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*And the word became
flesh and dwelt
among us ...*

John 1:14

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TO THE GLORY OF GOD AND IN GRATEFUL THANKSGIVING
BY WHITTEN ADAMS • CHERYL G. COOD AND LISA KINGHAM

Hail to Mary

On this final Sunday of Advent, our Bible readings move us from the historic expectation of a savior born in the family of David to the more immediate circumstances involved with the Lord's birth. In particular, the part played by his holy mother, the Blessed Virgin Mary, receives our attention.

In the course of the gospels, we find that the mission and ministry of Jesus is not properly understood or fully appreciated by any of his disciples, or by his mother or other members of his family. It was not what they expected or were ready to grasp. Nonetheless, they contributed, in various ways, to what he did. Mary's contribution was the unique one of bringing him into this world. St. Luke, whose words we hear this Sunday (1:26-38), insists that although she did not and could not understand what was to happen, nonetheless she assents, she was willing to be the handmaid of the Lord, she said "yes" to the call to do God's will.

All of this has wonderful moral lessons for us, as we are called to serve God in various more modest ways which we, in our generation, do not understand either, and to which we are so often reluctant to say "yes." Valuable and appropriate as such thoughts are, we do not hear the Bible in the Sunday liturgy just for a moral lesson, but rather to approach what the Epistle calls "the revelation of the mystery which was kept secret for long ages, but is now disclosed" (Romans 16:25-26).

The gospels bring us into the presence of our Blessed Lord, and into the presence of those who had the privilege of knowing him in his earthly life. For all of this we rejoice and give thanks. In the story of the Annunciation, heard on the Sunday just before Christmas, we get just a glimpse of the lofty character of the woman who holds a unique place in the hearts of Christian people.

We were all created with hearts as well as with minds and bodies. We cannot open our souls to the coming of Jesus unless we receive the message in our hearts as well as in our minds.

The place of Mary in Christian piety and devotion expresses this commitment of the heart. Jesus did not simply come into a lofty realm of theological ideas and moral principles. Rather he entered this earthly and earthy world through a real flesh and blood mother.

As Jesus' adopted sisters and brothers, Christians cannot disregard Mary or ignore her unique place. We need not be afraid to take Gabriel's words gladly as our own, "Hail, O favored one, the Lord is with you" (Luke 1:28), or what is to many of us the more familiar rendering, "Hail, Mary full of grace, the Lord is with thee."

H. BOONE PORTER, Editor

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ON THE COVER

The Virgin Mary and Child stained glass window at Grace Church, Nampa, Idaho. Designed by the Charles J. Connick Studio, Boston, Mass.

LETTERS

Convictions in Protest

Mary Kohler's letter is an affront to American blacks and all of us interested in the civil rights movement. She suggests that North and Poindexter acted "out of conviction" whereas those involved in civil rights did so for "personal benefit," as if no conviction were involved [TLC, Nov. 22].

Recently I've been studying the 1960 lunch counter sit-ins which were an early part of the movement. The motivating conviction for these students was the simple fact that, while they were welcome to purchase all sorts of merchandise in department stores, they could not sit down and order a meal at the store's lunch counters.

In Nashville in 1960, for example, a white man attacked a black student at one counter after receiving no reaction when he repeatedly blew cigar smoke into the student's face. A group of white youths attacked two blacks at another store after receiving no response from taunts such as "Go home, nigger." None of these whites were arrested, while the black students — all committed to nonviolence — were repeatedly arrested and sent to jail simply for sitting down at the lunch counters.

You can hardly call this "personal benefit" for the demonstrators. And for those who were killed in the struggle, such as four children in a

Montgomery church bombing, one can't say they've attained "wealth and position."

DAVID E. SUMNER
Knoxville, Tenn.

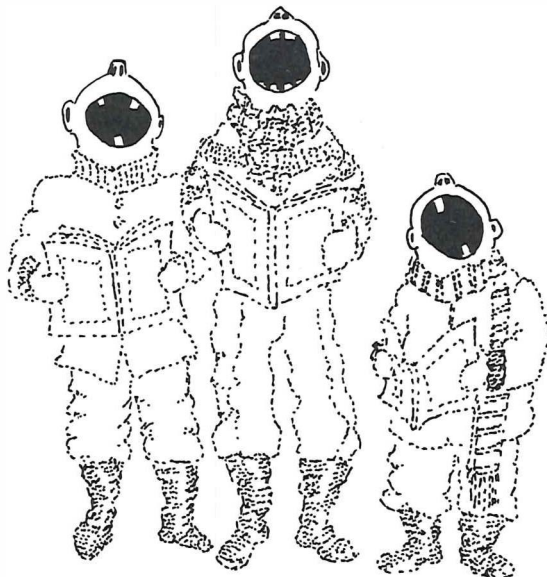
Doing Something Wrong?

In response to Bishop Davidson's letter on the ministry to the Armed Forces [TLC, Nov. 29], I wonder what sort of message a "demilitarized" ministry would send to the men and women of the service. Might it be: that we care about them even though they are doing something which is quite wrong in the church's estimation or at least beneath the dignity of the clergy?

In no other area of ministry do we advocate the separateness of the clergy from the community wherein the faithful dwell. If they are to provide authentic ministry to their people, the clergy must live and work in the environment experienced by their congregations. Take the uniform off the chaplain and he is an outsider looking in, with no real understanding of the unique demands the military places on the souls in his charge.

The Office of the Bishop for the Armed Forces and the uniformed chaplaincy is not a question of patriotism or lack thereof, but a question of authentic ministry in the unique environment of the armed services.

(The Rev.) T. H. BROUILLARD
St. Barnabas Parish
Omaha, Neb.



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LETTERS

Down-Putting Generalizations

The letter of Josephine Earl [TLC, Nov. 29] typifies what I meant when I wrote that some have *chosen* to be offended.

Why is *giggling* “put down language”? The word has no necessary pejorative connotation. I have always found rather charming the picture of Sarah’s amusement at the apparently preposterous idea that her aged spouse could get a child by her. Her laughter — be it a giggle or a guffaw — renders her neither “foolish and silly” nor anything else, in my view. The laugh is on Abraham.

