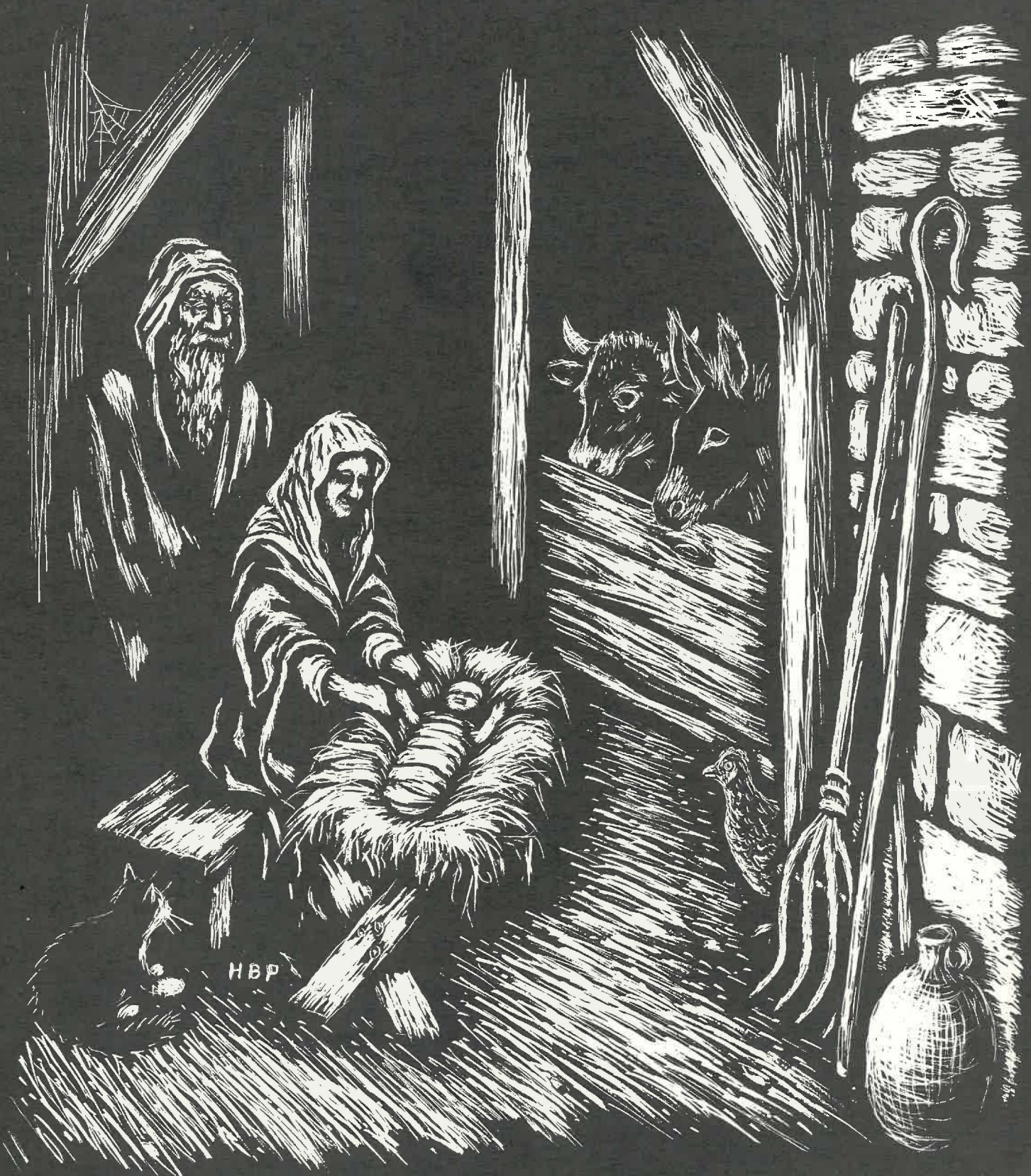


December 24, 1978

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The Living Church.





THE LIVING CHURCH

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 - 25. Nativity of Our Lord/Christmas Day
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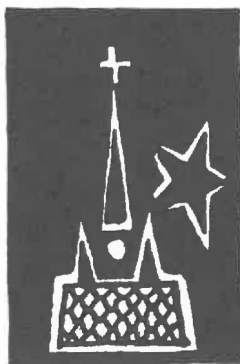
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As Advent has prepared us for the feast of the birth of our Blessed Lord, it has reminded us of history and of God's purposes within history. History has many cycles within it of beginning and ending, of birth, life and death. Yet to Christians, as to the Hebrews before us, history as a whole has a movement, a direction, and a purpose. The history of the people of God has included the call of Abraham, the deliverance of the Hebrews from Egypt, their establishment in Canaan, their later return from captivity in Babylonia, and the birth of Jesus Christ, his death and resurrection, and the preaching of his gospel under the guidance of the Holy Spirit. Each of these has been a unique event, unlike what has happened before. Each of these has marked some change, some new step in the course of events. History has had many ups and downs, but it has never again gone backwards after any of these events.

For us, so long after the birth of Jesus, the feast of his birthday returns year after year, meeting us again and again in the course of our history, in the midst of the lives we lead, with all the changes and surprises, all the blessings and calamities which befall us. This seems to be a part of what it is all about. The Lord Christ came, once and for always, into the very midst of the stresses and strains

of human existence, even at the most busy time when there was no room at the inn.

Yet since he has come and does come, we must make space for him and time for him. We can leave the TV, hi-fi, telephone, and wrapping paper for at least a little while, and prepare for him by putting on a heavy overcoat and following



the shepherds and Wise Men out into the night, to stand in silence beneath the stars. At such times, there is nothing in particular that has to be said in order to pray. We can just open our eyes to the vastness of the universe and recall that the God who made all this willed to be the Child of the Virgin Mary.

THE EDITOR

THE EVERY PARISH PLAN

Now is the time for every parish to start on the bundle plan, so that THE LIVING CHURCH may be available to every parishioner. We are continuing our effort to make this magazine more helpful to more people. We believe that not just church leaders, but *all* Episcopalians and *all* parishes can be helped by the many special features we have in our program for the coming months.

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LETTERS

Beautiful and Tasteful

It is a deep satisfaction to have you run some of the beautiful line drawings from the Prayer Book of Edward VII [TLC, May 24, Nov. 5, Dec. 3]. They are some of the most impressive pieces of ecclesiastical art, in such good taste.

(The Rt. Rev.) JOSEPH M. HARTE
Bishop of Arizona

Phoenix, Ariz.

Copes Over All

It was delightful to see the famous picture of the bishops present at the consecration of Bishop Weller of Fond du Lac in 1900. A prominent secular magazine of the day referred to the matter as "the Fond du Lac circus." However, I am totally unaware of the custom of wearing a cope over the chasuble as Bishop Grafton did in this picture; likewise the cope worn over dalmatic or tunic by the co-consecrators. Would any reader of THE LIVING CHURCH care to enlighten me on this usage?

(The Rev.) LOWELL J. SATRE, S.S.C.

All Saints' Anglican Church
Melville, Sask., Canada

New Seminary

May I ask why all the favorable publicity and attention is at present given "the newest seminary of the Protestant Episcopal Church—Trinity School for the Ministry" now at Ambridge, Pa. With the many—far too many—seminaries, half of which could be merged with others and closed, why do we praise and publicize what is decidedly a "dissenting seminary" on the basis of its being conservative, fundamentalist, or something like that? Why?

If the organizers of this "new seminary" had looked around in the church they could have found an already organized seminary exactly like what they are boasting is different. The seminary at Lexington, Kentucky—once a similar dissenting seminary, and not doing too well at that—is today everything that the Trinity School for the Ministry has to offer. But apparently not knowing what to do with too much money the dissenters just had to start another seminary, clothing the move in the guise of "the fundamentalists in the church" had to have what the church needs least. They are dissenters in a class with those who have left the Episcopal Church for equally flimsy reasons. For shame!

Personally, I see no excuse whatever for the move. Only some sort of extreme egotism and vanity could have caused men of the Stanway and now Rodgers calibre to become such a large part of it.

