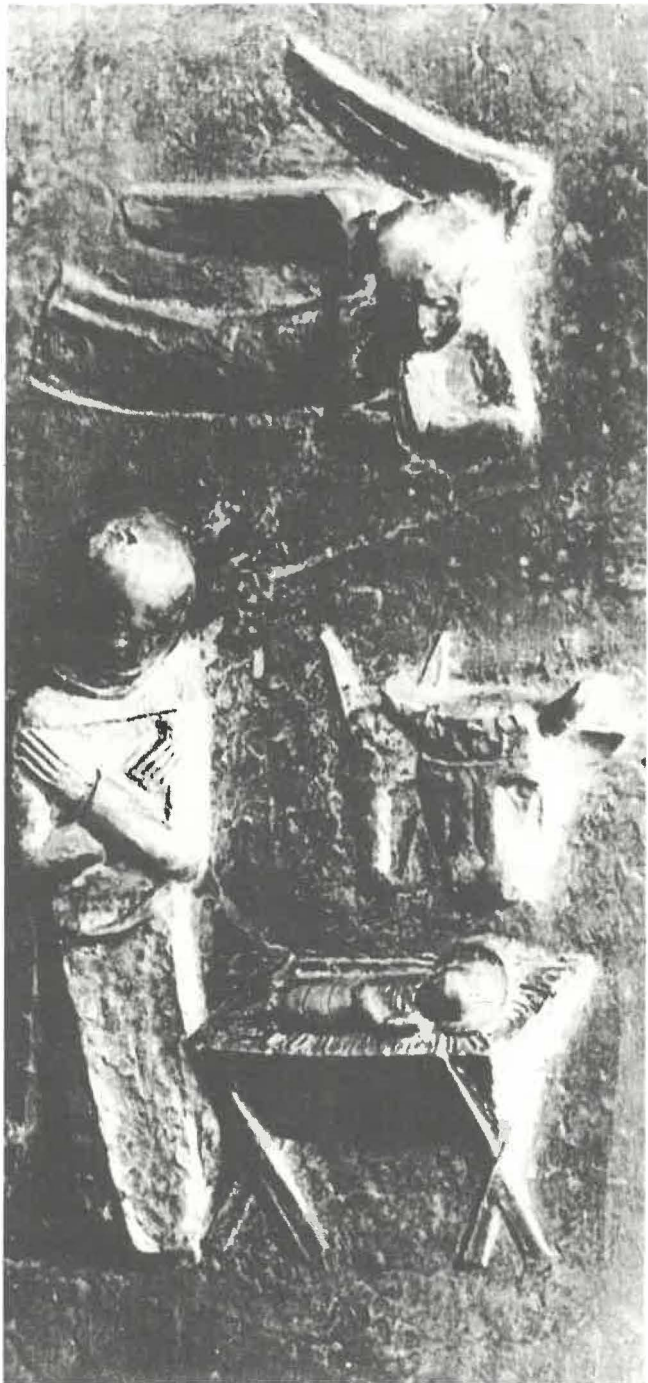


THE LIVING CHURCH



"Birth of Christ," by Hans Dinnendahl

RNS

Christmas Story

"The beasts were first to know
of the Nativity,"
the old man told the child upon his knee.
"The cock, who saw the star,
crowed '*Christus natus est!*'
for then the beasts spoke Latin, like the rest.
"The ox, who heard the cock,
lowed '*Ubi?*' from the hay,
the only Latin word that he could say.
"The goat, who heard the ox,
began a constant bleat
of '*Betlam!*' he was eager to repeat.
"The sheep, who heard the goat,
baa-ed '*Gaudeamus!*' then,
as vain of one long word as are some men.
"The calf, who heard the sheep,
sighed softly '*Domine!*'
and tried to raise himself on one small knee.
"The ass, who heard the calf,
upraised his sweetest bray,
and sang '*Servire cantico!*' in A.
"The dog, who heard them all,
forgot his Latin phrase,
and loudly barked '*Bow-down! Bow-down!*' in praise.
"The cat was stricken dumb
beholding Mary's mien,
and proved a cat may look up at a Queen.
"The owl, so quick of eye,
was very slow of ear,
and kept inquiring '*Who? Who? Who is here?*'
"*Christus!*' the rafters rang,
and thus we came to know,
because the beasts knew first, and told us so."

Gloria Maxson

The Latin may be translated as "Christ is born. Where? Bethlehem. Let us rejoice (Gaudeamus igitur)! Lord. Serve with song or dance."



Let Us Pray

By DAVID GARRETT

What can you say in your fifth Christmas Eve sermon in the same parish? Is it even possible that any new insight into the mystery of the Incarnation can be given to the sleepy crowd that begins to wander into the church at that hour? Some of them will be coming from Christmas parties.

As I struggled with my sermon early in the evening of December 24, the telephone rang. The voice on the other end, usually relaxed and confident, sounded shaky and uncertain. "I hate to bother you tonight, David, but we've had a little tragedy over here."

I felt my stomach go into knots. "What is it, Bob?"

"Carolyn and I and the kids were driving home together, and I ran over that old dog of ours in the driveway. He's dead. I'm afraid it's not much of a Christmas over here. Bobby and Heather are pretty upset."

"You don't sound so good yourself, Bob. Why don't I come over for a bit?"

As I drove, I remembered other times I had traveled this winding road at night, responding to all sorts of grief and sorrow and joy. A dead dog, though, was a definite first.

Carolyn greeted me at the door. "Thanks for coming, David. I know it must be a bad night for you."

"Don't worry about it, Carolyn. Where are Bob and the children?"

"Bob's out looking for a grave for the dog. The children are in Bobby's room. They've calmed down a lot by now."

Bobby and Heather were glumly but determinedly playing with their new video game. As I walked into the room, their eyes stayed steadfastly glued to the screen.

"I'm sorry about the dog," I began.

Heather looked at me. Bobby

shrugged and said, "Guess we all have to go sometime."

"I guess so, Bobby. But I'm sorry anyway."

"Well . . . thanks, Fr. Garrett."

"You're welcome."

It took me some searching in the woods to find Bob. We walked back to the garage together. "Thanks for coming out, David. I was in a panic. I guess I just overreacted to this whole thing."

"I don't believe you did, Bob."

We stood for half a minute in silence. I grasped a mattock from the garage wall. "Grab that shovel, Bob. We should bury that dog."

The night was windy; stars poked through holes in the fabric of the clouds. The ground was cold, dry and hard. I broke earth with the mattock, and Bob cleaned out the hole with the shovel. Finally we rested beside the grave.

"You know, I loved that foolish old dog, David."

"Most of us love our animals more than we like to admit, Bob."

"I always said chasing cars would be the death of that dog, but I never thought I'd do it myself in front of the children. I feel bad about this."

We stood through a moment of silence.

"You know what I did, David? I took that old dog for granted. That's the one thing I promised myself I'd never do again if I ever got out of Vietnam. If I made it through alive, I'd never take anything about life for granted again. Now I've gone and done it."

We paused for a moment. "I'll go and get the dog, Bob."

The black, furry body was bulkier than I imagined, but I settled the animal into the hole. Bob filled in the dirt and tamped it down. Carolyn gathered the children from the inside to say a last goodbye. Bob and I leaned on the mattock and shovel. Finally I broke the embarrassed silence. "Let's pray, friends."

We bowed our heads. "Heavenly Father, we know animals aren't people, but we know, too, that you created them and that they're precious in your sight. When they share their life with us, they're precious to us too, and our grief and hurt at this dog's death are very real. Thank you for what this dog was to this family; heal their pain, and let this be a way of coming to know and love you better; through Jesus Christ, our Lord. Amen."

As we raised our heads, a sense of relief passed between us. We smiled at each other, and Carolyn said, "Thank you, David. You don't need to stay with us any longer now; I know a priest must have a lot better things to do with his time on Christmas Eve."

I thought back to the office and my fruitless rambling in search of a sermon. "No," I said, "No, I don't."

Bethlehem Babe

Is Bethlehem too far, or Galilee,
To find that cave of undeserved delight
That soothes the hard-up heart and gives respite;
Whose keeper asks no payment, rent or fee;
Where only willingness to bend the knee
In answer to an infant's cry at night
Is asked as qualifying requisite
Of shepherd, ass or oxen, or of me?
Since I had need, why did I not rejoice
To hear the invitation and reply?
Perhaps a noisy world drowned out the voice?
Ah, no, thou Beth'lem babe, there was a cry
That woke me in the silent midnight deep
— But I turned over and went back to sleep.

William Henry Scott

Our guest columnist is the Rev. David Garrett, vicar of the Church of the Annunciation, Newport, Tenn.

THE LIVING CHURCH

Volume 187 Established 1878 Number 26

An independent weekly record of the news of the Church and the views of Episcopalians

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

The Rev. H. Boone Porter, editor and general manager; Lorraine Day, manuscript editor; Mary E. Huntington, news editor; J. A. Kucharski, music editor; Violet M. Porter, book editor; Paul B. Anderson, associate editor; Peter A. Dayman, business manager; Irene B. Barth, circulation manager; Lila Thurber, advertising manager.

