

A Time for Silence

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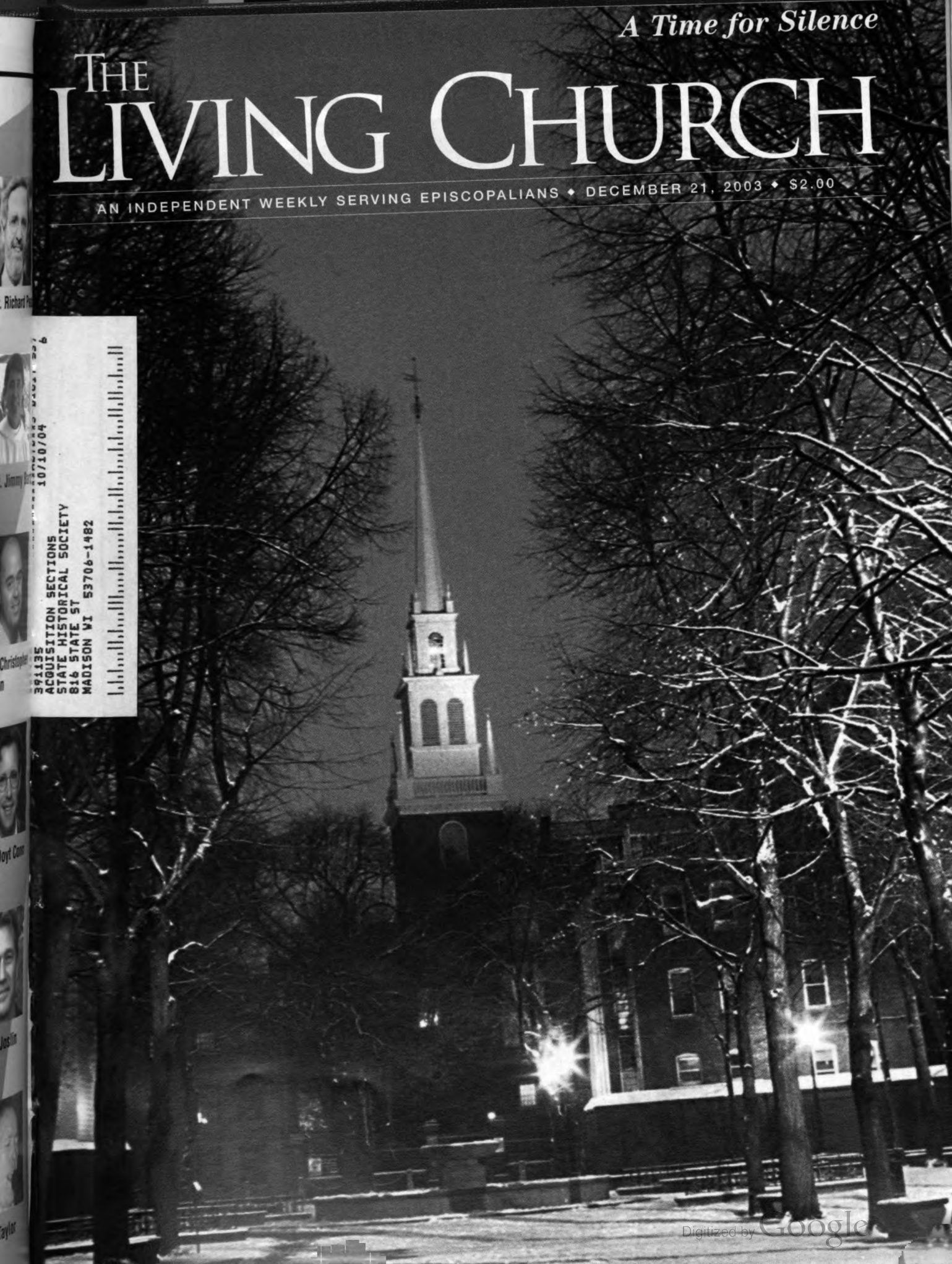
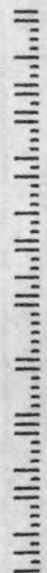
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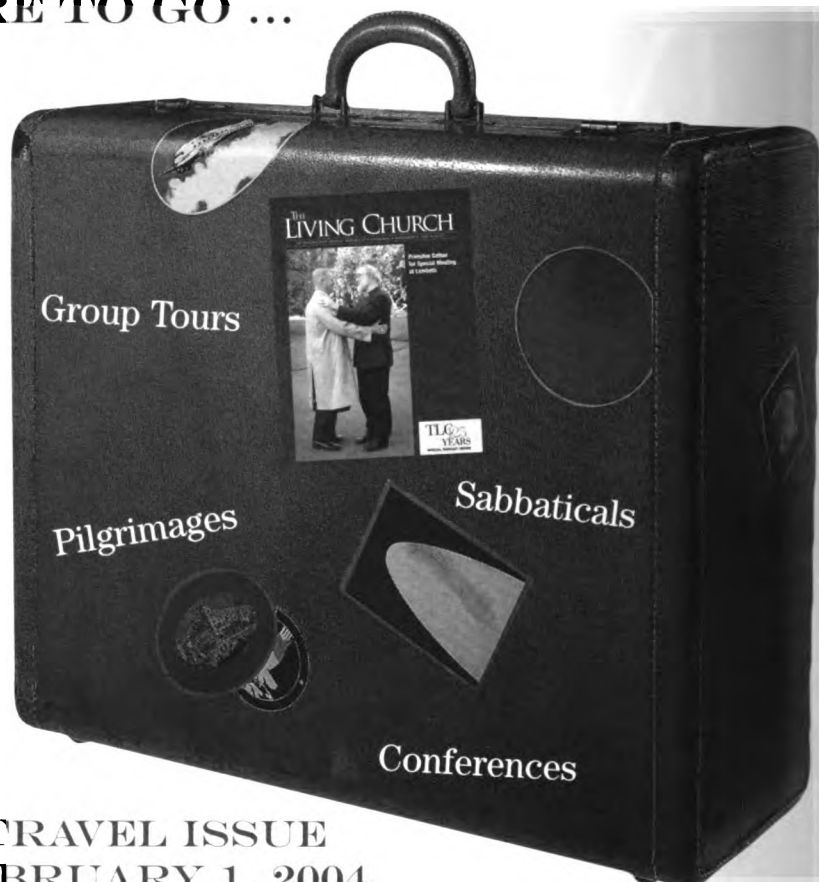
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Volume 227 Number 25

The objective of THE LIVING CHURCH magazine is to build up the body of Christ, by describing how God is moving in his Church; by reporting news of the Church in an unbiased manner; and by presenting diverse points of view.

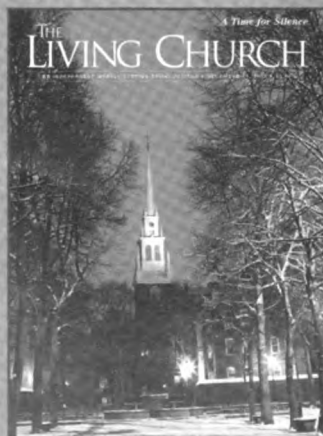


The nativity at Old North Church, Boston.

The Cover

Old North Church—Christ Church in Boston, Mass., is illuminated on a winter's evening. It was from the steeple of the Old North Church that the two lanterns closely associated with Paul Revere were hung by the church sexton, on April 18, 1775, igniting the War for Independence. The church remains active today.

Photos by Jen Matson



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SUNDAY'S READINGS

The Body Made Holy

'...we have been sanctified through the offering of the body of Jesus Christ...' (Heb. 10:10)

The Fourth Sunday of Advent (Year C), Dec. 21, 2003

Micah 5:2-4; Psalm 80 or 80:1-7; Heb. 10:5-10; Luke 1:39-56

The Letter to the Hebrews uses the word "sacrifice" in its most familiar sense, referring to offerings burned on an altar. In contemporary usage, the word has also come to refer to any act or event which deprives someone of something important. For example, the word has been used frequently in recent months to describe the high price which members of the armed forces pay in leaving behind home and family to go to war and to the "supreme sacrifice" of losing their lives in combat.

