

THE LIVING CHURCH



For
unto
us a child
is born;
unto us a
son is given.

Isaiah 9:5



THE LIVING CHURCH

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Created to Complete

By PAUL W. PRITCHARTT

Watch what Christmas does to people. Not the frenzy, and never all the foolishness which seems to a sort of cover for people's understandable inability to articulate what can't be fully understood.

But why does Christmas nevertheless penetrate the heart of the spiritual and not-so-spiritual almost evenly? How is it that the recurring birth of Jesus Christ overwhelms us?

The answer begins, curiously, within a fundamental problem of being human which is the problem of being incomplete. Not only are we incomplete, we know it and we don't like it. We even try to handle our incompleteness by means of being successful with all its consequent acquisitions.

Something is wrong wherever we are, all the time we are longing for the completion we know we lack.

More than just longing for completion, we have a compulsion about it. A disposition of music is required, by no authority other than our completion compulsion, to resolve itself as its end to the chord of the key in which the music is written. Nothing else will do.

Painting demands, by the same authority, something called closure, a bringing together of all the lines and colors or whatever. Human life simply cannot tolerate incompleteness, most particularly that which is within ourselves. This is the problem, out of which Christ-

... guest columnist is the Rev. Paul W. Pritchardt, rector of Incarnation Church, Dallas, Texas. This article first appeared in Foundations, a bi-monthly publication of the Bishop Garrett Chapter of Evangelical and Catholic Mission, Dallas.



mas emerges as the clear and unmistakable answer.

Christmas, or more properly the Incarnation of God in our blessed Lord, needs to be understood as an act of creation. It is that as surely as the one described in Genesis, but this act of creation has to do with completion. It is not the completion of creation, but it is the creation of completion.

Our completion, says Christmas (and this may be why Christmas gets through to all those varying levels of human spirituality), is quite simply being loved. Perhaps not so simply if we examine our unworthiness, yet love is the essence of God who himself decided to come to us.

We get just a hint of that in the love that unites two people because we know it does more than unite us. It completes us, at least to a degree, and gives us a foretaste of completion. Sometimes people experience human love and too easily mistake human love as the only completion they shall ever need.

The reason that isn't enough is that our longing is for the completion of our humanity. Our humanity needs to be clothed with divinity. And that is the gift from the one who clothed divinity with humanity.

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LETTERS

Bach's Later Career

I appreciated seeing the two articles about J. S. Bach [TLC, Nov. 10]. I am troubled that one of them in particular relies on old research and so preserves a persona for Bach which is far less interesting than the one emerging from research of the last 20 years.

By all evidence, Bach's response to the bureaucracy of the Leipzig churches was to do what he had to do and then to seek professional fulfillment in other areas. In 1729 he virtually stopped writing cantatas (both of those dated 1740 in the two articles were written in 1724) and assumed musical leadership of the *Collegium musicum*, an independent group of professional musicians. His compositional output began to emphasize the secular because of this activity, and most of his sacred choral writing from then on consisted of reworkings of earlier works.

This is not a picture of pious old Bach writing cantatas week after week for a lifetime. Rather it is a picture of a man whose personal theology of work demanded challenge and professional excellence even when the authorities were insensitive to it. The *Little Organ Book*, too, was a personal professional endeavor. Written in freedom in 1714-1715 (not in jail in 1717), it is distinguished not by its format, which was common in Germany, but by its high artistic quality.

Bach's work (understood in an individual sense) was dedicated to God's glory, whether or not circumstances of employment were congenial. In this, as well as

in his incomparable music, he is a model for us all.

JOHN DAVID PETERSON
Associate Professor of Music
Coordinator, Sacred Music Division
Memphis State University
Memphis, Tenn.

Misapprehensions

With regard to your First Article entitled "Coincidence or Providence?" [TLC, Nov. 17], I was surprised and irritated by the author's tone of certainty in explaining to us some basic facts about how God operates. Fr. McAdams apparently has knowledge that I do not have. In particular, he states that in praying for healing "the efficacy of our prayers depends in part on how sincerely and how fervently we pray" and that if there are doubters among those who pray for healing, "this will dilute the whole effort."