DEPARTMENTS

Books	14	Letters	3
Editorials	12	News	6
First Article	2	People & Places	15

ARTICLES

A Christmas Meditation	Marlon Dane Bauer	9
Holy Innocents' Day	Patricia R. Renick	10
Invited to Bethlehem	William H. Baar	11

Board of Directors

William W. Baker, Lake Quivira, Kan., president; Miss Augusta D. Roddis, Marshfield, Wis., vice-president; the Rev. Murray L. Trelease, Kansas City, Mo., secretary; Jackson Bruce, Jr., Milwaukee; Leonard Campbell, Jr., Milwaukee; the Rt. Rev. Charles T. Gaskell, Milwaukee; Robert L. Hall, Milwaukee; George E. Reedy, Milwaukee.

The Living Church Foundation, Inc.

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, (ret.); the Rt. Rev. William A. Dimmick, Assistant Bishop of Minnesota; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee; the Rt. Rev. Quintin E. Primo, Jr., Suffragan Bishop of Chicago; the Rt. Rev. William C. R. Sheridan, Bishop of Northern Indiana; the Rt. Rev. William L. Stevens, Bishop of Fond du Lac; the Rt. Rev. Alexander D. Stewart, Bishop of Western Massachusetts; the Rt. Rev. William C. Wantland, Bishop of Eau Claire; the Rev. Canon Richard J. Anderson, New York City; the Rev. William H. Baar, La Grange, Ill.; the Rev. James R. Daughtry, Washington, D.C.; the Rev. O.C. Edwards, Evanston, Ill.; the Rev. Robert E. Gard, Madison, Wis.; the Rev. R. Emmet Gribbin, Jr., Northport, Ala.; the Rev. Richard Holloway, Boston; the Rev. Canon A. Darwin Kirby, Jr., Schenectady, N.Y.; the Rev. Canon W. Ward McCabe, Santa Clara, Calif.; the Rev. Charles L. Poindexter, Germantown, Pa.; the Rev. H. Boone Porter, Milwaukee; the Rev. Paul W. Pritchard, Dallas; the Rev. C. Corydon Randall, Ft. Wayne, Ind.; the Ven. Erwin M. Soukup, LaGrange, Ill.; the Rev. Murray L. Trelease; the Rev. Christopher L. Webber, Bronxville, N.Y.; the Rev. David A. Works, Boston; the Rev. Mother Mary Grace, CSM, Milwaukee; Mrs. Edwin P. Allen, Gig Harbor, Wash.; Mrs. William Aylward, Neenah, Wis.; Mrs. Seaton Bailey, Griffin, Ga.; William W. Baker; Ettore Barbatelli, Milwaukee; Jackson Bruce, Jr.; Leonard Campbell, Jr.; George H. Gallup, Jr., Princeton, N.J.; J.C. Grant, M.D., Sauk Centre, Minn.; Robert L. Hall; H.N. Kelley, Deerfield, Ill.; George E. Reedy; Prezell R. Robinson, Raleigh, N.C.; Miss Augusta D. Roddis; Frank J. Starzel, Denver, Colo.; Mrs. Frederick Sturges, Old Lyme, Conn.

NEWS. Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief sources of news. THE LIVING CHURCH is a subscriber to Religious News Service and cooperates with Diocesan Press Service.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$24.50 for one year; \$47.00 for two years; \$67.50 for three years. Foreign postage \$10.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 407 E. Michigan St., Milwaukee, Wis. 53202.

All rights reserved. No reproduction in whole or part can be made without written permission of THE LIVING CHURCH.

LETTERS

Clergy Uniforms

Concerning the letter about clergy uniforms [TLC, Nov. 27]: for years my wardrobe has consisted of the shirts, coats, and slacks given to me by the widows of deceased parishioners. With the diocesan minimum salary and five children, I could no more dream of buying a medium quality black suit than I could fly.

Nevertheless, my wardrobe is just fine, and it is probably much more in the tradition of St. Francis *et alii* than any nicely tailored black suit (or gray one).

NAME WITHHELD

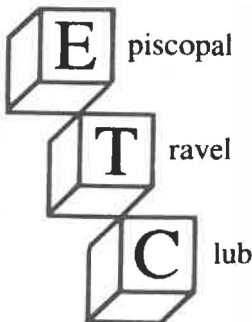
Future of Triennial

As a member of the Council for Women's Ministries, I am writing in regard to a misconception reflected in the news article entitled, "No Triennial?" [TLC, Nov. 20].

The suggestion of a national meeting of women was not proposed *in place* of the Triennial. The Triennial committee is a full member of the council, and the future of the Triennial Meeting is not a question which falls within the jurisdiction of the council.

Having had cause to respect both Mary Leigh Armstrong and the members of the Triennial committee, I trust that the concerns raised in the article will be ably addressed within the ranks of the Episcopal Churchwomen.

It seems important to note that the Council for Women's Ministries is an alliance within which the autonomy of its



Suite 100
1305 U.S. Highway 19 South
Clearwater, Florida 33546

Phone TOLL FREE
1-800-237-3448
In Florida 1-813-535-4661



Father Wiseman
Executive Director

1984 SPECIALS

1984 SPECIALS

1984 SPECIALS

THE TREASURES OF EGYPT with a NILE CRUISE
Personally escorted by the Bishop of Maryland
The Rt. Rev. David K. Leighton

PASSION PLAY in OBERAMMERGAU Not again til 1990!
With The Heart of Europe or An Alpine Leisure Tour
12 separate departures: May/Jun/Jul/Aug/Sep.


Make reservations now and don't be disappointed.
Call or write for Itineraries & information.



WIPPELL MOWBRAY

- Altars
- Lecterns
- Pulpits
-
- Crosses
- Candlesticks
- Communionware
-
- Dossals
- Antependia
- Banners
-
- Vestments
- Robes
-
- Design Studios

Write...
WIPPELL-MOWBRAY
13-00 Plaza Road (P.O. Box 456)
Fair Lawn, New Jersey 07410
Dept. LC (201) 796-9422



THE MISSION BOOKSTORE
KEMPER GIFT SHOP
NASHOTAH HOUSE
NASHOTAH, WI 53058

All books seen in the Living Church are available.
Ask about clergy and church discourses.

(414) 646-3371 ext. 62



ENGLISH PARISH HOLIDAYS

... an Idea whose time has come!
Spend a week in an English village as guest of parishioners. All meals are included. Proceeds benefit the parish. Enjoy country fairs, gardens, pubs... A real "Meet the People" opportunity! Over 40 locations & weeks to choose from.

Catalogue from:

PARISH HOLIDAYS
North American Office
150 Greeves St. Kane, Pa. 16735
814/837-9178

Have you ordered your new
EPISCOPAL CHURCH ANNUAL



MOREHOUSE-BARLOW CO.



Vestments & Paraments
Altar Linens
Choir Vestments
Clerical Clothing
Do-It-Yourself Department
Religious Jewelry
Ecclesiastical Metalware
Church Furniture
Books

Come In, Phone or Write for Information



Cuthbertson

2013 SANSOM ST. • PHILA., PA 19103 • (215) 564-6033



St. Michael's Farm for Boys

An Episcopal related home that has existed for over 29 years to provide a second chance for boys whose problems or environment have made them the concern of juvenile courts and officials.

Your prayers and support are appreciated. Send contributions and requests for more information to:

Dr. Robert Escudero, Director
P.O. Drawer 640, Picayune, MS 39466

members is fully preserved. It does not direct the internal business of any of its members. I have every confidence in the ability and competence of the Episcopal Churchwomen, and trust them to address the future of their Triennial Meeting.

CAROL COLE FLANAGAN
President
Episcopal Women's Caucus
Syracuse, N.Y.

39 Articles

I want to take issue with your recent editorial on the 39 Articles [TLC, Oct. 23]. There are some of us who do not think they are anachronistic, as you suggest.

We teach them in our parishes according to the explicit directions of Article X of the Constitution of this church which states that the Articles of Religion "now established or hereafter amended by the authority of this church, shall be in use in all dioceses and missionary dioceses."

You and others who make light of the Articles come perilously close to denigrating the doctrine of this church which we are sworn to uphold.

(The Rev.) JOHN F. WOOLVERTON
Trinity Church

Portland, Maine

Prudential Decision?

The Rev. Herbert A. Ward, Jr. observes that "if Jesus is indeed God in the flesh, he did not make a mistake when he appointed only male apostles" [TLC, Nov. 20]. I fail to see how that leads logically to a conclusion that the ordination of women is illegitimate. (The ministry of the 12 could indeed only have been fulfilled by Jewish males.)

I see no reason why we may not say that what was not appropriate in one era may be fully appropriate in another. Not every prudential decision which our Lord made is necessarily to be understood as an eternal decree.

We must not avoid "a defective theology regarding the divinity of our Blessed Lord" by espousing a defective theology regarding his humanity. The relationship of the Gospel to the cultural values of first century Palestine could stand further theological reflection.

Fr. Ward is quite correct, of course, in insisting that the question of the ordination of women is very much a matter of doctrine, not simply of discipline.

The First Article, in the same issue, entitled "Work or Play?" is a delight!

(The Rev.) WILLIAM S.J. MOORHEAD
St. James Church

Oskaloosa, Iowa

Satellite Teleconference

We appreciate the attention THE LIVING CHURCH gave to the Episcopal Church's first satellite teleconference on the church's ministry on aging [TLC, Nov. 13].

The October 18 first-time event is now a five-star entry in the 1983 annals of the Episcopal Church's communications ministry, and all of us who are part of ESMA's network are proud to have been one of its co-sponsors, along with Trinity Institute.