Certainly not Jesus who must wonder why another seminary with so many much more important things to do for him. What a waste of time, money, and talent!

(The Rev.) W. HAMILTON AULENBACH
Claremont, Calif.

Double Jeopardy

The three bishops who ordained 11 women priests in 1974 were punished by a formal censure in the House of Bishops in 1975. That punishment was given after the three bishops were interrogated by the canonically appointed Board of Inquiry which has some similarity to a grand jury proceeding.

The Board found that the issue was doctrinal rather than canonical—therefore any trial should be in the House of Bishops.

After the sentence of censure was voted by the House of Bishops, some of those who had spoken in favor of the censure were seen to hug one of the three bishops in a gesture of reconciliation.

In 1976, one year after censuring the three bishops, the House of Bishops voted for the recognition or regularization of the 11 women who had been ordained priests by the censored bishops.

Now, in 1978, the House of Bishops—with the editorial approval of THE LIVING CHURCH—wishes to take additional punitive action against the three bishops for the same 1974 ordination.

Isn't this double jeopardy? As the husband of one of the women priests and the son-in-law of one of the ordaining bishops, it doesn't seem fair to me.

(The Rev.) GEORGE GAINES SWANSON
Church of the Ascension

Jersey City, N.J.

} *Punishment?* Ed.

Dallas Synod

For many months I have been yearning for a charitable and rational general comment on the split in the Episcopal Church.

Your editorial, "The Dallas Synod," [TLC, Nov. 19] satisfies my need and comforts me in the Anglican Catholic Church as I pray that it comforts my family and friends in the Episcopal Church.

C. M. STEWARD, M.D.

Saranac Lake, N.Y.

Speaking Out

Can't we, in all charity, let the subject of Bishop Chambers rest? All the good bishop tried to do was to stand up for the faith in which he was bred and to carry out his ordination vows to defend it. It is shameful to persecute him for this when we let the late Bishop Pike go scot free for his heretical statements.

At the time Bishop Pike came out with



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those statements, I maintained that he
had a right to think as he pleased, but
that he had no right whatsoever to inflict
heresy on the church at large. *He* should
have been asked to leave the church—
not Bishop Chambers.

I disagree with the Rev. Wendell B.
Tamburro in his letter on retirement
[TLC, Nov. 5] when he states that object-
ing to women priests is "an inborn Angli-
can prejudice." This is not so! Those of
us who object do so for *traditional and
scriptural* reasons only. It is not fair to
call this kind of objection "inborn Angli-
can prejudice."

And what, may I ask, has age to do
with it? I understand that Bishop Cham-
bers is on the elderly side. Does that
make him a doddering old fool?

For shame!

ELIZABETH R. WATERS

Washington, D.C.

To the Rev. Wendell B. Tamburro

As a priest of about your age and
length of service—you are 62, I shall be
62 this month; you were made priest in
1942, I the following year—I was partic-
ularly interested in your letter on retire-
ment [TLC, Nov. 5].

As contemporaries we have shared
similar experiences and experienced
similar reactions. Together we have
given more than 73 years to the church's
sacred ministry. We have in some sense
earned our retirement.

Yet I sense in your letter a note of dis-
illusionment and almost of bitterness I
cannot share. You sound almost as if you
were saying, "If I had to do it all over
again, I wouldn't." You do say, "Why a
man who has spent 30 to 35 years in the
Episcopal priesthood with all its harrow-
ing problems, peculiar difficulties and
tremendous frustrations would want to
stay in any longer than he has to is
beyond me." I too have had harrowing
problems, peculiar difficulties and tre-
mendous frustrations but I have also
found answers beyond my ability to find,
unique satisfactions and great joys in
the service of God and his people. These
positive goods have more than made up
for the negativities of ministry.

At times my own lack of faith, selfish-
ness, and the hardness of some Christian
hearts has led me to consider abandon-
ing the ministry, but I have never been
able to take that step. Always the pull of
my original call and the warmth of heart
found in deep pastoral relationships
have been too much to gainsay. No other

profession, no other job for me could be
half as fulfilling. There is no other call-
ing as glorious as to serve as a priest in
the church of God.

You say of your retirement, "I'll not be
under the thumb and the eagle-eye of
150 'bosses' in a job that is a one-way
street that leads nowhere." There may
be 150 people in my present parish that
consider themselves my boss; if so, I'm
not mad at them; I feel sorry for them. I
shall make it my task to help them real-
ize that together all of us have only one
Boss and that I am their shepherd in
leading them to him.

Perhaps the clue is in your description
of the ministry as a "job." It is a job, to be
sure, but it is so much more than a job. It
is a calling. Rather than being a one-way
street that leads nowhere, it is a one-way
street, it is the King's Highway, that
leads to eternal life. I thank God that 40
years ago he pulled me, unwilling and
unworthy as I was, into this path. I pray
that even in retirement I may be able to
do many of the same things I am now
doing: to stand at his altar and celebrate
the holy mysteries, lead worship, preach,
teach, shepherd the flock, counsel the
perplexed, comfort the sorrowful, and
bring the glad news of Christ's salvation
to a hungry and needy people.

I hope you have the same oppor-
tunities in your retirement and find joy
in them.

(The Rev. Canon) ARTHUR M. SHERMAN
St. John's Church

Lancaster, Pa.

Matter of Ordination

My thanks to Ms. George for her cor-
rection to my use of technical theological
language [TLC, September 24]. I did
misuse the term "matter" in referring to
the recipient of the sacrament of ordina-
tion. What I ought to have said is that I
hold that a woman is not the correct *sub-
ject* for ordination. My comment was in-
tended only to illustrate that one may in-
deed be charitable and still say 'no' to a
woman seeking ordination to the priest-
hood. . . .

(The Rev.) LAWRENCE BAUSCH
St. Luke's Parish

San Diego, Calif.

Lines for December 24th

On this night
set no trap
bait no snare,
let no fright
blur or mar
this gift of hope
and delight
taking shape
from a star.

Janet Morgan

THE LIVING CHURCH

December 24, 1978
Advent 4 / Christmas Eve

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Bishop Myers Holds Service for Jonestown Victims

From San Francisco, Calif., the American base of the Peoples Temple, the Rt. Rev. C. Kilmer Myers, Bishop of California, joined many other churchmen in expressing his horror and dismay at the tragic events in Guyana. Bishop Myers also announced that a memorial service would be held at Grace Cathedral for Representative Leo Ryan and all the victims of the ill-fated socialist-agrarian cult.

Archbishop Declines to Name Retirement Date

The Most Rev. Donald Coggan, Archbishop of Canterbury, who has been described as "an extremely merry" person, had some fun when a television interviewer attempted to find out when the archbishop plans to leave office.

The interview, which took place on the program *Credo*, ended like this:

Questioner: "May I ask you, finally, when you expect your successor will take office?"

Dr. Coggan: "You may indeed. No date has been announced."

Q: "There has been much speculation..."

Dr. C: "Has there really?"

Q: "... that like your predecessor Archbishop Ramsey, you will retire when you reach the age of 70."

Dr. C: "Has there really?"

Q: "And that's next year."

Dr. C: "It is indeed."

Q: "But you prefer not to comment?"

Dr. C: "I do indeed."

The Church of England Information Office has said in the past that Dr. Coggan plans to retire sometime after his 70th birthday. Presumably, he will let the world know exactly when in his own good time.

EPF Aids Building Programs

Five loans totalling \$92,500 have been granted by the board of directors of the Episcopal Church Foundation for building projects in four dioceses.

A loan of \$10,000 to the Diocese of Arkansas will help St. Matthew's Mission in Benton to remodel the church's exterior and add a vestry room and sacristy.

St. Clare's Mission in Pleasanton, Calif., has been meeting in the parish hall of a Roman Catholic church. This arrangement can no longer accommodate the mission's growing congregation, and a loan of \$25,000 to the Diocese of California will help to build a parish hall for worship services and mission use.

