

THE LIVING CHURCH

... And Some Said "Yes"

Mildred L. Greene • page 8

Where Have All the Young Men Gone?

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Comfortable Language

Helen Ferguson • page 10

Journey to Bethlehem

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The First Article

The Tree in the Square

By TERRY LORBIECKI

As late in the afternoon one day in
l. I was waiting for a friend while
arked in a neighborhood center.
tores edged a paved square in the
e of which grew a small tree sur-
ded by plantings.

ood near the tree and watched
ers as they hurried in and out of
ores. A woman, who I guessed was
the same, sat on a bench nearby.
oed immediately, I heard a sound.
inded me of the noise made by a
ky door hinge, but, incredibly, it
oming from the tree! I glanced at
oman on the bench, but she didn't
to notice it. I, on the other hand,
o curious that I went to investi-

tree was more a large bush than a
nd, in spite of the lateness of the
s, it was covered from crown to
d with dry, brown leaves that quiv-
sted slightly even though there was
nd. I parted the branches and
l through the dim, leaf-filtered
nto the heart of the tree.

ow a perfect round of space formed
scaffold of branches. These were
etely devoid of leaves, but were
d instead with hundreds of tiny,
irds. I stood so close that I could
he clacking of their bills as they
red, and the scrabbling of their
on the dry branches.
lenly, the chirping stopped; and,
; in unison, the birds rose from the
ies. I thought they were about to
ay and that I would be treated to
ght. Instead, they hung in the air
veral seconds flapping and flutter-
d whirring their wings. Then — as

abruptly as they had risen — they set-
tled down, each in the spot from which it
had lifted, and the chirping began again.

Time after time, the chattering and
fluttering alternated. Fascinated, I
watched this curious, unique, incredible
happening. Then I turned to the woman
on the bench. "This tree is full of birds,"
I said. She didn't seem to hear.

A man was approaching, and to him I
repeated the words: "This tree is full of
birds!" He looked at me more surprised
that a stranger would talk to him than
that a tree was full of birds. I tried a
third person and was ignored a third
time.

I turned back to the tree and, alone,
watched the birds until my friend came
with his purchases. I thought that he at
least would share my excitement, but he
was in a hurry to get home. And so,
without another word, we divided his
packages between us and walked to the
parking area, leaving behind the tree full
of birds.

The Penalty

Your favorite team is caught
Transgressing rules.
The forward march to distant goal
Is scotched
For a time; this time.
They lose the ball, but not the game.
How many fans who watch,
No matter for whose team they cheer,
Must also lose to win,
Must accept their penalties deserved
And so go on to play the game?
How many know to be absolved
And healed?

G. C. Callahan

Best columnist this week is Mrs.
Lorbiecki, a member of St. Fran-
church, Menomonee Falls, Wis.

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LETTERS

Redesigning Provinces

The discussion of the number, nature, and size of provinces probably is a non-starter. We would commend the Wisconsin efforts, but in many ways they don't take into account sociological realities.

For several years now, the dioceses in the six Pacific northwestern states have programmed and educated together through the Olympic Six-Pack but, at the same time, Idaho-Oregon-Washington (cum Alaska) have a lot in common in the way of concerns with those dioceses which make up the broader Province VIII. Not least, of course, is support for the Church Divinity School of the Pacific and other institutions, which try to assist that broad area in issues of development of ministry, both ordained and baptismal.

Here in the east, it is fine to say that Maryland, Delaware, and Washington, D.C., should work together, and we do. However, in D.C. and our diocese, on any given workday, thousands of persons pass into Virginia to work, and there is a vice versa flow across the Potomac River bridges. We know that the same thing occurs each Sunday in respect to worship.

Generally, I believe, energy spent on "restructuring" is wasted. If we were serious about it, of course, at one General Convention we would abolish all diocesan boundaries and have a mandate to redraw them on more functional lines (probably in terms of metropolitan areas), by the next convention. That, of course, is not likely to be introduced.

Of more likelihood, it would seem, would be to develop a consciousness of the possibility of "porous boundaries" when it comes to both dioceses and congregations. That is, based on programs and resources, the flow of these could pass through the legal, geographic, and historic dividing walls, which, of course, have meaning and emotional power in their own right.

As we all know, the idea of Coalition-14 and Coalition-0 was based on this concept. It could be refined and expanded.

(The Rt. Rev.) WILLIAM B. SPOFFORD
Assistant Bishop of Washington
Washington, D.C.

Past High Priest Responds

Unfortunately, Fr. Threewit [TLC, Nov. 4] is grossly lacking in his knowledge of Freemasonry. He has blatantly stated that during his initiation into the fraternity that he vowed "a Negro would never be made a Mason."

There are Masonic lodges in this coun-



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city which have initiated black persons,
and I am willing to give their names
should he so desire. . . . If he is referring
to the statement that every Mason is a
man freeborn and of lawful age, he
should note that "freeborn" refers not to
race, but to the debtors' prisons of Eng-
land, from which country modern Ma-
sonry springs.

I write this letter as an active Mason
in North Dakota, and one who is cur-
rently deputy grand commander of the
Knights Templar of North Dakota, and
therefore in a position to know and un-
derstand Masonic history. I am also a
current officer in my Blue Lodge, and a
past high priest of a chapter of Royal
Arch Masons and a past illustrious mas-
ter of a council of Cryptic Rite Masons.

I find no reasons why an active
churchman or clergyman cannot also be
active in this ancient and honorable fra-
ternity.

(The Rev. Canon) KENNETH S. UMBE-
HOCKER
Gethsemane Cathedral
Fargo, N.D.

*We believe the correspondence on this
subject has now been sufficient to ex-
pose our readers to the diversity of
views.*
Ed.

Abortion

Thank you for reporting the discus-
sion on abortion at the recent House of
Bishops meeting [TLC, Oct. 28] and that
the "reflection paper" . . . "reaches few
conclusions."

I applaud the conclusion of your edito-
rial, "The Bishops and Abortion" [TLC,
Nov. 4], when you stated, "We believe
clarification is needed."

(The Rt. Rev.) JOSEPH M. HARTE
Retired Bishop of Arizona
Chairman, National Organization of
Episcopalians for Life
Fairfax, Va.

Hit and Run

This is another response to "It Might
Have Happened" [TLC, Oct. 7] and to
the letters regarding it. The title gives
the clue that it might even be a fictional
account.

If so, why was it written? I assume it
was to say something about guilt and
cowardice. As to cowardice — have we
not known numerous instances where
someone has done a cover-up to save
himself, perhaps in a small matter and
possibly in a very serious one? Perhaps
we may remember with chagrin that we
have done something of the sort our-
selves.

As to guilt, are there times when ask-
ing God's forgiveness is not enough,
that asking a priest for absolution and
even receiving it is not enough, that we

shall be ridden by guilt all our lives un-
less we can resolve a painful dilemma?

In the story, the man has delayed so
long that unless he wants to risk public-
ity and even prosecution for leaving the
scene of an accident, he may lack the
courage to speak to the people involved.
This would risk losing a good reputation
for himself and bringing suffering on his
family. I cannot condemn him; I can only
say it gives me much food for thought.