This event could not have come to fruition without the participation of hundreds of volunteers, multiplied into thousands of hours. So that if we had no further learnings from this, we do know that only when the church works together can we produce the results our satellite program seems to have attained. That tells all of you how deeply grateful and heavily indebted we are to each and everyone who took part in this historical event.

CHARLES W. PRUITT
President

Episcopal Society for Ministry on Aging
Milford, N.J.

Holy Eucharist

In response to Fr. Minifie [TLC, Nov. 20], I must point out that the celebration of the Holy Eucharist on Sunday is not simply the practice of those "imbued with the Eucharist as the exclusive spiritual fare of Episcopalians on the Lord's Day..."

General Convention intended the Holy Eucharist to be for the whole church: page 13 of the Book of Common Prayer specifies, "The Holy Eucharist [is] the principal act of Christian worship on the Lord's Day and other major feasts..."

Fr. Minifie's last paragraph seems to

Continued on page 13

Follow the news of the church each week. Subscribe now to

THE LIVING CHURCH

one year \$24.50

Your Magazine Needs

UNITED SUPPORT NOW!

THE LIVING CHURCH is the one and only national weekly channel for communication throughout the Episcopal Church. Gifts and contributions from readers play an essential part in making its publication possible.

This year, The Living Church Fund, which supports the normal operation of publishing, must reach the goal of \$85,000. Three-quarters of this amount has now been given. **Help your magazine to make it over the top before the end of 1983.**

Some questions to consider in making your contribution:

- How much subsidy does *The Living Church* receive from the Episcopal Church at the national level?

Answer: None whatsoever.

- Isn't the magazine fully supported by the Living Church Foundation?

Answer: No, the foundation is simply the legal name of the non-profit publishing corporation.

- Didn't the magazine once have a large endowment?

Answer: No.

- Don't all readers pay for their copies?

Answer: No, many copies are shared with several persons or families.

- Hasn't the grant from Trinity Church in New York solved the financial problems for the time being?

Answer: No, money is only received from Trinity as it can be matched by new or added gifts from other donors. The Trinity grant is not for normal operation, but for future expansion of circulation.

- What does all this mean?

Answer: The bottom line is that your magazine needs your support now.

Send your tax deductible contribution to:

The Living Church Fund
407 East Michigan St.
Milwaukee, WI 53202

Please do it now.

THE LIVING CHURCH

December 25, 1983
Christmas Day

For 105 Years
Serving the Episcopal Church

Invitation to Build

In what has been hailed as a major achievement in the ecumenical movement, the Diocese of Minnesota has been invited to build a house for spiritual renewal on a five-acre plot belonging to the Roman Catholic Benedictines of St. John's Abbey in Collegeville, Minn. The monks will lease the land to the Episcopal diocese for \$1 for 75 years.

In anticipation of the invitation, the Diocese of Minnesota has begun raising money to finance the center, which is expected to provide an environment for the development of personal and corporate spirituality through retreats and conferences. The residential facility will house 20-25 people.

Both Episcopal and Roman Catholic leaders said the center will have international implications and will establish a permanent tie between the two churches. "This venture goes beyond just talk of theological differences," said William Franklin, history professor at St. John's and secretary of the standing commission on ecumenical relations of the Episcopal Church. "It adds a physical dimension to ecumenism, a commitment to common life. This is a practical initiative — it shows what is possible."

In their formal invitation, approved overwhelmingly in a chapter meeting, the Benedictine community quoted the final report issued by the first Anglican-Roman Catholic International Commission. That document said that some of the remaining difficulties between the two churches would "still not be wholly resolved until a practical initiative has been taken and our two churches have lived together more visibly in the one *koinonia*."

"We acknowledge in the Anglican tradition a comprehensiveness of faith and practice which the Episcopalians could share with the monastic and university communities by their presence here," the monks' invitation said in part.

"The ties between the Benedictine view of Christian life and the Episcopal Church are very close," said the Rt. Rev. Robert M. Anderson, Bishop of Minnesota. "Benedictine monks were a dominant force in shaping the Church of England, and the Book of Common Prayer is very much formed by Benedictine ideals of worship."

The Rev. Nicholas Darby, an Anglican priest from the Diocese of Canterbury, England, is living at St. John's this year

to act as liaison between the Episcopal diocese and the monks. "When I heard about the project, I was very impressed and asked to be involved," Fr. Darby said. "I think this is a very important step and will have international impact."

Church of England Synod

Among other business at its November meeting, the Church of England General Synod tackled the problem of visiting women priests and the remarriage of divorced people in church.

It was the second round for the latter question, and the new regulations for marrying divorced people now go to the bishops before being offered to the synod for final approval in February. Under them, a couple applies to their parish priest, who investigates their case and sends an application to the bishop. The bishop refers each case to an inter-diocesan panel of advisers before deciding whether or not to grant a dispensation to allow the marriage to take place in church. As this procedure is considered pastoral rather than judicial, there is no appeal against the bishop's decision.

On women priests ordained in other churches of the Anglican Communion, the synod passed the first stage of a measure which would permit them to officiate while visiting England by majorities of 24-9 (bishops); 122-73 (clergy); and 130-71 (lay). For final approval, the measure needs two-thirds majorities in all three houses and before that, it must have obtained the approval of a majority of the dioceses in the Church of England.

The church's Anglo-Catholic wing is credited with having made passage of this measure difficult, using a provision under standing orders of synod to persuade the Archbishops of Canterbury and York and the synod's other business managers to classify the measure as one proposing a permanent change in the service of Holy Communion. This necessitated the two-thirds rule in each order and requires the majority approval of the dioceses.

The synod also rejected a plea for an emergency debate on Cruise missiles, taking the position that it said all that needed to be said in its debate last February, when it concluded that "it is not the task of the church to determine defense strategy."

To mark their significance in a week that saw the 500th anniversary of the birth of Martin Luther, the Archbishop of Canterbury devoted his entire presidential address to the theme of Anglican-Lutheran relations.

Dr. Runcie said he felt that one of the most encouraging features of the two churches' relationship was the way in which the past had been transcended and common cause made, particularly in Africa. He spoke of the "very close working relationship" between the Anglican Bishop of Namibia, the Rt. Rev. James Kauluma, and the Lutheran bishop there.

"I should like to pay particular tribute to Lutheran generosity in that part of the world, which is very considerable and underwrites much Anglican work," the archbishop said.

Periodical Club Makes Grants

At a recent meeting in New York, the national books fund committee of the Church Periodical Club approved more than \$11,000 in grants for church literature to be sent to various recipients throughout the Anglican Communion.

Included in the grants was \$668 to be used to send *Living in the Spirit*, part of *The Church's Teaching Series*, to all of the church's missionaries and volunteers throughout the world, according to Kathryn Andrews, the Church Periodical Club's executive director. The request to send the book to such a wide audience was made by the Rt. Rev. Edward Haynsworth, executive for world mission for church and society at the Episcopal Church Center in New York.

The largest grant approved by the committee was \$1,020 for books for theological students in Chile, and the grant will be funded by Chile's companion Diocese of Pittsburgh.

Four grants of \$1,000 were made: to Bishop Cheung of Taiwan, to help with the purchase of newsprint for supplemental books to the 1979 translation of the Book of Common Prayer; to the Theological Training Center in Kottayam, India, to update the library; to Voorhees College, Denmark, S.C., to expand its library; and to Bishop Wilson of Costa Rica to expand library facilities and to create sub-units in provinces. This grant is funded in part by the Church Periodical Club in the companion Diocese of Tennessee.



Seven clergymen, a founder and all past presidents, were among those who attended the recent NASSAM meeting: from left, Harry Woggon (alcohol program director); Edward L. Hook (insurance agent); Carl Praktish (government official); H. Boone Porter (editor of TLC and a NASSAM founder); Helon L. Chichester (college professor); Milo G. Coerper (attorney); and Davis L. Fisher (banker).

In addition, the committee made 16 smaller grants, ranging from \$500 to \$70. Betty Thomas Baker of Lake Quivira, Kan., is president of the Church Periodical Club. Mary L. Harrington of Somerset, N.J., is chairman of the national books fund committee.

Workshop on Employment for Non-stipendiary Clergy

"Tens of thousands of jobs are constantly disappearing in the American economy today . . . and getting a job in the church now is like trying to walk in molasses," said the Rev. Richard N. Bolles, director of the Career Development Project, Inc., in a recent workshop for non-stipendiary clergy at the College of Preachers in Washington, D.C.

Fr. Bolles was asked whether, in the face of his own statistics on unemployment, he still believed, as he had four years ago [TLC interview, Oct. 21, 1979], "that there is a job out there somewhere in the marketplace for everyone if it can just be found." The noted pioneer in this field unhesitatingly affirmed that he did. He proceeded to describe to his audience a number of examples of individuals who, in spite of many disadvantages, had indeed obtained suitable employment.

The author of the long-standing best-selling book in the job-hunting field, *What Color Is Your Parachute?*, used his unusual teaching techniques, lecturing with special effectiveness in a darkened room while making notes with fluorescent crayons on newsprint illuminated by black light.

The Bolles workshop was part of the annual meeting of NASSAM, the National Association for Self-Supporting Active Ministry, held in mid-November. The organization includes bishops, priests, deacons, and laypersons from the Episcopal Church, and a few from other churches, who are interested in furthering and advancing the so-called tent-making or non-stipendiary ministry.