How does Fr. McAdams know these things? I cannot believe that a loving God listens to prayers only if they are "sincere" and free of "doubt"; in other words, only if we pray "the right way." I think that Richard Hooker (1554-1600) made far more sense when he said "Every good and holy desire, though it lack the form, hath notwithstanding the force of a prayer."

Further I suggest that Fr. McAdams' ideas are not just innocent personal biases of his own but, quite to the contrary, are serious misapprehensions which if accepted by the uncritical could compound an unhealed sickness, with depression and guilt, from a perceived failure to pray with sufficient fervor and faith.

Fr. McAdams reports that his congregation did not appreciate his statement that God probably gave their prayer ef-

The Moment

That dry and brushing
breathy sound of stable animals about
their daily business of chomping straw
was all that broke the long
high stillness.
Then a cry,
new born, rose up
towards the bright converging sky
and all creation seemed to breathe again.
The stars resumed their courses.
Somewhere gentle hills
broke out in serried
angels.

J. Barrie Shepherd

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IT CAME UPON A MIDNIGHT CLEAR

Drawing design by Joan Iversen Goswell. © 1985 C.E. Visminas, 422 Hastings St., Pittsburgh, Pa. 15206

forts (efforts?) a C+. I don't blame his congregation.

P. DAVID. KEARNS, M.D.

Rome, Ga.

Revision of Title III

I must comment about the section entitled "Canon Law, Title III" in your November 10 editorial. That which was passed by General Convention in Anaheim was largely the work of the Council for Development of Ministry. As you note, the convention of 1982 asked CDM to do a comprehensive review of Title III; we were not asked to make substantive changes in Title III, but only to reorganize, renumber and review that title.

Of course, in the process, a certain number of minimal canonical changes were made and other changes were made as they always are at any General Convention. But it was not the purpose of CDM to make substantive changes in the canon this time. The distinguished chancellor who observed that it will all have to be gone over again in three years is obviously right; that was the intention of Resolution A-114 in which "The Council for Development of Ministry be requested to continue its review of Title III Canons in order to propose necessary substantial changes to the 69th General Convention."

The House of Bishops' Ministry Committee met during the interim for the first time in its history to study the CDM proposal for the revision of Title III. In addition, every member of the House of Bishops was sent a copy of the proposed new canons in July of this year. By the time I left for California I had received replies from 54 bishops on those proposals. Thus, every member of the house certainly had a chance to "...know what they were voting for."

I have no doubt but what the General

Convention in Detroit will be better served if every member of both houses has read both volumes of White and Dykman, but I doubt if we will achieve that ideal outside "The Great General Convention in the Sky!"

In the meantime the special Task Force on Title III appointed by CDM (the Rt. Rev. Robert Witcher, Bishop of Long Island, chairman) will have to do its work with more modest expectations. Enough said.

(The Rt. Rev.) JOHN F. ASHBY
Bishop of Western Kansas
The Council of Development
of Ministry

Salina, Kan.

Intinction Option

I have always been taught that, if one has a *cold*, let alone AIDS, that one ought, as a courtesy to one's fellow communicants, to commune by *intinction*.

Nobody in the discussion of the problem of AIDS and the common cup has mentioned this simple and canonical means of communion so far as I have seen or heard. Why?

BRUCE ALAN WILSON
Greenfield, Ohio

Wright Is Right

Quite a bit of discussion of issues concerning the church's response to homosexuals has referred to *Christianity, Social Tolerance and Homosexuality* by John Boswell (1980: University of Chicago Press). People who believe that Boswell has demonstrated the acceptability of homosexuality to Christians of other eras need to read J. Robert Wright's review article of this book which appeared in the *Anglican Theological Review*, January 1984.

In his review, entitled "Boswell on Homosexuality: A Case Undemonstrated," Wright dispassionately shows that Bos-

...BASIC research is hauled to the altar...
 that "neither the scholarly community,
 nor the church in any of its decision mak-
 ing bodies (such as the General Con-
 vention), can regard this book as having
 demonstrated its case" (p. 93). Our deci-
 sion makers need to listen to Wright.

