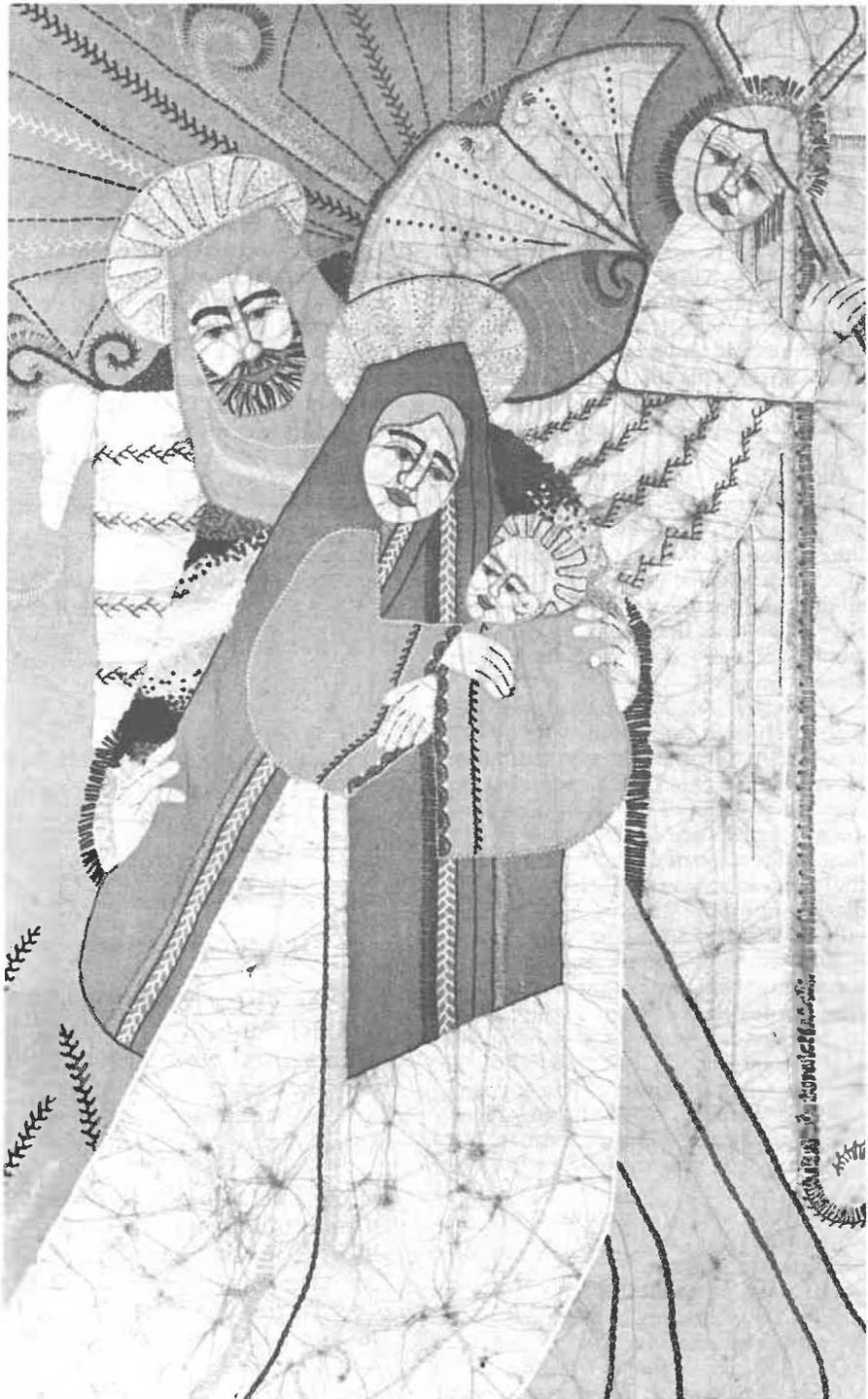


THE LIVING CHURCH

Stall for Christmas

No room, no room! The ancient cry of Bethlehem rings clear across the centuries tonight as we wait — engine idling — ready to pounce the very moment some successful celebrant arrives to drive one car away and clear a space for new aspiring pilgrims such as we who seek not place to rest our weary heads or birth a baby, but release to go and buy our heart's desire with plastic money, borrowed time.

J. Barrie Shepherd



The Nativity Batik is one of two batik and stitchery wall hangings that belong to Grace Church in Huron, S.D. They are the work of artist Rebecca Nelson Arkenberg, who now lives in Rock Springs, Wyo. The companion batik hanging is of the Annunciation.

The Huron Daily Plainsman



THE LIVING CHURCH

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Night of Wonder

That God should come among his people as a little baby is dumbfounding. It defies all our categories, all our patterns of orderly and reasonable thought. Of course some theologians, some preachers and teachers, and even some poets, have tried to describe the Lord's birth in ways that would make it seem logical, sensible, and even predictable. It is permissible to ask whether such presentations may not be misrepresentations.

Birth always has the glow of the miraculous about it. The unfolding of a butterfly from its earlier dormant state, the hatching of an egg, or the emergence of a warm blooded puppy, cub, or foal — all of these are events arousing wonder. How much more does human birth! How much still more does the birth of our blessed Savior!

No matter how long foreseen or how well prepared for, birth, like death, comes as a surprise, an event different from what we calculated, exceeding our reckoning. It draws us out of time as we usually experience it, out of the normal flow and routine of daily life. Many of us find the celebration of Christmas particularly appropriate at night — literally outside the day. *Midnight* mass, even if it is at ten or 11 o'clock, expresses this, for midnight is that instant which is neither one day nor the next, a crack or gap in the calendar, when ghosts and spirits of time past can slip back into the world, and also when angels can fly in and sing.

So too there is a sense of timelessness in the proverbial white Christmas. T.S. Eliot suggests this so well in one of his greatest poems:

Midwinter spring is its own season. . .

Suspended in time,
between pole and tropic.

When the short day is brightest,
with frost and fire. . .

(*Little Gidding*, I)

Is it escapism to celebrate a feast

which takes us at least briefly outside of time and outside of this created world as we normally know it? We would say no. It is fitting and proper to celebrate such a feast, and to have a feast affect us in such a way. We can live better lives in this world if we have occasional glimpses of the world beyond. We cannot live by bread alone, nor were we created only to tread this earth. So let us stop, and let us hear the angels sing.

THE EDITOR



Is It Nothing to Us?

Did the Virgin Mother know
That her Son was born to woe?
Did his brow, when he was born,
Bear the impress of the thorn?
Did the nailheads he would meet
Mar his baby hands and feet?

Do our sins still ask the price
Of redeeming sacrifice?
Do we Christians, now on earth,
Knowing sorrow followed birth,
Liberated by his loss,
Do we justify the Cross?

Helen Winters

LETTERS

Change of Direction

Many people ask, "What has happened to the Episcopal Church?" They wonder about the problem of falling membership, falling income, and falling responsibility on the part of the leadership of the church. There is infighting in missions, parishes, and dioceses.

There is conflict that will not go away, over our Prayer Book. There is inattention of the clergy to the pastoral needs of the laity, and there are bishops who fail to pay attention to the pastoral needs of the clergy.

Some of our leaders are bent on a kind of political ministry, and some concentrate on the ministry of clergy women. Others are concerned about directing us toward COCU, while others want us to join with the Lutherans or with Rome.

Let us appeal to our bishops, priests, deacons, nuns, sisters, monks, and friars to educate our people and direct them into right paths. An example of this need is the recent emphasis on lay ministry which has been so poorly explained and badly administered.

We have now misguided individuals wanting to assume the responsibilities

of the ordained clergy and believing that soon they will not need the luxury of ordained priests in the parishes. We have come a long way from the days of the layreader — let us not fall back into that abyss. Let us formulate a real lay ministry of input into the operation of missions, parishes, and dioceses, instead of making lay people ministers of something vague that will never reach unity and wholesomeness.

(Br.) JOHN E. NIDECKER, B.S.G.
St. Swithin's House

Rockville, Md.

Purposeful Delay

Mark B. Thompson, III [TLC, Nov. 7] incorrectly attributes improper motives to the General Convention in delaying the effective date of the amendment to Title I, Canon 16, "Of Regulations Respecting the Laity," until January 1, 1986.

Mr. Thompson charges, or at least implies, that in delaying the effective date, the sponsors of the change were playing politics, expecting it to be repealed or further amended at the next General Convention, before the effective date.