Two non-stipendiary priests from the Church of England came to the Washington meeting to establish liaison with the similar development in their own church. The Rev. H.L. Chichester, Jr., a professor at the College of Alameda, Alameda, Calif., was elected president for the coming year.

H.B.P.

Mixed Blessings

Upon arriving in Indianapolis recently to conduct a preaching-teaching mission for three parishes, the Rt. Rev. William C.R. Sheridan, Bishop of Northern Indiana, was horrified to discover that his suitcase, which contained all the addresses and homilies he had prepared for the occasion, as well as his vestments and crozier, was missing and apparently stolen.

Bishop Sheridan said he realized that he had three choices: "I could lie down on the airport runway and sob; throw myself on the mercy of God and 'muddle through'; or take another plane immediately to South Bend and never show my face in Indianapolis again."

Despite the undeniable appeal that options one and three must have exerted, Bishop Sheridan stoutly went along with the second choice and spent a successful, if "very long" weekend fulfilling his obligations.

The suitcase was found four days later in another airport in another city where it had been turned in by an unknown person. Its contents were intact. "Imagine the rage and disappointment of the thief when he saw what was inside," commented Bishop Sheridan.

Archbishop of York Enthroned

"The faithful, the curious, the protesting, and the pillars of the Establishment, both church and state" were among those present on November 16 when the Rt. Rev. John Habgood was enthroned as the 95th Archbishop of York at York Minster, according to Susan Young, writing in the *Church Times*.

The political protest came about due to the unprecedented appearance of Prime Minister Margaret Thatcher — the first Prime Minister, according to Ms. Young, to have attended the enthronement of an Archbishop of York. Outside the great church, demonstrators chanted, threw eggs, and lay down in front of the new archbishop's car.

Security arrangements were tight. Ms. Young commented that "when Dr. Coggan was enthroned at Canterbury in 1975, the searching of handbags in the cathedral and the herding of the public back beyond easy bomb or egg-throwing distance was a topic for shocked comment. At York . . . that was just taken for granted." An estimated 3,000 people witnessed the ceremony in the huge nave.

A large ecumenical contingent attended, including Roman Catholic Archbishop Derek Worlock of Liverpool and the Rev. Kenneth Slack, moderator of the Free Church Federal Council. The Queen was represented by the Lord-Lieutenant of North Yorkshire, the Marquess of Normanby.

The Very Rev. Ronald Jasper, Dean of York, presented the new archbishop with the primatial cross as a sign that he had been invested with "the spiritualities of the See of York," and to a ringing fanfare from the trumpeters of the Household Calvary, the procession passed down the long nave to the choir. Dr. Habgood took his oaths — of loyalty to the Queen and to defend the cathedral's rights — and was formally placed in a choir stall by the dean to complete the enthronement.

In his first sermon as Archbishop of York, Dr. Habgood preached on the third verse of Psalm 11, "If the foundations are destroyed, what can the just man do?" He examined the state of the nation, the role of the church, and the relationship between the two.

CONVENTIONS

At the 52nd convention of the Diocese of Rochester, the delegates enthusiastically welcomed their new bishop coadjutor-elect, the Ven. William G. Burrill of Northern California, and applauded the Rt. Rev. Robert R. Spears, Jr., for his almost 14 years as Bishop of Rochester. Bishop Spears plans to retire in June.

Clergy and lay delegates from a majority of the diocese's 58 parishes passed a \$900,643 budget for 1984 and elected members of the standing committee and diocesan council, and deputies to the 1985 General Convention.

The convention adopted a variety of resolutions, including one which urged the U.S. government to "work for a policy of peace with justice in Central America." The measure called for the government and parishes to grant temporary asylum to Central American refugees.

Another resolution was passed which commended the efforts of the World Council of Churches and the Roman Catholic Bishops' Conference, among others, for keeping "the issue of lasting peace and nuclear disarmament before the government and general public."

Iglesia de la Santa Natividad, the diocese's Hispanic congregation, was accepted as a mission in union with convention, and its delegates seated for the first time.

In his last address to convention as diocesan bishop, Bishop Spears reflected on changes in the life of the diocese in recent years and focused particularly on the ways its people have made decisions regarding its resources. He observed that many in the diocese had made a commitment to "standards of behavior which demand inclusiveness, encourage questioning, and reward responsible involvement."

• • •

The 55th convention of the Diocese of Eau Claire met in River Falls, Wis., on October 28 and 29. The Rev. John Fischer, executive director of the Wisconsin Conference of Churches, was guest speaker at the convention banquet.

A resolution calling for the diocese to become financially self-supporting by 1984, thus ending its dependence upon Coalition 14, was passed by a voice vote after much debate and some amendment. A budget of \$231,539 was passed for 1984.

The delegates also agreed to accept the 1982 General Convention's affirmation of the tithe as the minimum standard of giving, and pledged themselves to work toward this goal. General Convention's action on support for the ac-

credited seminaries of the church was accepted in principle by the convention, which requested each congregation to set aside a minimum of one percent of its net disposable income for this purpose.

• • •

The Diocese of West Missouri met in convention in Springfield, Mo., from November 11-13. The delegates took note of the tenth anniversary of the Rt. Rev. Arthur A. Vogel, Bishop of West Missouri, as diocesan bishop, and heard a brief address delivered by Bishop Vogel's predecessor, the Rt. Rev. Edward R. Welles.

A major presentation on The Next Step in Mission was given by the Rev. Charles A. Huffman of Austin, Texas. The delegates passed resolutions calling for a reduction in nuclear arms and a study of Missouri's criminal justice system in particular relation to the death penalty.

A budget of \$711,733 was adopted for 1984, to be funded by parishes and missions by voluntary pledges and investment income.

• • •

At the 88th convention of the Diocese of Lexington, held November 3-5 at the Drawbridge Inn, Ft. Mitchell, Ky., the Rt. Rev. Addison Hosea, Bishop of Lexington since 1971, called for the election of a bishop coadjutor.

Bishop Hosea, 69, gave as his reasons his age and the rapidly increasing amount of work associated with his office. He announced he would recess the convention to reconvene in special session sometime in the spring of 1984.

The Rt. Rev. Alex D. Dickson, Bishop of West Tennessee, was the preacher at the convention's opening Eucharist, which took place at Grace Church, Florence, Ky., the convention's host parish. Another episcopal guest, the Rt. Rev. Luc Garnier, Bishop of Haiti, spoke about the church in his country at the convention banquet.

The delegates passed resolutions urging support for the accredited seminaries of the Episcopal Church and implementation of a General Convention resolution to earmark at least one percent of all net disposable income for this purpose; formalizing a companion relationship between the Spanish Reformed Episcopal Church and the Diocese of Lexington; and expressing support for the ventures that have been undertaken to use clergy and other resources creatively, such as yoked missions and team ministries.

A budget of \$692,111 was adopted as the ideal for 1984, \$647,287 as desirable, and \$609,161 as the minimum, depending on the amount pledged to the diocese by parishes and missions.

BRIEFLY...

Once again, the NBC television network will present "Christmas at Washington Cathedral," a celebration of the Nativity, with the Rt. Rev. John T. Walker, Bishop of Washington, preacher, and the Rev. Charles A. Perry, provost, as celebrant. The service will be televised at 11 a.m., EST, on Sunday, December 25.

■

The Rev. Barry Matthews, rector of St. Augustine's Church, Kimberley, South Africa, and a missionary of the United Society for the Propagation of the Gospel, joined a long line of distinguished Christians recently when he was forced out of South Africa by its government. After 11 years of service in that country, his application for permanent residence was refused and his temporary permit was not renewed when it expired in October. Fr. Matthews is believed to have attracted the South African government's unfavorable notice in July, when he held a service to mark the sixth anniversary of the death of a young church worker. The young man's body fell from a high floor of the police building in Kimberley after he had been taken there for interrogation.

■

President Reagan's observation that all government welfare programs could be eliminated if every U.S. church and synagogue would adopt ten families living below the poverty level came under fire recently. The Rev. Paul Kittlaus, chairman of Interfaith Action for Economic Justice, a coalition of 26 religious groups, estimated that the president's plan would cost each congregation about \$100,000. "Religious groups simply do not have the resources to meet the widespread need in the nation," said Mr. Kittlaus, who directs the United Church of Christ's Washington office. "More important, they should not be asked to do so."

■

The St. Francis Homes in New York State and Kansas were notified recently by the joint commission on accreditation of hospitals that all of their residential treatment programs are now accredited. As a result, financial support for residents at the homes may now be obtained from third-party (insurance) sources where available. Before this, funding has come entirely from private donations and from public monies. St. Francis is a private child care agency that offers residential treatment for troubled, delinquent, and pre-delinquent teenaged boys.

A Christmas Meditation

By MARION DANE BAUER

So here we are, Christmas again. We have been through it so many times. We are so attuned to angels and adoring shepherds, to Wise Men following the blaze of a star, to the couple turned away from the inn, and the Infant cradled in straw. It is all so wonderfully, so warmly familiar that we fail to get the point.

The point is . . . we claim that infant was God. In fact, we stake our liturgy, the authority of our church, even what is sometimes referred to as our personal salvation on this strange assumption. God was conceived and carried in liquid darkness and born in the pain to which he himself had long ago condemned Eve.

Jahweh, that most singularly grand — and in some ways grandiose — of all gods chose to submit himself to the helpless indignities of the flesh he himself had created.