A new lot has been purchased on a more desirable site for the Church of the Holy Family in Orlando, Fla., where a church seating 350 will soon be built. A loan of \$20,000 to the Diocese of Central Florida will help to finance the construction.

The Diocese of Maryland received a five-year loan of \$12,500 to assist St. James Church, Baltimore, to meet the cost of rebuilding its organ, as well as repairing and air-conditioning the parish house and the church, built in 1895 and 1897. Summer heat has inhibited the parish's activity. Another loan of \$25,000 to the Diocese of Maryland will enable St. Paul's, in Prince Frederick, to add a sacristy, vesting rooms, and storage areas.

The Episcopal Church Foundation is a national, independent organization of lay people who support significant projects in the church that otherwise would remain undone. Its Revolving Loan Fund is one part of the foundation's program; loans are made usually for a ten-year term with nominal interest charged.

Diocesan Liturgists and Musicians Meet

One hundred and fifteen representatives of diocesan liturgy and music committees from all over the country held their annual meeting at St. Luke's Church, Atlanta, Ga., November 6-9. The preacher at the opening Eucharist was the Rev. Thomas D. Bowers, formerly rector of St. Luke's, now rector of St. Bartholomew's, New York City. The program was largely devoted to workshops dealing with specific areas of church music and worship at the parish level. An honored speaker was the Rev. F. Bland Tucker, only surviving member of the commission which produced the *Hymnal 1940*, and the author or translator of several well known hymns. Members of the council of the Associated Parishes provided a special portion of the program dealing with the relation of liturgy to the ministry of the laity. The Rev. Louis Weil, Professor of Liturgics at

Nashotah House, discussed the theology of the rites of Christian Initiation in the Proposed Prayer Book.

The meeting voted a commendation of the House of Bishops on its position regarding Prayer Book revision [TLC, Nov. 5] and agreed with the Associated Parishes in its stand on the same topic [TLC, May 28]. Another resolution called for the Standing Liturgical Commission and the General Convention to provide an appropriately staffed center for liturgical information. Next year's meeting is planned for November 5-8 in the Diocese of the Rio Grande.

(The Rev.) RONALD H. MILLER

ECM Congress Holds Two Sessions

The 1978 congress sponsored by the Evangelical Catholic Mission was held in two sessions, meeting in Dallas, Tex., and New York City. The two host parishes were the Church of the Incarnation, and St. Thomas, respectively.

The Rt. Rev. Donald Davies, Bishop of Dallas, celebrated the opening eucharist after the participants were welcomed by the rector of the Church of the Incarnation, the Rev. Paul Pritchard. The preacher was the Rev. Richard Hollo-



RNS

This Christmas plate, recently issued by the U.S. Historical Society of Richmond, Va., features the nativity theme from a 14th century stained glass window at Canterbury Cathedral. The limited issue was approved for manufacture by Frederic W. Cole, director of stained glass restoration at the cathedral.

way, rector of Old St. Paul's Church in Edinburgh, Scotland. The Swedish Bishop of Gothenburg, the Rt. Rev. Bertil Gartner, also addressed the congress. The Dallas session ended with a panel of bishops sharing their impressions of the Lambeth Conference. Participants were the Rt. Rev. Stanley Atkins, Bishop of Eau Claire, Bishop Davies, and the Rt. Rev. Paul Reeves, Bishop of Georgia.

In New York, the Rev. John Andrew and his staff welcomed churchmen to St. Thomas Church, and the rector celebrated the opening eucharist. Bishop Gartner preached, and a similar program was followed, concluding with a discussion of the Lambeth Conference. On this occasion, the Rt. Rev. William Folwell, Bishop of Central Florida, replaced the Bishop of Georgia.

NCC Leaders Ask Aid to Communist Dissidents

William P. Thompson, outgoing president of the National Council of Churches, has written to the president of Czechoslovakia asking for the release of the Rev. Jan Simsa, a pastor of the Evangelical Church of Czech Brethren, and General Secretary Claire Randall has written to President Carter, thanking him for granting temporary asylum to Soviet dissidents in the U.S. Embassy in Moscow.

In his letter to President Gustav Husak, Mr. Thompson cites Mr. Simsa's poor health in asking for his release. The Czech minister is charged with having attacked a Czech secret policeman, and has been sentenced to eight months of "unconditional imprisonment."

Dr. Randall said in her letter that the NCC appreciates the protection given by the U.S. Embassy to seven Pentecostals who are seeking permission to leave the Soviet Union. The embassy staff has been providing food and clothing for the two families who camped for two months in the lobby before being permitted to use a one-room apartment in a residential wing of the embassy. They may not leave the country until exit visas are issued. U.S. Ambassador Malcolm Toon feels that they will not be granted permission to emigrate. Dr. Randall offered assistance from Church World Service, the NCC's relief and development agency.

Church World Service recently issued an urgent appeal for churches to serve as refugee sponsors in an effort to aid the shipload of 2,500 Vietnamese stranded near Malaysia.

CWS Executive Director Paul McCleary charged that the deplorable situation of these people "is the direct result of the churches' failure to resettle those languishing in the camps."

Malaysia and other Southeast Asian nations have accepted tens of thousands

Continued on page 14

BRIEFLY . . .

Five men and women were ordained perpetual deacons on Oct. 23, at the Cathedral Church of St. Mark, Minneapolis, Minn., by the Rt. Rev. Robert Anderson, Bishop of Minnesota. The new deacons, who plan to serve in nursing homes, Bible study, with high school youth, in crisis centers, and at hospitals, are the Rev. Elizabeth Selden, St. Stephen's, Edina, the Rev. John Baudhuin, St. John's, Minneapolis, and the Rev. Gisela Burley, the Rev. Ferdinand Herpers, and the Rev. Derek Jones, all of St. David's, Minnetonka.

From the Brotherhood of St. Gregory, White Plains, N.Y., comes the news that **Brother John E. Nidecker, BSG**, began his fiftieth year as a lay reader on the first Sunday in Advent. Brother John was granted his first license by the Rt. Rev. Thomas Garland, Bishop of Pennsylvania, in 1929. He is licensed currently in Washington, and is on mission to Christ Church, Rockville, Md., where he serves as assistant.

The **Scottish Churches Architectural Heritage Trust** has been established under the chairmanship of author and broadcaster Magnus Magnusson, and hopes to raise \$2 million to help pay for the repair and restoration of buildings in Scotland used for public worship which are deemed worth preserving for artistic, historic, or other cultural reasons. Churches of any denomination are eligible for benefits under the new trust.

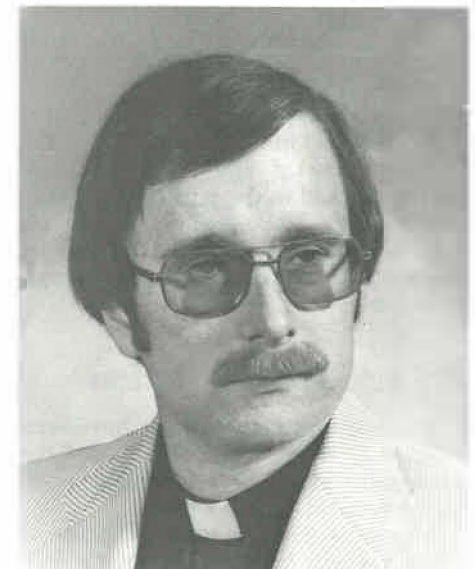
Holy Trinity Lutheran Church in Gastonia, N.C. won a court victory recently when a Superior Court judge overruled objections of some neighbors and approved creation of a **home for five mentally retarded adults** on land owned by the church. The Rev. Peter Setzer, pastor of Holy Trinity, said, "Many people see the retarded as foreign invaders from institutions . . . (but) perhaps we will learn that the retarded are more like us than we thought."

Six militant Church of England vicars met in London with John Shepherd, a senior trade union official and national officer of the white-collar Association of Scientific, Technical, and Managerial Staffs (ASTMS), in the first of a series of meetings designed to formulate a union policy for clergymen.