However, the English word "sacrifice" comes from a Latin root which combines two words that have nothing to do with burning or losing anything. The literal meaning of the word is simply "to make holy"—to sanctify. That is what the ancient burnt offerings were really about. A few sacrifices were designated as "whole offerings," but most were "shared offerings." That is, the worshipers ate the flesh of the animal after it had been roasted on the altar, not totally consumed by the flames. To eat the flesh of an animal offered to God in sacrifice was to share a meal with God and, thus, to be made holy.

Sacrifice requires a body. Our lives are sanctified in the flesh by our participation in the sacrifice of Jesus Christ. And so, as Advent draws to a close, the

lectionary turns our attention to the body quite literally prepared for us, the incarnate Lord whose sacrifice makes us holy. Micah foretells our Lord's human descent from among the clans of Judah. The gospel relates part of the story of his incarnation and birth from the flesh of the Virgin Mary, his Mother.

The lectionary does not quite complete the story. That is left for us to do, as we go to the altar and receive the body of Christ. We participate in his sacrifice by eating his flesh, which sanctifies us. In the Holy Eucharist, we receive his body, the very body which was incarnate in Palestine, crucified on Calvary, raised in glory on the third day, and given to us in bread and wine.

The sacrifice of Christ, his death on the cross, is at the heart of our faith. It is always there, even on Christmas. We cannot escape the fact that the Babe of Bethlehem was born to die for us. Even his birth is celebrated by sacramentally sharing his sacrifice as we keep the "perpetual memory of that his precious death and sacrifice, until his coming again." And when he does come, his sacrifice will still take center stage for, as Wesley's great hymn says, "Those dear tokens of his passion, still his dazzling Body bears ... with what rapture gaze we on those glorious scars."



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Look It Up

The Song of Mary, in today's gospel, is one of several hymns sung by various people in the Gospel of Luke. They are examples of a great tradition of Hebrew devotional poetry. Compare Mary's song to the prayer of Hannah in 1 Samuel 2.

Think About It

The prayer which may be said before receiving Communion in Rite I (BCP, p. 337) is often referred to as the "Prayer of Humble Access." While not included in Rite II, it could still be used as a private preparation for communion.

Next Sunday

Next Sunday, The First Sunday After Christmas, Dec. 28, 2003

Isaiah 61:10-62:3; Psalm 147 or 147:13-21; Gal. 3:23-25; 4:4-7; John 1:1-18

BOOKS

Treasures Old and New

Images in the Lectionary

By Gail Ramshaw. Fortress Press. Pp. 477.
\$35. ISBN: 0-8006-3189-7.

Gail Ramshaw's study of 40 images occurring in the Revised Common Lectionary and the Roman (Revised) Lectionary provides a fascinating resource book for preachers, teachers, students, and laity who want to explore the images of scripture in more depth.

The first area Ramshaw presents is related ideas and images. This is followed by a literal biblical usage as the image would have been seen at the time. Then there are five or six quotes related to the image taken from theologians and writers throughout the ages. Finally, Ramshaw tackles the image in terms of myth, history, literature, current events, science, psychology, or whatever other area she feels relevant to understanding the image. Thus the reader has many ways of seeing how the image works and where it fits in our time as well as in the past.

The 55-page introduction explains the study of images, the historical development of the Bible, the establishment of the canon of scripture, and the creation of the three-year lectionary and Christian calendar. She also tackles the two basic hermeneutical patterns developed by the Antiochian and Alexandrian schools of theological thought. There's also a discussion of literalism and metaphor.

Ramshaw also includes an appendix of the Roman (Revised) Lectionary and the Revised Common Lectionary readings for the three-year cycle with relevant themes for each proper.

This is not a book to be read from front to back. Ramshaw's conception of this ambitious work, her breadth and depth of coverage, and her clear, concise writing make this an outstanding addition to a study reference shelf.

*Elizabeth Hudgins
Fairfax, Va.*



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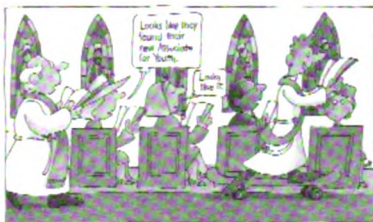


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Broken Communion

Ugandans join others in severing ties with the Episcopal Church

The Church of the Province of Uganda has severed its ties with the Episcopal Church, joining the provinces of Nigeria, Rwanda, South-east Asia, Tanzania, the West Indies, and Kenya in declaring a break with the Episcopal Church over the consecration of a non-celibate homosexual person as Bishop Coadjutor of New Hampshire.

The Ugandan church, like a number of Anglican provinces, stated it would, however, remain in communion with those "determined to remain faithful to the teaching of scripture on human sexuality."

In a statement released Nov. 20 following a meeting of Uganda's House of Bishops in Kampala, the Ugandan church cited "consecrating and enthroning an openly confessed homosexual Gene Robinson as the Bishop of New Hampshire" as grounds for "cut[ting] her relationship and communion with the Episcopal Church of the United States of America."

"The overwhelming majority of the primates of the Global South cannot and will not recognize the office or

ministry of Canon Gene Robinson as a bishop," the statement declared. Accordingly, the Episcopal Church and "most of the provinces within the Communion" were in a state of "impaired communion."

Though the implications of "impaired communion" are unclear on an international level, the effects of the New Hampshire consecration are already being felt internally as bishops and dioceses endorse the primates' call and declare a breach with New Hampshire.

The Rt. Rev. Stephen Jecko, Bishop of Florida, told a special convention of his diocese on Nov. 15 he could not "recognize the actions of those bishops who laid hands on V. Gene Robinson as having any validity." Accordingly, "[Bishop] Robinson's alleged episcopal ministry will not be recognized in this diocese, nor that of persons purportedly ordained by him."

The *Tennessean* reported Nov. 20 that the Rt. Rev. Bertram N. Herlong, Bishop of Tennessee, would not recognize the episcopal acts of Bishop Robinson.

(The Rev.) George Conger

Dialogue on Hold

Bishop Griswold Resigns as ARCIC Co-chairman

After months of public ecumenical consultations and unpublicized intrigue between senior international leaders of the Anglican Communion and the Roman Catholic Church, the Presiding Bishop has resigned as the senior Anglican participant in a historic unity dialogue begun in the 1960s by the Most Rev. Michael Ramsey, Archbishop of Canterbury, and Pope Paul VI.

In a Dec. 2 announcement, which followed closely the abrupt Nov. 29 resignation notice by the Most Rev. Frank T. Griswold as co-chair of the Anglican-Roman Catholic International Commission (ARCIC), the Pontifical Council for Promoting Christian Unity said "the ordination of an openly homosexual bishop in the Anglican Communion has caused delays in ecumenical meetings..."

Bishop Griswold said in a brief letter to the Most Rev. Rowan Williams, Archbishop of Canterbury, that he regretted the necessity of his resignation, but realized it was a requirement for talks to continue. The fact that the final scheduled meeting of the group was not canceled came only after the release of a previously unpublicized Anglican Communion News Service report of a high-level consultation Nov. 25 in Rome between Cardinal Walter Kasper, president of the Pontifical Council, and the Rev. Canon John L. Peterson, secretary general of the Anglican Consultative Council.

Shortly before the start of the special primates meeting in London [TLC, Nov. 2], Archbishop Williams was a guest in Rome of the Vatican and was told by Pope John Paul II and other cardinals that before the Roman Catholic Church was willing to consider repairing a schism more than 400 years old, it would need to be reassured that the Anglican Communion could demonstrate that its structures were capable of addressing challenges to its own authority.



Stephen L. White photo

Former Archbishop of Canterbury George L. Carey visits with Episcopal students from Princeton University during a four-day teaching and preaching engagement last month.