There were undoubtedly lice in that manger. And has there ever been a baby in all the world who didn't have periods of colic, of fever and grippe and lonely terror? But this Baby, who arrived in rather embarrassing circumstances, was born at an awkward time, had soon to be carried into a foreign country to escape the wrath of a petty king. This Baby was God.

We have grown accustomed to the idea, so accustomed that we have lost the wonder of it, and the horror. God, confining himself to a body . . . later the

body of an adolescent boy pursued by temptations. God, subjecting himself to a time in history, believing, as he must have, that the sun traveled around the earth, that the land upon which he stood was flat, the sky an inverted bowl. God limiting himself to a place . . . seeing only what was before his eyes, walking until his feet were cracked and caked with dust; sleeping and waking and sleeping again . . . God.

No wonder pious Jews cried, "Crucify him! Crucify him! His blood be on us and our children." It wasn't what they

had asked for, dreamed of, waited for through the centuries — a God who could make himself small, like them, a God who could stink and bleed and die, like them.

Jahweh was all-powerful, all-seeing, all-knowing, filled with righteousness, filled sometimes with righteous anger. Jahweh would lead them to victory, grind their enemies into dust. There would be no turning the other cheek, when he came into his own. There would be no consorting with sinners, with tax collectors and prostitutes and winebibbers and sabbath breakers, either.

Only those who knew the law and kept it in all its wonderful and infinitesimal detail would be left in that day, for Jahweh could be counted on to identify his own!

The idea of God as an infant . . . as a man. What deeper, more far-reaching sacrilege than that could be imagined? And maybe it is that, still. Who knows if the Council of Chalcedon in the fourth century (which voted on the issue of whether Jesus was divine or only a divinely inspired man) was right? Perhaps the Holy Spirit never got around to visiting that particular churchly meeting with his truth. There have been a few others that I, for one, suspect him of having missed in the years since.

Perhaps the whole idea of our church Fathers making such a decision is rather like taking a vote in a kindergarten class to determine the square root of 355. Maybe all such attempts to define what is for us unknowable are mistakes destined to limit us, mislead us, box us in with dogma our world will soon outgrow.

Is it possible that the entire concept of the Incarnation, God made flesh, is only

Christ's Mass

(*St. Stephen's Church, Providence, R.I.*)

In Abraham's steps we climb a holy hill.
Our altar's ready for a sacrifice.
No creature, son or ram, will here suffice.
What purpose do the bread and wine fulfill?
What do the varied colors here portend?
Is red for danger, love or blood?
Or white for pureness, flesh or good?
Is gold for wisdom as we reach our end?
God's love provides His Son for us on earth.
His flesh was cruelly torn; His blood was shed.
His sacrifice transforms this wine and bread.
O Feast Divine, mysterious in birth!
May we receive, in wisdom, these rich gifts,
His death our joy, as life from death he lifts.

William M. Sloan

Marion Dane Bauer, of Minnetonka, Minn., is the author of several books for young people. This article is an excerpt from a book she is writing, *In Search of a Personal, Private Moon*.

a mistake, a bit of political jockeying gone ludicrously wrong? I suspect it is very likely. And yet. . . .

And yet, whether it is literally true or not, whether it is provable or not, whether it is historically and theologically justified or not, it is the idea of Incarnation which brings me back to the Christian faith . . . time and time again.

God made flesh. God made you, made me. The Creator created. The Creator made manifest, made visible, made active in this apparently mindless world. I have difficulty with the God who rescued and plagued the Hebrew people. He is so mysterious, and when he quits being mysterious, he is so arbitrary.

At least, he is arbitrary when interpreted by those who have given themselves the authority to speak for him. For my part, I have always tended to suspect those few. Did God really speak to them on the mountain, beside the river, in the temple? And if he did, why to them and not to me? And if he did ever speak to me, would I hear? How would I know it was God?

But if God was born, if God died, then I can examine his life for . . . I'm not sure what. For a little sympathy, maybe? For a little understanding of my plight?

If I accept the dichotomy of Incarnation, I can turn to my own life, and the lives that surround mine, for holiness, for purpose, for truth.

The idea of God made flesh destroys all my reason, but it destroys it so completely that I can discover reason again in a new dimension. The new dimension is one in which the touch of another hand delivers me from the irrational coldness of space, in which the light in another pair of eyes penetrates the darkness of the universe.

It is a world into which Jahweh, for all his power and magnificence, has failed to follow me. Or, more likely, it is I who have failed to perceive his following, but the effect is the same. The One who called himself the Son of Man speaks words I can hear and puzzle over, occasionally to the point of understanding. But more important, he teaches me how to become his Body and his Blood, how to recognize his presence in those who surround my daily life.

Sometimes the idea of Jahweh is appealing . . . so powerful . . . so omniseverything. Sometimes I would like to be an ancient Hebrew — or even a contemporary Christian — who truly believed that God had chosen me, looked after me, would defend me from all my enemies if only I believed truly enough. Sometimes I would.

But more often, when I see what that kind of faith leads to, I am grateful to be the doubter that I am, unsure but searching, limited by my humanity, but still sanctified by the God presence . . . in my world . . . in me.

Holy Innocents' Day

Holy Innocents' Day has become a clarion call to go beyond the tinsel and glitter of this season and renew our Christian commitment.

By PATRICIA R. RENICK

Holy Innocents' Day has always bothered me. As a small child, I used to get the slaughter at the time of Jesus' birth, and the slaughter which occurred when Moses was born mixed up. For many years, I believed that Moses had brought the Israelites out of Egypt just in time to be saved by Jesus, that they were co-workers in a political struggle to get a whole nation moved back to Jerusalem just in time for the resurrection.

When I finally got the two events separated, the senseless tragedy and the stark reality of the words, "Rachel weeping for her children," made me shudder. The harsh "why" of that night haunts me.

In this season of holly, evergreen, glitter, and twinkle, we move from the Raphaellesque picture of the Holy Family to the bloody street scene of beheaded children; from the soft strains of "Silent Night" to the wailing of a mother who has seen her child murdered before her eyes. The discordance of those two scenes fills me with a cold emptiness, and I long to shut my eyes and turn away.

But I have come to believe that this is precisely what God does not want us to do. He does not want us to turn away and ignore the hurt and horror of Holy Innocents' Day. For it is that malicious power over men which Jesus was born to defeat.

Holy Innocents' Day cuts a bloody swath across those Raphaellesque Madonnas; it jerks us upright and reminds us that Jesus was born to defeat, de-

stroy, and trample down the agony of this world's injustice and oppression. The fact that children still lie dead in the rubble of our streets is testimony to how little we, his Christians, have been transformed by his life and death.

Herod was a smart, crafty, first-rate politician who ruled a shaky country of stiff-necked, monotheistic Jews. These people would periodically rise up, proclaim a new messiah, kill off as many Romans as they could, declare independence from Rome, and refuse to pay taxes. As a nation, they were more interested in prophets, messiahs, and prayers than in the quality of life Rome brought them. They were a stubborn, rebellious people.

Herod knew all about their religion and their Messiah. After all, he was one of them, trained and educated by Rome, but still a Jew. And in that closely knit society of kinsmen which made up the Jewish community, Herod knew something extraordinary had happened in Bethlehem. The Wise Men only confirmed this news.

Herod, sharp politician and leader, never meant to kill the Messiah when he ordered the slaughter of all children two years and younger. He was too much a Jew not to have realized that if God's Messiah had been born that God would protect him.

No, Herod meant to teach a lesson: You Jews may have your Messiah in the temple and in your hearts and in your souls, but Rome rules your streets, your security, your lives. No Jewish Emmanuel will break the power of Rome over you. You may worship this God in your hearts and your temple, but Rome and Herod rule your streets.

And isn't this where we prefer our

Patricia R. Renick lives in Middletown, Ohio.

Emmanuel to remain — in our churches and temples, rather than in the day to day work, trade, and routine of people and nations? We ask for a safe Messiah who demands only the sacrifice of one hour on Sunday and not the moment by moment struggle to feel him and serve him in every aspect of our daily lives. We worship an easy King through carols, packages, and tinsel, and not through a transformed life of servanthood to an indifferent world.

Holy Innocents' Day . . . Jesus. . . How hard it must have been to explain Jesus living to kinsmen who had lost children that night. I wonder if Joseph ever told anyone about his dreams or if he just chalked up leaving for Egypt to chance? How many times during his life did Jesus wonder about those little ones who died because of his birth?

How unusual he must have looked that day in the temple 12 years later. There weren't many 12-year-olds from Judea; that whole age group was destroyed. "Come here, boy," they must have called, "Who are your parents? Where do you come from?" And they marveled not only at his existence, but also at his wisdom.

Holy Innocents' Day . . . Holy Saturday. . . Jesus going down into the depths of hell, to those who had not known him. He had come to redeem all his creation and to gather it all to him. Even the precious, tiny, little ones who had gone before him would be united with him.

After he moves valiantly through Hell, tiny hands reach up, and laughing faces giggle with delight for he has come. He touches them, caresses them, drawing them all into a loving embrace — all those little innocents at home with him in his Father's house.

Holy Innocents' Day . . . Easter. Jesus has emerged from the tomb a Risen Lord. It is not inconceivable that some of those parents who wept that bitter night, 33 years before, stood before a resurrected Lord and heard the message, "Your children are not dead, they only sleep, I have vanquished death, the circle is complete. Be comforted, Rachel, they live in glory."