When as a newly ordained deacon in 1966 I became vicar of St. Mary’s Church in Hamilton, Texas, I had the inestimable privilege of getting to know a lady, 80 years old then, who was probably the wisest, and certainly one of the most exciting, people I have ever known. She liked the nickname Sweet Pat, and I quote her often.

One of the things Sweet Pat was fond of saying is, “Honey, some folks have a chip on their shoulders most people would use for a front porch.” Whereas I might have used another verb (or mentioned Abraham’s earlier laughter, which is aside from the point being made), I fail to see where the writer of the letter gets off announcing that I do “not extend equality to women.” The matter at hand was tampering with biblical texts. Ms. Earl elects to make from that an *ad hominem* attack on me, about whom she knows virtually nothing. That is a technique used often by feminists to tar anyone who demurs from their goals with the sexist brush. Who is making down-putting generalizations about whom?

(The Rev.) B.W. COGIN
St. Timothy’s Church
Fort Worth, Texas

Primary Image of God

With regard to the query about responses of women to “Inclusive Language,” I would like to say that the Rev. Emily Gardiner Neal is not alone in her feeling [TLC, Nov. 15].

So much of what passes for inclusive language in liturgy and scripture I find jarring to the mind and ear. While feminine imagery in the Bible has without doubt been neglected, there is still no getting around the fact

that Jesus gave us one clear, primary, image of God as Father. This presumably *means* something, and to deny that, it seems to me, is to insist on a major change in our theology. (If such a change is needed, and I don't agree that it is, this is not the way to go about it.)

In addition, as a student of the Bible, I am rather sensitive to changing the meaning of texts to corroborate one's personal theological bias. Granted, there are passages that can be "neutered" without drastically altering the meaning, but we cannot deny that our faith has a certain history.

MARJORIE S. OSTERHOUDT
Spencerport, N.Y.

• • •

I am honestly and deeply disturbed by the Rev. Emily Gardiner Neal's bewilderment about why many women and men want inclusive language. It seems she doesn't know that every 18 seconds a woman is beaten in her own home by her mate, nor is she aware that a rape occurs every three minutes.

If she knows so much about the English language, she realizes that language has tremendous power to shape human culture. Language which ignores, marginalizes, degrades and desecrates women (which our present language does), elects, supports, perpetuates and reinforces this very violence against women. As a former English teacher, it seems to me that pretty language is an incredibly petty issue in the face of the issue of the human suffering which is perpetuated by, and supported by and reinforced by sexist language.

(The Rev.) MARCELLA L. KLIMAS
Church of the Transfiguration
Blue Ridge Summit, Pa.

Troublers of Israel

Thank God. Your "Letters" in the October 25 issue were indeed therapeutic to my Elijah complex. Your raven scribes from among your constituency feed the outcast soul perishing in the wilderness with heavenly food indeed (I Kings 17:2-6). And I think, hope, pray they are not likely to remain still small voices.

There are Jezebelian political moves in the church, and never a bit of repentance for nothing's wrong that we should repent of if the mob approves,

or can get it "explained." Those whose history begins in 1960 want these things that send us back to before Babylon.

Who indeed are the hostile troublers of Israel today? If one believes that God was revealed before last week and is, somewhat at least, in the Bible, then those who now hold the temple are suspect indeed, and one may praise God for the one prominent publication in the Episcopal Church that dares to give voice to those who think so.

(The Rev.) JAMES P. HARBOUR
Henderson, Nev.

First Bishops

I enjoyed so much the article by Carolyn Hutchins entitled "When the Bishops First Met" [TLC, Oct. 25]. We cannot hear too often about the humble origins of our church and the courageous and dedicated men and women who struggled to bring the faith down to us.

Mrs. Hutchins was not writing about the Anglican Church in Can-

ada; however, I am very distressed that so far as my information goes, no mention has been made anywhere in our church press about the bicentennial anniversary of that sister church celebrated by all the bishops of Canada in a service in St. Paul's Church, Halifax, Nova Scotia, October 18 at which our Presiding Bishop preached.

Our first bishops had hard going as we know well, and this hardship was shared by Bishop Inglis, the first Anglican bishop of Canada who had spent his earlier ministry in the American colonies, in Lancaster, Pa., Dover, Del., and Trinity Church, Wall Street, N.Y., where he was closely associated with Samuel Seabury. Inglis waited three years in London for consecration and then returned to a land devastated by war and peopled by runaway slaves, army deserters and privateers while pirates roamed up and down the coast. This too was a great achievement and we should recognize it along with our own beginnings.

(The Rev. Canon) ROBERT E. MERRY
Duxbury, Mass.

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Long Island Elects Bishop

The Ven. Orris G. Walker, Jr., rector of St. Matthew and St. Joseph's Church in Detroit, Mich., was elected as Bishop Coadjutor of the Diocese of Long Island November 21. The election was held during the diocese's 120th convention at the Cathedral of the Incarnation, Garden City, Long Island, N.Y. His election came on the seventh ballot [see box].

Other nominees for the position were the Rev. John X. Jobson, rector of Grace Church in Massapequa, N.Y. (withdrew before election); the Rev. Canon Herbert Thompson, Jr., rector of Grace Church in Jamaica, N.Y.; the Ven. Michael Harris, archdeacon of Brooklyn and rector of St. Thomas Church in Brooklyn, N.Y.; the Rev. Thomas Pike, rector of Calvary, Holy Communion and St. George's Church, New York, N.Y.; the Rt. Rev. Brother John Charles Vockler of the Society of St. Francis; the Rev. W. Kurt Von Roeschlaub, rector of St. Stephen's Church in Port Washington, N.Y.; the Rev. Franklin G. Sherrill, rector of Grace Church, Brooklyn Heights, N.Y.; and the Rt. Rev. C. Shannon Mallory, Bishop of the Diocese of El Camino Real. Bishop Mallory had served as assistant bishop in Long Island from 1978-1980, a main factor in his decision to be considered a nominee.