Quite to the contrary, a change was recommended by the standing commission on ecumenical relations and the standing liturgical commission, both be-

cause of the ecumenical dimensions and to bring the canon in conformity with the 1979 Book of Common Prayer.

In view of the changes in definition, it will be necessary to amend other canons. Delaying the effective date was to permit the standing commission on constitution and canons to present to the next General Convention appropriate amendments which will take effect on the same date that the amendment to Title I, Canon 16, will become effective — January 1, 1986.

(The Hon.) CHARLES M. CRUMP
Member, Standing Commission on
Ecumenical Relations
Memphis, Tenn.

Still Small Voice

(I Kings 19: 11-12)

Let the Lord be born again
not in the whirlwind of
shoppings, wrappings, dashings
or the earthquake of
churchings, trimmings, housings
or the fire of
mixings, roastings, gatherings
but in the still small voice
of the heart's domain.

B. J. Bramhall

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BOOKS

A Substantial Book

THE BAPTIZING COMMUNITY: Christian Initiation and the Local Congregation. By A. Theodore Eastman. Seabury. Pp. 144. \$9.95 paper.

Until now almost everything dealing with what the author calls "the baptismal revolution" has been written by non-Anglicans, and what has been written has been limited to brief essays in journals and periodicals with very limited audiences.

Now, in a substantial book, which is at once solid in its scholarship and non-technical enough to be read by non-professionals, the revolutionary nature of the 1979 BCP baptismal rites and the parallel revisions of the other churches are discussed. At least equally significant is the fact that the author is Bishop Coadjutor of Maryland. It is to be hoped that his fellow bishops will hear him and that he will be able to lead his diocese in the directions this book describes.

One can differ with Bishop Eastman on some points, e.g., that the catechumenate for adults can be adequately encompassed in the six weeks of Lent or in Advent. His implicit acceptance of certain "traditions," such as the appointing of the date of an infant's baptism for the convenience of the family as meeting "pastoral needs," fails to note fundamental pastoral needs best met by setting baptismal dates of major significance to the whole Christian community. But the few faults of this book are far outweighed by all it says which has needed saying.

The thesis of this study, says the author, is that "... parishes with a high doctrine of baptism and a vigorous ap-

proach to the process of initiation will be vital centers of Christian life and witness." Church leaders who wish to see such a transformation and everyone who has been working toward that end need to read this book and reflect on it.

(The Rev.) MICHAEL W. MERRIMAN
Canon Precentor
Grace Cathedral
San Francisco, Calif.

Poster Art

MOMENTS. By Corita. Introduction by Norman Cousins. Beacon Press. Pages unnumbered. \$12.95 paper.

Last summer, driving on the thruway into Boston, I was glad to see that the huge oil tank by the highway, boldly decorated years ago with great swaths of color by Corita, had recently been re-touched and the rust removed.

Corita Kent, formerly Sr. Corita, is an outstanding creative artist who did not cease working after achieving great fame 20 years ago. An extraordinary photo of her, a slender New England figure with her hair in a tight bun, is felicitously included in the present publication.

This 11 1/4 x 16 inch paperback is in effect a portfolio of 11 brightly colored posters. Each fits on to the next, and the entire sequence can be cut out of the binding and mounted in sequence to form one long horizontal poster extending about ten feet.

"Love the moment," she tells, "and the energy of that moment will spread beyond all boundaries."

H.B.P.

Remarkably Moving

TO THE UNKNOWN GOD. By Petru Dumitriu. Translated by James Kirkup. Seabury. Pp. 247. \$11.95 paper.

Petru Dumitriu was born in Romania in 1924 and early gained a considerable reputation as a poet and novelist. For a time he was a functionary of the Communist state in his homeland. A conflict of conscience led him to escape to the West via East Berlin.

Since 1960 he has lived, not always with ease, in the West and has written in French. Three of his novels have been translated into English, notably his autobiographical novel, *Incognito*, which is still in print.

This present work comes to us after ten years of silence. We learn in it how he spent those years, reflecting on the nature of God and the possibility of a living faith. He discloses how he struggled with the impossibility of belief and commitment and how he came to them, with all his doubts and hesitancy, because nothing else was possible.

Here is a remarkably moving and challenging book, written in a vigorous style

Christmas

- Awaking in a stable
- Awaking to gentle arms
- Awaking to a father's smile
- Awaking to a mother's breast
- Awaking to touch of straw
- Awaking to snorts of cattle breath
- Awaking to a sky full of stars
- Awaking to shepherds in wonder
- Awaking to a royal line
- Awaking to plots of Herod
- Awaking to warmth and love
- Awaking to frost and cold
- Awaking to choirs of angels

Travis Du Priest

which offers to us the wisdom learned and the questions posed through a deep acquaintance with a prodigious number of books covering a wide variety of subjects and points of view. Dumitriu's competent scholarship (which he would disown) is conveyed to the reader with a disarmingly genuine humility. Remaining true to his Eastern Orthodox background, he is fully knowledgeable about the West.

Vivid descriptions of the climactic scenes and incidents in the author's life are combined with an engaging honesty of theological, philosophical, and spiritual reflection. The aphorisms used to impart the truths gleaned in this reflection are both timely and timeless. Joy and hope shine through it all, and not least when he speculates on the possibility of spiritual renewal and the revival of a genuine expression of the Christian faith and religion, and its openness to the truths enshrined in other religions.

The sublime majesty of God is contrasted with the poverty of our formulations, and there is a constant plea for the silence from words which alone enables the response of thankfulness to the given grace of prayer. It is the exposition of this grace, this stumbling conversation in silence with God who is well known, yet always unknown, which will open up for many readers a new avenue for a living spirituality.

This is a liberating book full of surprises and questions for the scientist and the theologian, the atheist and the person of faith. Here is a book for every man and every woman who is prepared to think again, and then respond with awe to the silence that is offered.

Dumitriu's approach to God, to Jesus, to the Gospels, to other faiths, to the Christian church in its glory and its shame, his awareness of the real and costly nature of fraternal love and his understanding which follows honest self-acceptance — all of these open doors for personal and corporate renewal.

This is one of the most exciting books I have read in the past ten years. I thank God for Petru Dumitriu's ten years of silence and reflection.

(Br.) JOHN-CHARLES, S.S.F.

Literary Jewels — and Clinkers

ANGLICAN SPIRITUALITY. Edited by William J. Wolf. Morehouse-Barlow. Pp. viii and 168. \$8.95 paper.

"There is sustained interest and delight for Christians who are engaged with this benign tutor in prayer. . . ."

This quotation comes from the Rev. Daniel Stevick's contribution to this book. Who is our teacher? Not a person — rather our spiritual director is the Book of Common Prayer, with its spacious form, full of surprises for all its apparent fixity. How truly this is said in

Anglican Spirituality!

The Rev. William J. Wolf, professor of theology at the Episcopal Divinity School, edited this collection of essays produced to inspire people who care to investigate what makes us tick. It was written by professors at that seminary for their students who, like them, are "on pilgrimage." For those of us who want to know more deeply and thoughtfully what it is we are using in the Prayer Book — the 1979 version specifically — *Anglican Spirituality* is a great boon.

However, the literary and biographical talk is astonishingly non-modern and non-American. Has nothing happened that we should discuss since William Temple? And nothing *ever* in America? Surely the writers don't think that Anglican means just England. But if not, couldn't we have heard about Phillips Brooks and Bishop Brent and John Hines, to say nothing of W.H. Auden as forces in the modern world in relation to the modern Prayer Book?

Dean Harvey Guthrie, on our BCP ethos as a unique genre, and Wolf's own essay on Traherne, are treasurable. There are other jewels among the eight separate papers — as well as a couple of clinkers.

My principal complaint is that on the subject of Anglican spirituality, the Episcopal Divinity School isn't cultivating its own garden. We Americans have

produced great fruit and great seed beds, even specifically in Massachusetts. American Episcopalians not only have a great Book of Common Prayer to savor, we have had people worth loving, and we have had influence.

(The Rev.) WILLIAM D. EDDY
Christ Church
Tarrytown, N.Y.

Books Received

"I WAS . . . CALLED TO BE A LAYMAN": The Witness of God's People Today. By Gus Gustafson. Abingdon. Pp. 176. \$6.95 paper.

THE THINGS THEY SAY BEHIND YOUR BACK. By William B. Helmreich. Doubleday. Pp. xii and 276. \$14.95.

THE TRUTH ABOUT ARMAGEDDON: What the Bible Says About the End Times. By William Sanford LaSor. Harper & Row. Pp. xiii and 226. \$7.95 paper.