Holy Innocents' Day is no longer an historical puzzle or a footnote to Christmas. The "why" of it haunts us still, as does the death of any innocent person. But now it challenges us.

It has become a clarion call to go beyond the tinsel and glitter of this season and renew our Christian commitment to work and pray for peace and justice. We are called into the daily struggle to live out our faith and hope in Jesus Christ.

Holy Innocents' Day reminds us that Rachel still weeps for her children in this world of war, oppression, injustice, and indifference. Holy Innocents' Day reminds us all to be about our Father's work.



Invited to Bethlehem

By WILLIAM H. BAAR

There I was, kneeling before a brass star imbedded in the pavement. The room was dark, except for the flicker of votive lights here and there. I had waited until the last person had gone up the winding stone staircase, and I was finally alone. I lit my candle, and its flame matched the fire that was burning within me. The village was Bethlehem, and the place was a cave-like stable; the star marked the manger where the Christ Child lay.

I knew in that moment that I had come home. Yes, I had been born according to nature in Oak Park, Ill., but when I was made a child of God and a brother of Jesus Christ in baptism, I was given another homeland. Yes, when you and I were born again in the sacrament that Christ himself ordained, Bethlehem became our second birthplace, our other home.

This Christmas, Christ, his blessed mother, St. Joseph, and all the angels

invite us to come back home. We are part of the family. Remember: "As many as are led by the Spirit of God, they are the sons of God. . . . We are the children of God: and if children, then heirs; heirs of God and joint heirs with Christ. . . ." We are invited to Bethlehem, as "family."

To get to Bethlehem, you have to want to go, but you do not have to go very far. As Christmas is a time of the spirit, so Bethlehem is a place of the spirit. All it takes is a willing heart — no planes, no check in, no check out.

On Christmas Eve, the altar becomes our Bethlehem, and our hearts become his manger — the place where he is born. As our prayer says, "That he may dwell in us, and we in him." As our father made us brothers and sisters of Christ in baptism, so he makes us one in Holy Communion.

Therefore, come home this Christmas, come to the stable, come back to your family. Bring your friends and neighbors, for they are your brothers and sisters, too. There is room for all. Come back to the place where you were born again. Come back, not just for Christmas, but to stay.

The Rev. William H. Baar is rector of Emmanuel Church, LaGrange, Ill., and a frequent contributor to THE LIVING CHURCH.

EDITORIALS

Our Greeting

The editor and staff of THE LIVING CHURCH extend our warmest good wishes and Christmas greetings to our readers, to their families, and to the churches to which they belong. May the birthday of our Blessed Savior be a time of joy, peace, and spiritual growth. As we kneel once more before the manger, may we realize that, in spite of all the evil forces of this world, Jesus Christ remains our Lord and that he has come among us to be and to remain, God-with-us, Immanuel.

Peace in the Holy Land?

When Jesus came to earth as the Prince of Peace, he chose to be born in a perennially war-torn part of the world. This winter, the fighting has moved north, ravaging another part of the beautiful and formerly peaceful nation of Lebanon.

Within the nation of Israel, things are outwardly peaceful, but for the resident native Christians (mostly Arabic-speaking) life is very insecure. Some are Anglican, many are Eastern Orthodox, others belong to various other Christian bodies. They need our concern and our prayers, at the Christmas Season and all seasons.

Christmas in Today's World

Our guest editorial this week was written by the Rev. Robert L. Hall, Jr., vicar of St. Anne's Church, Omak, Wash., and the Church of the Transfiguration, Twisp.

This year the decorations appeared over the streets just before Thanksgiving. Then radio and television programs began to bombard us with "Silent Night" in a hundred different arrangements. The parties began. Advertising of toys, perfume, and hair dryers increased.

On December 26th, we will perhaps awaken to find ourselves depressed, quietly angry over broken toys and disturbed over the purposelessness of much that occupied the last month. Our attempt to return to the candlelight of our childhood will have failed once again.

We will make a fresh resolve that next year will be different, knowing that we are fundamentally powerless to make it different. "Christmas has been taken from us; there is no real way to get it back," we decide.

Take heart. Most of the people in the village in the hill country of Palestine went about their daily lives unaware and unaffected by the mystery and miracle taking place in their midst. Except for an innkeeper, a few animals, and the small band of shepherds, no one was much concerned with our Lord's birth.

For at least a number of years, perhaps 40, the church was not much concerned, either. The specific circumstances of Jesus' birth were not nearly as impor-

tant as his life, teaching, death, and resurrection. As a matter of fact, it was only after his going on to live with God the Father and in the lives of his followers, that the details of his birth became important at all.

Christians celebrate the Incarnation of our Lord, not only for its value as an historical event, but for its demonstration of God's love. It is his supreme self-disclosure of that love. It is also his supreme self-disclosure of the possibilities inherent in our humanity. Herein lies a clue for our dealing with the modern Christmas.

We are among those who know the real significance of Jesus's birth. Underlying the activities in which we engage at this season of the year are deep concerns to give of ourselves, to share with one another, to offer love, friendship, and reconciliation. These are precisely the things God came to show us, and through us to show the world. These offerings and sharings are manifestations of the mystery of the Incarnation.

Our frustration and anger over the secularization of Christmas may be misplaced. We may have become too preoccupied with trying to find a way to get an unconcerned world to acknowledge an historical event. If God's coming to us in love means anything at all, it means that we who know will show forth in our lives the fruits of that loving action. This can be done whether the world knows it or not.

Polowsky's Burial

The public press recently gave some notice to the funeral of Joseph Polowsky, a private citizen of Chicago who was buried, according to his wishes, in East Germany near the point where the victorious American and Soviet troops met in the closing phases of World War II. He was one of the American soldiers in that historic event. Although said to be a conservative Republican in his politics, he wanted his burial to be a concrete expression of the yearning for peace and reconciliation between the peoples of the Eastern and the Western nations.

When your editor knew Joe Polowsky about 40 years ago, when we were both soldiers in the American army, he was not a particularly noticeable or conspicuous man, but he loved to talk about history and world events. He made no secret that he intended to be heard from in later life.

After the war, he organized a parade or two, wrote letters to leading world figures, and even got to visit Moscow. Allegedly right wing in his views, he was insistent that peace must somehow be fashioned among people of goodwill.

His burial was probably more publicized than any of his activities during his lifetime. He could not single-handedly change the course of world events. Yet he could make his witness heard and felt. It is one of the wonderful things about democracy that this is possible. If thousands of others did likewise, some headway in peacemaking could be achieved.

LETTERS

Continued from page 4

deny that the reading and preaching of the Word occurs during the celebration of the Holy Eucharist. Surely that is not what he meant to do, since the form of the ante-Communion is clearly that of the Daily Office.

In addition, the rubrics (BCP, p. 354) clearly specify that the Daily Offices "may be used in place of all that precedes the Peace and Offertory." I have always wondered how one managed to follow the rubrics of the pre-1979 Book of Common Prayer and still preach when one used the Daily Offices [as the major services].

(The Rev.) CHARLES R. THREEWIT
St. Thomas Church
Hereford, Texas

• • •

I am grateful for the letter from my good friend, Ben Minifie [TLC, Nov. 20]. He is quite right that those were great days of the church, when such preaching giants as Ted Ferris, Henry Sherrill, and others swayed multitudes by their persuasive eloquence, and Morning Prayer and sermon were the regular and loved worship of the church.

I share his concern that there is too facile a use of the Eucharist (I hope I do not impute unjustified meanings into his words). What is more, I do not think

Massey Shepherd favors habitual use of the Eucharist on all occasions and for all purposes. Such is to reduce the Eucharist to a gimmick, and this can end up in our damnation.

As a long-standing traditionalist, I do favor, along with the rest of historic Christendom, the regular participation in the offering of the Holy Eucharist, but only after adequate preparation, and a clear understanding of the Real Presence of our Lord Jesus Christ, with all the commitment to his life here among us that this requires.

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

• • •

Supporting a view that appears to be that Eucharist means skimping on the preaching of the Word, the Rev. Benjamin Minifie [TLC, Nov. 20] quotes the late John Suter: "Too long has the church been bedazzled by Massey Shepherd and his insistence on the Eucharist to the exclusion of the service of the reading and preaching of the Word, Sunday Morning Prayer."

If the Book of Common Prayer is indeed our standard of worship, I do not understand how this follows. First, by the type styles employed in both Rite One and Rite Two Eucharists, equal prominence is given "The Word of God" and "The Holy Communion." I am sure

this was no accident on the part of the revisers.

Second, there is provision for reading more of scripture in the Eucharist than there was in the 1928 Book. Finally, there is to be no regular offering of the Eucharist without a sermon.

This means that Wallace Spaulding, whose letter appears just above Fr. Minifie's, should be disappointed to find that heretical sermons may be preached also at an "early Holy Communion service." I fail to be convinced that the ministry of the Word is shortchanged by the regular celebration of the Holy Eucharist at a principal service on a Sunday morning. The present Book of Common Prayer rightfully provides the proper balance of Word and Sacrament.

(The Rev.) ANDREW N. JERGENS, Jr.
Church of the Redeemer
Cincinnati, Ohio

What Is Christmas?

Christmas is a manger bed
Birth of the Holy Child,
The gift of love for everyone
And Christmas joy gone wild.