Addition to Landmark Church Destroyed in Fire

Members of historic St. Augustine's Church in Atlantic City stood outside and watched on Nov. 28 as a three-alarm fire destroyed an addition containing the parish hall, kitchen and rooms on two floors above that formerly were used as Sunday school rooms. There were no injuries to members, but the church has been rendered unusable due to the loss of its furnace, which was located in the affected section.

"It's very distressing," Atlantic City business administrator Benjamin Fitzgerald told *The Press of Atlantic City*. "My grandfather helped establish this church. I was baptized in the church 50 years ago. It's heartbreaking to see this."

Funds were first raised in 1898 to establish a predominantly African American congregation in Atlantic City. The original building, now a landmark, was consecrated in 1902. In recent years, church attendance has declined, but a loyal core of about 50 are resolved to maintain an Episcopal Church presence in a city where rapid changes already include the closure of three of the five congregations since the introduction of legalized gambling three decades ago.

As the last embers from the fire were being extinguished on Saturday morning, the Rt. Rev. George E. Cuncell, Bishop of New Jersey, met with some of the congregants. He prayed with them and told them that the diocese would support them.

Fire officials said the fire, the cause of which remained under investigation at press time, began in the kitchen and heating area around 5 p.m. High winds contributed to the rapid spread of the fire. At least 44 battled the three-alarm blaze which left two firefighters with minor injuries. Damage was estimated by Battalion chief Dennis Brooks to be at least \$500,000.

Atlantic City fire officials battle a Nov. 28 fire which destroyed a three-story addition and rendered the worship area of St. Augustine's Church in Atlantic City unusable. Although several members were briefly trapped inside the burning structure, no one from the church was injured. Two firefighters were treated and released for injuries sustained fighting the fire.

Reprinted by permission of *The Press of Atlantic City*/Photo by Edward Lea



BRIEFLY...

A 17-year-old girl was recovering after being in critical condition, the result of a Nov. 19 accident in which she fell from the roof of a car and struck her head on the pavement of a parking lot at St. Matthew's Church in Snellville, Ga. Janna Teems and another teenage girl were riding on the roof of a car being driven by Matthew Bates, 18, when Ms. Teems lost her balance as

the vehicle made a turn, police said.

The Rev. **Susan Moxley**, a well-known priest and social justice advocate in Canada, was elected Bishop Suffragan of Nova Scotia and Prince Edward Island on the third ballot on Nov. 22. When consecrated on March 25, she will become the third woman bishop in the Anglican Church of Canada.

Instead of looking to the Archbishop of Canterbury as the *primus inter pares*, it is conceivable that the Australian **Diocese of Sydney** would look to the Province of Nigeria for moral authority in the future, according to its archbishop, the Most Rev. Peter Jensen, who added that it may be necessary for the Anglican Communion to divide in order to preserve the integrity of the Communion's teachings on sexuality.

American Churches in Europe Acting More Like a Diocese

When the Convocation of American Churches in Europe gathered at All Saints' Church in Waterloo, Belgium, for its annual convention, its bishop-in-charge, the Rt. Rev. Pierre Whalon, did not hesitate to speak about the current controversies in the Episcopal Church. He strongly emphasized that the convocation should not let the situation become a distraction to the real mission work waiting to be carried out in Europe.

Open communication and lively discussions were present throughout the three-day gathering, for the period of the two-hour General Convention presentation/questions and answers that generated engaging conversations, with the desire that open discussions continue at the local congregation level; during presentations by the church and mission congregations of the results of local level discussions of whether to consider moving towards becoming a diocese; within the break-out discussion groups following the presentation by the Rev. Kerwin Delicat of Haiti on new approaches to lay ministry; following a lively interactive high-tech

No Satisfactory Model

The convoluted and overlapping Anglican jurisdictions on the European continent provide no satisfactory model for development of a parallel province, according to the Rt. Rev. Pierre W. Whalon, Bishop-in-charge of the Convocation of American Churches in Europe. "I am quite disturbed," said Bishop Whalon writing in his regular column for www.anglicansonline.org, "to hear over and over that we have a model for parallel jurisdictions that could help solve the present crisis in the Episcopal Church. Nothing could be further from the truth."



Felicity Handford photo

Helena Mbele-Mbong, an alternate deputy to General Convention and a member of Emmanuel Church in Geneva, Switzerland, makes a point during her presentation at the recent annual meeting of the American Churches in Europe at All Saints' Church, Waterloo, Belgium.

presentation by the youth representatives meeting concurrently over the weekend, which resulted in a revisit to the budget to provide increased funding for youth ministry.

Resolutions brought forward by the constitution and canons committee were approved and focused primarily on bringing the structure of the convocation more in line with that of a diocese and with the Episcopal Church constitution and canons, as well as creating a committee for mission churches under the Council of Advice. The convocation also voted to adopt General Convention resolution D006, to give 0.7 percent to international development programs, and encouraged all its congregations to work toward the same.

Welcomed into the Convocation fold was a French-speaking congregation, St. Victor in Toulon, France, which joins another Francophone congregation in Bordeaux welcomed during the 2002 convention.

Nell Toensmann

Correction: The following bishops were incorrectly listed as having participated in the consecration of the Rt. Rev. V. Gene Robinson as Bishop Coadjutor of New Hampshire on Nov. 2 [TLC, Nov. 23]: the Rt. Rev. William G. Burrill, Bishop of Rochester (retired); the Rt. Rev. C. Christopher Epting, Bishop of Iowa, (retired); the Rt. Rev. Richard F. Grein, Bishop of New York (retired); the Rt. Rev. Clarence Hobbard, Bishop Suffragan of the Armed Forces (retired); the Rt. Rev. David B. Joslin, Bishop of Central New York (retired); the Rt. Rev. Daniel L. Swenson, Bishop of Vermont (retired). THE LIVING CHURCH obtained these names from a press packet provided by the Diocese of New Hampshire.

Brotherhood of St. Andrew Plans Financial Future

Eight new chapters, upgrades to the national office's computer system, and a plan to strengthen the organization's financial stability were among the topics at a wide-ranging Brotherhood of St. Andrew National Executive Board meeting, the first held by newly elected brothers Nov. 14-15 in Pittsburgh.

New chapters were installed in provinces 2, 3, 4, 6 and 7. Province 6 president Elmer L.S. Drapeau described his plan to register Native American Brotherhood members with the national organization. They are currently members of the Brotherhood of Christian Unity, a related but separate organization initially created for Native Americans.

New assistant treasurer Bill Carr presented a document titled *Framework for Financial Stability* that will be further discussed at the 2004 BStA National Council meeting July 8-11 in New Orleans. The wide-ranging plan would accomplish its goals without raising dues.

Province 2 president Bob Dennis was named liaison to the Daughters of the King to consider ways the organizations could work together in the future.

Jim Goodson



Holy Silence

*Christmas Eve is the time to stand
in awe of what God has done.*

By William J. Gerhart

There is a time to sing, a time to rejoice, a time to celebrate, a time for making merry noise. There is also time for silence.

There is a time when awe builds to such an extent that we are left with mouths wide open, no noise forthcoming, vocal cords silent. There is a time when saying nothing is all there is left to say. And in saying nothing, we say everything.

Who hasn't been awe-struck beyond words at a sight so grand it takes away your breath? A brilliant sunset, the Grand Canyon, a serene forest, a wild animal up close. Even a midnight clear.

We've all known times when silence has spoken volumes, when silence has shouted so loudly it has rattled the rafters, or even shaken mighty mountains. One of those times for me was when visiting Glacier Bay in Alaska. The ship's captain turned off the engines and no one, not one of the 2,000 people on the ship, spoke a word, and all we could hear was the silence. Absolutely no sound whatever. Nothing.

It's hard to imagine that, isn't it, especially if you live in a metropolitan area where there is constant hubbub. Yet every Christmas Eve, in most areas I suspect, for a few hours at least, the frenetic pace slows and traffic is almost nil. If you live on a main road as I do, where there is the constant roar of trucks and emergency vehicles and the swoosh of cars 24 hours a day, it is really noticeable. On Christmas Eve it slows down to almost nothing.

