million capital funds drive to include \$600,000 for development of existing congregations, \$850,000 for development of new congregations, \$390,000 for youth ministry and facilities at Cliff Springs Camps and Conference Center, and \$100,000 for new outreach work;
- providing for Christian education resources for children with developmental disabilities;
- updating diocesan constitutions and canons;
- increasing financial support of higher education in the diocese and mandated evaluation of college work programs;
- establishing a minimum standard for all stipendiary clergy compensation and proposing a plan for improving clergy compensation.

(The Rev.) HARRY W. FIRTH

• • •

Two important events marked the convention of the **Diocese of Western Massachusetts** which met in Springfield, November 3-4.

In lieu of the usual "state of the diocese address," the Rt. Rev. Andrew F. Wissemann, Bishop of Western Massachusetts, challenged lay and clergy delegates to capture a new sense of mission for the church in the decade ahead. Building upon the biblical and historical mission of the church, the bishop asked his listeners to "call upon God, wait on God, learn from God and act for God." He said they should do this personally, in congregations and in the larger community, and not become "self-absorbed, enfeebled or flattened by the massive and unrelenting problems of the world."

The delegates reacted to this encouragement later in the session by passing a resolution entitled "Social Responsibility and our Commonwealth" which urged "our fellow citi-

zens to take great care to study Question 3 (on the state ballot) . . . especially as it would bear on the vulnerable sectors of our society, and to vote on November 6 as an exercise in faithful stewardship of the wellbeing of the social order and our common life, as well as the lives of those who come after us." Question 3 was designed to roll back tax levels to 1988 standards.

A second resolve registered the convention's opposition to Question 3 (which was overturned by voters at the November 6 election).

In addition, the convention passed a \$2 million budget, elected diocesan committee officials and acted upon resolutions supporting environmental responsibility, opposing the death sentence and encouraging active, positive political roles to carry on Christ's work of reconciliation and social justice in the world.

• • •

The convention of the **Diocese of Wyoming** met October 25-28 at St. Matthew's Cathedral and the University of Wyoming in Laramie with the Rt. Rev. Bob G. Jones, diocesan bishop, presiding. Guest speaker was the Most Rev. Edmond Browning, Presiding Bishop.

Many resolutions were passed including those:

- supporting the Rt. Rev. Samir Kafity, Bishop of Jerusalem, and all who work for justice and freedom from oppression;
- supporting the Wyoming Coalition of Churches;
- reaffirming apostolic teaching;
- encouraging the biblical tithe as the standard of Christian giving and committing people to work faithfully towards it;
- voting to hire and support a youth ministries coordinator.

A 1991 budget of \$560,239 was passed.

DOROTHY JOHNSON

• • •

The convention of the **Diocese of Arizona** met at Trinity Cathedral and Phoenix Holiday Inn Corporate Center October 25-27.

The Rt. Rev. Joseph Heistand told delegates that he intends to call for a bishop coadjutor nominating committee after next year's General Conven-

tion. "It is my fervent hope and prayer that I could then resign my office certainly by the end of 1992," he said.

The Very Rev. David Collins, president of the House of Deputies, was the guest speaker, and he told his listeners at the opening Eucharist that "making Christ known means not just making facts about him known, but making him known — personally."

Among many other actions, the convention passed a resolution supporting the American Indian Religious Freedom Act and approved a \$1.58 million diocesan budget for 1991.

Around the Church

An empty three-bedroom cottage adjacent to Christ Church in Needham, Mass., was turned into an after-care center for women recovering from alcohol and drug abuse to stay with their children while they move back into the community. Parishioners completely furnished the house and repaired the outside and grounds, turning the "House Next Door" into a functioning home. One family has already been welcomed to the home, with a second expected in several weeks.

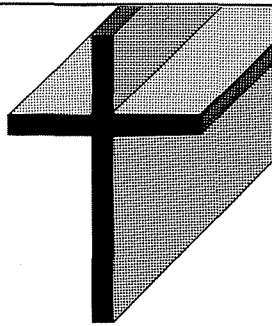
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Trinity Church in Norfolk, Neb., suffered \$30,000 worth of damage when a vandal went through the church buildings, setting a series of small fires recently. Though all the fires except one extinguished themselves, the church's new tracker organ was damaged and the parish's computers were destroyed. Damage was allegedly caused by a 17-year-old boy who was not a member of the parish. The Church Insurance Company is expected to cover the loss.