ASTMS already has about 100 clerics as members. One of the vicars, the Rev. Neil Richardson of Oldham, northwest England, told reporters, "It is possible for a vicar to lose his job without any right of appeal at all. And, of course, we would like more money." Asked if vicars would strike or refuse to deliver sermons, Mr. Richardson said, "If we stopped delivering sermons, we might start filling the churches again."

The **Church Periodical Club** made 22 grants for Bibles, hymnals, prayer books and school books recently. The Church of Uganda requested Bibles and liturgical books, St. John the Apostle Church in San Salvador asked for Books of Common Prayer, and a grant was made to the South American Missionary Society (SAMS) to print 5,000 copies of the Hymnal in Spanish, among others.

The Roman Catholic bishops of England and Wales decided at their fall meeting in London not to suggest that **the Vatican allow girls and women to serve at Mass**. The national Liturgy Commission of the Roman Catholic Church had asked the bishops to approach Rome about lifting the ban on female servers, but the bishops came to the conclusion that the traditional rule of boys and men only constituted an encouragement to boys to become interested in the priesthood. Bishop Patrick Casey of Brentwood told a press conference, however, that he knew perfectly well there were a few parishes in his diocese in which girls were allowed to serve at the altar. So far, he said, he had "turned a blind eye."



The Rev. Joel A. MacCollam: "We have discovered the tip of an iceberg which is too hideous to imagine" [see page 7].

EVENTS and COMMENTS...

The Rev. Joel A. MacCollam, associate rector of St. Mark's Church, Glendale, Calif., has moved his wife and baby to a "secure location out of town" following telephoned threats against their lives.

Fr. MacCollam, 32, is an authority on religious cults who has contributed a number of articles and book reviews on this subject to THE LIVING CHURCH. The harassment began shortly after he wrote an article for the Los Angeles Herald Examiner, soon after the tragedy in Guyana, questioning the concept of freedom of religion as it applies to cults. Several of these groups were referred to, as well as the Peoples Temple, and Fr. MacCollam feels that any one could be behind the threats.

On the same morning that the priest found his desk and files ransacked, his wife was told by an anonymous phone caller that if her husband "wrote any more articles, they were going to get her and my daughter." A later call specifically threatened to kill the baby.

In the Herald Examiner, Fr. MacCollam maintained that freedom of religion "has become a constitutional guarantee misused by a few for their personal gain, at both the personal... and...constitutional expense of their followers.

"One prominent attorney...declared that 'people are entitled to join these groups and come and go and believe what they will and worship as they please, or not, regardless of anyone's opinion as to whether it's a good thing or bad for society in general.'

"But was the cult member murdered in cold blood 'free to come and go?' Are the members of other groups around the country 'free to come and go' or do they live under the fear of physical reprisal? Too many cult members are afraid to leave their groups...

"Religious liberty is a glorious freedom, but it is not a reality for thousands of Americans who have been drawn into pseudo-religious cults which have assumed the role of religion more for ulterior motives than for the worship of a divine being. Religious liberty does not exist for members of certain groups who are recruited through front organizations and whose indoctrination techniques closely parallel the same techniques used against American pilots during the Korean War to 'brainwash' them.

"We have discovered the tip of an iceberg which is too hideous to imagine. An attorney cannot stand up in court and confront a 'new consciousness' group without finding a rattlesnake in his mailbox. A U.S. congressman cannot inquire about the well being of his constituents without being murdered..."

Nor, apparently, can an Episcopal priest write what he likes in a public newspaper without having his family's life disrupted and going in fear for the lives of his loved ones.

M.E.H.



The altar and stained glass window at St. Hubert's.

*A retired priest
remembers*

A CHRISTMAS PAST

By WALTER W. MCNEIL, JR.

The snow was falling gently on that Christmas night as I approached "The Rim" which separates the Wind River country from the south east entrance to Jackson Hole. Just ahead my car lights picked out the impressive sign: "Howdy, Stranger, Welcome to Jackson Hole, the last of the Old West."

Somehow this sign was always reassuring because I knew from experience that a warm welcome awaited me in the hearts and homes of my parishioners who lived in the Hoback Basin of Jackson Hole, Wyoming.

The Rev. Canon Walter W. McNeil, of Seattle, Wash., served in the Dioceses of Wyoming and Olympia prior to his retirement.

My mind went back a few years to the establishment of the mission church of St. Hubert-the-Hunter, Bondurant, Wyoming. It came about as a result of a blizzard snowing in the Bishop of Wyoming, the Rt. Rev. Winfred H. Ziegler, as he was on his way into Jackson for a visit to St. John's Church there. He was marooned several days at the V-V Ranch at the entrance of the Hoback canyon. He learned that there was no church serving the families of the Basin, and he knew that they were too far from Pine-dale and Jackson to be able to have a church home in those communities. So, being an ardent missionary, he began to make plans with these new-found friends to establish a mission in this large basin area which is well known as one of Wyoming's best big game hunting areas. Elk, bighorn sheep and grizzly bear abound in the high surrounding mountains.

As I dropped over "the rim" which is part of this encirclement the snow increased in its intensity. This is a snow country. Most winters several feet are on the ground from November to May. Often the temperature hovers around 25 below zero, sometimes breaking the -50 degree mark. The ranchers who inhabit the basin are hardy folk. Many of them are literally snowed in for several months each winter. I knew them to be "the salt of the earth" as I had the pleasure of their hospitality, driving out to visit them in summer and making my pastoral calls in the winter on skis. As the roads were closed these ski trips up and down the valleys of the Hoback lasted several days.

The snow plows had been working even on Christmas, so the road was open, but the driving was slow. The Christmas service at the Church of St. Hubert-the-Hunter was scheduled for 8:00 p.m. I had



The dedication day at St. Hubert's, August 3, 1941: Responding to God's challenge.

begun the day at my home base, St. James, Kemmerer, 200 miles south, and then working my way north to St. Lawrence-in-the-Foothills, Labarge; St. John Baptist, Big Piney; St. Andrew's-in-the-Pines, Pinedale; now I was on the last leg of the journey. Strangely enough, I was not tired. The anticipation of Christmas at St. Hubert's kept me alert.

When I arrived at the church the people of the basin were already gathering. Most of them came by sleigh, the only way they could make it through the snow. Sleigh bells jingled; kerosene lanterns illuminated the falling snow flakes; the excited voices of children punctuated the cold air. Winter school vacation was normal for this area—December to March—so they hadn't seen each other for many days and this added to the excitement.

The log church was brilliant with light. The large pot-bellied stove had been going for hours. Roy and Lydia, who lived across the highway and who operated the Bondurant Post Office, had seen to that. The altar was immaculate. The white fair linen cloth was in place as were the vessels and elements for the Eucharist. Loving hearts and hands had labored to have everything decently in order to honor the Lord Jesus on his nativity.

The plans for the evening were ambitious ones; first the Eucharist, then, in order, a Christmas pageant with the children, presents and a Christmas tree,

a fabulous "pot luck," including elk and venison from the surrounding mountains, and finally a dance into the wee hours.

It was during the pageant that a simple and yet profound event occurred: One of the little girls who was to be a shepherdess couldn't find the headdress she had brought. As it was time for her to appear, one of the mothers grabbed a dish towel and quickly folded it over her head. The shepherdess arrived at the manger and knelt. From my position I could see this little girl. Stitched in plain script on the dish towel over her head were the words; "The Church of St. Hubert-the-Hunter." The church had claimed her for her own! She belonged to the Lord Jesus Christ before whom she knelt. This seemed to express to me the central purpose of the mission of the church.

Fatigue finally caught up with me during the dance. As I was talking to a friend I rested an elbow on one of the tables which was covered with warm wraps. Immediately there was a cry of protest from under the wrap! I had implanted my elbow firmly on the stomach of a young sleeping member of St. Hubert's!

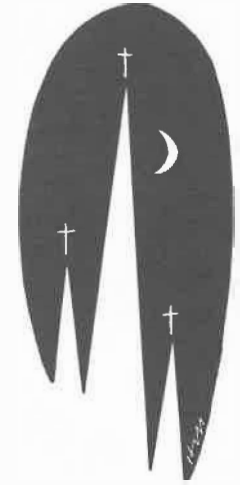
As a young parson I was learning the ways of these mountain people.