There are some times when the sound of silence is so great it seems to touch not only us, but others around us. It reverberates and goes on and on.

And then there are those events that reverberate through the cen-

(Continued on next page)

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turies, but they don't bring the world to a standstill. Except for the birth of Christ.

Have you ever considered why this is so?

Perhaps on the Fourth Sunday of Advent, our last "official" Sunday of preparation for Christmas, we would be blessed if we would listen to the sound of holy silence for a few minutes as we contemplate "this thing the Lord has brought to pass."

I would urge you for the next few days preceding Christmas to insist on quieting your life and listen. Shut out the loud calls of commercials to "buy, buy, buy." Shut out the "kaching" of cash registers. Shut out even the carols at the mall or the radio, and listen. For today we would contemplate the incarnation, the great miracle of God becoming human.

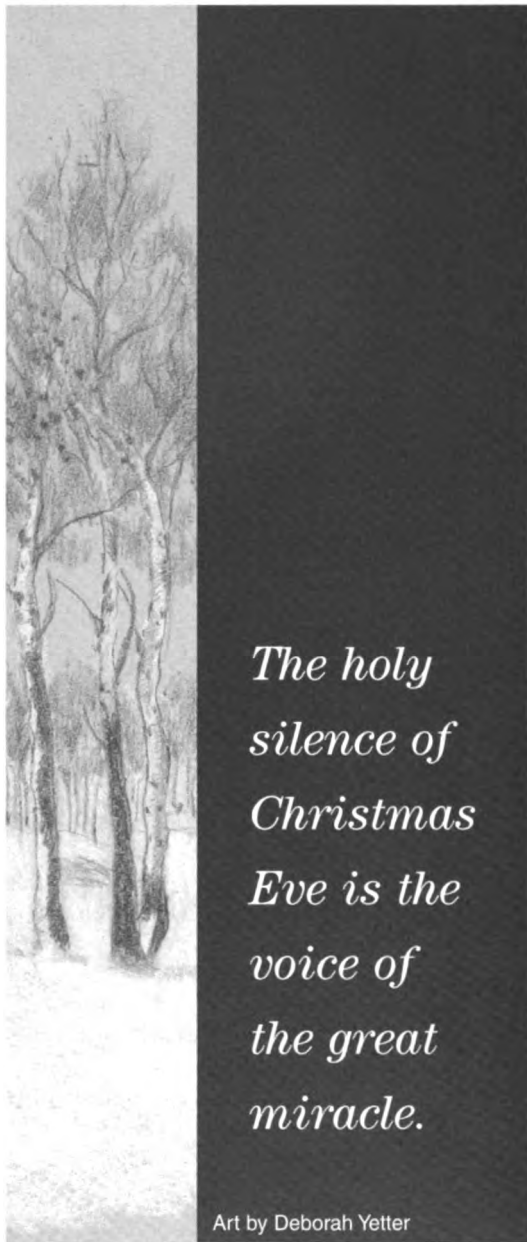
The holy silence of Christmas Eve is the voice of the great miracle. And our only appropriate response is to respond with holy silence, to stand in awe of what God has done.

"How can this be?" asked Mary. And she held "all these things in her heart" in silence.

Listen — really listen — to the words of some of the great hymns and carols we are so familiar with to recognize the appropriateness of silence as the only proper means of celebration and preparation.

"Let all mortal flesh keep silence. And with fear and trembling stand; Ponder nothing earthly minded, for with blessing in His Hand Christ our God to earth descendeth, our full homage to demand."

Or from a familiar carol written by Phillips Brooks, an Episcopal priest, in the mid-1800s: "How



silently, how silently, the wondrous gift is given! So God imparts to human hearts the blessings of His Heaven. No ear may hear His coming, but in this world of sin, where meek souls will receive Him still, the dear Christ enters in."

Or from "It Came Upon the Midnight Clear" we read the words, "The world in solemn stillness lay to hear the angels sing."

Long ago a prophet by the name

of Habbakuk penned these words which may very well be the source of all thoughts of silence at the coming of the Lord God: "But the Lord is in his holy temple. Let all the earth keep silence before him" (Hab. 2:20).

And for a brief moment, the world does so on Christmas Eve.

This year, as on every Christmas Eve, after the church empties out and I am locking up, before I leave the church I put out the lights and simply stand in the silence. And the miracle of Christmas sinks in. I am literally surrounded by that miracle. And I try to take it all in, but it is so overwhelming, I can hardly do it. It is so wonderfully overpowering. And, after a bit of silence, I break it ever so gently and whisper, "Happy Birthday, Jesus."

I hope you'll try that this year. But even before that, before the singing of the first carol of Christmas, before the feast goes into the oven, before the packages under the tree are shaken, before Christmas comes, before one more package is wrapped or another card written, or another dollar is spent;

before all that, take a few minutes, shut out the world, perhaps just look intently at the manger scene in your home, and listen.

For as Charles Wesley wrote: "Hark! The Herald angels sing." You know what? They still do, but we can hear them only if we are silent. □

The Rev. William J. Gerhart is the rector of St. James' Church, Edison, N.J.



The Discipline of Giving

Coaching basketball has revealed that the game often mirrors the necessary renewal of my own Christian life.

By Patrick Gahan

Christmas and basketball seasons begin for me at about the same time each year, and, at the risk of sounding worse than the Grinch, I dread them. The festive start of both seasons often makes me feel more like running for cover than making merry.

Allow me to explain. In the little Maryland community where I live, Christmas shows up at Halloween. We have illuminated nativity scenes out alongside jagged-toothed Jack-O-Lanterns in my neighborhood. It's enough to make you think you'd find *Rosemary's Baby* snuggled in the crèche. At the same time, the small high schools in my area are competing in the state football playoffs while the pre-season basketball tournaments are gearing up. My school played its last football game on Saturday; we began basketball practice on Sunday; and, as I write this, we are in the middle of a holiday tournament. Watching a middle linebacker trying to dribble left after 14 weeks of football is a ghoulish sight in itself.

I shouldn't complain. I started coaching basketball 21 seasons ago, some six years before I was ordained. With my numerous pastoral duties, I could have given up round-ball long ago and no one would have batted an eye — except for my wife who would have held something on the scale of the Macy's Thanksgiving Day Parade in celebration of my retirement. However, coaching basketball for most of my adult life has revealed that the game often mirrors the necessary renewal of my own Christian life.

I make that odd comparison because training basketball players is hard work, especially at the begin-

ning of the season when their skills, conditioning, and court sense are weak due to under use. Regardless of how strong a team I have returning, we must cover the same ground we did the year before — box-outs, close-outs, rebounding, low-post, high-post, weak-side, and perimeter play, setting picks, coming off picks, back-door cuts, v-cuts, and flex cuts. Those are just some of the individual skills each player must master in order to contribute to the team. The players may have learned them before, but they must learn them again in order to regain their

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abilities. Yet every day we practice I see improvement — more agility, stronger legs, better court vision, and smarter decisions. By the third week of Advent, after some 40 hours of court time, the middle linebacker is moving down the court gracefully and confidently like a cheetah.

If I am honest, I admit it takes the same kind of work to get myself into spiritual shape. When my neighbors dig out their plastic manger set from the bowels of their garage and place it triumphantly in the middle of the yard, I know Christmas is around the bend whether I am ready for it or not. Along with lessons and carols, pageants, holiday bazaars, greening of the church, candlelight services, and the myriad frenzied activities of the season, God wants to

(Continued on next page)

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enkindle new life within me, and that's much harder than participating in the procession of Yuletide events I can keep at arm's length. Like those boys laboriously trying to regain their dexterity with a basketball, I must allow my life in Christ to be revived. The celebration of the nativity must get personal, for Christ desires to be reborn in me. Essentially, God wants to exercise parts of me that I have left comfortably dormant, which is about as much fun as showing up at a Weight Watchers meeting on Dec. 26.