ALICE E. SUTTON
Columbus, Wis.

Transatlantic Response

I have been living in England for
about two years now, and I want to say
how much I appreciate my issues of THE
LIVING CHURCH. There is rarely any men-
tion of the Episcopal Church in the
church newspapers here, so until I sub-
scribed I felt very much out of touch.

The latest issue to arrive, September
16, had several letters and articles which
call for comment from over here. First is
Fr. Boardman's letter about the English
Methodist investigation of Masons.

American Masons are indeed very
open about their membership. This is
not so in England. Notices of meetings
are not published in the media, and I
have yet to see a single Masonic ring or
pin. The English have a passion for pri-
vacy amounting to secretiveness in
American eyes, and English Masons are
generally not known to be Masons.

There have been allegations of con-
flicts of interest on the part of public
officials, and one public investigator re-
cently claimed his investigation of cor-
ruption was blocked by a Masonic supe-
rior. In America, at least one knows
whether the principals of a scandal are
or are not Masons.

As Fr. Boardman says, American
Freemasonry is hardly a secret society.
Here in England it certainly is. No
spokesman for the English Masons has
ever identified himself, and those lodges
which have been identified have refused
to respond to any questions. This is cer-
tainly their right.

However letters to the *Times* convince
me that it has bred distrust and suspi-
cion in non-members. The English Meth-
odist investigation is an attempt to ob-
tain facts which would probably be
readily available in America, but which
the English Masons refuse to release.
The moral here is: England is not simply
a quaint movie set. It is a different cul-
ture.

Second, in the same issue of TLC, is
Mr. Sperry's link of infant baptism with
nominal church membership, based on
state churches in Germany and Finland.
A thorough investigation of Europe
would include the highly committed Ro-
man Catholic churches in Ireland and
Poland, and the Orthodox Church in Ru-
mania. They practice infant baptism,

too, but apparently they practice it differently.

The problem of nominal membership in European state churches is a complex one, and one which Americans who have little sympathy for established churches will find hard to comprehend. I know I do. Baptismal practice is important, but the age of the baptized is not necessarily the most important feature of that practice.

Finally, if I might help Fr. Aiken, whose letter of August 19 on "standing to receive" has not yet been answered: the phrase is from St. Athanasius — he who fought mightily to save the Nicene Creed. Timothy Ware discusses it in *The Orthodox Church* (see "deification" in the index). Briefly, it is based on 2 Peter 1:4 — participating in the divine nature. The saint, and the Orthodox, accept the three main words in this phrase at face value.

As you can see, I read your Letters column with great interest. Long may it flourish.

DANA E. NETHERTON

London, England

Part-Time Preachers

There have been many interesting articles and letters in THE LIVING CHURCH recently regarding clergy deployment, worker priests, and all, by many learned and experienced persons. Yet, it seems to me, there has been a notable omission in these discussions.

It is important to provide sacramental ministrations on a regular basis for small, perhaps rural, congregations who cannot afford their own resident priest. The local worker priest has been sug-

gested as a remedy, a person working 40 or more hours a week at a secular job (in some ideal cases, less), celebrating the sacraments on Sundays, and doing some pastoral work on weekday evenings and Saturdays.

What this leaves no time for at all is any serious ministry of the Word; that is, preaching. Time-consuming preparation must be made, unless we are to be content with a tiny homily at Mass — and the end of systematic instruction for the people of the parish.

I know by firsthand experience that many ministers who must work at a secular job in order to support their ministry fail to preach well with any consistency. Unless some kind of safeguard (a new book of homilies?) is built into the system, the prescription of worker priests is bound only to increase ignorance in the church, and is a remedy, at best, for maintenance only, and not evangelism.

(The Rev.) JOHN E. SCHRAMM
St. Thomas' Church

Plymouth, Ind.

We respect the significant point our correspondent is making. Yet a church salary and a seminary education have not always made good preachers, whereas part-time clergy (in our own church and others) have sometimes been gifted preachers. It is interesting to note that the late Canon Theodore Wedel, warden of the College of Preachers and president of the House of Deputies, did not prepare for ordination in a seminary and began his priesthood while in secular work. He personally assured me that this was the case some years ago. Ed.



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Following preliminary telephone discussions, sketches of what the congregation wanted were sent to Mr. Louis Armento, who saw that every detail was handled to our complete satisfaction. Armento's unique modular construction style allowed us to install at this time two units of eight niches each, one on either side of a lovely terra cotta Madonna, on what had been a plain wall, at one side of the chancel. The installation of an altar created a simple and dignified "Lady Chapel" and shrine where the Holy Sacrifice can be offered at the place of interment. The unique Armento design will make it possible to add additional units in the future as needed.

Cremation has always been acceptable in our Anglican tradition which does not encourage elaborate and costly funerals, preferring the beauty and reverence of the Prayer Book's rites over material grandeur or ostentation. Interment of the

cremated remains within the church building makes possible later visits by family and friends comfort and privacy.

Funerals and Memorial Services need not be scheduled on short notice when the deceased cremated, giving family and friends time if necessary, to come from distant places for such service.

At Saint Andrew's two families provided funds for the purchase and installation of the Armento Columbarium, thus no parish funds were required. Since the two families do not need all 16 units other church members have already purchased units at a modest price.

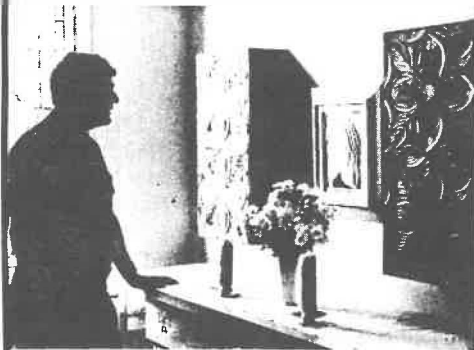
Bishop Montgomery blessed and dedicated the Columbarium on July 1 as part of Saint Andrew's annual episcopal visitation.

by Pam Nussbaum
St. Andrew's Church, El Paso, Illinois 61738

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Photo by Jane Cluver, El Passo Record

THE LIVING CHURCH

Number 2, 1984

Sunday after Pentecost, (Proper 29)

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Concerns Voiced to Liturgical

At its fall meeting, the board of managers of the Evangelical Education Society of the Episcopal Church passed a resolution deploring a recent \$58,575 made by the national Executive Council. The managers based their objections on the ground that the money was used to make a film which will be used as "an educational tool in teaching liturgy throughout the church."

Members of the society said in turn they were unalterably opposed "to the establishment of norms for liturgical practice, especially the recent appropriation by the Executive Council for a study on how to conduct the Eucharist. The members agreed that "any one member of organizations within the church could make and market such films as they wished.

Groups such as the Evangelical and Catholic Mission, the Evangelical Education Society, Associated Parishes, and the Foundation for Anglican Tradition and Principles that come to mind, as is the independence of our accredited seminaries. But 815 to tell us *how* to celebrate Holy Communion?"