That night (or early morning) before I went over with Roy and Lydia and their family to catch some much needed sleep, I stood again before the altar of St. Hubert's. Before me was the cross and

again I thanked God for the gift of his Incarnate Son. I also offered thanks for all those who had helped to make possible this night at this church: a faithful missionary bishop who used his snow-bound predicament to further the mission of the church; for my brother associated with me in this whole mission field (the late Rt. Rev. Dudley B. McNeil, one time Bishop of Western Michigan); for an anonymous donor who turned over a diamond ring in order that "a mission church be built in Wyoming"; to Miss Jessie Van Brunt of New York, a superb artist, whose vocation it was to design, execute and give stained glass windows to churches all over the world—who gave the window I now beheld of the Vision of St. Hubert. This window depicted the form of a magnificent stag with a cross between its antlers—a divine sign to Hubert—which served to call him from the life of a poacher and thorough renegade in the king's forests in Lincoln to the life of a Christian. Later he became a bishop in England. The list of missionary benefactors of St. Hubert's Church went on and on in my mind that night.

But most of all that Christmas I gave thanks for the people of the Hoback Basin who responded to God's challenge to build a church to honor his Holy Name and to form a Christian community, which for me, was perfectly symbolized that night by a shepherdess and a St. Hubert's dish towel.

A LOVE THAT IS FOREVER



Some thoughts for those who mourn.

By WILLIAM H. BAAR

The following article was written by Fr. Baar at the end of last year. We hope its message will be helpful to those who mourn the death of a loved one this Christmas.

As I stood by the deathbed of my mother two weeks ago, I thought how doubly sad it is to lose someone you love at Christmas time, but then, as I prayed, I had a mysterious change of heart, and so I would like to share my thoughts with others who at this time of year may be quietly mourning rather than rejoicing.

Christmas was always a time of magic in the home in which I was raised. All year long things were sewed or knitted in secret and hidden away. Then came the cooking and the decorating, and, then, 12 days of joyous celebration. The entire household shivered with excitement, conspiracy, and expectation. Around every corner was a surprise. As in most homes, the source of much of this frenzy was my mother.

I can only remember one Christmas without my mother. It was just before our involvement in World War II. I was in seminary and my brother was in basic training at Camp Forest, Tennessee. Since Buddy could not leave the base, it

was decided that my mother would spend Christmas with him at Camp Forest, and my father and I would have our Christmas together at home.

My mother drove with two friends. On the way, their car, laden like Santa Claus' sleigh, skidded into another car and was demolished! Completely unshaken, the determined mothers brushed themselves off, gathered up their scattered packages, and flagged down a train at a crossing. In the meantime, my father and I did the decorating and all the other happy things we always did at Christmas.

For some reason I will never forget that Christmas. We missed my mother, but we knew where she was and were

Nativity

Stumbling sleepy shepherds
In the night;
Rustling among angels
By a star;
Motion in a dew
And tree-touched light;
Hay and rose's scent
Where stables are.

James Barfoot

glad that she was with my brother. My father and I thought of the good time they were having, and had our own good time. We were reminded of the love we had for each other more deeply in separation than in all the Christmases we had taken for granted. And every Christmas from then on took on an added significance.

Christmas will be something like that for our family this year. For the first time since that war-time Christmas, my mother will not be with us in the same way. But we have not lost her. We know where she is and who will be with her. We will think of her a lot and she will think of us. And this time there will be no car accidents on the way. Even more, we can only wonder what it must be like to be where it is Christmas all the time. We celebrate the mystery. She will see the incarnate Lord face to face. That is the Christmas that all our Christmases lead to. We knew her goal and we rejoice that she has reached it.

Now when the war was over, Bud was back from the Army, and I from the Navy. We were together again, enriched, deepened, and more grateful than ever before. That is how it will be again in God's own time. This life is a preparation for that. But in the meantime there is the decorating to do, work to be done, so many happy things. Christmas this year will be a time of magic as it always has been.

I am trying to say something from deep within my heart. For all of us, Christmas is full of memories. Be glad about that. Memories are traces of love. But turn sad memories into happy ones. We have not lost our beloved dead. We know where they are. We know who they are with. God did not take them to himself to make us unhappy, but to give them the most wonderful Christmas they have ever had. Be glad about that.

And they want us to have a joyous Christmas, too. Be happy, rejoice, for God has given us a love that is forever!

The Rev. William H. Baar is rector of Emmanuel Church, La Grange, Ill.

EDITORIALS

Our Greetings

All of us who work to produce THE LIVING CHURCH wish to join in expressing our Christmas greetings to our readers. May this be a time of spiritual blessing, of joy, and of peace to you and to all whom you love. May the presence of our Lord and Savior, in which we rejoice at this season, remain in your hearts during the year to come. Come let us adore him, who alone is Christ, the Lord.

A Lot of Tuna Fish

The seventh International Conference on the Unity of the Sciences was held recently in Boston. Attending as participants were 500 scientists, theologians, philosophers, and Nobel Prize winners from 57 countries. The conference reportedly cost \$500,000, which included travel expenses for participants, and honoraria for about 100.

The keynote speaker was the Rev. Sun Myung Moon, which was not surprising, since his Unification Church footed the bill, as it has done on six previous occasions.

The surprising part, to us, is that prominent and respected people chose to take part in an undertaking sponsored by such an organization as the Unification Church.

Critics of the ICUS charge that these conferences are held by the Moonies as part of publicity efforts to gain approval and prestige. Scholars who attend the meetings defend their participation by asserting that the church exerts no pressures on them, and they may

choose their topics and discuss them as they will.

This seems very much beside the point; by their very presence these people are lending respectability and creditability to the Unification Church.

In his address, Mr. Moon told his audience that academic leaders must work together to avoid tragedies such as the mass suicide of cult members in Guyana. Many critics have pointed out similarities between Mr. Moon's brand of religion and that of the late Rev. Jim Jones.

Even at today's prices, you have to sell a lot of flowers on the street and catch a lot of tuna fish to collect \$500,000.

M.E.H.

Peace in the Holy Land

As we come to the holy season of Christmas, Christians everywhere wish that we could visualize the Holy Land in peace. For so many years it has been at best an unstable truce or cease-fire, with the tensions and hostilities of all parties periodically erupting into slaughter and destruction in nearby Lebanon. A more permanent peace between Israel and Egypt, while only a first step in terms of the entire situation, will still be a most important step for which we hope and pray. We have yet to see what effect recent events in Iran will have on the Islamic world as a whole. Neither an alliance of an autocratic government with the Western democracies, nor an alliance of conservative Moslems with communism, suggest that the conflicts in Iran will be easily or pleasantly resolved.

The Morning After

Who is this
knocking softly at my door
early on the Feast of Stephen
long before the wadded wrappings
and bright-colored wrinkled ribbons
of the festive midnight jollity
are swept away from the cluttered floor
and darkened flagons of staling wine
can be emptied of their beaded elixir
into a dingy lavabo of unholy misery
while broken fruitcake morsels
await the ravages of wee crawling creatures
biding their time to concelebrate the dawn?

Who is this
arriving to reorder our hungover home
bearing in hand a hoary stone
to place so humbly, so ever gently
beneath the drooping parlor tree
a gift of greater Love than treasures
of the eager-eyed triune Magi opened
on that stellar Night of Holy Nativity
to fill the primitive cave with fragrant incense
and sprinkle balm upon the tenderly bedded hay
where Beauteous Earth in swaddling lay
and a lonely Deacon knelt unseen to pray
steadily beholding Heaven's Break of Day?

Ray Holder

BOOKS

Czars and Monks

RUSSIAN ORTHODOXY UNDER THE OLD REGIME. Edited by Robert L. Nichols and Theofanis George Stavrou. University of Minnesota Press. Pp. 261. \$16.50.