Fr. Walker, 45, is a native of Baltimore, Md., and received a B.A. from the University of Maryland in 1964. He received a divinity degree from the General Theological Seminary, New York, in 1968, the same year he was ordained to the priesthood. He served in parishes in Baltimore and Kansas City before settling in Michigan. He is currently an archdeacon in the diocese as well as rector of St. Joseph's.

Fr. Walker has been a deputy to General Convention since 1970, and has served on the Episcopal Commission on Black Ministries (1982-84), the National Commission on Social and Specialized Ministries (1981-1984) and as a trustee of the General Theological Seminary since 1983, and other organizations.

He and his wife Norma have been married since 1971 and they have two children.

Province I Convocation

"An Exploration of Intimacy, Sexuality and the Church" was the title of the Province I two-day convocation at Mont Marie Conference Center in Holyoke, Mass. November 20-21. The almost 400 people attending were from seven dioceses in New England, and they used the convocation to listen, learn and pray.

Four leaders addressed the plenary sessions. The first was the Rev. Robert M. Cooper, professor of Christian eth-

ics at the Episcopal Theological Seminary of the Southwest in Austin, Texas and vice-chair of the Standing Commission of Human Affairs and Health, charged with reporting to General Convention on matters relating to human sexuality.

"God is in our lives," he told his audience, "and whether we like it or not, he judges what we do." Intimacy is primarily a matter of soul, he said, but it has been nearly lost to the sexual. The goal, he continued, is shalom, the peace of God.

Dr. Fredrica Thompsett led the second plenary session. She is a professor of church history at the Episcopal Divinity School in Cambridge, Mass. Her talk was entitled "Courageous Incarnation: Being Intimate and Anglican."

"Stereotyping means extracting the person out of the identity," she said, saying differences should be valued, not merely tolerated. "The Anglican Church allows us to ask legitimate questions and expect comfort and strength," she said, quoting St. Paul who wrote, "We will not have you ignorant."

Psychotherapist and author John Fortunato then addressed participants. Describing himself as a gay, non-militant Episcopalian, he pleaded during the third plenary session that the audience enter into dialogue with him. "Homosexuals need a creative, life-giving environment in which to

Long Island Election

C = Clergy
L = Lay

BALLOT NUMBER	1		2		3		4		5		6		7	
	C	L	C	L	C	L	C	L	C	L	C	L	C	L
Nominees														
Harris, Michael W.	9	13	4	6	2	2	withdrew							
Mallory, C. Shannon	35	76	43	83	47	86	49	95	44	93	33	57	12	31
Pike, Thomas F.	6	9	4	5	2	6	1	3	withdrew					
Sherrill, Franklin G.	15	18	9	12	4	7	3	5	3	4	5	4	withdrew	
Thompson, Herbert	23	31	18	26	15	21	9	18	withdrew					
Vockler, John-Charles	63	39	66	54	69	61	72	64	69	61	64	56	60	51
Von Roeschlaub, Warren K.	24	23	20	28	15	17	11	15	withdrew					
Walker, Orris G.	22	42	29	33	32	41	44	50	73	90	89	129	111	158

live," he said, "but often are forced to self-destruct because of a cruel lack of understanding." He favors blessing homosexual relationships which would hold each partner accountable. "Male/female dichotomy is not the basis of marriage," he said. "Commitment and faithfulness which help each partner grow are the important ingredients." He said the barrier which prevents ordination of active homosexuals is "a real loss to my church."

The fourth leader, Esther Walter, is an author and professional sex educator from Des Moines, Iowa. She named the outcasts in the church, including widows and those who are divorced or never married. "For a long time," she said, "the church has said marriage is the only place for sex. These people, then, if they are sexually active, must either hide, lie or leave."

A festival Eucharist was celebrated by the Rt. Rev. Daniel Swenson, Bishop of Vermont. Preacher was the Rt. Rev. George Hunt, Bishop of Rhode Island, who used the occasion to emphasize the importance of human sexuality. One hundred youth shared in the convocation, which took the place of their annual fall gathering.

The Rt. Rev. Arthur Walmsley, Bishop of Connecticut and president of Province I, conducted Morning Prayer Friday morning. In his meditation, he said that sometimes wholeness can only be achieved by disengaging from another, and reminding participants that Jesus said the members of his family were those who hear the word of God and do it.

HELEN FERGUSON

ECF Grants Awarded

The Episcopal Church Foundation awarded over \$185,000 to 12 Episcopal agencies recently. Several projects, designed to assist small, isolated churches and their congregations, received major funding.

The Essential Ministry to Remote Areas project in Utah was awarded \$20,000 for clergy who will supply theological, local and other support for clergy in isolated areas; and \$15,000 was granted to the Intern Year in Ministry Development in the Diocese of Nevada for two seminary students who will, through on-the-job training, support and challenge small

parishes in their growth in ministry.

New Directions Ministries, Inc., was given \$10,000 to revise and redesign the curriculum for Leadership Academy for New Directions (LAND). During the past decade, this program trained over 250 laypersons and clergy working with small congregations.

Grants were also made to programs working to improve communication within and beyond the church. The College of Preachers received \$25,000 for video equipment and a studio designed for training and practice in speaking and preaching. A \$15,000 award went to the Society for Promoting Christian Knowledge/U.S.A., Seawanee, Tenn. The funds will be used to make the education curriculum of Education for Ministry available in Spanish. This curriculum is used for training a broad cross section of lay and ordained ministers.

Japanese families planted temporarily (three to five years) in the greater New York area will be helped by a \$5,000 grant to the Metropolitan Japanese Ministry. The ministry helps Japanese people adjust to life in a foreign culture.

Three other grants were directed toward social concerns and needs. The Cathedral College in Washington, D.C. received \$12,900 to instruct clergy and laypeople in leadership skills for nursing home care. St. Mark's-in-the-Bowery Preservation Youth Project in New York City will use a \$7,500 grant to develop on-site work opportunities and, with community volunteers, will establish a drug counseling program and a tutorial program for local youth. The Church Army, which provides training in lay evangelistic leadership, moved to new national headquarters in Pittsburgh with the assistance of a \$10,000 grant.