* * *

Parishioners at St. Francis' Church in Palos Verdes Estates, Calif., recently cleaned, refurbished and supplied a run-down apartment at a local homeless shelter in less than two weeks so a needy family would have a place to live. The parish also helped the shelter at Thanksgiving by participating with a local restaurant in feeding more than 1,000 low-income and homeless persons in the area.

THE LIVING CHURCH NEEDS YOU



THE LIVING CHURCH is now in the final stages of its 1990 voluntary fund drive. We need the support of the Living Church family to meet this year's challenge, and to make the continued publication of this magazine possible.

Our budgeted goal of \$145,000 is still ahead of us. We have just two more weeks of this year in which to reach our essential and important goal. Won't you help?

Because THE LIVING CHURCH is an independent magazine and receives no subsidy from the church, we must rely on our readers and friends to make possible the publication of this vital national Episcopal news magazine. Your contributions will give you a significant part in the ministry of communication which THE LIVING CHURCH now provides and for the challenges it will face in the future.

I hope all of our readers and friends will give this appeal their thoughtful consideration and will be as generous as possible. Those who contribute \$100 or more this year become Living Church Associates and their names (not addresses) will be published in a special issue of the magazine in February, which will be dedicated to the Associates. If you have given this year, would you consider adding to your previous contribution? Every gift, large or small, is sincerely appreciated and is tax deductible.

A coupon for your convenience is provided below, or, if you prefer, you may simply send your contribution to: The Living Church, 816 E. Juneau Ave., Milwaukee, WI 53202.

With all good wishes to you for the Christmas holy days, and with sincere thanks.

David Kalvelage
Editor

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PEOPLE and PLACES

Ordinations

Priests

Alaska—Elijah Attungana, St. Thomas', Box 171, Point Hope, AK 99766. Michael R. Williams, St. Jude's, Box 55458, North Pole, AK 99705.

Georgia—David D. Bowers, assistant, Church of the Good Shepherd, 2230 Walton Way, Augusta, GA 30904. Freeman Cross, vicar, St. Matthew's, 220 Pine St., Box 1153, Fitzgerald, GA 30901. William Pitner, chaplain, Valdosta State College and assistant, Christ Church, 1521 N. Patterson St., Valdosta, GA 31602.

Organizations

The new address of the Associated Parishes is Box 814, Alexandria, VA 22313.

Colleges

The Rt. Rev. H. Irving Mayson has been appointed chair of the board of trustees of St. Paul's College, Lawrenceville, VA.

Resignations

The Very Rev. James Horton, as dean of St. Mary's Cathedral, Memphis, TN.

Deaths

The Rev. Custis Fletcher, Jr., retired priest of the Diocese of Kentucky, died in Eddyville, KY, of a heart attack on September 29 at the age of 72.

The son of the Rev. Custis Fletcher, Fr. Fletcher was a graduate of the University of Kentucky and Virginia Theological Seminary from which he also received the STM in 1946. He was ordained priest in 1940 and became rector that year, serving until 1946, of Ascension at Porto Alegre, Brazil; for the next three years he was professor and dean at the Cathedral Porto Alegre Brazil, where he continued to serve in various capacities until 1954 when he became rector of Holy Trinity, Gainesville, FL, from 1955 to 1959. In the 1960s he served churches in Texas and Kentucky and was rector of St. Mary's, Madisonville from 1963 to 1978 and interim vicar of St. John's, Murray, KY, from 1980 to 1987. He is survived by his wife, Frances, four children and several grandchildren and great-grandchildren.

The Rev. Elmer Thomas Henry, retired priest of the Diocese of Southern Virginia, died in late June at the age of 83 at his home in Centreville, MD.