At the University of Minnesota in 1976, a conference was held, which, as Fr. John Meyendorff subsequently hoped, may have initiated "a new beginning in the study of pre-Revolutionary Russia." Sponsored by the University and Saint Olaf College, it brought together participants from several disciplines including those of history, philosophy, theology and librarianship.

The papers presented at that time are published here, under two main headings. The first, *Church, Society and Culture*, has contributions by Donald W. Treadgold, James Cracraft, Robert L. Nichols and Gregory L. Freeze. I found the latter's paper particularly interesting as he describes the personal revolt of a provincial priest, I.S. Belliustin, in the mid-nineteenth century. The second part deals with *Church and State*, the scholars here being Marc Szeftel, Alexander V. Muller, David W. Edwards, Fr. John Meyendorff and Paul R. Valliere.

This volume also contains some 14 black-and-white illustrations of relevant people and places, as well as a 30-page section of *Sources and Archives*. This includes a *Bibliographical Essay on the Documentation of Russian Orthodoxy during the Imperial Era* by Edward Kasinec, with accompanying references. There is in addition an invaluable *Guide to Further Reading in Western European Languages*.

The editors have been thorough, and the book is well indexed with full notes included after every paper. They note that the planners of the conference had hopes to re-examine such subjects as missions and ecumenism as they relate to Russian Orthodoxy, but since this was not possible during the 1976 two-day symposium, they anticipate doing so at a future conference. A companion volume to this one dealing with these matters will be welcome.

RAE E. WHITNEY
Scottsbluff, Neb.

Reflections and Pictures

SEARCHING FOR YOU. By Ulrich Schaffer. Harper & Row. Pp. 90. \$6.95.

Ulrich Schaffer artfully presents a series of striking full page photographs and poetic text written in calligraphy to produce an inward glimpse of his own experience with God. Consciously avoiding any current social issues, the author at-

tempts to expose the beauty of silence while drawing the reader into an inner space of communication with God. Schaffer examines his own questions of life, work, poverty, and urban living in hopes that his experiences will in some way touch others. The reader is free to reshape the thoughts of this book into a personal interpretation, since the language is rich in images. The author provides notes at the conclusion of this work which identify the location and dates of the photographs, and source of the text. Much of the poetry is drawn from biblical passages, in addition to personal reflections. *Searching for You* is a beautiful presentation, whether one is a reader, viewer, or both.

KATHLEEN PEOT
Milwaukee, Wis.

Religious Philosophy

ULTIMATE QUESTIONS: An Anthology of Modern Russian Religious Thought. Edited with an Introduction by Alexander Schmemmann. St. Vladimir's Seminary Press (Crestwood, N.Y.). Pp. 310. \$6.95.

If you were intrigued by the address which Alexander Solzhenitzyn delivered at Harvard last June, then you will want to read at least some of the essays in this book. In any case, be assured that his forthright evaluation of our socio-political scene, his deep concern for human and religious values, and his style of expression are all quite reminiscent of some of the thinkers represented in this anthology.

As Alexander Schmemmann explains in his Introduction, there is a genre of Russian writing which is called "religious philosophy." It is not systematic or historical theology nor is it philosophy in any formal sense. Rather, it is a genre in which points of view and historical trends are reduced to "ultimate questions," that is, to questions "about God and Christ, about the church, and about the world as an object of religious apprehension."

The longest and a very striking essay in *Ultimate Questions* is by Vladimir Solovyov (d. 1900). His main point is that the manifestation as well as the perception of beauty, whether in nature or a work of art or in a human being, is an act of love; and love is God's way of bringing the entire creation to wholeness and perfection. Nicolas Berdyaev (d. 1948) provides a brilliant essay on human creativity, explaining that it must involve both struggle and contemplation. In "The Christian Origins of Freedom," George Fedotov (d. 1951) maintains most persuasively that the modern Western understanding of freedom has two historical roots which correspond to the Christian concern for the human body and also the spirit or conscience. Laity as well as clergy will receive inspiration

from three short meditations by Fr. Sergius Bulgakov (d. 1944) on the joy of the Resurrection. Five other 19th- and 20th-century thinkers are represented in this anthology of modern Russian religious thought.

Ultimate Questions was first published in 1965 as a hardcover book. Having acquired the right to reproduce it as a paperback, the St. Vladimir's Seminary Press is adding to its stature as a major publisher of Orthodox materials in English. Some 50 titles are now available. The editor of *Ultimate Questions* is dean and professor of liturgical theology at St. Vladimir's Orthodox Theological Seminary in Crestwood, N.Y. Seven of the nine essays were translated by the Rev. Ashleigh E. Moorhouse, a priest in the Anglican Church of Canada.

(The Rev.) WINSTON F. CRUM
Seabury-Western Theological Seminary
Evanston, Ill.

Handy Publication

EPISCOPAL EUCHARISTIC LECTONARY. Lectionary Committee of St. Mark's Episcopal Church, 2040 West Ridge Dr., Wichita, Kans. 67203. Pp. 317. \$6.00 stitch bound; \$8.00 spiral bound.

This is the fourth and fullest edition of this handy publication of liturgical Bible readings for the three-year lectionary now widely used throughout the Episcopal Church. The pages are five by eight inches, and the ring back binding permits it to open flat. For each Sunday of the year and major holy days, the collect is given both in contemporary and traditional English, and is followed by the three appointed readings, from the Revised Standard Version of the Bible. The psalm verses are cited after the Old Testament lesson. For each Sunday, the readings for Year A, Year B, and Year C are printed in sequence. The daily collects and readings for Holy Week and Easter Week are also included at the proper point.

A foreword tells how this publication originated in 1973 in discussions between different lay people and the rector of St. Mark's Church. This publication is a very interesting example of how an imaginative project undertaken by a small group of people can be of service both to their parish and to their church as a whole.

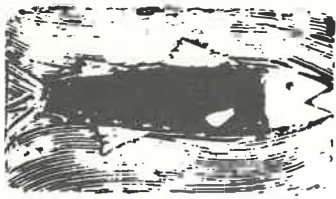
H.B.P.

Books Received

BLACKBOARD TYRANNY by Connaught C. Marshner. Arlington House. Pp. 352. \$11.95.

WHAT EVERY WOMAN STILL KNOWS: A Celebration of the Christian Liberated Woman by Mildred Cooper & Martha Fanning. M. Evans & Co. Pp. 171. \$7.95.

HANDBOOK FOR CHURCH SECRETARIES by E. Jane Mall. Abingdon. Pp. 128. \$5.95.



LET'S GO FISHING

By GILBERT RUNKEL

The Mission of a Manger

How easy it is to look at things without seeing them—or to hear sounds without being aware of them: because sights and sounds can become so commonplace that we are totally oblivious to them.

And what took place in Bethlehem one night was probably fairly commonplace. There must have been many women in an agricultural country who had to have their babies born under a tree, beside the road, or in a feeding-trough in a barn. And so, there may have been several people who tethered their donkeys out behind the inn who *saw* the baby that a poor woman from Nazareth had just delivered into the world. Yet, they probably didn't *see* it.

And there may have been some late travelers making their way toward Bethlehem in the darkness who were in the vicinity of some shepherds who were too bent on reaching their destinations to hear the singing of heavenly hosts. They'd seen shepherds before—and had also heard the sounds of flutes and voices. So they were unhearing.

The Kingdom of God had come to a little village—whose name, Bethlehem, (literally) means "the house of bread." Yet, the crowds that taxed its accommodations to capacity had come there, not to look in on that Kingdom, but to pay their dues to Caesar Augustus—and to sustain themselves on bread.

There was undoubtedly much feasting and singing in Bethlehem that night. People (who hadn't seen each other since the last enrollment) getting together to renew their friendships; uncles and aunts seeing nieces and nephews who had grown from infants into good sized boys and girls—all of them crowding into the village until it overflowed. And all of them oblivious to the fact that a poor woman had just had a baby in a barn.

However, it is not for us to wonder why they didn't see and hear what was going on; for we, too, can be near Christ without being aware of it. To be sure, we may know that he exists—and that he's supposed to be somewhere in our neighborhood. But we're so busy singing and feasting, so busy with our friends and kinfolk, so busy wrapping presents and trimming trees that we do not see him—or hear him.