Resolution Asks for Increased Recognition

The Appalachian People's Service Organization's board of governors, meeting in Knoxville, October 15 and 16, issued a resolution to the national Executive Council to request the devolution of funding to APSO for the general church budget.

Noting that from 1974 to 1984, the national church decreased its support to the APSO from \$85,000 to \$70,000 and that the 1985 support will probably be cut to \$60,000, the board stressed that during the same period, the APSO dioceses have nearly tripled their financial support to APSO. In addition, each of these dioceses has greatly increased its giving to the national church.

A resolution was passed asking that the national church support the work of the councils and conventions, parishes, provincial synods, associations of Episcopal churchwomen, and other important organizations of the church. The requesters request the Presiding Bishop to support the program, budget and finance committee of General Convention to recognize and affirm APSO's work and ministry as an important expression of our

domestic mission responsibility and to continue the 20-year partnership between APSO and the national church.

The amount asked from Executive Council for each year of the coming triennium (1986-88) was reduced from \$145,000 to \$85,000. Although the first figure accurately reflects APSO's need from Executive Council, the board felt that an asking of \$60,000 less was more realistic in view of the national church's funding capabilities.

In other action, the board, which is made up of representatives from each of the 13 member dioceses, asked that the same respect and response be given domestic mission as is given world mission. Recognizing that both are important to the church's ministry, the meeting asked that the increased funding it has requested not be given at the expense of world mission.

The board also set priorities to be addressed by APSO in the next three to five years: stewardship of land, resources, and environment; employment/unemployment; human services; and education.

Former youth staff leader India Watkins showed the board the video presentation taped during the work camp in Cullowhee, N.C., this summer. Ms. Watkins was commended for her years of service to APSO and given a standing ovation.

Newark to Build Senior Housing Project

The Diocese of Newark recently was awarded \$5.7 million from the U.S. Department of Housing and Urban Development for the construction of subsidized housing for the elderly. The building will be located in the borough of Hillsdale in northern Bergen County, according to *The Voice*, Newark's diocesan paper.

A total of 99 apartment units for low-income aged and handicapped people will be constructed on a 3.5 acre wooded site. About 20 percent of the units have accommodation for handicapped people.

The tenants will be required to have incomes that total less than half of the median income for Bergen and Passaic Counties in New Jersey, according to *The Voice*. Each will pay 30 percent of his or her income for rent. If all requirements are met soon, construction can begin next summer with initial occu-

pancy taking place about 12 months later.

The idea for the project began in 1981. Through a \$43,000 VIM grant, the diocese undertook an extensive survey and study "to investigate the viability of developing residential housing for the elderly within the diocese." In early 1983, the diocese began a search for possible sites.

After identifying the Hillsdale site, the Diocese of Newark formed a non-profit corporation called Hillsdale Senior Housing Corporation with four local churches (Hillsdale United Methodist Church, Pascack Bible Church, St. John the Baptist Roman Catholic Church, and Holy Trinity Episcopal Church) and a Hillsdale senior citizens' club. Each member organization is represented on the corporation's boards.

Pain Behind the Statistics

The Rt. Rev. John H. Burt, retired Bishop of Ohio, was one of several interfaith leaders who charged recently that the Reagan administration understated the "real" unemployment rate in an early November briefing to Congress. Roman Catholic Bishop John H. Ricard of Baltimore and Rabbi David Saperstein, co-director of the religious action center of Reform Judaism, agreed with Bishop Burt that economic recovery has passed by millions of Americans.

The official unemployment rate of 7.4 percent for October, 1984, does not reflect the real rate of 13.1 percent, according to the leaders, who assert that nearly 8.5 million citizens are out of work. An additional 5.5 million have stopped looking for jobs or have taken low-paying part-time work, according to a report from the Full Employment Action Council, a labor and religious coalition.

"Such figures are a scandal in a country as rich as ours," Bishop Burt said, noting that if the Gross National Product were divided evenly among all Americans, it would provide an income of \$60,000 each year per family. The bishop, who chairs the Urban Bishops' Coalition of the Episcopal Church, also highlighted a new study by Youngstown State University that he said showed serious flaws in statistics issued by the bureau of labor statistics.

"You have to remember that behind every statistic there is human pain," Bishop Burt said.

CONVENTIONS

The Rt. Rev. Edward W. Jones emphasized the church's public ministry at the 147th convention of the Diocese of Indianapolis, which met in Clarksville, Ind. from October 25-27.

Resolutions were passed opposing the death penalty, and endorsing refugee resettlement and humane treatment in penal institutions; creating a committee on social responsibility in investments; and designating a year of outreach, especially to minorities and the poor. A resolution from the diocesan youth steering committee which passed unanimously asked the bishop to consider appointing a person responsible for youth ministry to the diocesan staff.

Peacemaking was the focus of four seminars and the opening Eucharist, but a resolution proposing to General Convention the creation of a pilot program to convert a military business to one serving civilian needs was defeated.

"In the Steps of Samuel Seabury," a 30-minute film produced by St. Paul's Church, Indianapolis, premiered to much applause.

A \$1,659,789 budget was approved that included \$50,000 for parish urban ministry grants. Congregational assessments were increased by 11.3 percent.

The annual council of the Diocese of Milwaukee was held at Wisconsin Dells, October 19-20. In his pastoral address, the bishop, the Rt. Rev. Charles T. Gaskell, reviewed the life and work of the diocese since the retirement of his predecessor, the Rt. Rev. Donald H. V. Hallock, in 1973.

Thomas Ehrmann, chancellor of the diocese, received the layman of the year award, and the Rev. Russell E. Jacobus, rector of St. Matthias' Church in Waukesha, was honored as priest of the year. Following the banquet, the council saw the film on Central America recently produced for the Episcopal Church and the response was enthusiastic.

A budget for 1985 of over \$800,000 was adopted, following a successful resolution from the floor to increase the asking from each congregation beyond that originally proposed by the finance committee. A resolution was adopted calling for the creation of a national standing commission on evangelism and renewal.

Greetings were sent to the companion diocese Nicaragua and its bishop-elect, the Rev. Sturdie W. Downs, and support was affirmed for the Contadora group seeking a peaceful solution of Central American conflicts. There were various expressions of gratitude to Bishop and Mrs. Gaskell as his retirement approaches.

The council Eucharist was held in Holy Cross Church, where the recently consecrated coadjutor, the Rt. Rev. Roger J. White, preached. This parish, of which the Rev. Bryce E. Hunt is rector, is unusual in that it shares its building and facilities with the local United Methodist congregation.

The 11th convention of the Diocese of Alaska was held at St. Mary's Church, Anchorage, from October 11-14.

The convention accepted a budget of \$609,006 and adopted the following resolutions:

To send three deputies in each order to General Convention in 1985;

To memorialize General Convention to reduce the deputation of all dioceses to three deputies in each order for future conventions;

To amend the diocesan Constitution and Canons by removing all sex-linked language;

To establish a commission on youth ministry.