Jaye Giammarino

Christmas Message, 1983

Yet with the woes of sin and strife
The world has suffered long;
Beneath the heav'nly strain have rolled
Two thousand years of wrong;
And man, at war with man, hears not
The tidings which they bring;
O hush the noise, ye men of strife,
And hear the angels sing!

You may find yourself singing this third verse of hymn 19 (*Hymnal 1940*) sometime during Christmastide. The words — by the Unitarian minister Edmund Hamilton Sears — and the music by Sir Arthur Sullivan together make up one of the best known Christmas hymns, usually titled after the first line of the first verse: "It came upon a midnight clear. . . ." The hymn's third verse reflects the social upheaval that accompanied the industrial revolution in New England in the early part of the 19th century.

To those who would celebrate Christmas without knowing of the Incarnation, without knowing the one whose birth is being recalled, it might seem inappropriate to relate social upheaval to the happy season of cocktails and tinsel. Those

knowing the Incarnation, however, and knowing the Incarnate One also know that he came into a world of revolution. He came both to remind us of the absolute necessity of peace and to show us a way to find it.

When you see hymn 19 as printed in the *Hymnal 1940* you will note an asterisk * in front of this verse indicating that if it is necessary to delete a verse at any time, verse 3 is suggested as the one to be omitted. That is too bad! For these words are reminders that Christmas and the Incarnation are related directly to the world in which we live — a world of industrial and social and technological revolution, a world where peace is a goal we cannot seem to achieve, a world where the good life is known to but a few and needs to be shared more abundantly.

It is my hope that we will be singing the words of verse three. It is my hope that we will ponder them. It is my hope that we will not forget the one whose birth we are celebrating, whose life we are emulating and whose Gospel we are proclaiming.

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

BOOKS

Message and Counter-Message

A CRY FOR MERCY. By Henri J.M. Nouwen. Doubleday Image. Pp. 175. \$5.95 paper.

"Contemplation denotes the penetrating action by which we face and live through the deeply felt contradictions of human existence" (Gurdjieff).

In this book, Nouwen creates the confusion he laments. The layout and style of the text is didactic, but the setting is the inner chamber of prayer. The door is wedged open, and the irony of thus using monastic hospitality and a prolonged chance of reflection before God is apparent.

The presentation is that of an exceptionally honest spiritual teacher baring the secrets of his soul to help others, but an undermining counter-message of opportunism somehow creeps through. This is enhanced by the atmosphere of adulation and the occasional printing of banalities which common clay would not dare submit to a publisher.

All this is a long way from his originally fine vocation to seek and lead toward "that holy place where ministry and spirituality embrace each other" in a university setting. My frank view is that his material is getting very patchy indeed and that he is having his vocation problem much too publicly.

(Sr.) COLUMBA, OSB
St. Benedict's House
Camden, Maine

Psychology and Religion

CHRISTOTHERAPY II. By Bernard J. Tyrrell, S.J. Paulist Press. Pp. xiii and 337. \$8.95 paper.

Two quotations give the essential thrust of Fr. Tyrrell's message: "There is no compelling reason, either theoretical or practical, why certain individuals cannot become equally competent in the knowledge and application of the healing and growth principles and practices of psychology and spirituality." And, "The processes of psychological and spiritual development and conversion are dynamically, symbiotically interrelated in the life process of the concrete individual."

The author then proceeds to support this thesis in a clear and easily understandable presentation. His position is quite different from many writers on spirituality, such as Tilden Edwards, Kenneth Leach, and Fr. Groeschel, who maintain that spirituality and psychology can be and *should be* separated from one another, and those suffering from psychological problems should be referred to psychologists.

Tyrrell's attitude toward the interrelation of psychology and religion is similar to what I have presented in *Christopsychology* and *Companions on the Inner Way*. His book is an important contribution to the field of spiritual guidance.

One of the most engaging aspects of the book is the author's honest self-revelation. He came to his present viewpoint as he recovered from addiction, using the tools of Alcoholics Anonymous, the psychiatry of Dr. Thomas Hora, and the experiences provided by the charismatic renewal. These helped him actualize the potential healing to be found within the Christian faith. Fr. Tyrrell is very widely read in both psychology and spirituality and gives a great many references to the books which have influenced him and from which he has drawn.

The author builds upon his former book, *Christotherapy*, and in this new volume attempts to provide a concrete method by which interested people may practice Christotherapy. He perceives

Stranger Still

Christmas is the time
Christ came as King
The way no King has
Ever come before

The more we cherish still
This birthday celebration
That comes from nowhere
In this winter solstice

And still comes still
Not because we
Actually know the time
God came to earth

Or could know how
The earth itself
Which rests in God
Could manage to
Receive so great a
Gift in a small manger

Stranger still that
Time could live beyond
This rainbow birth
And still come on

Recovering from
The disappointed silence
Of these empty centuries
That once were filled

With all the songs
Of heaven

F.F. Johnson

four different kinds of conversion: religious, moral, psychological, and release from addiction. As human beings develop to maturity in these various areas of their lives, they pass through the stages of reforming, conforming, confirming, and transforming.

He shows how these processes are exemplified in Ignatius of Loyola's *Spiritual Exercises* and in the 12 step program of Alcoholics Anonymous. The book is worth reading for its fine study of *The Spiritual Exercises* and its relevance to modern psychological theory and practice.

The process of spiritual guidance appears to me to be more difficult and painful than is delineated in this book. There is also little emphasis on the necessity of being directed as the *sine qua non* of directing others. In my experience, continuing direction in depth is more important training for directing others than any amount of other study and training.

The quality of the caring which the spiritual guide gives may be the most important factor in leading another to the incredible love of God. Some of these issues are little emphasized.

As in many modern writings on spirituality, the problem of confronting evil as an ontological reality is not sufficiently addressed. Those who struggle with evil need all the help they can get. What I miss most in this work is a solid philosophical and theological framework.

However, this book provides a humble and fresh approach to the necessity of combining psychological and spiritual guidance if we are to minister psychological and spiritual healing to the hurting men and women of the 20th century.

(The Rev.) MORTON KELSEY
Prof. Emeritus of Theology
University of Notre Dame
Notre Dame, Ind.

Required Reading

THE COMPULSION OF THE SPIRIT: A Roland Allen Reader. Edited by David Paton and Charles H. Long. Eerdmans/Forward Movement. Pp. viii and 150. \$4.50 paper.

What a welcome push to the growing influence of Roland Allen! The Pacific Basin Conference held this summer in Hawaii in honor of Allen demonstrated how powerfully he continues to speak to those everywhere concerned with mission. This little book can open the minds and hearts of all who seek new possibilities for a growing church in their own backyards.

The editors have put together a selection of Allen's writings — some of which have been unavailable for years — which gives the substance of his thought on planting and growing churches, on the work of the Spirit, and on the need for and use of voluntary (non-stipendiary)

clergy. Early on are given the five "rules of practice" which Allen deduces from St. Paul's methods of establishing churches.

These rules ought to be posted on the office walls of every bishop and archdeacon, and reread each time the health of a mission congregation is being reviewed. While we may at first question some of his conclusions, or think them impossible to apply in our situation, we cannot help being carried along by his gentle but tenacious reasoning, having our assumptions challenged and our imaginations aroused to visions of what our church might be.

This is required reading, not only for members of departments of mission and commissions on ministry, but for all who take seriously the words of the catechism: "The church carries out its mission through the ministry of all its members."

(The Rt. Rev.) DAVID COCHRAN (ret.)
and MARY COCHRAN
Tacoma, Wash.

Franciscan Spirituality

ST. FRANCIS OF ASSISI: Essays in Commemoration. Edited by Maurice W. Sheehan, OFM. St. Bonaventure University. Pp. 194. \$10. **THE KNIGHT-ERRANT OF ASSISI.** By Hilarin Felder, OFM. Translated by Berchmans Bittle. St. Bonaventure University. Pp. 152. \$7.00.

These two books begin a series of publications, Franciscan Pathways, as a part of the commemoration of the 800th anniversary of St. Francis's birth. It will include translations of works previously unavailable in English, reprints of important works, and new anthologies of Franciscan spiritual writing.

The former work is a challenging collection of 11 essays by 20th century writers of differing churches and traditions. Its value lies chiefly in presenting the diversity of Franciscan spirituality.

The latter piece is a charming and illuminating biography long out of print. It is a scholarly work which uses the saint's knightly chivalry to interpret his charism. The call of loyalty and the challenge of fidelity shine through this valuable biography.

(Br.) JOHN-CHARLES, SSF
Little Portion Friary
Mount Sinai, N.Y.

Books Received

PRAYER SERVICES FOR PARISH MEETINGS. By Debra Hintz. Twenty-Third Publications. Pp. 96. \$9.95 paper.

SOCIAL ASPECTS OF EARLY CHRISTIANITY. Second Edition, enlarged. By Abraham J. Malherbe. Fortress Press. Pp. xi and 131. \$6.95 paper.

STANDING OUT: Being Real in an Unreal World. By Charles R. Swindoll. Multnomah Press. Pp. 104. \$9.95.

PEOPLE and places

Appointments

The Rev. Bryant Dennison is associate for pastoral ministry at Christ Church, Grosse Pointe, Mich.

The Rev. William J. Hadden, Jr. is rector of St. Paul's Church, Mayville, N.Y. Add: 115 S. Erie St., Mayville 14757.