Educated at Washington State University and Virginia Theological Seminary, Fr. Henry was ordained in 1959 and served as vicar of Epiphany, New Hope, MN, from that year until 1967. He then became rector of Holy Trinity, Onancock and Emmanuel, Jenkins Bridge, VA, and served until his retirement in 1976, when he moved to Maryland where he assisted at St. Paul's, Centreville and other churches in the Diocese of Easton. Prior to his seminary training and ordination, Fr. Henry was a colonel in the U.S. Army, retiring in 1956. He is survived by his wife of 56 years, Marybelle, two children, a brother, and three granddaughters.

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ORGANIZATIONS

TRADITIONALISM gives Tradition a bad name! It's good to know there's a place for Catholic-minded Episcopalians who affirm the decisions of General Convention. Contact: **The Catholic Fellowship of the Episcopal Church**, 2462 Webb Ave., Bronx, NY 10468.

CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: **Br. Christopher Stephen Jenks, BSC**, 42-27 164th St., Flushing, NY 11358.

"THE CROCKFORD'S FILE: Gareth Bennett and the Death of the Anglican Mind" by William Oddie. Available from ECM for \$21.00. Write: ECM, 1206 Buchanan St., McLean, VA 22101.

POSITIONS OFFERED

CANON—ST. MARK'S CATHEDRAL, Minneapolis, seeks creative responsive priest to help urban priest significantly expand outreach programming. Responsibilities also include youth leadership development, some preaching, teaching and pastoral care. Position offers growth, service, and team support. Applications by women especially welcomed. Deadline: January 15. Inquire: 519 Oak Grove St., Minneapolis, MN 55403. (612) 870-7800.

RETIRED PRIESTS for part-time pastoral work in south Georgia missions. Contact: **The Very Rev. Robert Carter**, 611 E. Bay St., Savannah, GA 31401.

ST. LUKE'S CHURCH, Seattle, WA, needs rector. Emphasis on renewal, pastoral gifts, lay ministry. Deadline: 1/11/91. Contact: **Allegra Andersen**, 11539 36th, NE, Seattle, WA 98125. (206) 363-6535.

POSITIONS OFFERED

RECTOR: St. Peter's Church, Amarillo, is seeking a parish priest for a mid-size suburban Episcopal church in the Texas panhandle. Emphasis on motivation, spiritual leadership, stewardship and administration. 33-year-old parish has new physical facilities including nave, Sunday school rooms, and offices (low debt). Interested applicants write: **Jim Stultz**, P.O. Box 3751, Amarillo, TX 79116. Applications should be post-marked by December 31.

COUNSELOR—MA/MS — in human service field. We are seeking an individual to be part of a multi-disciplinary team, specializing in residential work with male adolescents. This is a challenging full-time position offering excellent benefits and competitive salary. Apply by resumé to: P.O. Box 343, Ellsworth, KS 67439. EOE.

HEADMASTER for Parish Day School of 400 students, K-4 to 8th grade. We are seeking a priest-educator with experience. Current headmaster of 37 years is retiring. Responsible to rector and vestry. Send resumé to: **The Rev. J. R. Peterson**, St. John's Church, 906 S. Orleans, Tampa, FL 33606.

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PRIEST with 13 years inner-city parish experience desires similar employment. Expertise: drugs, jails, city hospitals, child abuse, the courts, families in crisis. Reply Box B-703*.

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NEW ORLEANS Garden District Apartment: St. Charles streetcar, two blocks. Walk to our cathedral. 1318 Washington Ave. 70130; (504) 891-2274.

TRAVEL

TRINITY JOURNEY PROGRAM 1991 sponsored by Trinity Church, Wall Street. **The New Russia: Orthodoxy, Culture and Transition** in the Soviet Union Leningrad, Moscow, Odessa, Helsinki for Russian Christmas January 3-12, Easter March 31-April 13, Summer August 18-September 2. **Mexico Ancient and Modern: Episcopal Neighbors in an Ancient Land** Mexico City and surrounding area April 6-13. **Creation—Love Proclaimed: A Weekend Retreat with Puppeteer Jon Bankert** Little Portion Friary, Long Island, May 17-19. **Southern Cathedrals Festival 1991: A Journey into English Cathedral Life and Music** Salisbury, England and environs July 8-20. **Winds of Change: Religion, Culture and Transition in Eastern Europe** Prague-Leningrad-Odessa-Moscow May 19-June 1. Programs include all transportation, accommodations, many meals, extensive sightseeing, entertainment and study program. For free brochure call the Christian Education Office (212) 602-0755 or write: **Trinity Journey Program**, Trinity Parish, 74 Trinity Place, New York, NY 10006-2088.