An offering of over \$3,000 was received at the closing service held in the Anchorage Convention Center. The entire offering was given to the Brother Francis Shelter, a shelter for homeless people in Anchorage operated by the Roman Catholic Church.

BRIEFLY...

The new editor of the *Anglican Theological Review* will be Dr. James Dunkly, librarian of Episcopal Divinity School and Weston School of Theology in Cambridge, Mass. Dr. Dunkly was chosen at the annual meeting of the corporation in early October, following the resignation of the Rev. David E. Green. The meeting also accepted with regret the retirement of its treasurer, the Rev. Frances G. Zielinski, who has handled the finances of this scholarly quarterly journal for many years. The Very Rev. Charles U. Harris is president of the *Anglican Theological Review* corporation.

The new facilities and campus for All Saints Episcopal School, Lubbock, Texas, were blessed on October 13. The Rt. Rev. Sam B. Hulsey, Bishop of Northwest Texas, was officiant, assisted by the Rev. Canon William D. Nix, Jr., canon to the ordinary and member of the school's board, and the Rev. Robert W. Tobin, headmaster. Ann Miles Gordon, executive director of the National Association of Episcopal Schools, spoke at the luncheon which followed the dedication and tours of the facilities. Six buildings are located on a 54-acre campus, the

gift of Mary Ellis Key, for whom campus is named. Planned enrollment 325, with classes for pre-school through ninth grade.

The Rev. Martin R. Tilson, rector St. Luke's Church, Birmingham, since 1967, was elected chairman of board of trustees of the Episcopal TV Foundation, Inc., on October 6 meeting in Atlanta. In accepting the position, Dr. Tilson will succeed the Rev. Harold Robinson, Bishop of the Episcopal Diocese of the Southern New York. Dr. Tilson, 62, previously served the board as vice chairman as a member of the program committee. Other members of the foundation board include Walter Cronkite and George Gallup, Jr.

The Church Periodical Club announced recently that two new members have been elected to the organizational board of directors. Mary Lou Sharp, James Parish, Minneapolis, was elected secretary of the board. Mary Ann Christ Church, Pittsford, N.Y., was elected as member-at-large to fill a term which expired in September, 1985, when the board will be convened.

The Episcopal Churchwomen of the Diocese of Colorado recently made a \$1,000 contribution to the *Journal of Women's Ministries*, a new quarterly edited by Salome Breck. The publication seeks to tell the story of all the women in the church and their diverse ministries. The Colorado ECW hope that the example will be followed by other diocesan women's organizations so that the magazine can be kept on its publication schedule.

The soup kitchen at the Church of the Holy Apostles in New York City continues to serve an average of 100 meals per month in 1983 to an average of 12,126 in the first nine months of the year. In August, the church served 1,000 meals. "Hunger in urban America is real, and it is increasing," said the Rev. William A. Greenlaw, project director. "When the plight of the hungry homeless was front page news, in newspapers, churches, foundations, all responded to establish programs like the Holy Apostles'. This year, hunger is less prominent in the media, and I believe it is prominent in people's consciousness." Dr. Greenlaw said that he expects the church will serve over 150,000 meals in 1984 — a 50 percent increase over

bear a child who was the long-awaited Messiah. This was astounding and frightening news.

Fleeting, she must have thought of the cost involved, of the humiliation and shame she would suffer at the hands of her family and neighbors because of their lack of understanding of the miracle that was happening. And her beloved Joseph, to whom she was betrothed, would be hurt and bewildered. He might well turn his back on her.

Yes, there was an enormous cost involved in her response, but giving is not truly giving unless there is a cost involved: Mary's response to God was, "Behold, the handmaid of the Lord; be it unto me according to thy word."

Thus she became the human instrument through whom the Savior came into the world. God's purpose was carried out through her, and for all ages she is the most exalted of all human beings, the very epitome of the finest and noblest in womankind.

Ananias, a disciple living in Damascus, made a brief but very important appearance in the Book of Acts. In a vision, the Lord appeared to him and told him to go to the home of one Judas, where he would find Saul. Saul, who had been blinded in his dramatic conversion on the Damascus Road, was in need of ministering.

This was a frightening command because Ananias had heard about this fiery and ruthless persecutor of the Christians. For a Christian to be sent to him was tantamount to a Jew being sent to Hitler.

"Lord, do you really mean it? I've heard about this man and what he's been doing to your people." And God replied, "Yes. I have work for him to do, and your part is to go and minister to him."

Then those wonderful words, "... and so Ananias went." He thus became the instrument through whom Saul was brought into the love and fellowship of the Christian body, and the onetime relentless persecutor of the followers of Christ became Paul, the zealous ambassador for Christ.

Of course, I can't presume to know the mind of God, but I don't suppose he will use many of us in as dramatic a way as he used that unnamed lad, Mary, or Ananias. However, if we are honest about those stirring words at the Eucharist — "and here we offer and present unto thee, O Lord, ourselves, our souls and bodies . . ." — it won't be long before he uses our gift in some unreamed-of-way. Perhaps it won't be exactly what we had in mind, but it will be according to his plan.

When he comes to us today, or tomorrow, or next week and says, "I have a plan and here's what I want you to do . . ." how will we respond? What will our answer be?

Will it be "Yes"?

...And Some

Said "Yes"

By MILDRED L. GREENE

The arrival of Advent, season of expectancy, penitence, and joy, signals the start of that phenomenon — the anti-Christmas frenzy. The struggle with gift lists, greeting cards to write, and cookie baking. Too much to do, too little time to do it.

Christmas will dawn once more; again we will experience all the glory, the mystery, and the awe of what has been done for us — his unique and precious gift of the Christ Child reborn in our hearts.

Is he on our gift list? What have we planned to give him? What can we give him, O Lord of all creation?

In the final analysis, the only thing we can give him happens to be the gift of ourselves, given freely and without reserve, to be used for his purposes as channels through whom he continues his work in the world.

He takes the initiative. That is his privilege, but our response is the determining factor in our relationship with him.

The natural reaction is, "Why me? I'm just an ordinary person, spiritually, so insignificant. No outstanding abilities, nothing special about me." However, we must not be discouraged because we feel we are unworthy to be offered to him. If we wait until we feel something worthy to be offered to him, we will never give him anything. We are incapable of producing a completely worthy offering. It is a basic principle, however, found in both the Old and New Testaments, that *anything* that is offered and unreservedly offered — even if it is clearly inferior or inconse-

quential — can be used by God for extraordinary purposes.

So we start where we are, with what we have. Although our mathematical processes are tightly circumscribed by the limits of our finite minds, God is not limited. In his hands, small things are multiplied and become great.

Jesus demonstrated this principle in the feeding of the multitude. You know the story. At the close of a long, wearying day, crowds of people still followed the Master, drinking in his every word. There was no earthly food to feed these hungry people except a lunch carried by a young boy: five small barley loaves and two little fish. But he stepped forward, seeing the need, and offered them freely to Jesus.

Can you picture the scene? The young lad holding out his lunch to serve as supper for the huge crowd. There was a real cost involved here because, like any youngster, he must have been ravenous and looking forward to eating his lunch.