THE SEARCH FOR THE REAL JESUS. By David Winter. Morehouse-Barlow. Pp. 156. \$5.95 paper.

THE BELIEVER'S SECRET OF OBEDIENCE. By Andrew Murray. Bethany House. Pp. 88. \$3.50 paper.

CHALLENGE AND RESPONSE: A Handbook of Christian Apologetics. By Frederic R. Howe. Zondervan. Pp. 171. \$9.95.

WHY ISN'T GOD GIVING CASH PRIZES? By Lorraine Peterson. Bethany House. Pp. 176. \$4.95 paper.

WHERE IS THE LOST ARK? By Doug Wead, David Lewis, and Hal Donaldson. Bethany House. Pp. 122. \$2.95 paper.

JUST LIKE ICE CREAM. By Lissa Halls Johnson. Ronald N. Haynes, Publishers. Pp. 163. \$2.95 paper.

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New Head for VTS

The Rev. Richard Reid, Th.D., has been elected dean and president of the Protestant Episcopal Theological Seminary in Virginia. Dr. Reid's appointment was announced recently by the Rt. Rev. Robert B. Hall, chairman of the seminary's board of trustees and Bishop of Virginia.

Dr. Reid has taught New Testament at VTS since 1958 and has been associate dean for academic affairs since 1969. He has been serving as acting dean since the retirement of his predecessor, the Very Rev. Granville Cecil Woods, Jr.

A native of Providence, R.I., Dr. Reid, 54, is a graduate of Harvard University, the Episcopal Theological School in Cambridge, Mass., and Union Theological Seminary in New York City. He has spent two sabbatical leaves studying in England. Dr. Reid has been married since 1950 to the former Helen A. Bradner. The couple has three children.

Letter Questions SACC

An anonymous letter was sent recently to overseas and member churches of the South African Council of Churches attacking the leadership of the council's secretary general, the Rt. Rev. Desmond Tutu. The five page letter pur-



RNS

Little Kristin Boris is shown introducing "Boots" to the Rev. Robert Tobin at All Saints' School, Lubbock, Texas, recently on the occasion of the school's annual blessing of pets.

portedly was written by "unhappy staff members" of SACC.

Bishop Tutu called it "a smear letter which most certainly did not come from a present staff member, although it clearly came from sources who have access to SACC information and know something about its donor partners." The council's president and staff issued a statement expressing confidence in Bishop Tutu and repudiating the letter, which they called an attempt to divide them, "to discredit the secretary general and to besmirch SACC as a whole."

SACC represents 15 million South African Christians, 80 percent of whom are black. A longtime foe of the South African government's racial policies, it receives 90 percent of its operating expenses from outside the country. The council has been under investigation for some time by a special investigative body, the Eloff Commission, appointed to look into alleged financial irregularities.

The anonymous letter reportedly contained information about SACC's financial affairs and charged that funds were "disbursed disproportionately for semi-political, rather than for evangelical or other strictly religious activities," and that "alienation" existed between the council and its member churches.

Bishop Tutu said that SACC has decided to forward a copy of the letter to the Eloff Commission. He said that while at some stage there might have been a lack of communication between SACC and its member churches, the situation had changed considerably during the past year.

Ecumenism in Utah

The Episcopal and Roman Catholic bishops of Utah exchanged pulpits at morning services on November 7 and both prelates attended a 4:30 p.m. Vespers service at St. Mark's Episcopal Cathedral, Salt Lake City.

The theme of the Vespers service was "A Service of Joint Witness: A Celebration of Our Common Pilgrimage Toward Unity, Canterbury-Rome, 1982." Clergy and laity from both churches took part in the service, which included an exchange of flags and a joint blessing by both bishops.

Roman Catholic Bishop William K. Weigand preached at the 10:30 service at St. Mark's and the Rt. Rev. Otis Charles, Episcopal Bishop of Utah, spoke at the 10:00 service at the Roman

Catholic Cathedral of the Madeleine.

The common declaration issued after the meeting of the Archbishop of Canterbury and Pope John Paul II this spring was read at the Vespers service, as was a common declaration from the two Utah bishops which echoed the sentiments of the earlier document and asked their ecumenical commissions to "suggest practical ways in which on all levels clergy and laity can join us in moving steadily toward the goal expressed in John 17, that 'we all may be one.'"

"Whatever memories may separate us, fidelity to our Lord requires that we consecrate ourselves to this common pilgrimage of faith and hope towards unity," said Bishop Charles.

MX Opposed

The Rt. Rev. Bob G. Jones, Bishop of Wyoming, has been joined by Roman Catholic Bishop Joseph Hart of Wyoming in his opposition to the nuclear arms race in general and the MX missile in particular.

Bishop Hart told the state's 60,000 Roman Catholics in a recent pastoral letter that Wyoming must say "no" to having the "morally indefensible" MX system stationed there. He noted that bishops in Colorado, Montana, Nebraska, Nevada, and Utah also have come out against the missile system and that Pope John Paul II has "repeatedly condemned" the arms escalation.

Bishop Jones said he has written to high military officials in the Pentagon in his efforts to keep the MX out of Wyoming, but has received no answers to his letters. He said he is "not as optimistic as I was a month ago" about the influence church leaders might have on the arms race.

Vietnam Veterans Honored

Last year Washington Cathedral sponsored a symposium led by Canon Michael Hamilton on the urgent need for reconciliation with the veterans of the Vietnam War.

This November, in cooperation with the Vietnam Veterans Memorial Fund, the cathedral held a three-day prayer vigil, beginning with a special service on the eve of Veterans' Day.

At the candlelight vigil, originating in the War Memorial Chapel and moving each afternoon to Bethlehem Chapel in the crypt for the night session, the

names of the 57,939 American servicemen dead and missing in Vietnam were read aloud continuously by volunteers from all over the country — family and friends of veterans and veterans themselves. The readers included Senators Alan Cranston, Charles Matthias, and Strom Thurmond, Congressmen John Murtha and Paul McCloskey, and former U.S. Ambassador to Vietnam Ellsworth Bunker.

Cathedral Provost Charles A. Perry said that he had “known few times in the history of this cathedral so fraught with emotion and human concern.” President and Mrs. Reagan were among those present in Bethlehem Chapel during the reading on the first day, and afterwards lit a candle in the Chapel of the Holy Spirit just off the crossing, where the recent vigil for peace was held, and earlier, the vigil for the U.S. hostages in Iran.

On the following Sunday, worshipers filled the cathedral for the service which capped the weeklong salute to those who fought in Vietnam. The day before, led by comrades in wheelchairs, thousands of veterans in faded combat uniforms had paraded down Constitution Avenue to the mall for the dedication of the controversial Vietnam War Memorial. There, on stark black granite walls, the 57,939 names are etched.

“I think a lot of healing went on in that week,” said Jan C. Scruggs, a former combat infantryman who led the project for the national war memorial. “We were hoping that people would act very positively and patriotically to the veterans, and they did.” The events, which brought an estimated 205,000 veterans, their families, and other observers to Washington, had a strong multi-racial emphasis, with blacks, whites, Hispanics, Asians, and American Indians involved.

The *Washington Post* noted the reconciling nature of the week’s events: “If there was a theme for the week, it was the extraordinary outpouring of emotion — an allegiance between men who had walked the jungles of Asia together and who, last week, walked the streets of Washington . . . Rarely in this city have so many men been seen to break down in tears in public, to embrace one another as they remembered a shared past. For most of the veterans, traveling the parade route . . . to cheers and applause, and coming to the walls of the memorial . . . etched with the names of their fallen comrades, the week held a measure of satisfaction long denied.

“And for many ordinary citizens who came to honor their fighting men, the same could be said . . . and their spontaneous actions, repeated over and over again, seemed not to glorify war or warriors but to acknowledge a simple need for appreciation.”

Mr. Scruggs sat in the front row of



Presiding Bishop John M. Alin (center) is shown at the Episcopal Church Center planning a churchwide conference on peace issues with Dr. William Anderson (left) and Moorhead Kennedy. Dr. Anderson, a psychiatry professor at the University of Virginia, will serve as program advisor to the conference, which is scheduled for the end of April at St. John’s Cathedral in Denver. Mr. Kennedy, founder of the Cathedral Peace Institute in New York City, will help coordinate the issues for the meeting.

the cathedral service with his co-organizers of the Vietnam Veterans Memorial Fund, John P. Wheeler and Robert W. Doubek. The latter, a junior officer in Vietnam who supervised the construction of the memorial, reported the repeated comments of veterans that the memorial is “a validation of their service, their experience, their trauma, and their sacrifice.” Mr. Scruggs and Mr. Doubek read the two Lessons.