What "the happening" in Bethlehem really meant, of course, was that the life of God had come into the life of humanity—that "God so loved the world" that he came to earth in human form so that men might know what *real* humanity looks like. But "the happening" was unnoticed by most of those gathered in "the house of bread"—because they probably thought that man was created to "live by bread alone."

Still, there must have been some among those gathered there who saw and heard what was happening—some who could believe that what St. Luke would (later) say was true: that unto them was born that night "in the city of David a Saviour, which is Christ the Lord." And they must have grasped the fact that their lives would never again be the same—that they were living in the moment of "a new beginning."

H.G. Wells had no room in his view of

world history for such an insignificant portion of the Roman Empire, assuming that "nothing began there; nothing was worked out there." And yet, surveying all the things that have happened *since* what happened there, must not thinking people say to one another, "Let us now go even unto Bethlehem"? Botticelli and Bach, Chaucer and Canterbury, Francis and the sacredness of human personality would be words we never would have heard—if nothing happened there.

But something happened. A baby in a manger had come to earth on a mission from on high. And by his coming, he has laid on all who bear his name a great responsibility.

It is not enough for *us* to rush to Bethlehem in our imagination—to kneel beside the crib and hear the angels sing; for there are people in our midst who cannot see and hear—people who think that wrappings and ribbons, toy trains and tinsel, are what Christmas is all about.

They do not know that there is One who came to earth to make their lives abundant. One who can change their lives (as he has changed the art and architecture, and the music and meaning of life) — even though they do not recognize him as their Lord. So — let us go to Bethlehem, when lights are sparkling (and when our hearts are filled with love, and joy, and expectation). And, then, let us go into all the world and make disciples for One who was born in a feeding-trough: for *that* is our mission.



Look on Him

Turn back the clock and let it run
Two thousand years. Come let us see
The Virgin smiling at her Son,
And Joseph's simple dignity.

Erase the powers that come and go
Across time's arc. Watch only Them.
See how the harried ages flow
Back to that hour in Bethlehem.

Look on Him in his manger bed
So small and sweet and baby-fair:
Forget the hidden years ahead —
And on this night be with Him there.

Kay Wissinger



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of Vietnamese, Laotians, and Cambodians "with the hope and belief that other nations would also open their doors as generously," Mr. McCleary said. "That is not the case, and now Malaysia is telling the world, 'No more.' Only when she sees refugees leaving those camps will she allow more to enter."

In Washington, D.C., State and Justice Department officials held an emergency meeting in November on possibilities for expanding the U.S. program for accepting refugees in critical situations. Under special authority from Congress, U.S. Attorney General Griffin Bell has given emergency parole entry to a maximum of 25,000 Southeast Asian refugees in the camp, but only 3,500 are known to have arrived as yet.

The New York Board of Rabbis has called on President Carter to issue an executive order allowing some 2,500 "boat people" immediate political asylum in the U.S.

"More than most," said the rabbis' statement, "we understand their search for freedom is the concern of people of good will throughout the world."

New Directions Group Meets

In mid-November, in spite of heavy snows, the Mid-Continent New Directions sponsored its first conference for clergy and lay leaders in small congregations in the Upper Mid-West. The two-day conference at Camp Courage, 50 miles northwest of Minneapolis, included as featured speakers and seminar leaders Dr. Jon Wefald, President of Southwest State University in Marshall, Minn., the Rev. George C. Harris of the Dakota Leadership Program [TLC, Feb. 19], the Rev. Loring McAllister of St. Paul, Minn., deacon, and psychologist, and the Rev. Benjamin I. Scott who directs a regional ministry for small Episcopal churches in the area of Rochester, Minn.

Mid-Continent New Directions is one of several regional networks organized by clergy and lay persons committed to the revitalization of small churches in accordance with the strategy of New Directions [TLC, Mar. 12] and its educational program. The convenor for the Mid-Continent group is the Rev. Ronald C. Bauer of Minnetonka, Minn.

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged	\$27,201.33
Receipts Nos. 21.061-21.251,	
Nov. 20-Dec. 1	5,185.10
	\$32,386.43

PEOPLE and places

Appointments

The Rev. **F. Kenneth Barta** is rector of St. James' Church, Monterey, Calif. Add: 381 High St., Monterey, Calif. 93940.

The Rev. **Stephen R. Caldwell** is now at St. Agnes Church, Sebring, Fla.

The Rev. **George T. Cobbett** is the Assistant Secretary of the Church Pension Fund, 800 Second Ave., New York, NY 10017.

The Rev. **William D. Ericson** is now at St. Andrew's Church, Mentor, Ohio.

The Rev. **Barry S. Geesey** is interim vicar of the Church of the Redeemer, Ansted, W.Va. Add: 578 Edgehill Dr., St. Albans, W.Va. 25177.

The Rev. **James C. Holmes** is the assistant at St. John's Church, Lafayette Square, Washington, D.C. 20005.

The Rev. **Barry R. Howe** is now at St. Richard's Church, Winter Park, Fla.

The Rev. **William A. Kolb** is rector of St. Thomas' Church, Mamaroneck, N.Y. Add: 110 Mt. Pleasant Ave., Mamaroneck, N.Y. 10543.

The Rev. **Thomas E. Leonard** is rector of Trinity Church, Canton, Mass. Add: 1 Blue Hill River Rd., Canton, Mass. 02021.

The Rev. **Norman Meservey** is rector of All

Saints' Church, Whitman, Mass. Add: 44 Park Ave., Whitman, Mass. 02381.

The Rev. **Scott Paradise** is chaplain of the Massachusetts Institute of Technology, Cambridge, Mass. Add: 39 Putnam St., W. Newton, Mass. 02165.

The Rev. **Marlon Poitier** is now at the Church of St. Simon the Cyrenian, Fort Pierce, Fla.

The Rev. **Allen W. Swain** is manager of Briarwood Conference Center, Monument Beach, Mass. and Camp Dennen, Cedarville, Mass. Add: Briarwood Conference Center, Monument Beach, Mass. 02553.

The Rev. **Robert Stevens** is now at St. Stephen's Church, Lakeland, Fla., and St. Luke's Church, Mulberry, Fla.

The Rev. **William W. Swift** is rector of All Souls' Church, Miami Beach, Fla.

The Rev. **Edwin H. Voorhees, Jr.**, is rector of All Saints/Sharon Chapel Parish, Alexandria, Va.

The Rev. **Dennis R. Walker** is vicar of All Saints' Church, South Charleston, W.Va. Add: 4032 MacCorkle Ave., S.W., South Charleston, W.Va. 25303.

The Rev. **Stephen J. White** is rector of St. Anne's in the Fields, Lincoln, Mass. Add: Concord Rd., RFD #1, Lincoln, Mass. 01773.

Retirements

The Rev. **John D. Harrison** retired as rector of St. Margaret's Church, Palm Desert, Calif., and will serve as part-time chaplain to hospitals and nursing homes for St. James-by-the-Sea, La Jolla, Calif. Add: 4962½ Field St., San Diego, Calif. 92110

The Rev. Canon **J. William Robertson**, D.D. retired as rector of Holy Trinity Church, Iron Mountain, Mich. Add: Box 283, Little Lake, Mich. 49833.

The Rev. **Frederick J. Seddon** retired from St.

Ann's Church, Crystal River, Fla. Add: St. Andrew's School, St. Andrews, Tenn. 37372.

The Rev. **Charles Condor**, D.D., Canon Missioner for the Diocese of San Diego, retired June 30. He will live in the San Diego area and do supply work for the diocese.

The Rev. **Robert L. Ducker**, rector of Holy Trinity, Ukiah, Calif., retired June 30. Add: 1896 Palmland Dr., Apt. D, Boynton Beach, Fla. 33436.

The Rev. **Ernest B. Pugh**, rector of All Saints' Church, Enterprise, Fla., retired June 30. Add: 42 West Highbanks Rd., De Bary, Fla. 32713.