Three national church programs were awarded. A grant of \$20,000 was made to three predominantly black Episcopal colleges — St. Augustine's, St. Paul's and Voorhees — to be directed toward determining the feasibility of a collective fundraising campaign as called for by the 68th General Convention. An award of \$40,000 was made to cover the Episcopal Church's contribution to the Inter-Anglican Youth Event to be held this winter, at which over 300 Anglican young people will meet to, among other things, examine the issues of

the 1988 Lambeth Conference and provide the bishops with their conclusions.

The "Under One Roof" conference, held for the first time last spring in St. Louis, received \$5,000 to assist in its evaluation and writing component. In attendance at the conference were members of various social service, advocacy, ethnic and peace and justice agencies, among other organizations, and the intent was to share ideas.

The foundation's purpose is to provide seed money for innovative programs which promise to contribute significantly to the church's growth and which might otherwise be left undone.

BRIEFLY...

E. Allen Kelley, who since February has been publisher of the **Morehouse-Barlow Company, Inc.** of Wilton, Conn., was appointed president of the company recently. He was editor-in-chief at Morehouse-Barlow in earlier years, then religion editor at Oxford University Press/New York. He returned to Morehouse-Barlow as editor of the *Episcopal Church Annual*. The company also has formed an advisory board of prominent clergy and laypeople, which includes, among others, the Rt. Rev. C. FitzSimons Allison, Bishop of South Carolina; the Very Rev. George L. Werner, dean of Trinity Cathedral, Pittsburgh, Pa.; and Robert A. Robinson, president of the Church Pension Fund.

A philatelic souvenir commemorating the oldest Episcopal cathedral in the United States has been prepared by the **Cathedral of Our Merciful Saviour in Faribault, Minn.** To note the 125th anniversary of the cathedral, the U.S. Postal Service authorized a special cancellation for use on Oct. 31, 1987. Members of the cathedral parish prepared special cacheted envelopes to receive this cancellation. The cachet features a drawing of the cathedral spire and the dates, 1862-1987. It was designed by Don Folsom, a retired artist and a member of the cathedral parish.

It was all very embarrassing. It remained so for a long time. It was almost 400 years after the event before a decision was made about when it all began. Only two of the four biographers mention the birth of the man who was generally acknowledged to have had more influence on the world than any other.

At the simplest level the story of the birth of Jesus of Nazareth is embarrassing because we know so little about his parents. There are some social circles where the most important question to ask of another human being is what was his or her mother's maiden name. If a socially acceptable answer is not forthcoming it seems that, no matter what the person may have accomplished in life, there will be precious few invitations to the "right" dinner parties.

Mary, the mother of Jesus is so obscure that we know nothing at all about her. Church tradition invented a family for her but we really do not know anything about her family background. Apart from the four biographies of the life of Jesus, Mary, his mother, gets only one mention in the rest of the New Testament. For two to three hundred years after her death she received scant attention from anyone despite the hundreds of thousands of words written about her son.

Mary's husband, Joseph, isn't mentioned much either. Apart from the birth narratives which are always read in church at the festival of the Incarnation, Joseph is mentioned only once in the rest of the New Testament.

It is intriguing though that we do know a great deal more about Joseph's family tree, because ethnic lineage for Jews is traced, not through the father, but the mother. Today's social imperative of having a mother with a proper maiden name is an interesting carryover into our culture from the culture of the Hebrews. Obviously if your way of valuing a person depends on the family tree it is best to trace that lineage through mothers. As a sage has said, "it's a wise man who knows his own father."

But it really is very embarrassing.

Embarrassing because the story of the birthday of Jesus of Nazareth contradicts the way we assume worth and importance are measured in the human family. You not only need to have

The Embarrassment of Christmas

*"At this Christmastide, go
beneath the beauty, the tinsel
and the euphoria to hear
the Christ Child."*

By MAURICE A. COOMBS

a traceable and respectable pedigree, you also need to have class, position, and, above all, wealth.

Jesus of Nazareth is an embarrassment on all three counts. True, Joseph came from the illustrious family of David, the first king of Israel, but that family was so reduced in circumstances that, at Jesus' birth, Joseph was earning his living as a carpenter. From upper class to middle class in a few generations. Carpenters were respected artisans but they were hardly the kind of class into which would come the King of kings and Lord of lords!

It was all very embarrassing.

But the most embarrassing fact about the birth of Jesus was the story, which began to circulate much later, that Joseph was not his father and that Mary was a virgin when Jesus was born.

Apart from Matthew and Luke all the New Testament writers ignore that aspect of his birth. The story was openly challenged in the eighth century but these "heretics" were crushed during the reign of Charlemagne at the convention of the church held in Rome in 799. About a hundred years ago the commonly accepted facts about the birth of Jesus were again challenged by theologians who were suspicious of anything miraculous. These theologians also believed that

Jesus of Nazareth could be made more appealing to enlightened human beings if we could show that he was conceived and born in the same way we all are.

So the embarrassment has staying power!

As we draw near to the 2,000th anniversary of the birthday of Jesus the embarrassment remains. We need to look it full in the face if the celebration of Christmas is to have meaning beyond mere sentimentality.

It needs to be admitted that we have done a remarkable job in covering up the embarrassment that Jesus does not quite fit into our social mores. The primitive cave in Bethlehem where tradition has it that Jesus was born has, since the fourth century, been covered by an immense basilica adorned and beautified with the art and artifacts human beings believe are fitting for such a venerable place. All over the world at Christmas replicas of that humble cave are displayed in churches in a manner that properly dignifies the guest of honor at the birthday party. We have made Jesus fit our image of what a successful "King of kings and Lord of lords" should be like.

For those who do not want to recognize his royalty we have created the jolly fellow in the red suit and white

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



Susan, STR

beard who rewards our being “good” by giving us the items on our list of wants for Christmas. We’ve acknowledged the shepherds but we’ve gussied them up a bit. We are more at home with the three kings of the Orient although we have often tried to make them all look like Caucasian monarchs.