The Rev. Theodore H. Evans, Jr., rector of St. Paul’s Episcopal Church in

Stockbridge, Mass., was the preacher. As priest-in-charge of the Mekong Missionary District, with responsibility for English-speaking congregations in Saigon and Phnom Penh from 1963-67 and later as student chaplain at Harvard and Radcliffe from 1967-74, he had seen the issues from both sides. In his sermon he called on veterans and all Americans “to remember the agony of the war in order to be whole again . . . that by remembering, we may become a living memorial.” DOROTHY MILLS PARKER



At St. John’s Church in the Georgetown section of Washington, D.C., five previous rectors with a combined tenure of over 50 years returned to participate in the recent institution of the Rev. Edward Lewis Lee, Jr., as 24th rector of the historic parish. From left: Fr. Lee; the Rev. F. Bland Tucker, rector from 1925-45; the Rev. William M. Sharp, 1945-67; the Very Rev. James C. Fenhagen, 1967-73; and the Rev. Peter G. Winterble, 1974-82, are shown with the Rt. Rev. John T. Walker, Bishop of Washington.

“How Far Is It to Bethlehem?”

What is important about the Christmas story is not how we celebrate it, but how it is celebrated within us.

By FRANKLIN C. FERGUSON

How far is it to Bethlehem?” is the title of a children’s poem written by Frances Chesterton, wife of the eminent English poet and essayist, G. K. Chesterton.

Yesterday, accompanied by my older son, Luke, I went to Bethlehem. In the words of the refrain to that poem, “It’s not very far.” It is about 25 miles from the rectory at Athens, Ga. I went there in search of a sermon. From time to time, I have experienced the truth that sermons may be found, as well as written out of the files of collected bits of inspiration.

I went first to the post office — a modern brick and glass building, incongruous with its surroundings — buildings in the process of decay and disrepair. The postmaster filled me in on the history of Bethlehem, Ga. The name came from the inspiration of a Gospel songwriter of the latter part of the last century, Justin Moore.

I asked the postmaster what he remembered as the most significant event in the history of the town. With only a brief hesitation he said, “November 6,

The Rev. Franklin C. Ferguson is the rector of Emmanuel Church, Athens, Ga., the composer of a folk mass, and the author of A Pilgrimage in Faith.

1967. That’s the day our town was chosen over nine other cities by the name of Bethlehem to be the post office of the issue of the first Christmas stamp.” He proudly produced a large framed print of the stamp — the Virgin in glorious array, surrounded by angels and a company of devout onlookers.

As we viewed it, my son was reading a large poster from Selective Service reminding him of his registration during the first week of January. The Christmas scripture came to mind: “. . . And all went to be enrolled, each to his own city” (Luke 2:3). The taking of a census, collecting taxes, and registering for the draft — ancient acts of mankind, always modern.

“Do you have a Christmas pageant?” I asked, and a woman stamping envelopes at a nearby table told us that every year the Baptists and Methodists get together to put on a pageant. She added that they do not use a live baby, but for more than 20 years have used a doll that once belonged to her son.

As we drove around the area, passing the improvised stable for the nativity scene, we passed a decaying white frame store located behind the manger. A few teenage boys were gathered around the tiny front porch of the store. A couple of them straddled their motorcycles, and

several of them were sitting on the porch and on the grass. While Luke parked the car, I got out and walked over to them. I told them I was working on a Christmas sermon and would like to ask them a few questions.

“What goes on in Bethlehem?” was my opener. A slender young man in a worn leather jacket, who was trying to grow a beard, regarded me through aviator sunglasses and said, “More than meets the eye, preacher.”

“What’s it like to live here?” I asked. Every group has a spokesman, and the one who turned out to do most of the talking looked a lot like Moocher, the short kid with the long hair on the show, *Breaking Away*. He said, “It’s real peaceful and quiet most of the time. The Methodists do their thing, the Baptists do theirs, and we do ours.”

“Does that include smoking pot?” I ventured.

“Yep, but we don’t hurt anyone.” I asked them if they planned to go to the pageant. They looked at each other, shuffled, and grinned. The one I call Moocher said, “I used to be one of the wise men (here all laughed), but I don’t do it anymore.”

“Does that mean,” I asked, “that you don’t go to church?”

“Well, you know, I believe in God, you know, but I don’t see no need to go to church. I mean, you know, God is (pointing to his chest) inside you.”

But he went on to say that he believed the Bethlehem pageant to be a good thing because the churches got together. “Some of them at least try to, you know, get out there and do something, instead of sitting around church praying, you know,” he said.

My last question was, “What do you believe about the future?”

The leather-jacketed one said, “It will all be over in 1983.”

I said, “What will be over?” — as if I didn’t know what he was referring to.

He said, “I mean the world will be taken over by the guy in Revelation, the guy with the 666 on him.”

A short kid wearing a red school jacket that should have been washed months ago piped up, “I was saved five years ago.”

But it was Moocher who said, “I plan to enjoy this year and get saved next year!” (That young man would make a good seminarian.)

As I left, one of them walked up to me and said, “I don’t know what you are planning to say in your sermon, but we have a real honest town. We like it. See that building?” He pointed to a sagging structure across the street with two out of three of its columns gone. “That’s the Frito Lay warehouse, and nobody’s ever broken into it.”

I commented that it was an interesting fact and asked if any of them knew what the name Bethlehem meant. As I

suspected, none of them did. I told them it meant "house of bread."

Later on, my son and I were there at 7:30 p.m. for the pageant. Pickup trucks and cars ringed the area. A crowd was gathering, with small children on their fathers' shoulders or held by the hand.

Figures could be seen scurrying about in the shadows — little angels and wise men who had taken their place by the side of Hooper's grocery, across the street. Shepherds surrounded by real sheep and donkeys sat around a real fire. These lucky ones could keep warm for a while.

Suddenly the big electric star burst into light, revealing missing bulbs here and there. Then followed the sound of the combined choirs of the Methodist and Baptist churches, accompanied by an electric organ valiantly hurling its sounds into the night air. Occasionally, something would go wrong with the amplifier, but the music would come back even louder, as if to atone for the power failure.

During one of the readings of the Christmas scripture, a pickup truck passed, blaring out *Dixie* on a musical horn. After the program, one of the ministers invited everyone to a bit of "fellowship together" and told us that the second performance would begin at 8:30. The young girl who had played Mary ran to some of her friends in a car. "Could you see? Well, I gotta get this off," she said.

"How far is it to Bethlehem?" Not very far. Bethlehem is as near as our memories of pageants of the past, with our children in improvised costumes. Such pageants are not the stuff of which academy awards are made, but the nativity story was written by God himself. The Bethlehem story tells us year after year that God is at home with the vernacular, the colloquial, with those who muff their lines and cues.

God is at home with those of us who ride to midnight services in style, and he is at home with those who come to Bethlehem in pickup trucks. He is at home with a gang of teenage boys and with those who wonder how they are going to survive this year. He is at home with those who have lost their faith, and those who have lost the courage to try to believe.

What is important about the Christmas story is not how we celebrate it, but how it is celebrated within us. What is important is not how we act it out, but how it is enacted within us.

"How far is it to Bethlehem?" It is only as far as our ability to repent — to turn to him who has turned so often to us. It is only as far as our ability to adore and worship the Babe who is the King of Kings and Lord of Lords.

"O Holy Child of Bethlehem, Descend to us, we pray. Cast out our sin and enter in, Be born in us today."

The Birthday Gala

Does the Jesus' birthday party
take the awe out of Christmas?

By ELDRED JOHNSTON

Happy birthday to you, happy birthday to you — happy birthday, dear Jesus, happy birthday to you."

Every December an increasing number of churches of various denominations stage what is known as a "Jesus' birthday party," for the children of the Sunday school. I instinctively bristle when I read the announcement.

The rationale offered goes something like this: Christmas has been taken over by commercial interests. To most people, Christmas has become a spree of gift-buying, house-decorating, card-writing, and cocktail parties. The original significance has been forgotten, buried beneath tons of dollars, glittering ornaments, and wassail bowls.

"A birthday party honoring Jesus will help our children understand the real meaning of this day," we are told. So the customary arrangements for the birthday gala are made: invitations are sent, a cake is baked and decorated, gifts are brought (usually for the "poor"), games are played, prizes awarded. What's wrong with that?