Both in athletics and faith matters we call the hard work we must undertake *discipline*. The word sounds restrictive and punitive until we recognize that discipline is really a means to give a gift. In fact, discipline's root meaning is "to learn." Giving does not come naturally, and left unexercised our lives quickly turn in on themselves. We must re-learn to



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extend ourselves to others, and that can be quite an arduous task. Like that lumbering linebacker turned basketball player, we realize we have something valuable to contribute, but tough spiritual exercise is needed to deliver it. With more than 3,000 eager people lined up outside the doors of Wal-Mart at 6 a.m. the day after Thanksgiving, you'd think giving comes easily for humanity, but it doesn't. Only through the most strenuous Christian discipline can we make gifts of ourselves.

Receiving gifts is no easier. We must become humble in order to receive gifts God and others may have for us. Recalling that humble is derived from the Latin *humus*, meaning "earth," we are fashioned into fertile, receptive ground for God. To humbly receive what God has for us is to be changed, and that is a scary, painful prospect. Methodius, the third-century Bishop of Olympus, noted that the incarnation points to the divine transformation God desires to complete

within us: "His purpose in consenting to put on human flesh when he was God was this: that we, upon seeing the divine image in this tablet, so to speak, might imitate this incomparable artist" (Methodius, Symposium 1.4.24., as cited in *Ancient Christian Commentary on Scripture*, Vol. VII, p. 239). With the bar set that high, we might just as soon leave the gift unopened.

Receptivity and generosity may not come naturally to us, yet they are Christmas essentials. The cornerstone of the New Testament and the true message of Christmas is that Jesus Christ is God's gift to our broken world. The gift of Jesus is the oxygen of our faith, and we humbly receive him and then learn how to graciously give our lives away to others. Paul's great hymn to the incarnation both inspires and shames me: "Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God something to be exploited, but emptied himself, taking the form of a slave ..." (Phil. 2:5-6). In complete opposition to the world's terms, Christians receive grace from Christ, not to promote ourselves, but to pour out ourselves as gifts for others. More importantly, given such overwhelming grace, we may begin to see the darkness of our own lives that Christ has loved out of us. While this most precious gift from God is absolutely free, Herculean scale discipline is needed to continually receive such abundant grace and then not horde it, but just as freely give it away.

So, as a basketball player spends hours pounding that wood floor to form himself into a contributing teammate, Christians immerse ourselves in the holy scripture, tether ourselves to daily prayer, reach out to those in peril, and resist the artificial enticements of the devil. Yet these enterprises are not ends in themselves anymore than rebounding, setting picks, or close-outs are the sum of basketball. No, they are the training ground, the gymnasium, for those serious about receiving the gift of Christ and thereby extending Christ to others. Our steady, painstaking discipline prepares an avenue for the Holy Spirit to complete the real work within us, for the Christmas story goes "To all who received him, who believed in his name, he gave power to become children of God: who were born, not of blood nor of the will of the flesh nor of the will of man, but of God" (John 1:12-13). The foundation of Christian discipline is to open ourselves to receive that which we cannot give ourselves — the grace of Jesus Christ — and then to give away what we have received — the love of Jesus Christ. It's hard, but it gets easier with practice. □

The Rev. Patrick Gahan is chaplain and head varsity basketball coach at St. James' School, St. James, Md.

God of God, Light of Light

"While gentle silence enveloped all things and night in its swift course was now half gone, thy all-powerful Word leaped from heaven, from the royal throne, into that doomed land like a determined warrior ..."
(Wisdom 18:14-15)

The most important things in the world happen in silence. In the beginning of creation, God simply speaks a word, *and there was light*. In the calling of Abraham, Moses, Elijah, Isaiah, Zechariah and, above all, Mary, God speaks in whispers, evoking their response.

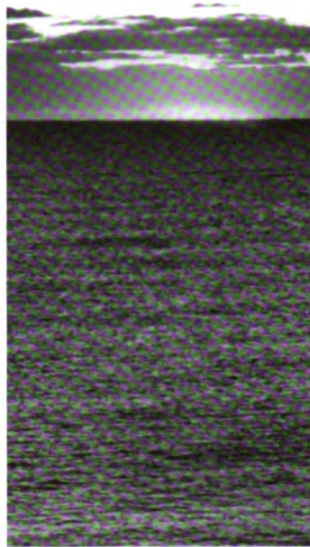
Physical conception happens in secret. Likewise, spiritual conception happens quietly, unobtrusively, unnoticed by the rest of the world. Even after Mary conceived, Joseph, to whom she was betrothed, resolved to "put her away quietly" rather than expose her to public shame and scandal. What happened to Mary, she did not tell him. It had to be revealed to him by God in a dream. Joseph was told to take Mary as his wife and raise the child as his own. She brought forth her first-born son in the middle of the night, in a cave on the edge of town, away from people, with only the stars above and a few animals nearby to witness the miraculous event. The most incredible event in history – the incarnation – happened "while gentle silence enveloped all things."

God sneaked into the world when we weren't looking. He came down from heaven and entered human history as silently and effortlessly as a thought enters one's mind. For the Word – the *logos* – is God's own thought expressed in human form. We all know what it's like to have a thought. Sometimes we try to express our thoughts in words. Sometimes we succeed and sometimes we don't, depending on our ability to use language. Our thoughts are not perfect. They are tinged with sin and distorted by falsehoods and illusions. But imagine thought so pure, so clear, so clean as to be utterly transparent and radiant. Someone said, "God has uttered one Word through all eternity, and that Word was Christ."

God's one Word emanates from a single thought which, like rays from the sun, stream through space and envelope the earth, "bring-

ing forth life and giving growth." This thought, this Word of God, is not separated from God any more than the beam is separated from the sun. The sun and the beam are two things, but one substance. Likewise, the "Word was with God and the Word was God." The Son and Father, as we say, are the same substance – "God of God, Light of Light." "And the Word became flesh, and dwelt among us."

It's hard to hear God's Word in a world clamoring for our attention every waking moment. That is why silence is so vital to human well-being and even our sanity. That is why, also, no matter many times I sing Silent Night on Christmas Eve, in a darkened church surrounded by people kneeling, their faces illuminated with small candles, I am deeply moved. If we could just capture that moment and put it into a bottle or program it into our computers, all would be well, I think. But when the last note has sounded and the candles have been extinguished and the people file out, the moment is gone, dissipated along with the candle smoke, and we are left to face the world, waiting like a carnival barker poised to grab us and shake us down and make us play his silly game. But I'm tired of playing his game. I'm tired of the noise and the nonsense. I'm tired of the thousand things that keep



me from "the one thing necessary." I want to relish the "heavenly peace" that Fr. Joseph Mohr first sang about 187 years ago at midnight Mass in St. Nicholas' Church in Oberndorf, Austria. You may say I'm a dreamer — but I'm not the only one. (I think I heard that somewhere before).

How deceptively innocent that baby first appeared. Sleeping peacefully in his mother's arms, who knew that this silent "Word made flesh" would grow up to be a mighty warrior determined to save the world from its own folly; determined to save it, even if it that meant dying to do it. □

Our guest columnist is the Rev. James Cavanagh, chaplain to Colorado University, Boulder, Colo.

Did You Know...

Anglican clergyman William Archibald Spooner, onetime warden of New College, Oxford, gained a reputation for transposing words or parts of words — mistakes that became known as "spoonerisms."

Quote of the Week

The Rt. Rev. Dean E. Wolfe, recently consecrated Bishop Coadjutor of Kansas, in an interview with the *Wichita Eagle* on Kansas: "A region that produces national sports champions and world-class educational institutions and cutting-edge exports to the world can also be leaders in church ministry and service."

The True Center

The carols we sing and the prayers we say around Christmas carry two important messages which at first sight look a bit contradictory. Jesus is described as “the desire of all nations,” picking up the words of Haggai 2:7; he is what everyone has been waiting for, the one whom everybody on earth longs to meet. All human life finds its center and its goal in Jesus.

And then we remember that there was “no room in the inn,” and we sing carols about how “the busy world” had no space for Christ, and how, from the very beginning, the Son of Man had nowhere to lay his head. No one wants to meet him; he is on the edge, not at the center.