Recently our consciences have been sensitized so that we now accept that one of the three wise men was black but we are not yet sure that we want him living on our block. The bleating of the sheep, the mooing of the cows, the squawking of the chickens and the raucous whine of the donkeys have long since given way to what we think the angelic choir sounded like. The embarrassing sights, sounds and smells of that original birthplace have long since been sanitized into an at-

mosphere with which we can feel more comfortable.

None of that is intrinsically bad unless, in a pathetic attempt to make Jesus “fit” our life-style, we are attempting to make God in our image. If we can look beyond the cultural accretions we have heaped on this celebration, and are able to look deeply into the mystery for which it stands, we can be forgiven for our foolishness. If we are able to stand aside for just a moment and recognize that we have created a society which is more concerned with the wrapping paper than the gift it conceals, there is hope for us.

The embarrassment of Christmas can be a positive reaction if it helps unmask the shallowness of lives more concerned with image than substance; more impressed with how a leader

looks and talks than with whether he or she is telling the truth; more concerned with being cushioned from the realities of injustice, lawlessness and downright sin, than with facing them and finding the grace to change and be changed. The eyes of the Christ child are mirrors which have the awesome power to show us not just what we are really like but what we *can* be like.

At this Christmastide, go beneath the beauty, the tinsel and the euphoria to hear the Christ Child. Let worship at Christmas this year reflect back to you the humanity of love, justice, truth and peace the Babe of Bethlehem brought into this world. Take your embarrassment as an opportunity to make a reality the message of peace on earth to men of goodwill.

Doing that will ensure that we all have a blessed and holy Christmas.

Venite Adoremus

A Christmas Eve Meditation

By BRUCE M. ROBISON

The Word became flesh and dwelt among us,” says St. John, “and we have beheld his glory.”

The shepherds come first — racing down the hillsides in the dark of night, out of breath and laughing, bursting into the stable behind the travelers’ hotel on the outskirts of the village. They are children, ragamuffins: the daughters and sons of the poorest peasant families.

Yet tonight, *they* come first. To them angels sing their glorious song. Under their bare feet even now they feel the fresh straw on the stable floor. With an excitement they can’t even begin to understand they watch the newborn baby as he is rocked and nursed in the arms of his young mother.

“The Word became flesh and dwelt among us . . . and we have beheld his glory.”

Later come the Magi — sages from the East — who on camel-back have followed the mysterious star over mountains and plains, across wide deserts, and through great cities to find this place. It is a curious scene as these exotic strangers — men of a different race, speaking a foreign language — sweep into the stable with all their oriental robes and royal finery. It’s not hard to imagine the wide-eyed, open-mouthed amazement of the shepherd children as these larger-than-life figures kneel down before mother and child to offer precious gifts of gold, frankincense, and myrrh. Strange and exciting — surely this is a moment like no other.

“The Word became flesh . . . and we have beheld his glory.”

The Rev. Bruce Robison is curate of St. Andrew’s Church, State College, Pa.

Tom and Sarah are in the picture, too. They really didn’t want to come tonight — but they’re only home from school for two weeks, and this Christmas Eve thing seems especially important to mom. No point in upsetting her . . . she seems so fragile this year, since dad died.

Behind them is Bob. He’s come alone this evening. As usual, his wife Marilyn had a bit too much to drink before, during, and after the family dinner. They had talked about coming together tonight, but by 9:30 she was asleep on the sofa. Tonight Bob finds it hard to listen to the familiar carols and the telling of the story. He just keeps getting swept up by feelings of self-pity, anger, frustration, and sadness. “Things can’t go on this way forever,” he thinks to himself. “They just can’t.”

Not far from Bob is Marian. She’ll turn 90 this February, and she hasn’t been well at all this year. As she was helped to her place a few moments ago she was suddenly struck with a thought: “This may be my last Christmas.” Her eyes grow moist as she begins to think of mother, father, and all the Christmases gone by . . . and she quietly reaches for her purse, to find a handkerchief.

“The Word became flesh and dwelt among us. . . .”

Here too tonight are Mike and Sally. They rushed over quick as they could after the sitter arrived. If Mike seems a little distracted, it’s probably because he’s trying to figure out how to get that tricycle assembled by tomorrow morning without the package of nuts and bolts that were supposed to be included in the box. Or perhaps he’s thinking about the “balances due” on his January credit card bills.

And here are Megan, who just received her letter of acceptance

from that Ivy League college, and Glen, whose home was finally sold after a year on the market, and Jane, who split with her husband last summer and now, in the midst of a painful divorce, is spending her very first Christmas alone. Here are Alice and Philip, Mark and Margaret. And here you are, and here I am.

From the hillsides we have come, and from the distant, mystic East — from city, town, and country, near and far: kings and paupers, sages and shepherds, doctors, lawyers, cooks, construction workers, teachers, homemakers, students . . . rich and poor, saints and criminals, people of every race and language, women and men, old and young.

“The Word became flesh. . . .”

We followed a mysterious star . . . We heard the angels sing . . . We felt nostalgic and wanted to do something *traditional* with the family during this holiday season . . . We heard a call, felt a need that we aren’t really sure we can explain. And here we are.

The stable is small — but even with shepherds and magi and cows and donkeys and camels and all the rest, there is still plenty of room for us. As the mother moves to set the sleeping infant down in his manger bed, we catch a glimpse of his face . . . and then all else seems to fade into the distant background — all the concerns and hurts and longings that have led us and come with us to this special place and hour. We see the sleeping child, and our hearts begin to beat a little faster. We can’t explain this any more than those shepherd children could, but we know, somehow, that this is why we have come: to see him, to welcome him to our world, to embrace him as he enters our lives and our hearts.

How the Fire-fly Got Its Light

By JOSEPH W. ELLIOTT

Legend says that on the first Christmas night all the stars above Bethlehem shone, letting their soft radiance filter inside the stable to please the Baby King. In the rafters above, two doves were cooing what must have been the earliest carol. The ox and the ass stood together warming the cold air with their fragrant breath. In the manger the hay was warm and soft, a proper bed for the Holy Child.