(The Rev.) PIERRE WHALON
 All Soul's Church

North Versailles, Pa.

Tuning Out

Mr. Harrison Walker [TLC, Oct. 27] asks what Mr. Carter Askren meant by what the former characterizes as "the greatest bit of gobble-de-gook" that he has ever read [TLC, Sept. 22]. I believe I understand what the latter meant, and I offer this interpretation:

When church music is really "tacky," it helps to try to "tune out" the music and concentrate on the words, actions and meaning of the liturgy. Paradoxically, one may worship more effectively, despite the bad music, when relieved of the temptation to concentrate on the beauties of music, rather than on the service it is intended to embellish.

While granting Mr. Askren's point, I must add that my own experience has been that it is more common for the music to be at least adequate, but the liturgical planning to be "tacky," than vice versa. "Tuning out" is not the right answer in such situations, but coping with that problem is beyond the scope of this letter.

NIGEL RENTON

Oakland, Calif.

Industrial Accident

THE LIVING CHURCH should be highly commended both for its careful editing of interesting subjects and for its fair presentation of opposing opinions within the structure of interpreted Christianity.

Obviously it is wise not to relax under any protective assurance of "technological idolatry." Perhaps, though, environmentalist Larkette Lein [TLC, Oct. 13] may have been premature to use the word "accidental" twice in connection with the tragedy at Bhopal, India. Sabotage cannot be ruled out, and it begins to look more and more likely. If so, it involved deliberate murder designed to smear a U.S. company.

Christians in the U.S. and the United Kingdom have a heritage of respect for fair play, no matter how it may get perverted by self-importance and individual greed. They have difficulty believing that any political activists could be wicked enough to employ murder as a means to their end. But current events constantly prove otherwise.

CLIFTON J. NOBLE

Huntington, Maine

Unfortunately Bhopal is not the only example of an industrial accident. Ed.

BOOKS

Chesterton's Christmas

THE SPIRIT OF CHRISTMAS: Stories Poems Essays. By G. K. Chesterton. Selected and arranged by Marie Smith. Dodd Mead. Pp. 96. \$11.95.

For the first time, a complete collection of Chesterton's stories, poems, and essays for the Christmas season have been published in one edition. They have been gathered from various magazines and other sources, and span 39 years of the author's life. The essays are short and can be read at one sitting. They are wise social commentaries on the celebrations of Christmas. Written in love and charity, they give insight to the true meaning of this important feast.

The poems are imaginative and moving. Many of them may be unknown to modern day readers as so many of Chesterton's works are no longer published, and used copies of his works are hard to find. This edition also contains a mummer's play, *The Turkey and the Turk*, which first appeared in the *G.K. Weekly*. *The New Christmas*, a story, a parable of the future, will give modern planners and technocrats a jolt.

The seven sections of the book are titled and are arranged to correspond with different periods of the author's life. The readers will find this book a delight and will welcome the index, the helpful notes, and sources of the selections.

V.M.P.

Hidden Themes

J.R.R. TOLKIEN: Myth, Morality and Religion. By Richard L. Purtill. Harper & Row. Pp. 176. \$12.95.

Friends of hobbits, elves and wizards take note: Richard L. Purtill has delved into things philosophical in the writings of J.R.R. Tolkien and presents his findings and ideas for better understanding of the author and his work.

Purtill, a "Tolkien Scholar" and professor of philosophy at Western Washington University, strives in his book to help enthusiasts of *The Lord of the Rings*, *The Hobbit*, and *The Silmarillion* and others to seek the deeper and sometimes hidden themes. He says, "I have tried to point out some things that the reader may have missed, put other things into perspective, and show interconnections between various parts of Tolkien's work."