What is wrong is that it emphasizes Jesus' humanity to the neglect of his divinity. It is sheer, sentimental reductionism.

Throughout the ages, theologians have turned to John 1:1-14 for the basis of Christmas doctrine: "In the beginning was the Word, and the Word was

The Rev. Eldred Johnston, retired priest of the Diocese of Southern Ohio, is a frequent contributor to our columns. He resides in Columbus, Ohio.

with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. . . . And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father." The adults who plan a Jesus' birthday party complete with cake and candles denounce the merchants for taking Christ out of Christmas, but they themselves must be indicted for taking the awe out of Christmas.

I am aware that the traditional Christmas pageant (angels, shepherds, and wise men) has often been ridiculed as a "bathrobe farce." And I agree that the pageant shouldn't be presented if there is not careful preparation to ensure the dignity and simple splendor of the event.

However, my experience has been that many middle-aged people testify to the joy and awe they felt when they participated years ago in the pageant. For most of them the high point came at the end. The lights were dimmed, and the multitude of angels, shepherds, wise men and the congregation knelt around the manger and sang softly, "Silent Night, Holy Night."

It was a moment of awe, mystery, and devotion. Little doubt was in anyone's mind that we were celebrating a unique event beyond comprehension — an event not for the head, but for the heart.

The appropriate setting for this occasion is not: "Happy birthday to you, happy birthday to you," but hymn 344: "O love, how deep, how broad,

how high,
How passing thought and fantasy,
That God, the Son of God should take
Our mortal form for mortals' sake."

EDITORIALS

Our Greetings

Amost Merry Christmas to you! It is with much pleasure that we of the staff of THE LIVING CHURCH extend our warmest greetings and good wishes to you, our readers. May this be a time of joy and festivity, and a time of coming together with one another, and with our Blessed Lord, who came to share our life with us, so that we might share his life with him. May this be a time of glory to God, and may his angels lead us in paths of peace and goodwill.

A Time for Understanding

The change of leadership in the Soviet Union offers both to our country and to the Russians an opportunity to improve the climate of feeling between us. Along with millions of others, we hope and pray that both governments will not bungle this occasion to

build a new era of better understanding.

According to all reports, Mr. Andropov is a highly intelligent and formidable figure. It is not surprising that he, like the heads of state in other nations, should welcome the impression of being a hard bargainer and a stern defender of his country's positions. Yet, as we know, premiers, presidents, and other leaders often tend over the years, if not to mellow, at least to become more flexible. As world peace is in the good interest of Russia no less than of America, it is not unreasonable to hope that an intelligent and sophisticated Russian leader will welcome reasonable cooperation in the international field.

Meanwhile, let us not suppose that it is up to the other side to make all the first gestures. Many Russians do try to understand us. Many Russians do learn English. Many Russian young people are intrigued by the fashions and manners of our young people (although such fashions and manners are not always good). It would not be inappropriate for us also to try harder to understand them.

The Presiding Bishop's

Christmas Message

"... because there was no place for them in the inn" (Luke 2:7 RSV)

This phrase from St. Luke's Gospel is the basis for some of the best staging when children dramatize the story of the nativity. Perhaps you will be there when it happens in your congregation this year: Mary and Joseph approach the inn . . . there is a knock on the door . . . the innkeeper pokes his head out of the door . . . "sorry, no room here," he says . . . "go to the stable out back" . . . Mary and Joseph amble over to where a manger has been set up . . . you will be there again this year even as you have been there before. Maybe as Mary. Maybe as Joseph. Maybe as the innkeeper. Certainly as a spectator.

The innkeeper's role is one of interest because he (and I expect he was a male, most likely) is a good example of one who is caught in a bind. He wants to help, but he's unable to accommodate the need that is put before him. So he does what he can. He is you and he is me in so many in-

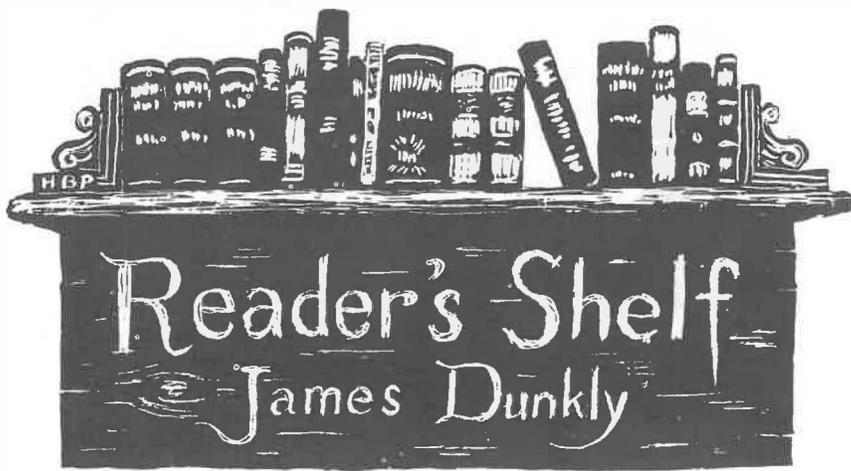
stances — unable to do all that is needed but yet knowing we must do all we can.

Doing all we can is not the same as giving a shrug of the shoulders and adopting a "well, we'd do something if we could" attitude. Doing all we can now — is joining in efforts to share our resources with those who are poorer, alerting the world to the fact that the nuclear age has ruled out war as a solution for any conflict and even for defense, and above all letting those around us know of the hope, vision and renewal inherent in the good news of Christian Gospel.

The innkeeper did what he could — then God took over; the greatest miracle ever known occurred.

The message of Christmas is a reminder that that still can happen.

(The Rt. Rev.) JOHN M. ALLIN
Presiding Bishop



JESUS, SON OF GOD? Edited by Edward Schillebeeckx and Johannes-Baptist Metz. English language editor: Marcus Lefebvre. Seabury. Pp. ix and 79. \$6.95 paper.

The title "Son of God" as applied to Jesus is perennially problematic for theologians because of the term's tangled history, its relationship to other Christological titles and to the doctrine of the Trinity, and the use of similar language to describe Christians. In this book, volume 153 of the series *Concilium*, various aspects of this problem are addressed by Brian McDermott, Nicholas Lash, Dietrich Wiederkehr, Jon Sobrino, Herbert Haag, Bas van Iersel, Geoffrey Wainwright, Tarsicius van Bavel, Aloysius Pieris, and Karl Rahner. A basic resource for this question, as one would expect from *Concilium*.

MAXIMILIAN KOLBE: No Greater Love. By Boniface Hanley, O.F.M. Ave Maria. Pp. 80. \$3.95 paper.

The story of the martyr of Auschwitz, canonized by the Roman Catholic Church on October 10, 1982. Many photographs.

THEY DWELL IN MONASTERIES. By Frank Monaco. Seabury. Unpaged. \$7.95.

Excellent black and white photographs matched with short texts from either the Benedictine or the Cistercian Rule or from Thomas Merton, with a brief introduction by the author-photographer. This evokes the spirit of classical monasticism as well as any similar work I have seen.

THE LIGHT HAS COME: An Exposition of the Fourth Gospel. By Lesslie Newbigin. Eerdmans. Pp. xiv and 281. \$8.95 paper.

"This book can do for our generation what was done by William Temple's *Readings in St. John's Gospel* 50 years

ago." So said Barnabas Lindars, one of the world's leading Johannine scholars, in a publisher's blurb. It is high praise — too high, in my view — but this is a good book. Newbigin, a Christian missionary and bishop in the Church of South India, has a long experience of Christianity in a predominantly non-Christian culture, or mixture of cultures, which is a suggestive background for reading John's Gospel. As an ecumenical leader, he has for many years had John 17 driven to the forefront of his consciousness. Here is a person putting together his experience and his scholarship in the church's service; the result, as the subtitle alleges, is *exposition*, that middle ground between exegesis and proclamation that is indispensable to understanding and, hence, to preaching.

THE BIBLE IN AMERICA: Essays in Cultural History. Edited by Nathan O. Hatch and Mark A. Noll. Oxford University Press. Pp. x and 191. \$6.95 paper.

Eight essays on various periods and constituencies by Harry Stout, George Marsden, Timothy Weber, Grant Wacker, Richard Mouw, Gerald Fogarty, and the editors. Most of the essays were presented at a 1979 conference jointly sponsored by Wheaton College and the Lilly Endowment. Stimulating forays into very important territory.

WOMEN AS PASTORS. Edited by Lyle E. Schaller. Abingdon. Pp. 127. \$4.95 paper.