But in the corner of the stable was an insect, wondering what he could do for the baby who had been born. It was their stable, all of them; and they all wanted to help in some way. What could a mere insect do? Presently he saw a green leaf, fresh and cool. "I will carry this to his tiny hand," said the insect. Very laboriously he dragged the leaf towards the manger, arching his worm's back twice every inch. With utter care he made his way, until at last he was able to drop the leaf in the baby's hand. The insect saw that there was a wonderful smile on the baby's face as his tiny fingers closed round the smooth, shiny leaf. Soon he was asleep, and the insect crawled contented back into his corner.

And ever since, the legend goes on to say, that insect has carried a light which other creatures lack. It had caught some of the radiance from the Christ Child. You can see on a summer's night sometimes a secret glowing in the lane . . . we call it the fire-fly . . . the glow-worm.

Did I hear you ask, "Is that story true?" If you mean, "Did it really happen?" well, I don't think it did. But if you mean, "Is there a truth in that story?", then I am sure the answer is, "Yes, for whoever shares Christ's love and friendship is able still to bring light into dark places." It is *his* light, but it is *our* joy too. Reflect it . . . Happy Christmas!

The Rev. Joseph W. Elliott is a retired priest of the Diocese of Northern California and resides in Ocean Park, Wash.



Alchemy

A blazing star,
a cattle barn,
celestial choirs,
a weary donkey
resting in the straw,
fearful shepherds
calmed by angel's voice
among the gloryshine.
Cow's breath warms
The Infant
born this night . . .
The Prince of Peace
lies in a manger
among common things
made holy
by His touch . . .
ordinary leaven
like bread and wine
come . . . let us
adore him . . .

June A. Knowles

The Old and the New

By JOHN P. ENGELCKE

It is strange that when the year has grown old and is about to die, when routines have mired us one year deeper into the familiar and the habitual, when we have learned one year's more (but still not enough), when this year's time is late and this year's things are old, we turn to celebrate a Baby's birth, and we who are adult turn our attention chiefly to the young.

Now the older turns to the younger, the habit-ridden contemplates the fresh, the long-experienced seek out the little-taught, the somewhat-tired admire the thoroughly-vital, the long-set relish the still forming.

At this season there is a strange attraction and reconciliation of opposites, a compensating of incompleteness, an attempt at wholeness — scattered families gather; cards go to seldom-heard-from friends; presents draw us to each other; and absences are most keenly felt.

And this is not just with humankind alone. At this time, angels seek out the shepherds, short-lived men. Work-worn shepherds come to the just-born Jesus. And, stranger still, God himself — holy, immortal — becomes a Babe, God-with-us, Emmanuel.

Unity and completeness are two keys to the mystery of Christmas.

With the birth of a child, a family is reknit, revitalized, unified, for the child proclaims the oneness of parents and the solidarity of kin.

Indeed, each of us is reborn at birth, for the child quickens our memory, resurrects our youth, revitalizes ties and bonds of friendship, and crowns and dignifies grandparents.

At a birth, we are drawn together: to give and to get, to teach and to learn. And we are reunited with our many pasts.

The Rev. John Paul Engelcke is vicar of the Church of the Holy Cross, Malaekahana, Hawaii, and is TLC's correspondent for the Diocese of Hawaii.

Helping Those in Need

At Christmas time each year our attention is properly called to the needy, the homeless, the inadequately clothed, and especially the hungry. It is not simply a question of people getting a good Christmas dinner, but of getting enough to eat to survive the many cold weeks ahead. It would be good for the souls of those of us with abundance to share some of it with those in poverty.

In all honesty, however, fortunate Americans do not need to give up what they have in order to feed the hungry. Vast amounts of food exist in our nation and vast amounts are wasted or thrown away every day. Some is never harvested — fruits and vegetables that are slightly undersized for instance. Some is deliberately thrown away by the food industry — like dented cans or baked goods a day or two past their prime. Some is thrown away from kitchens for which too much has been purchased — as when a single person or couple must buy some items in packages larger than they can conveniently consume. It is said that Americans throw away enough food to feed the entire population of Canada three times every day.

Plainly, we need to change our habits, our marketing practices, and in some cases our laws to facilitate the provision of edible foodstuffs for those who need it. Similarly, a great deal of housing and usable clothing is wasted. The needed changes cannot be accomplished overnight. Many poor people need help right now. We can, however, work for beneficial changes all year long. This is one realistic way to carry the Christmas spirit throughout the year.

Greetings

We are happy to express sincere Christmas greetings and good wishes to all of our readers. May this be a truly merry Christmas as we rejoice in the knowledge of Jesus Christ who has been born among us to make us his adopted brothers and sisters, citizens of his kingdom, and heirs of glory. May this be a time when we worship him at his altar and when we honor him by serving those who suffer in this world. May this also be a time when all the peoples of the earth strive for peace.

Christmas Message — 1987

She gave birth to her firstborn son and wrapped him in swaddling clothes, and laid him in a manger, since there was no place for them in the inn.

Luke 2:7

The world in which we live often confuses and overwhelms us with the enormity and complexity of problems. There seems to be a glorification of large institutions and an awe of the mystery of international structures. There are the superpowers, megatrends, macroeconomics, global issues and transnational corporations.

Christmas is the time that Christians remember and celebrate the birth of a baby in an obscure town in a corner of the Roman empire. It is a time when we recall the events in the life of a carpenter family. Christmas reminds us that God enters history, enters the lives of each of us, in the unexpected, the common, the smallest ways — in ways that are rarely spectacular but always miraculous.

What is the message that God has sent to all creation by having Jesus born in an oppressed country of a rich, powerful empire, born into the family of a poor carpenter, born in a stable, to become a refugee? The message of the Incarnation is one of hope. The message is that God initiates, builds and nurtures relationships with each of us. And, the message is that God is a part of all our human relationships.

The Christmas message to the world is a message of hope.

Hope for children sold into prostitution in Asia by impoverished families.

Hope for children made to work long hours at looms because their nimble fingers are faster and cost less.

Hope for children who are confined to one room in welfare hotels.

Hope for children driven from their schools and homes because they have AIDS.