He uses excerpts from the books, letters and essays of the author to point out the religious character of Tolkien's thought, his desire to promote the "elucidation of truth, and the encouragement of good morals in the real world by the ancient device of exemplifying them

Continued on page 13

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Executive Council Meeting

On November 19, an extraordinarily busy day, the Executive Council of the church assembled mostly in shirt sleeves for its fall meeting at the Episcopal Church Center in New York City. It was the final meeting for the retiring retiring Bishop, the Most Rev. John Allin, and there were many tributes and expressions of gratitude for his years of primacy. Because half of the members of the council had been newly elected at the General Convention or re-provincial synods, this meeting was held primarily to orientation and to plenary group meetings in which new and returning members could become better acquainted.

Under canon law, a Presiding Bishop serves three months after the conclusion of the General Convention in which his successor is elected, so Bishop Allin was in the chair. [General Convention adjourned in Anaheim on Sept. 14.] Howbeit the Rt. Rev. Edmond Browning, Presiding Bishop-elect, was there, as he is already an elected member of the Executive Council, and he spoke briefly on the transition and expressed appreciation for the efforts of Bishop Allin to facilitate the change in administration.

The president of the House of Deputies, *ex officio* vice president of the Executive Council and assumes his responsibilities immediately after the General Convention at which he is elected.

Then the Very Rev. David B. Collins, already in office and, according to tradition, presided for some hours during the council meeting. The retired vice president, Dr. Charles R. Lawrence, paid a friendly visit to the council.

"Tunnel Vision"

In an address to the council described as a swan song, Bishop Allin warned council members against "tunnel vision and concentration on single issues. The church needs for a council a company of Christian generalists with varied talents and not an aggregation of specialists with limited interests," he said. He went on to "urge primary use of a consensus seeking method of procedure and a limited secondary use of

Robert's Rules of Order. We are before all called to be a council of the church, not a national parliament . . . praying and discussing together, not debating as adversaries."

The retiring primate made some very specific comments about the ecumenical scene. Both the World Council of Churches and the National Council of Churches were criticized for utilizing systems of representation not truly representative of the constituent churches and often not including the decision-making executives of these churches.

COCU

Turning to the Consultation on Church Union (COCU), Bishop Allin expressed disappointment because it has not actually led to any of its churches uniting. He also confessed disappointment with himself that he had not pursued the conversations which he had once begun with the three black Methodist Churches — Christian Methodist, African Methodist Episcopal, and African Methodist Episcopal-Zion. [All three belong to COCU, and have a combined membership of several million.]

He went on to speak of the importance of planning, but questioned whether it could truly be "long range." He commented, "I don't believe anyone or any committee can determine or even guess where and how the church will be in 25 years." The address of the retiring chief pastor was warmly received. As one council member later said, "This swan has sung a beautiful and memorable song."

Members of the council took part in the Eucharist at noon each day in the Chapel of Christ the Lord, and they toured the Episcopal Church Center building and met many of the staff. They were told that 196 persons are employed there by the Executive Council. This was compared with 311 so employed in 1965. Approximately 50 other people work in the building for other church related agencies which have offices there, or for several other non-profit organizations which are also tenants.

Small discussion groups met and later reported their comments and questions.

As a primary function of the council is financial, extensive information was provided by the treasurer, Matthew Costigan, who was reelected for another three-year term. The treasurer of the council is also the treasurer of the Domestic and Foreign Missionary Society which is the corporate name under which most of the financial affairs of the national church are conducted.

Mr. Costigan said that he did not believe council members would find a more liquid or sound balance sheet than that of the society. There were very few debts and these were fully protected by cash or securities. "The budget of the national church in 1973 amounted to \$12,800,000; the 1985 budget totals \$25,800,000," he reported. The market value of trust funds as of June 30, 1985 was over \$82 million. Besides these, the society has pension funds for its lay employees; clergy employees are covered by the Church Pension Fund. The budget for 1986, already adopted by General Convention, was reaffirmed. Expenditures for program development of the national church are to total \$27,605,000.