Another volume in Abingdon's Creative Leadership Series, which Schaller edits, this book presents 11 success stories of women in the ordained ministry. Each story is told by the woman herself; Schaller provides an introduction. The women are from a variety of Protestant denominations; none is an Episcopalian. Very interesting reading for any congregation considering hiring an ordained woman or recommending a woman to be admitted to the ordination process. Very

interesting, too, just for reflecting on the role of clergy in parishes: How many of the patterns and principles built up over the years are functions of the *maleness* of the pastor, and what would happen pastorally if that maleness were to be replaced by femaleness?

CONTEMPORARY AMERICAN THEOLOGIES II: A Book of Readings. Edited by Deane William Ferm. Seabury. Pp. x and 374. \$15.95 paper.

This outrageously expensive paperback includes selections from the "secular" theologians of the 1960s, black theology, South American liberation theology, feminism, evangelicalism, and recent Roman Catholic theology. The book is intended as a companion to the editor's 1981 publication, *Contemporary American Theologies: A Critical Survey*.

THE FOUR GOSPELS AND ACTS: A Short Introduction. By Harry R. Boer. Eerdmans. Pp. v and 112. \$3.95 paper.

A retired missionary teacher, Boer has for several years been writing small books on the Bible for lay people. There are many such books, of course, and this one has to be found wanting when set against (e.g.) Daniel Harrington's *Interpreting the New Testament* (for scholarly method) or Pheme Perkins' *Reading the New Testament* (for content and theology). Boer's presentation is very simple and would be suitable for complete beginners.

Recent Books From WCC

THE FEAST OF LIFE: A Theological Reflection on the Theme "Jesus Christ — the Life of the World." By John Poulton. Pp. ix and 78. No price given. Paper.

HOUSEHOLDS OF GOD ON CHINA'S SOIL. Compiled and translated by Raymond Fung. Pp. x and 78. No price given. Paper.

BAPTISM, EUCHARIST AND MINISTRY. Pp. x and 33. No price given. Paper.

Poulton's book, part of the World Council of Churches' Risk series, reflects on the theme for the upcoming sixth General Assembly; he is canon of Norwich Cathedral in England. Fung's collection of stories about life in Chinese house churches is part of the WCC's mission series. The last item is the Faith and Order paper number 111 and is the unanimously recommended study text from the Faith and Order Commission's meeting in Lima in January of this year. All churches are being invited to submit official responses to this ecumenical document.

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Bethlehem

Come close! Take my old cloak that hangs upon the door
And wrap it around thee against the winter chill.
Draw near the fire; embers there are still.
That will give thee a last glow and warmth to eat by.
You are welcome here. It has been a long day. . . .
It was not always so when I was young and healthy.
These winters were nothing to me then
For we slept out wrapped in a blanket
Feet to the fire, with flock folded about us and secure.

Very still it was sometimes, and bright.
I wondered about things then
(The soft and foolish thought of the young)
About worlds, about living, about dying
And whether they were one

But not for long,
For I was born to a hard life on the hillside
Not given to dreams, as women before the fire
Staring into the flames.

Yet there was a dream once,
Like a thousand years past, of the stars parting
And strange harbingers of a distant time
Chanting, extolling and soaring amongst us
Bidding us go to some place in the valley.
They said we should see a young child with wondrous powers
So great that men would be changed.

Passing strange, you say? Indeed, say I.
And did I go? Nay, nay.
What had such a sight to do with me to gawk at?
(Though others went and marvelled)
I knew my place; 'twas with the flock.
For if it *was* true
And the babe could change the lives of men,
What would become of me?

Stay close! For the night is chill and the fire is dying.
Thou art listening to the rambling of an old man
Moved by memories . . . and haunted still.
It is as if I had been called and answered not;
Though the time is long gone
That same uneasiness stirs within me
And I have forgotten the name by which I am called.

Old age is lonely; living and dying are one.
I shall sleep now and shall not wake to see you at the door.
Remember who you are, young man,
And when you are called, answer.

Gillian C. Grozier

BRIEFLY...

The Rt. Rev. George D. Browne, Bishop of Liberia since 1970, has been elected Archbishop of the Province of West Africa for a ten year term by the province's standing committee. Bishop Browne, 49, will succeed the Most Rev. Ishmael LeMaire of Ghana. Less than a year ago, the Diocese of Liberia transferred to this Anglican province from the Episcopal Church, of which it had been a part since 1836. The Province of West Africa includes dioceses located in Sierra Leone, Gambia, and Guinea, as well as Liberia and Ghana.

The Very Rev. Richard H. Mansfield, Jr., has resigned as dean of Bexley Hall in Rochester, N.Y., to become parish priest of Christ Church Cathedral in Hartford, Conn., according to the seminary's newsletter. The former dean began his new ministry in September as part of an urban outreach team with primary responsibility as pastor to the cathedral congregation. He served as dean for five years at Bexley Hall, which, with Colgate Rochester Divinity School and Crozer Theological Seminary, make up the Rochester Center for Theological Studies.

Anglican and Roman Catholic representatives agreed at a meeting in Rome in November to create a second Anglican-Roman Catholic International Commission (ARCIC-II) to continue the work of the original commission and to examine "the principal doctrinal differences that still separate us," according to a spokesman. Members of the new commission will be named during the coming months and the first meeting probably will be scheduled during the second half of 1983. The first ARCIC completed its work last March after 12 years.

Recent reports from Bavaria that the Archangel Gabriel has been hitchhiking there and informing motorists that the world will end in 1984 have been discounted by a spokesman for the Bavarian Roman Catholic Church. "It is inconceivable that an angel would ever appear in the form of a hitchhiker," said Dr. Curt Genewein, the church's press officer. *The Church of England Newspaper* called Dr. Genewein's statement "possibly the most absurd remark made about the whole situation . . . perhaps he felt they would take human form if it were dignified enough — say, at press officer level."



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CONVENTIONS

Lexington's four mission churches, St. Andrew's, St. Augustine's, St. Gabriel's, and St. Matthew's, were hosts to the 87th convention of the Diocese of Lexington on October 28-30.

Delegates heard major addresses by the Rt. Rev. Addison Hosea, Bishop of Lexington; the Rt. Rev. Alexander D. Stewart, Bishop of Western Massachusetts; and the Rt. Rev. C. Gresham Marmion, retired Bishop of Kentucky. Bishop Marmion was Lexington's acting bishop during Bishop Hosea's recent sabbatical.

Bishop Hosea's address evoked several resolutions including the endorsement and support of his challenge to each one present to bring to Christ at least one unchurched person in 1983; endorsement of the action of the General Convention establishing the tithe as a minimal standard of Christian giving; authorization for a committee to make a careful study of the General Convention's action establishing a policy that all congregations set aside one percent of their income for seminary support be-

ginning in 1984; a commitment to carry out the resolution on the seven corporal works of mercy passed by the 1981 convention; commendation of "The Next Step" program to the parishes and missions of the diocese as presented by the Presiding Bishop and accepted by the General Convention.

The convention encouraged the department of missions and the department of finance to set as an objective that salaries of mission clergy will be held at a level no less than the median salary level of the mission clergy of the other dioceses of the Episcopal Church by January 1, 1985, and requested all vestries to make their first priority an annual review of the salaries and allowances of their clergy.

The convention adopted a budget ranging from \$641,345 as the ideal, \$588,428 as the desirable, and \$572,528 as the minimum, depending on the amount pledged to the diocese by parishes and missions.

In his sermon at the opening Eucharist on October 28, Bishop Stewart challenged the Diocese of Lexington to expect great things of God, of others, and of itself, stating, "I believe God has

some great ongoing mission for this diocese."

Bishop Marmion in his banquet address emphasized two concerns of his — the unpopularity of pastoral calling among the clergy today and the lack of effective preaching of the Gospel.

• • •

The convention of the Diocese of Eau Claire met at Christ Church Cathedral, Eau Claire, Wis., in late October. The Rt. Rev. William L. Stevens, Bishop of Fond du Lac, was the special guest and dinner speaker, and the bishop and auxiliary bishop of the Roman Catholic Diocese of La Crosse each made brief visits and addressed the convention.

Among resolutions passed by the convention, one expressed concern for the influence of cults on young people, and another resolution charged each deanery to hold an evangelism seminar within the next year. A new Task Force on Human Needs was directed to study the needs of the poor, the hungry and the oppressed, and to determine how the diocese can help meet these needs.

The convention established a new canon regarding the election of a bishop, and passed a budget of \$248,100.