And there must have been more than the physical discomfort of hunger. Can you imagine the attitude of the onlookers? They undoubtedly looked askance, with amusement, and perhaps even derision, at the size of the offering. "What? Those little loaves of bread and those tiny fish to feed all of us?"

Jesus, however, dignified the gift by accepting it. He gave thanks, and the food was distributed throughout the crowd. Everyone ate his fill, and still there were 12 basketfuls of scraps left over. In Christ's hands, the little which was freely offered became much — more than enough to meet the need.

Years earlier, the angel Gabriel had appeared to an unknown young village maiden with the startling announcement that she had been singled out to

Mildred L. Greene lives in Advance, N.C.

Where Have All the Young Men Gone?

The church doesn't suffer nearly as much from a surplus of clergy as it does from sclerosis of imagination.

By WILLIAM E. SWING

I would like to present in this article two facts, some reflections, and a new diocesan policy for encouraging younger vocations. *Fact number one:* the average age of the entering class at the Church Divinity School of the Pacific is 36 years. *Fact number two:* the Diocese of California has in seminary this year eight people — three women in the senior class, three women in the middle class, and one woman and one man in the junior class.

One thing that causes me to reflect is the mature age of our seminary students. They will be around 40 years old when and if they find a beginning position in a congregation. I wonder if there is any other calling or vocation in the world that has arranged its process of entry to the place where one will be about 40 years old in one's first position?

What is gained and lost by this? What is gained is that we should certainly have — and probably do have — a high degree of maturity in our newly ordained. They have been able to make their way in the world, so if there is no position for them in the church, they will survive.

What is lost is that the church will soon lack leadership from a group of priests who have not grown up within the church, not made youthful mistakes and learned from within, not built up a lifetime experience of priesthood. If the average age of a new priest is around 40 years, perhaps we won't have priests

who are classic theologians — due to the lack of years left to integrate all that is necessary.

I understand the so-called clergy surplus from serving a diocese with 370 clergy and 91 positions in congregations. Well over two-thirds of our clergy aren't employed in the church, and I assume two-thirds of our seminarians will not spend their working years on staffs of congregations.

Nevertheless, I am amazed and elated at the creative ministries of our self-supporting clergy. And, further, I am distressed that our church has succeeded in negating youthful vocations that could be part of the balance and mix of ordained ministry.

Another thing that causes me to reflect is the percentage of females and males from our diocese who are in seminary. I honor and applaud and respond to the quality of our women postulants and candidates. But where have all the young men gone? What has happened to us is what has happened in the Roman Catholic Church, *i.e.*, we are in the midst of a crisis in vocations among young men.

What to make of all this? Have we abandoned our young men to training programs in secular employment, whereby they can never again afford to take the family off to seminary for three years to pursue a calling for which there are no positions? Have we developed a system whereby only spouses with an assured income can pursue ordinations?

Are we temporarily out of balance and, in a little while, will we self-adjust, or are we watching an all male priesthood be-

come a mostly female priesthood? Maybe a mostly female priesthood — what the mind of God intends? Or we created a process toward ordination which demands that people delay suit too long, a process that cost much, promises nothing upon ordination, and pays too little if a church is found?

I do not know the answers to the questions, but I do have a response. I am optimistic about the clergy I work about the congregations they serve about the folks who are in the process toward ordination. The heartbreak is the pain around clergy unemployment and the hard realities at this moment that we feel at different levels.

But, somehow, it all seems to me I am not in favor of artificially controlling the number or the age or the sex of people who enter into the process. If people seem genuinely called by God toward ordination, I think that they tend to find a rich way to express that and to witness to the call of Jesus Christ to serve.

Therefore, I want to alert people, priests in our diocese to encourage one, male or female, from sophomore year in college to retirement, who is to be wrestling with an ordained vocation, to pursue that urgent instinct to the bottom of the issue, I think that we should be less controlling and more ready to allow the Holy Spirit to raise up people and send them out.

This church doesn't suffer nearly as much from a surplus of clergy as it does from sclerosis of imagination in developing ways for ordination vows to be tried out. This church needs to be more youthful and more confident in approaching the calling process and to be more tentative and fearful.

This means paying more attention to the whole scope of ministry of lay people, cons, and priests. But it is allowing for the release of the deep call by God through the news the church. Where have all the flowers gone? Nowhere. They are there ready to spring forth.

Comfortable Language

**Evangelism is telling the Good News
in whatever language is most
strengthening for you.**

By HELEN FERGUSON

More, the church has deepened its understanding. At a conference held one time in Indiana, I heard a definition: "Evangelism is telling the Good News in whatever language is most comfortable for you." I took the word at its face value, thinking it meant that there is room in the church for all masses, Gregorian chants, and hymns in between.

Last fall, I found myself at an ecumenical conference in West Berlin. We met early in the morning, just as people were streaming across the lovely Jostift campus to the church. We heard them.

The opening hymn was "Fairest Lord King" with words I learned as a little girl and have always loved. The hymn gave me had the verses of this hymn printed in English, German, and Polish. We began to sing.

"Ligste Jesus, alle herrers
...
tes und Marien Sohn ... Dich
lieben. ..."
I will I cherish. ..."

Four languages were being sung simultaneously by members of the congregation — Swedish, Finnish, Polish, English with an Irish or Scottish Oxford accent, and an American southern inflection. Unexpectedly, I began to cry. The singers were praising God in the language most com-

fortable for them, resulting in a strange mixture of sounds, contained and guided by the familiar tune. It was deeply moving.

As the week progressed, these people who spoke in other tongues became our friends. Everything had to be translated, officially to or from German and English; more informally, by one friend for another. In Bible study and worship, in sharing and in recreation, we discovered a common love for the church and for our Lord.

Although I had read of Berlin, the divided city, I had never sensed the sadness of a police state. East Germans were allowed to attend the conference, but with day passes only. They had to go back across the border every night.

We visited East Berlin as guests of the Lutheran Church. We saw the television signal tower which dominates the city. Light refracted in the globe on the top creates the constant image of a cross hanging high in the air. Christians call it "the pope's revenge."

We visited des Berliner Doms, the Lutheran cathedral. On the outside, it looks like any large, ornate church, a massive stone building. That impression continued as we paused in a lovely chapel, then climbed the stairs to a balcony and looked down on — rubble! The devastation in the vast interior is as complete as when Allied bombs of World War II broke the heavy stone pulpit, knocked over statuary, and dropped the tower through the dome, through the floor of the nave and into the crypt below.

Listening to the German explanation, unable to understand the words, I thought of Jesus grieving over Jerusalem. The contrast of such horror with the feeble, though unceasing efforts of East German and West German Christians to rebuild and restore, was chilling. The English translation did nothing to relieve the pain.

At the end of the day, we said goodbye to our East German hosts at a checkpoint to West Berlin. All around us, families and friends were sadly parting, watched by the cold eyes of the East German police. A guard with a machine gun stood above the train platform.

"Pray for us!", said the gentle East German pastor.