Hope for children who are covered with bruises from head to toe because “they fell down the stairs.”

Hope for children who will spend this Christmas in detention camps in South Africa or on the West Bank.

The Christmas message is one of God-filled relationships.

Relationships with God of an intimate, spiritual nature that renews and directs our daily lives.

Relationships with our fellow human beings of both an intimate and corporate nature that unite and fulfill us.

Relationships with the millions of people of the world who, in their suffering and oppression, are without hope — especially the children.

The Christmas message is that “God is with us.” It is the message that God gave to us in the birth of Jesus. And, it is the message that he shares, through us, with all creation.

I pray that the Christmas message that we broadcast around the world will be carried both by our active evangelism and our personal, faithful service and advocacy on behalf of all God’s forgotten and suffering children. Superpowers and multinational institutions will not bring personal salvation. Our personal love, outreach and solidarity will. The message that we carry is one of hope. It is that God is with us.

The Most Rev. EDMOND BROWNING
Presiding Bishop

Rahner in Review

KARL RAHNER IN DIALOGUE: Conversations and Interviews, 1965-1982. Edited by Paul Imhof, Hubert Biallowons and Harvey D. Egan. Crossroad. Pp. 376. \$22.50.

KARL RAHNER: Words of Faith. Edited by Alice Scherer. Crossroad. Pp. x and 96. \$5.95 paper.

Heir to the fame and place in the theological discourse that attached to Barth, Tillich and Brunner in their time, Rahner was the premier theologian of the 60s and 70s of our era. First bursting into prominence with the part he played in shaping the agenda of Vatican II, he went on to influence the forms and forces of Christian theology everywhere, whether Catholic or Protestant. Ponderous, often terribly convoluted in style, he nevertheless made an enormous impact. Few theologians failed to consult his works, always anxious to find out what he had to say about an issue, and often even allowing his stance to temper and qualify their own.

Those who know Rahner through his massive *Theological Investigations*, his difficult *The Spirit and the Church* and his summary work *Foundations of Christian Faith*, will find in the two briefer works under review a warmer, much more direct mode of speech, revealing the man as well as the theologian. In *Words of Faith*, Rahner is at prayer, telling us of his struggles for faith, his own searches for reverent understanding and peace in the midst of the evils of human experience, things that readers will be able to share at deeply personal levels.

In the pieces artfully drawn together in *Karl Rahner in Dialogue*, we are afforded a glimpse of how Rahner did what he did and how he did it. He lays bare his methodology, his radically conservative presuppositions regarding fundamentals and his radical openness to modern thought as means for both enlarging theological vision and proclaiming the grace of God. Present too are his critical concerns about the structures of the church, his calls for constant reform, his realistic assessment of the papacy, his cautious endorsement of women to the priesthood, something that was bound to happen, he believed, in the long reaches of history.

Those familiar with his writings

Jesu Is Aborning

Be calm you beasts
Low, low you cows
Breathe softly near the creche
 Jesu is aborning
 This crisp cloudless morning

Your Princeling's here
And nursing now
Carol the song afresh
 Jesu is aborning
 Cherubim adore him

Folks gather in
The stable's warm
And boundless is love's mesh
 Jesu is aborning
 So - God is laid before them.

B. J. Bramhall

Winter Flight

Far below, the snow covering
the mountains makes them look as soft as down,
a place for sleep and dreams — they well may be
of Christmas stories. Only here and there
the winds have stripped the powder from a few
dark lines of strata or some junipers
make tiny spots of black against the white.
The mind guesses danger that the eyes
refuse to see. And so, but with full knowledge,
the hard wood of the manger scarcely veiled
by straw, the Word fell into suffering flesh.

William Countryman

Holy Nativity

This is the month
 And this the unlikely morn
In which the Father sent the Son
 Of Virgin Mother born
How strange that fragile life so small
 And lying in a manger
The signature and sign should be
 Of Immortality?
How best disclosed the secret grows
 When fraught with so great danger
Revealed the Truth God only knows
 How infinite that Infant Child
An awesome Cross should favor!

Frederic Howard Meisel



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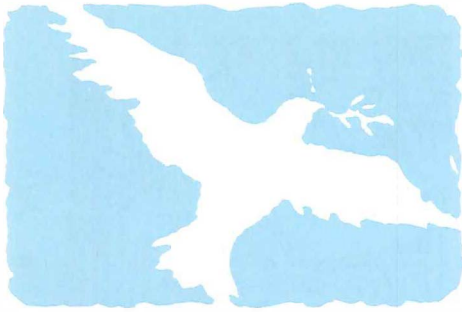
Karl Rahner 1904-1984

will recognize here the distinctive theological emphases and interests he elsewhere pursued in detail and depth — theological anthropology, pluralism of religions, atheism, science and theology, death, hope and religious experience, to name some of them. The discussions in this book are clear and concrete, indicating at almost every turn Rahner's courage and humility in theological construction and criticism.

The subtleties of speculative theology are needed, he held, but so is the hard work of translating that theology, of trying to think through Christian doctrine and asking what it means, not just for "common folk," but "for me." Theology, with all its necessary difficulty and speculative nuances, must become in the end humble and simple. While we must have "atomic physicists" in theology, they need to know their proper function, realizing that finally the most they can say is also simple, so that the listener below the pulpit can understand. "And then Jesus must be able to listen and say 'I understand'" (p. 294).

This is one of the most revolutionary things that Rahner ever said, even if perchance he did not at the time realize its full implications. But here many other revolutionary ideas stand side by side with resolute theological restraint. Rahner's was a truly remarkable mind, touching on all the great theological and apologetical issues more effectively than any other theologian of his time. These two books provide testimony to the depth and range of his mind and heart. Even veteran Rahnerians will profit from them.

(The Rev.) JAMES A. CARPENTER
 Professor of Dogmatic Theology
 General Theological Seminary
 New York, N.Y.



BENEDICTION

The author, Michael A. Kelley, resides in Hackensack, N.J.