Deaths

The Rev. **Rex Clift Simms**, retired priest of the Diocese of Olympia, died June 27th, at the age of 81. Fr. Simms, who was a native of Harbor Grace, Newfoundland, was a graduate of Nashotah House, and was ordained to the priesthood in 1925. He served churches in the dioceses of Chicago, Wyoming, Northwest Texas, Dallas, and Olympia, and retired in 1964 because of ill health. He then made his home in Summerville, Ga., where he lived until his death. In addition to his wife, Kathleen, he is survived by two sons, and six grandchildren.

The Rev. Canon **James F. Kirkpatrick**, canon to the ordinary in the Diocese of the Rio Grande, died October 12, in Albuquerque, N.M. Canon Kirkpatrick was born in Winthrop, Mass., in 1927. He was a graduate of Northeastern University, and the Episcopal Theological Seminary of the Southwest, and was ordained to the priesthood in 1960. He was vicar of St. Mark's Church, Pecos, and St. Stephen's Church, Ft. Stockton, Texas, from 1960 to 1964, and vicar of St. Thomas a Becket, Roswell, N.M. from 1964 to 1972 when he became canon to the ordinary.

CLASSIFIED

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DARK red velvet dossal in excellent condition offered. One large panel, 15' x 7'; two small panels, 12' x 2' (approx.). Will give to any parish or mission: ask only reimbursement for cleaning, advertising, and shipping. **Trinity Church, 319 Seventh St., Logansport, Ind. 46947.**

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POSITIONS OFFERED

CUSTODIAN, husband/wife, retire to Florida, add to retirement income. Apply **St. Andrew's, 210 S. Indian River Dr., Ft. Pierce, Fla. 33450.** Five-day week, hours negotiable.

CURATE WANTED: Catholic, full ministry, teaching in parish school, youth work, Central Florida. Reply **Box P-397.**

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*In care of **The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.**

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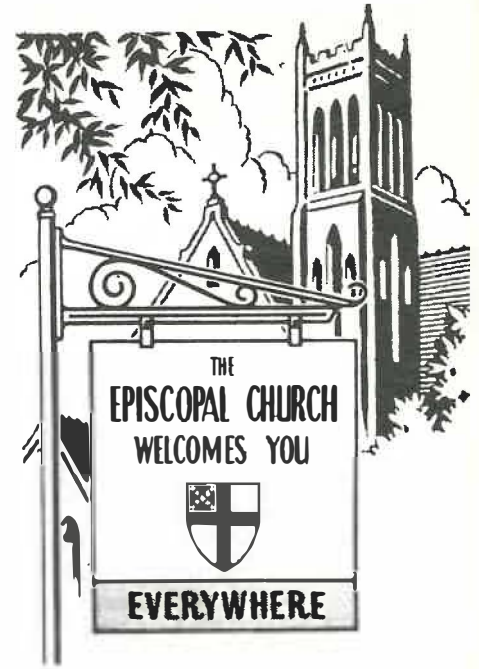
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CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH



ALAMEDA, CALIF.

CHRIST CHURCH 1700 Santa Clara Ave.
The Rev. Wilfred H. Hodgkin, D.D., r; the Rev. Al Price
Sun H Eu 8 & 10, Wed 11 & 7:30

SANTA CLARA, CALIF.

(and West San Jose)
ST. MARK'S 1957 Pruneridge, Santa Clara
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo,
the Rev. Maurice Campbell, the Rev. Richard Leslie
Sun HC 8 & 10; Wed HC & Healing 10, HC 7:30

DENVER, COLO.

ST. ANDREW'S ABBEY
2015 Glenarm Place 623-7002
The Order of the Holy Family
Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8
Ev Sun-Fri 5:30; Comp Sun-Sat 9

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol, D.D., S.T.D., r
Sun HC 7:30, Service & Ser 9 & 11 (HC 1S). Daily 10

ST. PAUL'S 2430 K St., N.W.
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Masses Daily 7; also
Tues & Sat 9:30; Thurs 12 noon; 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

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues
7:30, 7:30. Prayers & Praise Fri 7:30. C Sat 8

CHICAGO, ILL.

GRACE 33 W. Jackson Blvd. — 5th Floor
"Serving the Loop"
Sun 10 HC; Daily 12:10 HC

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. Gen. Hospital
Served by the Cowley Fathers
Sun Sol Eu 10:30; Wed & Fri Eu 12:10; Mon 5:15

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; AC, 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.

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz
Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell Gale
Sun 8, 10 Eu; Tues 7:15 HC; Thurs 12:10 Spiritual Healing,
LOH & Eu

HACKENSACK, N.J.

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

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. G. H. Bowen, r; the Rev. J. C. Holland III, c
Sun Masses 8 & 10 (Sol); Mon thru Fri 12:10; Sat 9:15

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun 8 HC; 9:30 Matins & HC, 11 Lit & Ser, 4 Ev, 4:30 Organ
concert as anno. Daily 7:15 Matins & HC, 3 Ev. Wed 12:15
HC & HS, Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Thomas D. Bowers, r
Sun 8 & 9:30 HC, 9:30 Ch S, 11 MP & Ser (HC 1S) 4 Ev-Spe-
cial Music. Wkdy HC Mon, Tues, Thurs & Fri 12:10; Wed 8,
1:10 & 5:15; Saints' Days 8. EP Mon, Tues, Thurs, Fri & Sat
5:15. Church open daily 8 to 6

EPIPHANY 1393 York Ave., at E. 74th St.
Ernest Hunt, r; L. Belford; J. Pyle; W. Stemper; C. Coles
Sun 8, 9:15, 11, 12:15 HC, & Wed 6

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
Daily Eucharist, Mon-Fri 12:10

ST. IGNATIUS 87th St. and West End Ave.
The Rev. Howard T. W. Stowe, r; the Rev. Brad H. Pfaff
Masses Sun 8:30, 11 Sol; Tues-Fri 8, Mon-Thurs 6, Sat 10

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
Sun Mass 7:30, 9, 10, 5; High Mass 11, EP & B 6. Daily Mass
7:30, 12:10, 6:15; MP 7, 10, EP 6. C daily 12:40-1, Fri 5-6.
Sat 2-3, 5-6, Sun 8:40-9

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Samuel Bird, the
Rev. Gary Fertig, the Rev. Ronald Lafferty, the Rev. Leslie
Lang
Sun HC 8, 9, 11 (1S), 12:05, MP 11; Ev 4; Mon-Fri MP 8, HC
8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10; Wed SM
12:10. Church open daily to 6.

TRINITY PARISH
The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Bertram N. Herlong, v
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;
Sat HC 9; Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

TROY, N.Y.

ST. PAUL'S Third and State St.
The Rev. Robert Howard Pursel, Th.D., r; the Rev. Hugh
Wilkes, d
Sun H Eu 8, 10:30 (1S & 3S); MP (2S, 4S, 5S); Wed H Eu
12:05. HD anno

BROWNWOOD, TEXAS

ST. JOHN'S (EVANGELIST) 700 Main St., 76801
The Rev. Thomas G. Keithly, Jr., r
Sun Eu 8, 10 (Cho), Ch S 11:15; Wed Eu 7:15; Thurs Eu 10

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. C. V.
Westapher; the Rev. Jack E. Altman, III; the Rev. Lyle S.
Barnett; the Rev. Canon Donald G. Smith, D.D.
Sun Eu 7:30 & 9; Sun MP 9 & 11:15 (Eu 1S); Daily Eu at noon
Mon, Tues, Thurs, Fri; 7 Sat, 10:30 Wed with Healing

ST. GEORGE'S 1729 S. Beckley Ave.
Fr. Patric L. Hutton, Fr. John G. Moser
Sun Masses 7:30, 9:30 (Sol). Mass daily. Sat C 4-5

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. Jacques Paul Bosslere, Ph.D.
Sun 8 HC, 11 MP (1S HC)

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

OCONOMOWOC, WIS.

ZION PARISH Rockwell Place
The Rev. Thad B. Rudd, the Rev. Daren K. Williams
Sun Masses 8, 10; Daily except Mon

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