By the week's end, as we prepared to go our many ways, the members of the conference had become a community. It no longer seemed strange to hear the babble of tongues. We gathered once more in the church for the Eucharist. Lessons were read in Swedish and Polish; the Gospel and sermon were in German, with English text provided. Belatedly, an idea came to me.

We are often told the word "comfortable" means "strengthening." Evangelism is telling the Good News in whatever language is most strengthening for you. This thought enriched the experience of Holy Communion as we gathered in a circle around the altar to hear English words of consecration read by an Anglican priest.

Later, with these varied impressions and this new awareness very much in mind, I visited a convent in England. On visitors' day, the sisters of this contemplative order were happy and animated as they served tea in the garden. In their monastic robes, the sisters might have stepped down from a medieval tapestry.

Dominating the scene was a bronze crucifix, 30 feet high, mounted on the chapel wall. The Christ figure's arms spread wide across a round window that is behind the cross.

"I like to think the window represents the earth," said the Reverend Mother. "The cross dominates our life, and the love of God is symbolized in Christ. It encompasses and is encompassed by the whole world."

I thought of the devastation in East Berlin, of the sad eyes of the East German pastor. I thought of our new friends in many different countries. I remembered the lovely retreat center, and the busy, modern city outside its door.

In the English garden, the Reverend Mother's voice was very soft, yet very sure, as she shared her strong belief. "God has concern for everything!" she said. "He loves it all!" "Hold on, Gud, hos oss ditt ord!" "Erhalt uns, Herr, bei deinen Wort!" "Lord, keep us steadfast in Thy Word!" Thanks be to God!

Her husband, William, Helen Ferguson edits the New Hampshire man. They live in Milford, N.H.

Journey to Bethlehem

By PAT ROBERTS

For six seasons I have been journeying weekly to Bethlehem, Pa., to be with my mother at Holy Family Manor, a Roman Catholic nursing home in the city of steel. There is a special spirit I feel, particularly now at Advent, about my mother, the Home, and that city.

My mother is very much on in years and shares how "on" she is only with the family. Her wit and her spunk belie her age.

As a younger woman, my mother was a church "activist," not an espouser of causes, but a doer of tasks. She rarely mentioned her faith.

At the small, struggling, Episcopal mission church in our hometown, she cleaned silver, washed and ironed altar linens, scrubbed bathrooms, and washed windows. From time to time, when St. Andrew's was running low on candles or wine, Mother borrowed these staples from the neighboring Roman Catholic priest.

When, a while ago, it became clear to my mother, my sister, and me that the time had come for Mother to enter a nursing home, she chose Holy Family Manor and the Manor chose her. We were told by one of the sisters that my mother's sense of humor and vitality endeared her to the admissions staff. She continues to enthrall the people there, even through her long recovery following the amputation of two toes.

The Manor, a converted mansion, is gracious. From its terrace, my mother and others who are well enough can, in good weather, sit and chat and see the hills from which the magnificent Star of

Bethlehem now shines above the city.

To the once grand dining room, now a chapel, my mother, leaning on her father's ebony cane, goes by herself once or twice daily to pray and at other times for services. Sometimes, she and I go together.

The Manor is a comforting place to arrive at after a long drive. And yet there is a sadness as well, one which I felt most strongly when we returned my mother to the Manor after a three day stay with us at our home recently.

As Mother says sometimes, death is closing in on all of them there. And for my mother, despite the fact that my sister drops in three or four times a week and I another day; despite the Scrabble games and the lunches we go downtown for; despite visits from grandsons, sons-in-law, and a few remaining friends, there are great pockets of loneliness and emptiness for her that none of us can fill.

There is the failing and suffering and death of her friends, as well. At times,

she seems it seems too much to bear. Knowing this, it's often quite breaking for me to say "good-bye" to take to the road again. Mother v me to the elevator and bids me a trip. I go out into the fresh air and back to my husband and sons and p for the week ahead.

Mother returns to her room and t picture of my Dad, who died five ago, and to a few of the treasures o the many they chose together d their 54 years of marriage. Now, a season, she is making Christmas (and crocheting a blanket for her g grandson.

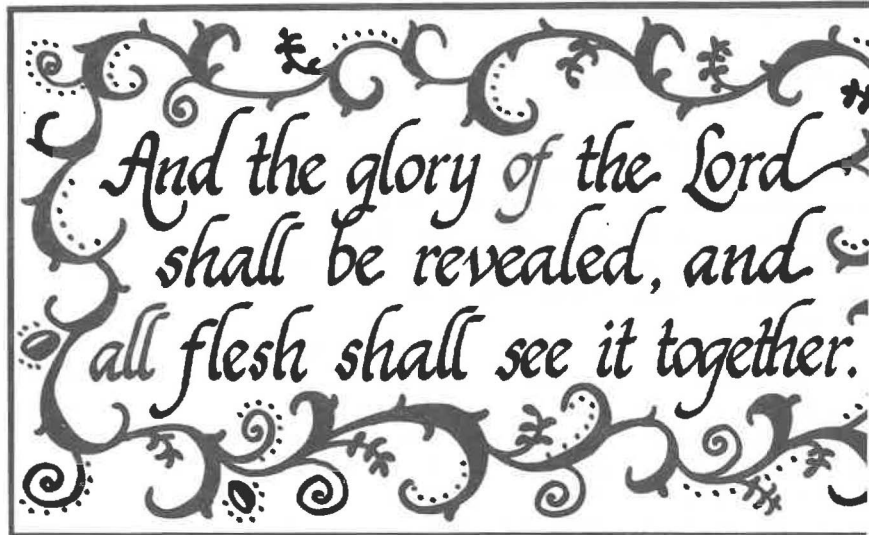
I wonder, as I drive up the hilly st of Bethlehem, past houses with Cl mas candles aglow in windows, an Moravian star shining in many a way, "What keeps Mother going?"

I am still thinking about this drive by the miles of Bethlehem Company, where many of the might naces that once roared are still; v three large Christmas candles rise the bridge that is so near the : mills; where acres of parking lots hundreds of spaces for employe longer there.

And then, as I continue on the v roads along the Delaware, it comes what it is that keeps my mother g It's the spirit that moves the Sisti the Precious Blood back at the Mar heal the sick and tend the dying - after day after day, and night after night.

It's the same spirit that allow people of the depressed town of B hem to light candles in windows above bridges and to have the St Bethlehem up there on the hill each It's the spirit of Advent that says is more to all this than what we se feel now. It's the spirit of hope ar pection.

Realizing this, my journey bec lighter.



Pat Roberts makes her home in Lawrenceville, N.J., and is a frequent contributor to Tidings, the parish paper of Trinity Church, Princeton, N.J.

Illustration by Sally C

Uses of Ordinands

At a recent church gathering in a diocese which will remain nameless, a priest sat next to a newly ordained deacon and extended congratulations. The deacon's spouse was sitting nearby and the priest was to meet the said spouse also.