Near the end of an exhausting and deeply depressing night with an ailing friend, I was offered the use of our priest's study to "... go and take a break, be by yourself and rest a bit." Being so close to and, at times, feeling such a helpless part of my friend's suffering from a terminal illness, I'd begun again questioning the purpose of this life, the possibility of any other life and the ways of a so-called merciful God. Nothing new here, for this appears to be a recurring theme of our existence.

On the top of one of the study bookcases stood a silver chalice, a gift that had been presented to our priest. In the daylight this chalice reflected the room's objects and colors. As I gazed at it, the following scene unfolded before my eyes upon its surface.

What appeared to be huge redwood trees reached up beyond the lip of the chalice from a beautiful forest floor of leaves and pine needles. On this floor appeared the Nativity scene. There was Mary kneeling on the right, as I viewed it, and Joseph standing opposite her, both gazing down in wonder. Shafts of brilliant light filtered down between the trees, striking the ground.

In this light I saw no Christ Child in the creche . . . it was empty! Then I saw a lengthening, thinly veiled figure just behind where he would have lain. It was the risen Lord ascending, for his image flowed up to the lip of the chalice and beyond.

That's all there was . . . except one thing more. From that unexplained realm, where all such things dwell, came to me so clearly some words of a hymn I'd heard at another dear friend's requiem mass: "... and he will raise you up on eagles' wings, and bear you on the breath of dawn. . . ."

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CATHEDRAL CHURCH OF ST. PETER AND ST. PAUL
Massachusetts & Wisconsin Aves., N.W.
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP 4. Tours: Mon-Sat 10-3:15, Sun 12:30 & 2. Hours 10-4:30
Mon to Sat; 8-6 Sun

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

COCONUT GROVE, MIAMI, FLA.

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

ORLANDO, FLA.

CATHEDRAL CHURCH OF ST. LUKE 130 N. Magnolia Ave.
William H. Folwell, bishop; Harry B. Sherman, dean; Robert
J. Vanderau, Jr., Everett P. Walk, canons; Ronald F. Man-
ning, Gloria E. Wheeler, Ashmun N. Brown, deacons
H Eu 8, 10, 6 & 7:30 (Spanish). H Eu Mon 7, Sat 8. Mon-Fri
12:05

SARASOTA, FLA.

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

WEST PALM BEACH, FLA.

ST. DAVID'S IN-THE-PINES, Wellington
465 W. Forest Hill Blvd. 334 11
The Very Rev. John F. Mangrum, D.H.L., S.T.D.
Sun HC 8 & 9:30, MP & HC 11; Wed HC 8

ATLANTA, GA.

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Hatchett, c; Fr. Wm. Garrison, III, & Fr. John Griffith, ass'ts
For daily Mass schedule call 404-872-4169

WOODBINE, GA.

ST. MARK'S 4 miles off I-95, on US 17
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HONOLULU, HAWAII

ST. PETER'S 1317 Queen Emma
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Sun Eu: 7, 9:30. Wed: Eu & HS 10

INDIANAPOLIS, IND.

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

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.

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. Emmett Jarrett, v; the Rev. Margaret Rose, c
Sun Sol Eu 10:30. Daily as announced

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r; the Rev. Marion W. Stodghill, the Rev. Stephen L. McKee, the Rev. Donald D. Hoffman, d
Sun 8 HC, 9:15 H Eu, 10:30 H Eu (1S, 3S, 5S), MP/H Eu (2S, 4S). Fri 12 noon H Eu & Healing

ST. LOUIS, MO.

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

OMAHA, NEB.

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

BEATTY, NEV. (Just east of Death Valley)

Good Shepherd Church
The Rev. Kenneth A. Priest
Sun 11 H Eu

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
Low Mass 7, also Wed 9:15. Matins 6:45, EP 5:30; C Sat 5

NEWARK, N.J.

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

ALBUQUERQUE, N.M.

ST. MATTHEW'S 7920 Claremont, N.E. (at Texas)
The Rev. Thomas C. Wand, r
Sun H Eu 7:30, 9, 11:15. Wed HU & H Eu 9:30, 7

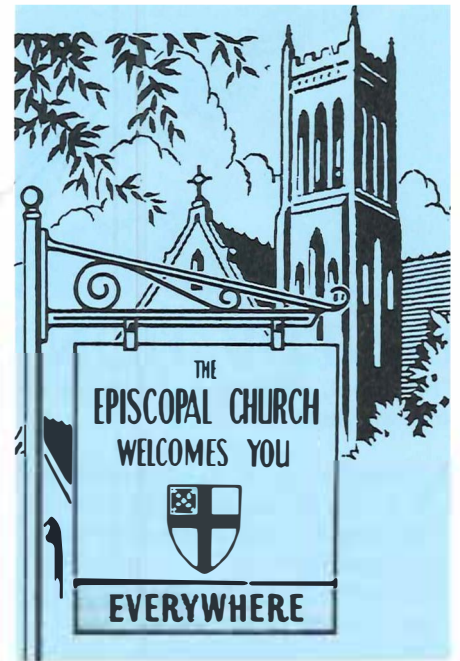
NEW YORK, N.Y.

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

EPIPHANY 1393 York Ave. at 74th St.
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EPISCOPAL CHURCH CENTER
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The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. 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. Organ recital, 1st Wed of mo. 12:45-1:15



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Sun Cho Eu 11. Low Mass Tues 7, Wed 7. Sol Ev last Sun Oct-April, 5. C 1st Sat 4-5

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Sun 9:15 Sung Mass & Ch S, Sat 5 Vigil Mass, Daily 12 noon

ASHEVILLE, N.C.

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Sun Mass 8, 11. Tues-Sat Mass 5:30. Sat C 4

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Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sat & Sun 12:40)

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Sun Eu 7:45, 9, 11, 5, Ch S 10. MP & H Eu daily 6:30 (Sat 7:45), EP daily 5:30. H Eu Wed & HD 10

MILWAUKEE, WIS.

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

ST. JAMES 833 W. Wisconsin Ave.
The Rev. George T. Cobbett, priest-in-charge
Sun Masses 8, 10:30; Mon, Thurs, Fri 12:10, Wed 5:15. EP daily ex Wed 5:15