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

FOR SALE

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

1971 MOLLER III/44 drawknob console, new silent blower, older Orgoblo, regulator and 5 ranks Pilcher pipes: Voix Celeste, Salicional, Dulciana, Open Diapason and Trumpet. Must be removed January, 1991. Package sale \$15,000 or separate offers. **Church of the Wayfarer**, Carmel, CA 93921. (408) 649-3103, Organist.

WANTED

PRAYER BOOKS and Hymnals for Chapel at **St. Jude's Ranch for Children**, P.O. Box 985, Boulder City, NV 89005-0985. Also needed are furnishings and linens for new cottages.

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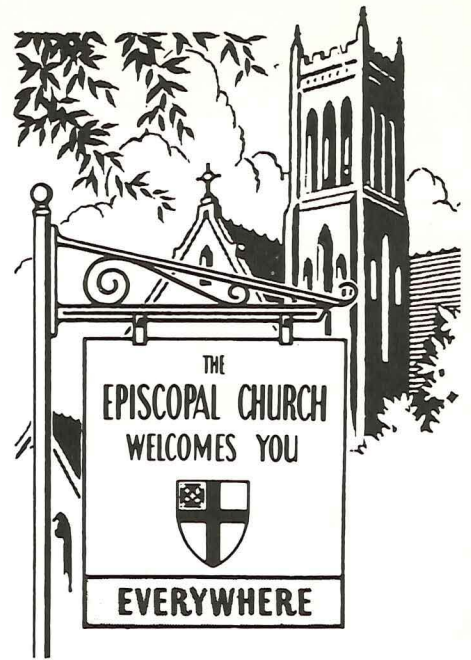
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CHURCH DIRECTORY



GULF SHORES, ALA.

HOLY SPIRIT 616 W. Ft. Morgan Rd.
The Rev. D. Fredrick Lindstrom, Jr., v (205) 968-1988
Sun H Eu 10

INDIO, CALIF. (Coachella Valley)

ST. JOHN'S 45319 Deglet Noor St. at Bliss Ave.
H Eu Sun 8 & 10 (Sung), HD 7, Wed 7, Thurs 10:30 & HS. Ev 1S
5. MP 8:30 & EP 6:30, Mon-Fri ex hol. C by appt

LOS ANGELES, CALIF.

ST. MARY'S (Palms) 3647 Watseka Ave.
213/558-3834 (off Venice Blvd.)
Sun Mass 10 (Sung). Daily Mass as anno

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. Dr. Richard Cornish Martin, 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 in the Grove 2750 McFarlane Rd.
Fr. Robert J. McCloskey, Jr., r; Fr. James W. Farwell, Jr.,
assoc; Fr. Victor E. H. Bolle, Bp. James L. Duncan, Fr. James
G. Jones, Jr., Fr. Allan J. Stifflear, ass'ts
Sun MP 7:50, Masses 8, 10 (Sung). Daily 7:15 MP and Mass

ATLANTA, GA.

CATHEDRAL OF ST. PHILIP 2744 Peachtree Rd., N.W.
Sun H Eu 7:45, 8:45, 9, 11:15; Ev & H Eu 4:30. Mon-Fri MP
8:45; H Eu 12:15; EP 5:45. Sat MP 8:45, H Eu 12:15. Fri HS
12:15

INDIANAPOLIS, IND.

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

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

KEOKUK, IOWA

ST. JOHN'S 4th at Concert
The Rev. Gregg L. Riley, r;
Sun H Eu 8 & 10, Wed 10, HD as anno

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2013 St. Paul St.
The Rev. William M. Dunning, r; the Rev. James R. LeVeque,
the Rev. Gibson J. Wells, M.D., d
Sun 8:30, 11 & 4 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu.
Sat 10:30 H Eu

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r
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

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown at Ellenwood
The Rev. C. Frederick Barbee, priest-in-charge; the Rev. Wil-
liam K. Christian, III, the Rev. Steven W. Lawler, the Rev.
Virginia L. Bennett, associates; the Rev. James D'Wolf, asst
Sun Eu 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S).
Daily MP, EP, HC

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

NEWARK, N.J.