Right, we will drop the inclusive language and say the deacon was a lady and the spouse was her husband. The priest expressed regret that he had not met the deacon sooner, as, for instance, when the deacon was interviewed by appropriate people in the diocese prior to ordination. The priest expressed the hope that someone in authority would see fit to have interviews with spouses, as well as for postulants for ordination. "Be sure hope so," said the lady deacon. "We, of course, assumed they would. He had been looking forward to the interview. I want you to know that if it were not for him, I would not be sitting here now."

How many deacons, men and women alike, would not be the same of their respective wives or husbands! Do we not give greater opportunity for such support to be expressed and affirmed?

There are, we gather, two kinds of people who oppose interviewing of the spouses of prospective clergy. First are conservatives, who apparently oppose it because they have not done it before. Second are liberals, who oppose it because they seem to believe that people should pursue careers or professions in isolation, without reference to family or others closely linked to them. Protestant individualism carried to a denigrating extreme, some may feel.

There are reasons to believe that one's family or one's friends are one's best credentials. (We didn't say the Bible did: I Timothy 3:1-13; Titus 1:5-9.) It is something so personal as the admission of an individual to holy orders, a spouse has a right to be consulted, whether to say yea, or nay, or merely maybe. Decisions, like marriages, will be more credible when all concerned have reasonable opportunity to speak. In such cases, subsequent catastrophes might be averted.

Conservative or Liberal?

We continue to receive thoughtful and serious letters (many not intended for publication) which complain that this magazine is too conservative or too liberal. It is painful to be shot at from both sides, but we believe it is probably a sign of health when this happens — health both of the magazine and of our readers.

THE LIVING CHURCH is not intended to be a magazine which chooses its positions according to current fashionable labels. Christian truth was not originated by conservatives or liberals. What is good should be upheld, and what is bad should be opposed, irrespective of the party platforms of the moment.

As this magazine does not base its editorial on preconceived policies of liberalism or conserv-

atism, so we do not seek to appeal to only one type of reader. As the only weekly national magazine serving the Episcopal Church, we intend to provide honest reporting and open discussion for the church as a whole. Feature articles, news stories, book reviews, and letters to the editor are not chosen because they coincide with the views of the editor; frequently they do not.

On the other hand we do believe that the historic faith of the church is here to stay. This is not a matter of conservatism or liberalism, but of commitment to Christian truth. The historic faith, furthermore, is catholic. Without going into all the ramifications of this word, let it be said that THE LIVING CHURCH has been, is, and will remain an advocate of the Anglican understanding of catholic Christianity.

A catholic outlook, by its nature, does not exclude the good, true, and valuable elements of other traditions and schools of thought. It does, however, seek to hold different facets of truth in balance and in proportion. We believe there is a central, mainstream current of Christian orthodoxy, and it is our responsibility to seek to express it in suitable terms for our time and place in history.

Editor of *Anglican Theological Review*

We congratulate our friend James Dunkly on his appointment as editor of the *Anglican Theological Review* [p. 7]. Dr. Dunkly is both a librarian and, what is unusual for a layman, a professional New Testament scholar.

From 1975 until 1983, he was on the faculty of Nashotah House. Within this period, he served as a member of The Living Church Foundation, and readers have enjoyed his numerous book reviews in our pages, particularly the short reviews grouped together from time to time as "Reader's Shelf."

He now oversees the libraries which jointly serve Episcopal Divinity School and the Weston School of Theology in Cambridge, Mass. We are confident that he will have a very successful editorship of the scholarly journal which now comes under his experienced direction.

Spectator

He chose
to sit life out,
viewing and reviewing,
rather than be smirched with dingy
doing.

Gloria Maxson

New Hymn Text of the Month

HYMNAL 1982

The roots of this hymn for Christmas extend to the culture of 17th century Native Americans. The text, by the Canadian poet Jesse Edgar Middleton, is based on the earliest Canadian carol in existence. The original carol is attributed to Jean de Brébeuf, a Jesuit priest, who founded a mission in about 1626 among the Huron Indians at a site which is now Midland, Ontario.

The tune associated with the text, "Une Jeune Pucelle," is a 16th century popular French folk song. The harmonization is by Frederick Jackish and first appeared in the *Lutheran*

Book of Worship in 1978. *Hymnal 1982* will also contain an alternative harmonization of the tune by Healy Willan.

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1. 'Twas in the moon of win-ter-time, when all the birds had fled, that
 2. With-in a lodge of bro-ken bark the ten-der babe was found, a
 3. The ear-liest moon of win-ter-time is not so round and fair as
 4. O chil-dren of the for-est free, the an-gel song is true; the

God the Lord of all the earth sent an-gel-choirs in-stead; be-
 rag-ged robe of rab-bit skin en-wrapped his beau-ty round; but
 was the ring of glo-ry on the help-less in-fant there. The
 ho-ly child of earth and heaven is born to-day for you. Come

fore their light the stars grew dim, and won-der-ing hunt-ers heard the hymn:—
 as the hunt-er braves drew nigh, the an-gel-song rang loud and high:—
 chiefs from far be-fore him knelt with gifts of fox and bea-ver-pelt.—
 kneel be-fore the ra-diant boy, who brings you beau-ty, peace, and joy.—

Refrain

Je-sus your King is born, Je-sus is born, in ex-cel-sis glo-ri-a.

Words: Jesse Edgar Middleton (1872-1960), alt.
 Music: *Une Jeune Pucelle*, harm. Frederick Jackish (b. 1922)

86. 86. 88 with Refrain

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ing Consensus

ISM AND EUCHARIST: Ecumenical Convergence in Celebration. Edited by Max Thurian and Geoffrey Wainwright. Eerdmans. Pp. vii and 258. \$12.95 paper.

One of the most significant ecumenical events of the present decade has been the publication in 1982 of the statement of the Faith and Order Commission of the World Council of Churches: *Baptism, Eucharist, and Ministry*. This statement represents a significant advance in the long hoped for goal of a new understanding among the churches of Baptism, Eucharist, and the Holy Spirit.

Baptism and Eucharist: Ecumenical Convergence in Celebration is offered to us as an example of how we have finally achieved a liturgical consensus which allows us to celebrate these two sacraments which are so essential to the life of the church.

One of the book was edited by Br. Max Thurian of Taizé. It contains exam-

ples of the baptismal liturgies of all the major western traditions. In addition, Br. Thurian provides a baptismal rite which he feels expresses the consensus that has been, *de facto*, reached by the churches.

One should note, however, that the Roman baptismal rite for children and that for adults have both been somewhat mutilated in the editorial process. The rite for children contains no mention of the Liturgy of the Word, which is always celebrated. The form of the adult rite given in the text is the simple rite which is only to be used in exceptional circumstances.

The normal adult form is that which includes the catechumenate and its rites and concludes with the celebration of Baptism, confirmation, and the Eucharist during the Easter Vigil. Nevertheless, the collection of baptismal rites is unique and will be most valuable to anyone interested in liturgy and ecumenism.

Part two contains a selection of eucharistic prayers of the major western liturgical traditions. This section of the book was edited by the Methodist liturgist and theologian, Dr. Geoffrey Wainwright.