This is not a sign of confusion on the part of Christians. If Jesus is truly divine as well as truly human, then we always have to face the fact that he will not fit into our world tidily — even when we want him to.

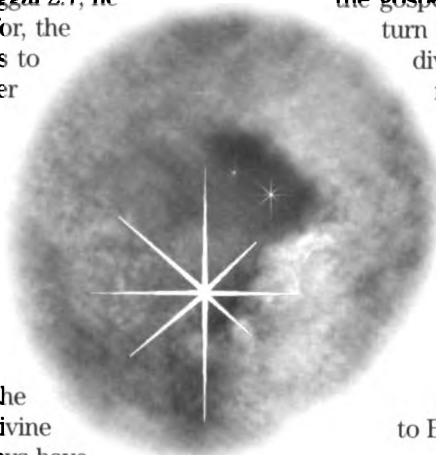
God’s purposes for the world are likely to be mysterious to our small minds; and in order to go along with those purposes, we shall have to change in ways that can frighten and panic us. No wonder that we push Jesus to the edge and try to avoid the implication of what he says and does.

Yet we can’t get away. God has made us in such a way that we only become really human when we are in harmony with his life and love. His will, his presence, his personal being is indeed what we most deeply want. It’s as if we have to make a very long journey to find these deep places in ourselves, a journey for which we need courage and patience.

So what looks like the edge is really the center. Jesus is both a frightening stranger and the one who speaks to us with more intimacy and immediacy than any other being. Our Christmas stories and songs are about how long it takes to find ourselves, the selves God made.

T.S. Eliot’s poem about the journey of the magi imagines the three wise men asking “Were we led all that way for birth or death?” And the answer is “both”; so much of what we think we want and what we think will help us or make us safe has to die; and what comes to birth is the self God wants, the self that begins to look like Jesus, the true image of God in humanity.

We’re living through a time of great uncertainty and disturbance in our Church. There is no quick solution to the disputes that divide us, and we are all, surely, grieved at how these disputes take us away from the task of sharing the good news. But at Christmas we are reminded of truths that should unsettle everyone in the Church — not just “liberals” or “conservatives.” We are all brought before the same Christ and told that he is both the one we most need and long for and the one we shall find most strange and troubling. We are all urged to begin again the long journey into our hearts to find the true center. We shan’t emerge from



that journey with better arguments with which to defeat opponents or better schemes for saving the Church. We emerge with a greater fear and wonder — like those who in the gospel stories first met the newborn child; and we turn to get on with the hard business of living in a divided and imperfect church with just a little more awareness of the overwhelming mystery with which we deal and the searching questions it puts to each one of us. Before becoming preoccupied with our neighbor’s failings, we must, in the presence of the Christ child, look first to our own birth and death; to where we see the center and the edge; to how we find God’s center, not just the center of our own concerns and anxieties.

“The angel said to them, ‘Do not be afraid...’
“The shepherds said to one another, ‘Let’s go to Bethlehem and see.’”

*(The Most Rev.) Rowan Williams
Archbishop of Canterbury*

Welcome the Morning Star

The piercing wail of a newborn child shatters the silence of the night, and the peace of God which passes all understanding is unleashed upon a broken world. May that same peace be born in us and show forth in our lives, giving hope to those without hope and overcoming the hostilities that divide us one from another. Let us rejoice and welcome Christ, who is the morning star rising in our hearts and giving to the world the light of his deathless and all-embracing love.

*(The Most Rev.) Frank T. Griswold
Presiding Bishop*

A Time for Peace

This would be a wonderful time for the combatants within the Episcopal Church to call a truce to the skirmishes, accusations and name calling found in some places. The Christmas season should be a time of peace, for after all, it is the birth of the Prince of Peace we are celebrating. The angels who visited the shepherds at our Lord’s birth proclaimed peace, and it was a hallmark of Jesus’ ministry years later. It is not always easy to find peace these days. Not only is the Church in turmoil, but the streets of our cities are in desperate need of peace. The land of Jesus’ birth has been without peace for centuries, and other troubled spots around the world seem as though they never have peace.

We extend to our readers best wishes for peace this Christmas. May Jesus Christ, the source of peace, bless you and keep you and those you love in this holy season.

The Daily Mission Fields



By A. Wayne Schwab

We hear little about the Church's members as missionaries, about how they are making life better at home, at work, in their community, in the wider world, and in their leisure. These daily mission fields are seldom touched by the outreach programs of congregations or by the agencies of regional and national church bodies. But it is in the daily mission fields where the action takes place. Here is where the key decisions of our society are made.

The churches may be on the sidelines, but their members are not. The real delivery points of mission in today's world are the deeds and words of each of the baptized in their daily living.

Snapshots of Two Missionaries

At work, Margaret brings ideas for new contracts to her company that builds waste water treatment plants. She shares openly with her co-workers that she roots her work in prayer. At home, as a single mother, she talks with her ninth-grade son and twin sixth-grade girls as Christians about setting boundaries in dating and resisting drug and alcohol use. In her community, she has set up a shelter for the homeless and gives back in this way because her church helped her in her time of need. Margaret is a peace-keeper with an activist prayer group that she started at work. In her leisure, she writes about how each person, in his or her own way, searches for God. This recent senior warden's church work now is helping her ninth grader to prepare for confirmation and, as a family, they memorize the Nicene Creed and discuss living the baptismal covenant.

Eddie leads the insurance section of a large law firm. He sees that his people learn from their mistakes rather than be rebuked for them. And, as they walk into court, he may ask his associate, "Have you said your prayers?" Asked, "For what?" he replies, "That justice be done." At home, Eddie and his wife are refurbishing their home as a better team effort than in the past. After three years as scoutmaster and to hold up the wonder of God's creation, Eddie helps to run high adventure events for high-school-age scouts — one of whom is his older son. Nationwide, Eddie teams with colleagues on a proposal to help states to deal more effectively with bankrupt insurance companies. He makes sure his leisure time is spent with his

Although seldom touched by outreach programs or church body agencies, daily mission fields are where the action takes place. Here is where the key decisions of our society are made.

family, rather than by himself. At church, for now, he is limited to Sunday worship, supporting his wife and two sons in their church activities, and being available to the church for legal advice.

Do you sense that God's love and justice guide Margaret's and Eddie's deeds and words? Do you sense the courage and commitment required to live as they do? Then dignify their deeds and words by calling

them "missions." They know God is at work in the world (Mark 1:14-15) and God has called them to be part of that work.

Clergy and laity can work together to free the mission from the grip of the church. Congregations should make supporting the daily missions of their members their primary purpose.

This support is threefold: a vision that inspires the members to be on mission wherever they are all the time; a parish purpose and structure that supports them; and a way for members to discern their missions in each of their daily mission fields. Here are some first steps to take:

1. To grasp the vision, meet with the vestry and other key leaders for an hour. Ask each person to note what he or she is doing to make life more loving or more just. Suggest that they note their simplest of actions. Then, in pairs, have them explain their responses. Ask the participants if they have any sense of God being at work in them to help them to live this way. They will probably be surprised to discover they are already part of God's mission. They just did not know it.

2. Later, the vestry itself wrestles with the congregation's purpose. They consider as a purpose helping the members to be on mission wherever they are all the time. They recognize that such a purpose cannot be "voted in" but must be "lived in." If they are ready, they can then commit themselves to work with the congregation so that this purpose gradually pervades all of church life.

3. Prepare for baptism and confirmation (or reaffirmation) as preparing to join or recommit oneself to the mission of Jesus Christ. Help each person to discover his or her present missions. Find ways to do the same with newcomers so that they see living as missionaries as the congregation's reason for being.

4. Next, start discerning daily missions in the various congregational groups. For example, center Lenten observance around member mission discernment.