The small groups brought to the plenary session of the council items from the docket of resolutions which, according to custom, are duplicated in advance. A large number of unanimously approved resolutions included the establishment of a number of trust funds from recent bequests, the expression of gratitude to ten missionaries and 38 volunteers for mission who have completed their periods of service, and the recognition of the appointment of five new missionaries and eight new volunteers for mission. Mrs. Scott T. Evans, well-known council member from Durham, N.C., is to be liaison between Executive Council and the council for women's ministries. Venture in Mission funds were released for a number of designated projects, the largest, \$52,000, being from the Diocese of Central New York for the Harpur Memorial Hospital in Egypt.

A number of Jubilee Centers were recognized in various parts of the country.

SRI Resolutions

As is usually the case, there were a group of SRI resolutions — social responsibility in investments — which occasioned some debate. These typically include shareholder resolutions which are often being proposed simultaneously by other churches and agencies. At this meeting, Schlumberger, a manufacturer

...the petrochemical industry, was asked to disclose to its shareholders the extent and nature of its sales to the government of the Soviet Union. American Telephone and Telegraph, and Martin Marietta were asked to limit or discontinue their role in the production of nuclear weapons. General Motors and Raytheon were similarly asked to curtail their business with the South African government until significant steps are taken to abolish apartheid.

South Africa

Extended discussion arose as to shareholder resolutions pertaining to South Africa since General Convention had directed divestiture of stocks of companies doing business there [as also in Namibia]. Legal counsel had already been consulted regarding the impact of General Convention's action. It was pointed out that the Domestic and Foreign Missionary Society, formed under a special act of the New York Legislature in 1846, has fiduciary responsibilities under the laws of that state and cannot make indiscriminate sales of stocks in trust or pension portfolios that result in loss of funds. Hence some of these investments will be with us for some time. Mr. Costigan made it clear, however, that constant change is occurring. Of the ten multinationals with South African involvement which were represented in the society's portfolio at the end of September, two have curtailed or terminated their South African operation and the stocks of another company have been sold in the course of business.

Mr. Costigan also explained that the society does not initiate investment in any company simply to be able to file shareholder's resolutions. Under Security and Exchange Commission regulations, 100 shares must be owned in order to file such a resolution.

Whenever a shareholder resolution is in process, a hundred earmarked shares are purchased (apart from trust and pension portfolios) to assure compliance with this requirement.

Mr. Costigan explained that this was necessary because action on a shareholder resolution may drag on for a year or more, and the shares of the company originally held in the portfolios of the society might have been traded in the normal course of business in this period.

In response to questions, he explained that a hundred shares was a very small amount for a multi-national corporation, and was much less than the amount frequently traded by the society in the maintenance of its portfolios.

Wednesday to Friday in the third week of February, June, and November were adopted as the dates of the 1986 council meetings. The February 19-21 meeting is to be in San Antonio, Texas. Other sites are to be arranged. H.B.P.

Anglicans to Roman Catholic

The small stream of Church of England clergymen to the Roman Catholic Church continues to flow. They are said to be unsettled, among other things, by the proposed ordination of women to the Anglican priesthood.

Several more clergymen, including one former administrator of the Anglican Shrine of Walsingham, confirmed that they were received into the Roman Catholic Church recently. They have said they leave the Church of England with a sense of regret, for it had been their source of spiritual sustenance, but integrity demanded their departure to the other denomination.

The Church Union, the main Anglo-Catholic organization in the Church of England, estimates that at least two dozen clergymen will have left to become Roman Catholics this year.

Opponents of women priests in London, led by the Bishop of London, Dr. Graham Leonard, have now made public their intention to set up a continuing parallel Church of England if the present male-only priesthood is opened to women.

Dr. Leonard describes the Church of England as being on a "collision course" over the issue of women priests, "like two express trains rushing towards each other on the same track."

Aid from Presiding Bishop's Fund

The Presiding Bishop's Fund for World Relief has been busy around the world and in the United States recently aiding victims of numerous environmental and economic crises.

As was done in the Mexico City earthquake earlier this fall, a team is being sent by Church World Service, a relief and development arm of the National Council of Churches, to ascertain needs following the eruption, which wiped out the town of Armero, Colombia, and several nearby villages, and may have killed as many as 22,000 people. The fund is responding both through Church World Service and through the Diocese of Colombia.