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BOOKS

"THE DEACON IN LITURGY." A manual, with commentary for the deacon's ministry of servanthood in the liturgy. By Deacon Ormonde Plater. \$6.75 from National Center for the Diaconate, 14 Beacon St., Boston, Mass. 02108.

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, R.D.3, Box 116d, Saratoga, Springs, N. Y. 12866. (518) 587-7470.

WANTED: "The Golden Windows," Laura E. Richards. Will pay for book and postage. Miss Lillian Weidenhammer, 1702 Adeline St., Hattiesburg, Miss. 39401.

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NECKTIES with embroidered Episcopal Church shield, superbly woven in England, in full colors. Available on Navy or Burgundy background. We also have ties with shield of Christ, Grace, Andrew or Trinity, only on Navy background. An ideal gift. \$15.00 plus \$1.50 each for gift box and shipping. Church Ties, P.O. Box 1445, Tryon, N.C. 28782.

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

FOR SALE

THE EPISCOPAL SHIELD, 2" x 2½", individually handcrafted for use on blazers, tippets, stoles, etc. Beautiful. Only \$3.85. Same day shipment. Executive Services, P.O. Box 133, Norcross, Ga. 30071.

POSITIONS OFFERED

WANTED: Principal for girls' boarding school. Write to: Headmaster, St. Mary's Episcopal School for Indian Girls, Inc., Box 468, Springfield, S.D. 57062.

TRADITIONAL parish (St. Peter's) 90 miles southwest of Detroit, Mich., seeks applications for possible opening for rector in lovely parish. Worship centered in 1928 BCP. Reply Dr. Benjamin Alexander, Senior Warden, 7 Bvena Vista Dr., Hillsdale, Mich. 49242.

HOUSEMOTHER-SECRETARY, boys elementary boarding school; live-in position. Studio apartment provided. Immediate opening. Reply Box T-539.*

POSITIONS WANTED

WANTED: Interim rector position in Spring, 1983. Priest, 61, wide experience, strong in administration, preaching and pastoral areas. Eastern area preferred but not limited. Excellent references. Plan ahead. Build while looking. Reply Box S-540.*

PRIEST, 51, married, looking for position as rector, vicar, assistant in the Midwest. Parish experience, good preacher, pastoral counselor, community, Christian education, youth work. Reply Box K-541.*

RELIGIOUS COMMUNITIES

A TRADITIONAL monastic community has recently formed to live a life centered in prayer, study, community living, and service (service to the street people and poor of the area). If you are seeking a closer walk with our Lord and wish to try as a monk, please write us. The Servants of Jesus, P.O. Box 1209, Lexington, Ky. 40589.

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 35 Cts. a word for one insertion; 31 cts. a word an insertion for 3 to 12 insertions; 29 cts. a word an insertion for 13 to 25 insertions; and 27 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$3.60.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$2.50 service charge for first insertion and \$1.25 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 26 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street

Milwaukee, Wis. 53202

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least four weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

PEOPLE and places

Appointments

The Rev. E. Boyd Coarsey, Jr. is now canon theologian and assistant to the dean, for program, at Trinity Cathedral, 1100 Sumter St., Columbia, S.C. 29201. Home address: 3205 Cornwall Rd., Columbia 29204.

The Rev. A. Murray Goodwin is executive director of the Delaware Hospice, Box 2658, Wilmington, Del. 19805.

The Rev. Canon Joseph Gregori, who recently retired after many years of service in the Diocese of Iowa, is now at work at St. Paul's Church, Payson, Ariz.

The Rev. Robert Ihlefeld is curate at Grace Church, Colorado Springs, Colo. Add: 631 N. Tejon, Colorado Springs 80902.

The Rev. Fred F. King, retired priest of the Diocese of Colorado, is interim pastor of the Church of the Ascension, Pueblo, Colo.

The Rev. Jerry T. Liddy is deacon-in-charge of Grace Church, Albia, Iowa, and the Church of the Epiphany, Centerville.

The Rev. Willa S. Mikowski is vicar of St. Martin's Church, Tenth and Iowa, Perry, Iowa 50220. Home address: 707 Tenth St., Perry 50220.

The Rev. Zev William David Rosenberg is curate of the Church of the Ascension, Pueblo, Colo. Add: 420 W. 18th St., Pueblo 81003.

The Rev. Lamar P. Speier is vicar of St. Patrick's

Church, Pagosa Springs, Colo. Add: Box 1642, Pagosa Springs 81147. He transferred his canonical connection from the Diocese of Wyoming to the Diocese of Colorado in October.

The Rev. J. Lewis Warren will become rector of St. Andrew's Church, Box 1201, Scottsbluff, Neb. 69361 on January 1.

The Rev. Harry E. Wickham is assistant at Trinity Cathedral, Davenport, Iowa.

The Rev. E. Stanley Wright is vicar of St. Martin's-in-the-Field, Aurora, Colo. Add: 17001 E. Wagon Train Pkwy, Aurora 80015.

Retirements

The Rev. Herbert G. Myers has retired as rector of St. Christopher's-by-the-Sea, Key Biscayne, Fla. Add: 1706 Nellie's Cave Rd, Blacksburg, Va. 24060.

Ordinations

Deacons

Eastern Oregon—Harriet Lee Burton, non-stipendiary assistant at St. Mark's Church, Hood River, Ore. Add: 2621 Swyers Dr., Hood River 97031.

Los Angeles—Barbara Duffield Covington, assistant at St. Mary's Church, Laguna Beach, Calif., and chaplain at the South Coast Medical Center.

Mississippi—Walter DuVall, Jr., vicar of St. Mary's Church, Vicksburg, Miss. As a seminarian he worked with Hispanic migrant workers in Chester, Pa., and with a West Indian congregation of 2,000 at St. George's Church in Brooklyn, N.Y.

The ordination service was attended by clergy of Roman Catholic and Greek Orthodox churches, as well as several Protestant ministers. Music for the

service was varied and included Carribean and operatic selections.

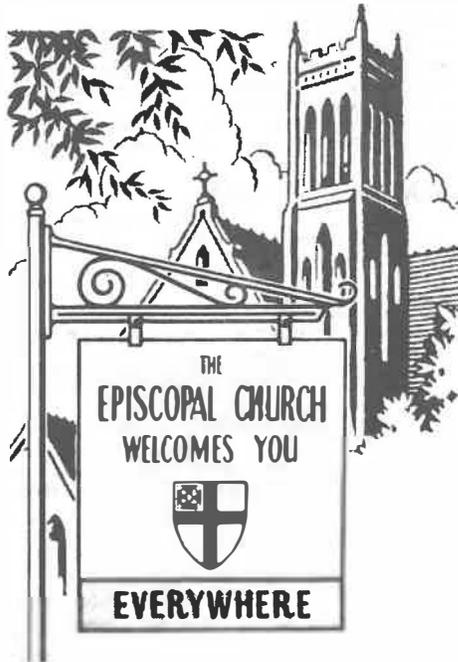
Spokane—Theodore Allen Nitz, assistant at Gethsemane Cathedral, Fargo, N.D. Add: 3220 Maple St., Fargo 58102.

Wyoming—Daphne Grimes, assistant at Christ Church, Cody, Wyo.; add: Route One, Box 1366, Cody 82414. Edward Walsh, vicar of St. John's Church, Powell, Wyo.; add: Box 846, Powell 82435.

The Coming of the Light

A pure and golden light,
it seems, that spreads across
the pews, reflects
its radiance from the mellow
old carved oak and hanging greens
upon the faces, hands of those
who sing so sweetly
Silent Night.
Look deep into
this gentle fire and then
go forth to bear it far and tender
to wherever infants, cold
and frightened, tremble in the dark
with no bright star,
no kings to greet.

J. Barrie Shepherd



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.

30LINAS, CALIF.

ST. AIDAN'S 30 & Brighton Ave.
The Rev. G. Peter Skow, v
Sun Mass 10:45; Tues, Thurs 7:30; Sat 12:10 noon. Other
wkdy Masses call 666-1050 or 668-0165. Daily Offices ex
Sun & Mon 8:30, 12 noon, 6 & 8

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. Frederic W. Meagher,
Dr. Brian Hall, the Rev. Matthew Conrad
Sun HC 8 & 10; Wed HC & Healing 10.

DENVER, COLO.

ST. ANDREW'S ABBEY 2015 Glenarm Place
The Order of the Holy Family 823-7002
Masses: Sun 7:30 & 10; all other days (Sol on Feast) 12:10.
Daily Offices: MP 8, Ev (Sol on Sun & Feasts) 5:30, Comp

WASHINGTON, D.C.