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

LONG BEACH, L.I., N.Y.

ST. JAMES OF JERUSALEM W. Penn & Magnolia
Gethsemane Burial Garden St. Hubert Pet Cemetery
The Rev. Marlin Leonard Bowman, r (516) 432-1080
Sat 5. Sun 9, 11. Wed 7. Est. 1880

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

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

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Gary E.A. Lawler, ass't
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily:
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex
Sat), Sat only 12:15, EP 6 (ex Sat), Sat Only 5:30; C Sat 11:30-
12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rev. Canon Lloyd S. Casson, Vicar

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

ST. PAUL'S Broadway at Fulton
Sun H Eu 8. Mon-Fri H Eu 10:5

SUNNYSIDE, N.Y.

ALL SAINTS' 43-12 46th St.
The Rev. Robert A. Wagenseil, Jr., r; the Rev. Bernice
Coleman, c (718) 784-8031
Liturgies: Sun 7:30, 8, 10. Wkdays 7:30, 10, 5:30

SYRACUSE, N.Y.

CHURCH OF THE SAVIOUR 437 James St.
The Rev. Thomas Anderson, r
Sun Sol Mass 11. Tues H Eu 7

PROSPECT PARK, PA.

ST. JAMES' 11th Ave. & 420 (between I-95 & Macdade)
The Rev. William Duffey, Ed.D., r 461-6698
Sun Eu 8 & 10 (Sung), Ch S 10. Daily Office & Mass as anno

SELINGROVE, PA.

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 10:30. Weekdays as anno

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW 823-8135
5100 Ross Avenue 75206
The Very Rev. Ernest E. Hunt, III, D.Min., Dean; the Rev.
Roma A. King, Jr., Ph.D., canon res.; the Rev. Doug Travis,
canon theologian; the Rev. Peggy Patterson, priest ass't; the
Rev. Juan Jimenez, Hispanic missionary; the Rev. Tom Can-
trell, deacon ass't; the Rev. Norman Hollen, canon to the
ordinary; the Rev. Steve Weston, canon for diocesan commu-
nications
Sun Services 7:30 H Eu, 9 adult classes, 9 Ch S, 10 Sung Eu,
12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish). Wkdays: Mon,
Wed, Sat 10; Tues & Thurs 6:30; Fri 12 noon, 7:30 (Spanish)

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. Rex D. Perry; the Rev. Frank B. Bass; the
Rev. Edwin S. Baldwin (214) 521-5101
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30
& EP 5:30 (ex Sat & Sun 12:40)

FORT WORTH, TEXAS

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

SAN ANTONIO, TEXAS

ST. MARK'S 315 E. Pecan/Downtown
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. M.
Scott Davis, ass't; the Rev. Edwin E. Harvey assoc; the Rev.
John F. Daniels, parish visitor (512) 226-2426
Sun: 7:30, 9, 11:15 H Eu (2S & 4S MP 11:15)

SEATTLE, WASH.

TRINITY The Downtown Episcopal Church
609 Eighth Ave. at James St.
The Rev. Allan C. Parker, Jr., r; the Rev. Philip Peterson, d;
the Rev. Patricia Taylor, d; Martin Olson, organist-choirmaster
Sun H Eu 8 & 10:30, EP 5:30. Wed H Eu and Healing 11 & 5:30.
Fri H Eu 7. Mon-Fri MP 8:40

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Rt. Rev. Patrick Matloengwe, dean 271-7719
Sun Masses 8, 10 (Sung), Ev 4. Daily as anno

ST. CROIX, VIRGIN ISLANDS

ST. JOHN'S 27 King St., Christiansted
The Rev. A. Ivan Heyliger, r
Sun Ser: 7:30, 9:30, 6:30. Wed & Fri 7, Thurs 5:30

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.