Calls for help from West Virginia and Puerto Rico following recent floods elicited emergency grants from the Presiding Bishop's Fund.

At the end of October, tropical storm Isabel dropped torrential rain on Puerto Rico and 33 towns experienced severe flooding and mudslides. A preliminary report telexed to Church World Service by Bishop Antonio Ramos, Latin American Secretary for the NCC, indicated more than 500 homes were destroyed and 5,000 people were in shelters. In response, the fund sent a \$5,000 emergency grant to assist in relief and rehabilitation work in Puerto Rico.

...the devastating floods in West Virginia. An emergency grant of \$10,000 was sent to the Diocese of West Virginia, with money to be distributed through the Episcopal network and through the West Virginia Council of Churches and its disaster relief network.

A different kind of emergency exists in Iowa, where the governor (in what Rt. Rev. Walter C. Righter, Bishop of Iowa, called "an unprecedented historical action . . . under a state law never before used") has declared a "state of economic emergency" due to declining land values, drastic cuts in farmers' equity loans, and commodity prices which do not approach the cost of production. Bishop Righter reported that the psychological and economic pressures had already resulted in the suicides of thousands of farmers.

An emergency grant of \$10,000 has been issued to the Iowa Rural Community Crisis Program within the Diocese of Iowa. The grant provided immediate funding for a staff person to assist with such things as establishing feed "programs" for livestock threatened with starvation, supporting food projects for rural families in distress and helping farmers faced with foreclosure.

Bishop Davies to Head European Convocation

The Rt. Rev. A. Donald Davies, Bishop of Dallas from 1970-1982 and first bishop of the Diocese of Fort Worth, will become bishop for the Convocation of American Churches in Europe June 1.

After being notified recently by the Presiding Bishop John M. Allin, Bishop Davies said he was thrilled to serve the church in this capacity. He has wide experience in church structure and organization, most recently as chairman of the Standing Commission on World Mission.

From his headquarters in Paris at the Pro-Cathedral Church of the Holy Trinity, known as the "American Cathedral," Bishop Davies will have the jurisdiction of St. James' Church, Florence; Church of Christ the King, Frankfurt; Emmanuel Church, Geneva; the American Church of the Ascension, Munich; St. Paul's Within the Walls, Rome; Holy Trinity Church, Nice.

He will also represent the Church of England in relationships with parishes throughout Europe which are part of the Diocese of Gibraltar. His responsibility is for a three-year period.

Bishop Davies succeeds the Rt. Rev. Robert B. Appleyard, who has held the post since 1983.

The Rt. Rev. Clarence C. Pope, Bishop Coadjutor of Fort Worth [The March 3], will succeed Bishop Davies in January.

CONVENTIONS

The 126th convention of the Diocese of Kansas was held November 1-2 at the Henry Park Conference Center, Overland Park, Kan. St. Michael and All Angels' Parish, Mission, was host to over delegates and visitors.

After the opening Friday afternoon by Rt. Rev. Richard F. Grein, Bishop of Kansas, the Rev. Herman Page, chaplain of the convention, led devotions using prayers and scripture for All Saints' Day. Quoting from the Epistle to the Hebrews, Fr. Page related how "the aid of witnesses' supports us all as they stand with the crowd at the recent I-70 World Series."

A number of clergy were welcomed to the diocese and a proposed 1986 budget of \$878,630 was submitted to the convention.

Bishop Grein spoke to the convention and recalled the recent General Convention where the Anglican Communion's unity and solidarity were evident. "The communion is no longer identified with its English heritage, Bishop Grein said. English is now the second language and the white race is a minority in the communion.

Workshops were offered which covered such topics as issues of stewardship, mission, ministry of the baptized, communications, planning and evangelism.