As the vestry and other leaders support the members in their daily living as Christians, the congregation will move from clergy-centered mission to the mission and ministry of all the baptized, all the members. □

The Rev. A. Wayne Schwab is a retired priest who lives in Essex, N.Y. He is the author of When the Members Are the Missionaries: An Extraordinary Calling for Ordinary People. Member Mission Press, 2002.

Daily Prayer Needed

I want to commend the Daily Office to clergy and laity who find themselves in the midst of controversy, and in need of encouragement. It has become apparent that we need reminding that our Benedictine roots are best fed by the daily round of prayer. Benedictine spirituality is lived out in prayer, study, and work, valuing stability, daily conversion to Christ, and obedience.

At present, Anglicans who find themselves in ministry to people with whom they disagree might do well to honor a vow of stability. Stability means unwavering faith, regardless of the various distractions of life. Stability is not easy, because it requires us to discipline our souls to prayer and obedience to God.

We do not have "the Office" but rather "The Daily Office." Clergy especially, but certainly lay folk as well, may find the Daily Office a place for God to provide strength and calm while dissent is all around. Not just Morning Prayer on Tuesday with the clergy or ladies' group, but daily Morning Prayer no matter who shows up.

I promise you, in times of disunity, the Holy Spirit can give us peace, but we must be disciplined enough to give God the time to be with us in daily prayer.

*(The Rev.) Alexander D. MacPhail
Aquia Church
Stafford, Va.*

Wishful Thinking

Fr. Sams writes, in response to the Rev. Larry Bausch:

"The basis for unity was the presence among them of the living Christ and the Spirit, and that remains the case for us today" [TLC, Nov. 30].

This is wishful thinking at best, and fatuous nonsense at worst. The best one can say is that it is a very faulty reading of history.

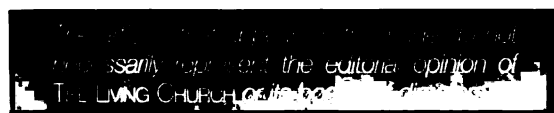
If Fr. Sams were to open his dusty old Church history books (pick any one), he would discover that fidelity to apostolic teaching and order is what guided the early Church Catholic; not some gnostically inspired 20th-century notion of the living Christ.

Now, of course, the "living Christ and the Spirit" abides in the Church; that's not the question. But using such amorphous phrases as these is simply sophistry to promote a policy that would sever us from 2,000 years of church tradition. I wonder why our Catholic sister churches, the Roman and Orthodox, haven't jumped to Fr. Sams' analysis?

Perhaps because they make the connection he fails to make: that the "living Christ and the Spirit" is necessarily attached to apostolic teaching and order.

Failure to do so is to cast us

The "living
Christ
and the
Spirit"
is necessarily
attached
to apostolic
teaching
and order.



drift; a helpless captive to the age.

This is something many think has already happened.

(The Rev.) R. Stephen Powers
LTC, Chaplain Corps, U.S. Navy
Naval Base Coronado
San Diego, Calif.

From the Circus

The photo that accompanied the article about the so-called "Fond du Lac Circus" [TLC, Nov. 2] showed among others the Rt. Rev. Antoni Kozlowski who, misleadingly, was identified as a bishop in the Polish National Catholic Church.

That is incorrect. When the photo was taken, Bishop Kozlowski was bishop of the Polish Old Catholic Church (in America). Antoni Kozlowski, then a Roman Catholic priest, organized an independent Old Catholic congregation in Chicago in 1895, a few years before the Rev. Francis Hodur, also then a Roman Catholic priest, organized the independent St. Stanislaus congregation in Scranton, Pa.

Fr. Kozlowski's movement grew rapidly and organized itself as a diocese with synodical government on Old Catholic lines. He was elected bishop by a diocesan synod and was consecrated in Bern, Switzerland, by three bishops in the Union of Utrecht of Old Catholic Churches. Bishop Kozlowski became a member of the Old Catholic Bishops' Conference of the Union of Utrecht.

When Fr. Hodur was elected bishop by his church's synod and appealed to the Old Catholic Churches of the Union of Utrecht for consecration, the request was turned down because Old Catholic ecclesiology does not allow for parallel jurisdiction in the local or national community. Not until after Bishop Kozlowski's death in January of 1907 and the unification of Bishop Kozlowski's Polish Old Catholic Church with Fr. Hodur's Polish National Catholic Church under the latter's name, was Fr. Hodur consecrated bishop in the Netherlands.

Bishop Kozlowski's synod in Chicago became the Western Diocese of the Polish National Catholic Church and remains so today.

(The Rev.) Bjorn Marcussen
St. Philip's Church
Lemon Grove, Calif.



The Blessings of Winter

Winter is a gift. Especially in early December, the first bite of cold wind sharpens the senses. It is a clean touch on the skin, a sharp scent in the nostrils.

Winter has its own sound. In the brittle dark, the middle of the night, there is no hum of insects or gurgle of frogs, no soft purr of goslings settling. Winter is *hoo hoot too HOOO!*, the shriek of something hunting, the chorus of coyotes whose yips and howls touch the spine. Early morning, a fisherman's boat crunches through the water, crackling a thin ice skin. In another month, two, we may walk there.

Winter has a long view; the leaves no longer obscure. The riotous greens are calmed, the reds and pinks and purples dulled, the reeds dried and shrunken. Through bare branches, mere suggestions of trees, we see farther. We see beyond things close to us, familiar, to others distant, new, perhaps, in a year's time.

Winter's light is clear; even at night, starlight and snowshine meeting, we perceive details obscure in more extravagant seasons.

And clear perception is desperately needed now.

Television news is almost impossible to watch. It seems at times the screen runs with blood, ashes, twisted limbs of people and buildings.

Go out into the cold. Watch a fuchsia sunset; wait for the evening star, the cold moon. They are not concerned with our wars and rumors of wars. Chilly contemplation may show us a clear path out of death and destruction.

The news of our own beloved Church is difficult to hear. Our *via media* has become a mushy path through a treacherous marsh.

Go out into the silence. Listen for icy voices, reasoned, clear. Wait for the way to harden and gleam in winter's light. Breathe deeply of frost and cold to clear the brain and cool the anger.

O ye dews and frosts, bless ye the Lord;

O ye frost and cold, bless ye the Lord;

O ye ice and snow, bless ye the Lord;

Praise him and magnify him forever.

Winter is black and white, Ansel Adams, after summer's polychrome Gauguin. Winter is plainsong, after summer's wild polyphony.

It is simplicity of keeping warm and staying upright on the ice.

May this winter be a time of calm and peace, of clarity and reason, for us all.

Patricia Nakamura

Appointments

The Rev. **Tom Pritchard** is assistant at Christ Church, 5500 W 91st St., Overland Park, KS 66207-2136.

The Rev. **Ed Robertson** is rector of St. Jude's, 200 N Partin Dr., Niceville, FL 32578-1244.

The Rev. **W. Lee Shaw** is priest-in-charge of St. Stephen's, 4615 S 3200 W, West Valley City, UT 84119.

The Rev. **Wesley Smith** is rector of Christ Church, 538 Walnut St., Macon, GA 31201.

Deaths

The Rev. Canon **Donald H. Behm**, former archdeacon of the Diocese of Los Angeles, died Sept. 3 of apparent heart failure in Alhambra, CA, where he resided. He was 81.

Canon Behm was born in Reading, PA. Following service in the Marine Corps he was educated at Kenyon College and Seabury-Western Theological Seminary. He was ordained to the diaconate in 1951 and to the priesthood in 1952. He served as rector of Trinity Church, Trinidad, CO, 1952-57; rector of All Saints', Denver, 1957-66; rector of All Saints', Long Beach, CA, 1966-75; archdeacon in Los Angeles, 1975-79; and rector of Ascension, Sierra Madre, 1979-86. He was named an honorary canon of the diocese in 1979.

The Rev. **James T. Berger**, 79, retired priest of the Diocese of Central Pennsylvania, died Oct. 2.

Born in Leighton, PA, Fr. Berger graduated from the University of Denver and Philadelphia Divinity School. Ordained deacon and priest in 1955, he served at Philadelphia Cathedral for 14 years, then was rector of St. Paul's Church, Bloomsburg, PA, from 1969 until his retirement in 1987. Fr. Berger is survived by his wife, Frances, and two children.