The Rev. Dennis C. Lloyd is assistant rector at St. Simon's on-the-Sound, Fort Walton Beach, Fla. Add: Box 476, Fort Walton Beach 32549.

The Rev. Samuel A. Mason is rector of St. John's Church, Mobile, Ala. Add: 1707 Government St., Mobile 36604.

The Rev. Frank B. Mangum is rector of St. Paul's Church, Houston, Texas. Add: 7843 Park Pl. Blvd., Houston 77087.

The Rev. John W. Murray, III is rector of Holy Trinity Church, Pensacola, Fla. Add: Box 3068, Pensacola 32506.

The Rev. R. Timothy Scott is rector of the Church of the Good Shepherd, Lexington, Ky. Add: 533 E. Main St., Lexington 40508.

The Rev. John Wengrovius became the vicar of St. Stephen's Church, Monte Vista, Colo., and St. Patrick's, Pagosa Springs, on December 13. Add: Box 489, Monte Vista 81144.

Ordinations

Priests

Colorado—Allan Crawford Price, assistant, St. Timothy's Church, Littleton, Colo.; add: 5612 S. Hickory St., Littleton 80120.

Virginia—Amy M. Larkin, chaplain at Bloomfield, Inc., a home for physically handicapped children in Ivy, Va.

West Tennessee—W.E. Knickerbocker, Jr., assistant, St. Paul's Church, Memphis; add: 1323 Boyte Cove, Memphis 38134.

Deacons

Colorado—Martin Alan Pearsall; add: Box 2247, Austin, Texas 78768.

Receptions

The Rev. Jogues Epple, who was received as a deacon from the Roman Catholic ministry in July, was received as a priest of the Diocese of Nebraska in a service held at Christ Church, Central City, Neb., on November 13. He will be rector of Christ Church, Central City, and will continue his work as director of the Multiplication of Loaves Project, 200 N. 62nd St. Omaha 68132.

Other Changes

Sr. Adele Marie, SSM, was elected dean of the Wissahickon deanery in Pennsylvania on November 17 for a three-year term. She was ordained to the priesthood in 1981 and is assistant to the rector of St. Luke's Church, Germantown, Pa. Dean Adele Marie is also in charge of St. Margaret's House in Germantown and chairman of the spiritual growth committee for the Diocese of Pennsylvania. She is believed to be the first woman priest to be elected a dean.

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.

CLASSIFIED

BOOKS

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.

CHURCH MUSIC

RITE II MUSIC FOR EUCHARIST. "St. Michael's Mass" time-tested, preferred nationwide! Send \$2.00 for Exam Packet incl. Pew Edition and Choir anthem on "Hyfyrdol." Benjamin Harrison, 6630 Nall, Mission, Kan. 66202.

FOR SALE

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. \$18.00 including gift box and shipping. Church Ties, P.O. Box 1445, Tryon, N.C. 28782. (803) 457-4613.

TRADITIONAL ORDO KALENDAR, 1984, in full color with space for a church address label or stamp. Use with 1928 BCP, American and Anglican Missals. Send \$2.50 (plus \$1.00 handling per order) to: Anglican Church Women, 3729 Heritage Dr., Antioch, Calif. 94509.

FOR SALE

BUSINESS CARDS — wide choice format, typeface, ink color, flat/raised printing. Episcopal emblem. Request illustrated brochure plus FREE "Improving Public Image of Small Churches." The Parish Office, Box 651, Mattoon, Ill. 61938.

PREPARATIONES

THE HEBREW and Aramaic lessons of the Episcopal Lectionary (A, B, C) prepared, word for word, to be used for study and sermon preparation. A valuable tool to bridge the gap between an interlinear Bible and an analytical lexicon. Especially suited for seminarians and students with little knowledge of the semitic languages. Handwritten, typed and photocopied. Sold at cost price for \$16.50. Orders should include check or money order. Allow four weeks for delivery. Obtainable from: The Rev. Dr. theol. Georg Retzlaff, 110 First St., Wood-Ridge, N.J. 07075.

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

CLASSIFIED ADVERTISING RATES

(payment with order)

- 37 Cts. a word for one insertion; 33 cts. a word an insertion for 3 to 12 insertions; 31 cts. a word an insertion for 13 to 25 insertions; and 29 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$3.85.
- Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$3.00 service charge for first insertion and \$1.50 service charge for each succeeding insertion.
- Resolutions and minutes of Church organizations: 28 cts. a word.
- Copy for advertisements must be received at least 28 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street

Milwaukee, Wis. 53202

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.

PHOENIX, ARIZ.

ST. MARY'S 39th Ave. & Maryland
Sun MP 7, HC 8 & 10, EP 6. Mon-Fri MP 6:30, HC 7. Sat MP 8:30, HC 9. Mon & Wed HC 6, Thurs 9. EP daily 5

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. Meahger, Dr. Brian Hall, the Rev. Matthew Conrad, the Rev. Ann B. Winsor
Sun HC 8 & 10; Wed HC & Healing 10.

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; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

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

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

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Rev. Gus L. Franklin, pastor Near the Capitol
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., 70806
The Rev. Clarence C. Pope, Jr., r; the Rev. Rex D. Perry, the Rev. W. Donald George, the Rev. Donald L. Pulliam
Sun H Eu 8:30, 10:30, 5:30. MP 8:40 ex Sun 8; EP 5.
Mon H Eu 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9, Sat 9. C Sat 9:30 & 4, Sun 4

BOSTON, MASS.

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

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 10:30, Fri 6-7

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.

MINNEAPOLIS, MINN.

THE CHURCH OF GETHSEMANE 905-4th Ave., So.
The Rev. Thomas L. Monnat, r
Sun H Eu 8 (low) & 10 (sung), HS 4S 4. Wkdy: MP 8:45, EP 5, H Eu Wed 5:15 (other days 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. Ultraya 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. John W. Bonell, the Rev. Donald D. Hoffman, d
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP/H Eu (2S, 4S). Fri 12 noon H Eu & Healing

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

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. Donald Armstrong III; the Rev. William A. Baker, Jr.; the Rev. C. Frederick Barbee, Edward A. Wallace, organist
Sun 8, 9:15, 11:15, 5:30; MP, HC, EP daily

OMAHA, NEB.

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

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Marshall J. Vang, SSC, r
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 7:30; 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. George H. Bowen, r; the Rev. John G. Gardner, c; the Rev. Joseph A. Harmon,
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

BROOKLYN, N.Y.

ST. JOHN'S—The Church of the Generals
Our 150th Year 9818 Fort Hamilton Parkway
Sun: HC 8 & 10; Wed HC 6:45 & 10; Fri HC & Healing Service 10

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE 112th St. and Amsterdam Ave.
Sun HC 8; 9:30; Lit & Ser 11; EP 4. Daily HC 7:15; EP 5:15 Mon-Fri, Sat 3:30. Cathedral Chorists Tues & Thurs of school year. HC and healing Wed 12:15

EPIPHANY 1393 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 6:30

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

PROTESTANT CHAPEL AT KENNEDY AIRPORT Center of airport. Established 1964
Marlin Leonard Bowman, chaplain/vicar
Sun Sol Mass 1. Open daily 9:30 to 4:30

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

ST. IGNATIUS 87th St. and West End Ave.
The Rev. Howard T.W. Stowe, r; the Rev. David Rickey
Sun Masses 8:30, 11 (Sol); Weekdays as anno

ST. MARY THE VIRGIN (212) 889-5830
145 W. 48th St. (between 6th and 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c; the Rev. John L. Scott
Sun Masses 9, 10, 11 (Sol) & Ser 5, MP 8:40, EP & B 4. Daily: MP 8:30 (ex Sat), Noonday Office 12, Masses: 12:15 & 6:15, EP 6. C Fri 5-8; Sat 2-3, Sun 10:30-10:50 and daily after 12:15 Mass. Organ recital Wed 12:45-1:15

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the Rev. Gordon Duggins, the Rev. Dorsey McConnell, the Rev. Leslie Lang
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. Choral Ev 12:10 Wed

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 (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

SPRING VALLEY, N.Y.

ST. PAUL'S So. Madison Ave. & Rt. 59
F.F. Johnson, r; J.C. Anderson, R.B. Deats, Paul Yount
Sun 8 & 10:15

YOUNGSTOWN, OHIO

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

PROVIDENCE, R.I.

ST. STEPHEN'S 114 George St. (on Brown campus)
Sun Masses: 8, 10, 5:30. Daily Eu 5:30. Church open daily.

CHARLESTON, S.C.

HOLY COMMUNION 218 Ashley Ave.
The Rev. Canon Samuel C.W. Fleming, r
Sun 7:30, 10; Mon, Wed, Fri 12:10; Tues 5:30; Thurs HU & Eu 9:40

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. Nelson W. Koscheski, Jr.; the Rev. Stephen S. Gerth, Jr.
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon, Mon, Tues, Thurs, Fri; 9 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 2718 Hurstview Dr. 76054
The Rev. Douglas L. Alford, r; the Rev. William R. Newby, c
Sun Eu 8, 9:30 & 11:30. 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. Logan Taylor, assoc r; the Rev. William Cavanaugh, the Rt. Rev. Wilson Hunter; the Rev. Brice Cox; the Rev. Frank Ambuhl
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10 HC. Wed Night Life 5-9.

MADISON, WIS.

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