ST. PAUL'S 2430 K St., N.W.
The Rev. James R. Daughtry, r
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 8; C Sat 5-8

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. Fri 7:30, 10:30. C Sat 8

CHICAGO, ILL.

ST. PAUL AND THE REDEEMER 49th & Dorchester
The Rev. C. A. Lambelet, r
Sun H Eu 8 & 10. Tues, Thurs H Eu 7, Wed 10

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Very Rev. Eckford J. de Kay, dean Near the Capitol
The Rev. Gus L. Franklin, canon
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15
Mon, Tues, Thurs, Fri. 5:15 Wed

BATON ROUGE, LA.

ST. LUKE'S 8833 Goodwood Blvd., 70808
The Rev. Clarence C. Pope, Jr., r; the Rev. Rex D. Perry, the
Rev. W. Donald George, the Rev. David L. Seger, the Rev.
Donald L. Pulliam
Sun H Eu 8:30, 10:30, 5:30. Mon-Fri MP 8:45. H Eu Mon 9,
Tues 9 & 7, Wed 9, Thurs 7, Fri 9

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
Richard Holloway, r
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

(Continued on next page)

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.

CHURCH DIRECTORY

(Continued from previous page)

BOSTON, MASS. (Cont'd.)

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

THE MISSION CHURCH

OF ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. General Hospital
The Rev. Emmett Jarrett, v
Sun MP 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP
7:30, EP 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun
10-10:30, Fri 8-7

MINNEAPOLIS, MINN.

GETHSEMANE (historic downtown) 905-4th Ave., So.
The Rev. William J. Winterowd, priest-in-charge
Sun Mass 8 (Low) & 10 H Eu (signed for deaf), MP 4S. Wkdy
as anno

LONG BEACH, MISS.

ST. PATRICK'S 200 E. Beach
The Rev. William R. Bulce, v
Sun Masses 8 & 10, Ch S 10, C by appt. Ultreya 1st Fri 7

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r, the Rev. John H. McCann,
the Rev. Dr. Bruce D. Rahtjen, the Rev. John W. Bonnell,
the Rev. Radford R. Davls, d
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP
(2S & 4S), Tues 5:30 EP (H Eu 4th Tues), Fri 12:00 noon HC

ST. LOUIS, MO.

CHRIST CHURCH CATHEDRAL 13th & Locust-Downtown
Sun H Eu 8, 9, 4 (11 choir H Eu 1S, 3S, 5S — MP 2S & 4S).
Mon-Fri H Eu 12:10

OMAHA, NEB.

ST. BARNABAS 129 N. 40th St.
The Rev. T.R. Morton, SSC, r; the Rev. M.V. Minister
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed
9:15. Matins 6:45, EP 5:30; C Sat 5

BOULDER CITY, NEV.

ST. JUDE'S RANCH FOR CHILDREN
Corner US Highway 93 at St. Jude's Way
The Rev. Herbert A. Ward, Jr, SCC, Dir; the Rev. Dale Hal-
lock, chap; the Rev. Harmon Barash; the Rev. Ellsworth
Wayland; Sisters of Charity
Sun Mass 10. Daily MP 8; Mass 8:15, EP 4:30

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell Gale
Sun 8, 10 Eu; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 Eu

NEWARK, N.J.

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

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8; MP & HC 9:30; Lit & Ser 11; Ev 4. Daily MP & HC
7:15; EP 3:30. Wed HC & Healing 12:15

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

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Thomas D. Bowers, r
Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 11 H Eu
(Rite I) 1S & 3S; MP & sermon 2S, 4S & 5S; Wkdy H Eu Mon,
Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 6; EP Mon, Tues,
Thurs, Fri & Sat 5:15. Church open daily 8 to 6

CALVARY, HOLY COMMUNION & ST. GEORGE'S
Thomas F. Pike, D.D., r; Stephen S. Garmey, assoc; Eugene
Y. Lowe, Jr., Martha Hedgpeth, Gerald G. Alexander, ass'ts;
Calvin Hampton, music director

CALVARY Gramercy Park
Sun HC 11, v 5:30; Wed HC 5:45; Thurs HC & HS 12:10.
Mon-Fri MP 7:45. Organ recital Fri midnight

ST. GEORGE'S Stuyvesant Square
Sun HC 8:30; MP 10:30 (HC 1S).

EPIPHANY 1383 York Ave. at 74th St.
Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, curates; J.
Johnson, J. Kimmey, associates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 8:30

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

JOHN F. KENNEDY INTERNATIONAL AIRPORT
PROTESTANT/ECUMENICAL CHAPEL Center of airport
The Rev. Marlin Leonard Bowman, chap. & pastor
Sun Sung Eu 1. Chapel open daily 9:30 to 4:30

ST. IGNATIUS 67th St. and West End Ave.
The Rev. Howard T.W. Stowe, r; the Rev. Roger Gentile, c
Masses Sun 8:30 Sung, 11 Low; wkdy as anno

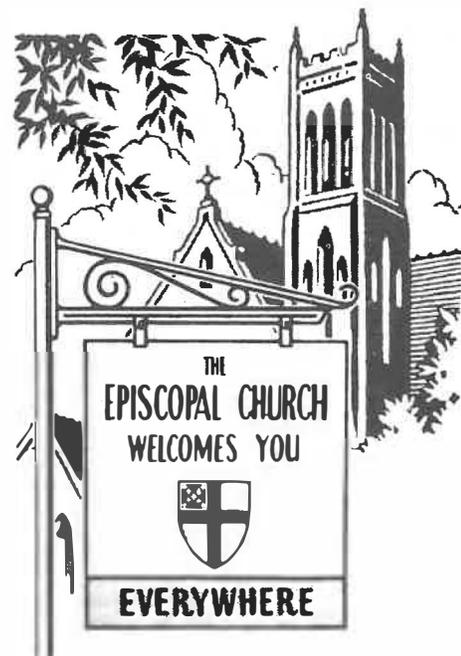
ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, the
Rev. John L. Scott
Sun Masses 9, 10, 11 (Sol), 5, MP 8:40, Ev & B 4. Daily MP
8:30 (ex Sat), Noonday Office 12, Mass 12:15 & 6:15, EP 6. C
Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50; Daily after 12:15 Mass.
SM Wed 12:45-1:15

ST. MICHAEL'S Amsterdam Ave. at 99th St.
The Rev. Frederick Hill, r; the Rev. T. Jeffrey Gill, assoc; the
Rev. John L. Miller, and the Rev. Susan C. Harris, ass'ts
Sun HC 8, Cho Eu 11 (1S & 3S), MP 11 (2S & 4S), Ch S 11,
HC 12 noon (2S & 4S). Mon-Fri MP 8; Tues 8:30 EP & HC;
Thurs 12 noon HC & HS

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the
Rev. Leslie Lang, the Rev. Gordon-Hurst Barrow
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Choral Ev 4. Mon-Fri MP
8, HC 8:15, 12:10 & 5:45, EP 5:30; Tues HS 12:10, Choral Ev
5:30 Wed 12:10 Choral Eu Church open daily to 6

TRINITY PARISH
The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Richard L. May, v
Sun HC 8 & 11:15; Daily HC (exSat) 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



YOUNGSTOWN, OHIO

ST. ROCCO PARISH 239 Trumbull Ave.
The Rev. Robert W. Offerle, r
Sun Mass 8 & 10 (Sung); Sat Vigil Mass 5

NEWPORT, R.I.

EMMANUEL cor. Spring & Dearborn Sts.
The Rev. Roy W. Cole
Sun H Eu 8, Service & Ser 10 (H Eu 1S and 3S)

DALLAS, TEXAS

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

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

HURST, TEXAS

ST. STEPHEN THE MARTYR 2716 Hurstview Dr. 76053
The Rev. Douglas L. Alford, r
Sun Eu 8, 9:30 & 11:15. Daily MP & Eu 6:45 ex Sat 10

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Jack
Roan, the Rev. William Cavanaugh, the Rt. Rev. Wilson
Hunter
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10
HC. Wed Night Life 5-9.

NORFOLK (OCEAN VIEW), VA.

ADVENT 9620 Sherwood Place
The Rev. Herbert Hugh Smith, Jr., r
Sun H Eu 8 & 10 (4S MP & HE), Tues 10 HU & HE, Sat 5:30
HE

MADISON, WIS.

SAINT DUNSTAN'S 6201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchpeople, whether they are at home or away from home. Write to our advertising department for full particulars and rates.