Of special interest are the ecumenical texts of the Joint Liturgical Group (Eng-

land), the Consultation on Church Union (COCU — U.S.A.), and the Lima Liturgy, which was composed by Max Thurian as an expression of the theology of the WCC statement: *Baptism, Eucharist, and Ministry*.

This book is an invaluable resource and an important witness to our converging baptismal and eucharistic faith. Since we more and more seem to be saying the same things as we pray and celebrate the sacraments, it is not beyond the realm of hope that we will also begin to express a common faith.

(The Rev. Msgr.) ALAN F. DETSCHER
Diocese of Bridgeport
Bridgeport, Conn.

Humor and Insight

NOT FOR KIDS ONLY: Puppet Ministry with a Flair. By Ellen McCarty Anderson. Abingdon Press. Pp. 128. No price given. Paper.

There is an international movement of clown, mime, puppet, and dance ministries in the church. Much in these ministries is speaking to people with impressive vibrancy and depth. And, as this book's title indicates, all this is "not for kids only" — it is also for urban and suburban, rural and university congregations.

This is a book for beginners, with everything (except the puppet) to get you started, including 20 scripts which are to be adapted to one's own style and needs. The themes treated include anger, jealousy, self-esteem, stewardship, and a few liturgical days.

I wish these scripts spoke more directly to adults; but their virtue is in tackling serious issues with humor and insight. The material here is not "state of the art," but it's certainly a way into the art.

(The Rev.) THOMAS B. WOODWARD
Chaplain, St. Francis House
Madison, Wis.

Books Received

BE RESTORED TO HEALTH. By Lou Coffey Lewis. Ballantine Books. Pp. xvi and 282. \$2.95 paper.

A WAY IN THE WORLD: Family Life as Spiritual Discipline. By Ernest Boyer, Jr. Harper & Row. Pp. xii and 192. \$12.95.

RADICAL LOVE: An Approach to Sexual Spirituality. By Dody H. Donnelly. Winston Press. Pp. vii and 135. \$6.95 paper.

DEATH BY CHOICE. By Daniel C. Maguire. Doubleday. Pp. xii and 224. \$7.95 paper.

MIRYAM OF NAZARETH: Woman of Strength and Wisdom. By Ann Johnson. Ave Maria Press. Pp. 127. \$4.95 paper.

PORTRAIT OF JESUS? By Frank C. Tribbe. Stein and Day. Pp. 281. \$19.95.

POSSIBILITY THINKERS BIBLE. By Robert H. Schuller. Thomas Nelson Publishers. Pp. xviii and 127. No price given.

THE JOURNEY TO INNER PEACE. By Rev. Paul A. Feider. Ave Maria Press. Pp. 110. \$3.95 paper.

—advertisement—

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PEOPLE and places

Appointments

The Rev. Alan Davis Benedict is rector of Christ Church, Bordentown, N.J.

The Rev. Van S. Bird is rector of the Church of St. Simon the Cyrenian, Philadelphia.

The Rev. John S. Keller is associate rector of St. Luke's Church, Main St., Gladstone, N.J. 07934.

The Rev. Jonathon F. Raff is curate at St. Thomas' Church, Whitemarsh, Fort Washington, Pa.

The Rev. Bradford A. Rundlett is associate at St. James' Church, Potomac, Md.

The Rev. Marshall S. Scott is chaplain at Barth House Episcopal Center and St. Theodore's Chapel, serving Memphis State University. Add: 409 Patterson, Memphis 38111. Home: 242 Amanda, Memphis 38117.

The Rev. Robert G. Trache is rector of Immanuel Church on-the-Hill, Alexandria, Va. 22304.

Retirements

The Rev. F. Lee Richards will retire on February 1 as rector of St. Peter's Church, Philadelphia.

Ordinations

Priests

Milwaukee—David Allen Boyd, curate, Grace Church, Madison, Wis. Add: 116 W. Washington, Madison 53703.

North Carolina—Ernest Russell Parker, priest-in-

charge, St. Mark's Church, Roxboro, N.C., and St. Luke's, Yanceyville. Add: 242 N. Main St., Roxboro 27573.

Deacons

Alaska—Susan M. Hewitt.

Kansas—Jaclyn Glasgow Gossard, to serve St. James' Church, Wichita. Robert Vernon Parker, to serve in the same parish and also to be executive director of Venture House, a social service agency in Wichita partially funded by Venture in Mission. James Kyle Terry, who is a retired brigadier general in the U.S. Army; he will serve Trinity Church, Lawrence, Kan. James Eugene Upton, who is a high school teacher; he will serve St. Christopher's Church, Wichita.

Maryland—Norval H. McDonald, III, curate, Emmanuel Church, Bel Air, Md.; add: 24 E. Broadway, Bel Air 21014.

Degrees Conferred

Five alumni of General Theological Seminary who are bishops were awarded the honorary degree of doctor of divinity in October: Bishop Ball of Albany, Bishop Burrill of Rochester, Suffragan Bishop Coleridge of Connecticut, Suffragan Bishop Pettit of New Jersey, and Bishop Wissemann of Western Massachusetts.

Advent's Call

Before we know it
through purple cloths and candles
Bethlehem beckons.

J. Barrie Shepherd

Calendar of Things to Go

All dates given are subject to change or cor by the organization concerned. Inclusion in tl endar does not imply that a meeting is open general public. Places in parenthesis indica jected location of the events.

January

- 18-19 Convention, Diocese of Florida (Gainesville)
24-26 Convention, Diocese of North Car (Greensboro)
25-26 Convention, Diocese of San Diego (Diego)
31-Feb. 2 Convention, Diocese of Central G Coast (Mobile, Ala.)

February

- 13-15 Executive Council Meeting (Florid Convention, Diocese of Long Islar (Garden City)
16 Ash Wednesday
20

April

- 7 Easter Day
17-19 Executive Council Meeting (Mem Tenn.)

May

- 5 Age in Action Sunday
16-18 Convention, Diocese of Western N Carolina (Hendersonville)

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SMALL RURAL parish needs rector. Contact: Deputy Officer, P.O. Box 790, Winter Park, Fla. 32790.

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12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital,
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HC 8:15, 12:10 & 5:45, EP 5:30. Tues HS 12:10, Choral Ev
5:30, Eu. Wed 12:10 Choral Ev

- Light face type denotes AM, black face PM; add, s;
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ment; B, Benediction; C, Confessions; Cho, Cho-
r S, Church School; c, curate; d, deacon, d.r.e.,
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rist; Ev, Evensong; EYC, Episcopal Young Church-
y, except; 1S, 1st Sunday; hol, holiday, HC, Holy
union; HD, Holy Days; HH, Holy Hour; HS, Healing
g, HU, Holy Unction; Instr, Instructions; Int, Interces-
LOH, Laying On of Hands; Lit, Litany; Mat, Matins;
orning Prayer; MW, Morning Worship; P, Penance; r,
r-em, rector emeritus; Ser, Sermon; SM, Service of
Sol, Solemn; Sta, Stations; V, Vespers; v, vicar;
bung People's Fellowship.