The Rev. Canon **Robert LeRoy Bonhall**, 83, who served his entire ordained ministry in the Diocese of Los Angeles, died Sept. 8 in San Clemente, CA, at the home of his daughter following a long illness.

Canon Bonhall was a native of Long Beach, CA, a graduate of Occidental College and the Episcopal Theological School. Following ordination to the diaconate in 1943 and to the priesthood in 1946, he served a number of congregations in Los Angeles. He was rector of St. Peter's, Santa Maria, 1946-51; rector of Trinity, Los Angeles, 1951-57; rector of Messiah, Santa Ana, 1957-72; and rector of St. George's, Laguna Hills, 1973-84. He was named a canon of the Cathedral Center last June. He is survived by four children, Larry, Marilyn, Bradley and Steven; four grandchildren; and a brother, William.

Next week...

2003 in Review

BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Request catalog. **The Anglican Bibliopole**, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470. AnglicanBk@aol.com.

CHURCH FURNISHINGS

FLAGS AND BANNERS: Custom designed Episcopal flags and banners by Festival Flags in Richmond, Virginia. Please contact us by phone at 800-233-5247 or by E-mail at festflags@aol.com.

TRADITIONAL GOTHIC chapel chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. **Oldcraft Woodworkers**, Sewanee, TN 37575. (931) 598-0208 or (888) 598-0208. E-mail: oldcraft@charter.net.

PILGRIMAGES

CELTIC PILGRIMAGE: May 9-22, 2004. Including 3 nights on Iona. Contact: **Sister Barbara Jean**, P.O. Box 3510, Wilmington, DE 19807.

WORLDWIDE PILGRIMAGE MINISTRIES arranges group adult, youth and choir spiritual journeys to Israel, Turkey, Greece, Italy, England, France, Spain, Scotland, Ireland and South Africa. We also offer clergy and lay leaders the opportunity to travel on familiarization pilgrimages. Contact Worldwide, a mission creation of FRESHMINISTRIES, for more information. Phone: 1-800-260-5104; E-mail: wwpill@aol.com; Website: www.wwpilgrimages.org.

POSITIONS OFFERED

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Please send your resume to: **Candis Darken, Search Committee, Saint Matthew's, Ecumenical Evangelical Church**, 459 Columbus Avenue, # 234, New York, NY 10024.

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PART-TIME PRIEST: Seeking a part-time priest for a small rural church in Rensselaerville, New York, 30 miles southwest of Albany New York. For more information, please contact: **David Bryan, Senior Warden** at (518)797-3707 or ddrb1253@aol.com or www.trinityepiscopalchurchrenselaerville.com.

POSITIONS OFFERED

FULL-TIME PRIEST: North Platte Valley Cluster in western Nebraska is seeking full-time priest to continue programs in spiritual renewal and congregational development, and to minister to needs of individuals in the two parishes. Located on the Oregon Trail, four hours from Denver, CO, with excellent local schools and hospital. Located ten miles apart, Holy Apostles, Mitchell, and St. Timothy's, Gering, are both active, involved parishes working together since 1993 to serve Christ in this beautiful valley of the North Platte River. Send inquiries to **Ms. Julie Fancher**, 1918 Mockingbird Dr., Scottsbluff, NE 69361; E-mail: jf94107@alltel.net.

FULL-TIME RECTOR: Small downtown church in southeast Alaska is looking for a new rector. Opportunity for professional and personal growth while administering to eclectic congregation. Contact: **St. John's Episcopal Church**, PO Box 23003, Ketchikan, AK 99901. Phone: (907) 225-3680; E-mail: stjohns@kpunet.net.

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http://www.saintthomashollywood.org (323) 876-2102
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(Low), Tue 7; Thurs 7 (Sol); Sat 9:30 (Low)

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www.stpaulscathedral.org (619) 298-7261
Sun Eu 8, 9 (Spanish) Cho Eu 10:30, Ch Ev 5, M-F MP 8:30,
EP 5, Eu 12, 5:30, Sat MP 8:30 Eu 12.

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CHRIST CHURCH, Georgetown
Corner of 31st & O Sts., NW (202) 333-6677
The Rev. Stuart A. Kenworthy, r; the Rev. Marguerite A.
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Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 5
(1S & 3S, Oct.-May). Daily Eu (Wed 7:45), HS & Eu (Fri 12:10).
Mon-Fri MP 7:30, Noonday Prayers 12, EP 6, H/A

ST. PAUL'S, K Street

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www.stpauls-kst.com
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Daily Masses (ex Sat): 7, 8, Thurs & Prayer Book HDs: 12
noon also. Sat Mass 9:30, C 5-5:30, MP 6:45 (ex Sat), EP
5:45. Sat MP 9:15, EP 5:45

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ST. MARY'S 623 E. Ocean Blvd. (772) 267-3244
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coeur, assoc r; the Rev. Holly Ostlund, asst r; the Rev.
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Sun Eu 8, 10; Thur Eu/Healing 10; Fri. Eu 12:10; H.D. 9:40 Mat.
10 Eu

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539 Kapahulu Ave. (#13 Bus end of line)
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ascensionchicago.org (312) 664-1271
Sisters of St. Anne (312) 642-3638
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult
Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20
(Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-
10:50 Rosary 9:30 Sat

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www.stpaulsparish.org (708) 447-1604
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Sun Eu 10:15. Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament
of Reconciliation 1st Sat 4-4:30 & by appt

INDIANAPOLIS, IN

CHRIST CHURCH CATHEDRAL (317) 636-4577
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The Very Rev. Robert Glaninl, dean and r
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H Eu Daily (ex Sat) christissavior@tvcn.com

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www.gracechurchinnewark.org
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Phyllis Orbaugh, d; the Rev. Joan Garcia, d; Dr. Sanford
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Sun H Eu 7:30, Sung H Eu 9, 11:30, Christian Ed 10:30. Mon-
day H Rosary 9:30. Tues H Eu 10. Thurs H Eu 12:10. MP and
EP daily

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www.stbarts.org (212) 378-0200
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Eu 5:30. Tues, Wed & Thurs Choral Ev & Eu 5:30, Sat Eu 10:30

ASHEVILLE, NC

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3 Angle St. (828) 274-2681
www.allsouls cathedral.org
H Eu Sun 8, 9, 11:15. Wed noon: 5:45 MP Tues, Thurs.

SAINT MARY'S

Grove Park
337 Charlotte St. (828) 254-5836
E-mail: mail@stmarysasheville.org
Sun 8 (low), 11 (Sol), Mon thru Sat EP 5:15, Mass 5:30; Wed.
Exposition 3:30, Rosary 4:45 Ev & B 1st Sundays 5:30 (Oct-
June)

CHURCH DIRECTORY KEY

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

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Sun Mass 8, 10 (Sol), 5:30, Daily as posted

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218 Ashley Ave. (843) 722-2024
The Rev. Dow Sanderson, r; the Rev. Dan Clarke, c, the
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Sun Mass 8 (Low) 10:30 (Solemn High)

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The Rev. Ben Nelson, asst
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The Rev. Larry P. Smith r; the Rev. Frederick C. Philpott v;
the Rev. Craig A. Reed; the Rev. A. Thomas Blackmon
Sun Eu 7:30, 9, 9:15, 11:15, 7. M/W/Th H Eu 12 noon.
Tues/Fri H Eu 7, Wed H Eu w/healing 12 noon, 6; Sat MP 8,
8:15 H Eu, Reconciliation of Penitents 9-10.

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Sun Eu 7:45, 9, 10:15, 11, 5, 6; Ch S 10

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ST. PAUL'S, Grayson Street 1018 E. Grayson St.
The Rev. Doug Earle, r www.stpauls-satx.org
Sun Mass 8 (Low) 10:30 (Sol), Wed Eu & HU 10:30, C by Appt.

MILWAUKEE, WI

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