Archdeacon Bob Parker, director of Venetia House, Wichita, spoke on the continuing progress of Episcopal Social Services. Turner House in Kansas City was



Rt. Rev. Don Adger Wimberly, Bishop of Lexington, celebrates the opening Eucharist of the diocesan convention at Christ Church in Lexington, where he was recognized and invested.

Centers received United Thank Offering Grants of \$25,000 and \$8,641 from the national organization during the General Convention.

SANDRA WIECHERT

The 90th convention of the Diocese of Lexington, held November 7-9, will be remembered principally for its opening service in Christ Church, Lexington, Ky., the host parish, at which the Rt. Rev. Don Adger Wimberly was recognized and invested as the fifth Bishop of Lexington.

The ceremony, full of tradition, included the handing over of the pastoral staff by the Rt. Rev. Addison Hosea, retired Bishop of Lexington, a sermon by Presiding Bishop John M. Allin, and the celebration of the Holy Eucharist with Bishop Wimberly as celebrant.

Bishop Wimberly set the stage for sweeping changes in the makeup, authority and function of the executive council. The 162 deputies from 40 par-

ishes and missions in the diocese gave a unanimous vote of approval to the bishop's pleas for shared vision and ministry and gave the executive council unprecedented authority to carry out policies and programs and to become the interim legislative body of the diocese.

"It is my desire and intent that the executive council be empowered to act decisively in the day-to-day management of the diocese," Bishop Wimberly told the clergy and lay deputies in his opening address.

A new canon, adopted unanimously, calls for quarterly meetings, although more frequent sessions are possible. The council has all the powers of the convention except the power to elect a bishop and to amend the canons.

In other action, the convention adopted a 1986 budget of over \$720,000. It also affirmed the principle of cooperative effort with neighboring dioceses and called for a thorough review of the canons of the diocese.

FRANCES SWINFORD

BRIEFLY...

Christ Church in Cooperstown, N.Y., on November 24, not only celebrated the 175th anniversary of the consecration of the church, but also 30 years for the Rev. Canon George F. French as rector of the parish. In addition, a new \$175,000 organ was dedicated. A sung Mass was celebrated at which a great number of clergy and laypeople attended. The church was built in 1810 on a site donated by Judge Cooper, the city's founder.

Following the lead of the General Convention, the board of trustees of the Berkeley Divinity School voted at its recent meeting in New Haven, Conn., to divest itself of all investments in companies doing business in South Africa. The vote was taken after full discussion on motion of the investment ethical policy committee chaired by the Rev. Canon Edward W. Rodman, canon missionary for minority communities for the Diocese of Massachusetts. The committee further states that "it is not enough . . . to simply divest" and asked the board "to resolve that the educational resources available at Berkeley-Yale in some ways be made available to the Christian leadership of South Africa to help build leaders for the future."

At its annual convention in Austin, Texas on October 29 to November 1, the Society of American Archivists gave its

Sister M. Claude Lane, OP, Award to the Ven. Charles F. Rehkopf, retired Archdeacon and present registrar/archivist of the Diocese of Missouri. Archdeacon Rehkopf has been active in the Society of American Archivists since 1972 and presently serves as secretary of the religious archives section. The Sister M. Claude Award is funded by the Society of Southwest Archivists and has been given since 1974 to an archivist in "recognition of distinguished service in the advancement of church archives."

The Rt. Rev. Charlie F. McNutt, Jr., Bishop of the Diocese of Central Pennsylvania, formally dedicated a new 50-unit housing complex for the elderly and handicapped in Thompsontown, Pa., November 16. The complex, which is located adjacent to St. Stephen's Church, was cosponsored by St. Stephens, the diocese, the Church of the Nativity in Newport, Pa., and the Episcopal Home in Shippensburg, Pa. It was funded through a \$2.125 million loan from the U.S. Department of Housing and Urban Development which will subsidize rent for most residents. Called the Honamar House, it is named in honor of the Rt. Rev. Earl Honoman, former Suffragan Bishop of Central Pennsylvania, who died in 1982.

Coming January 5th,
Parish
Administration
Number

Christmas Poem

With the curve of darkness
Leading to repose
Bethlehem lay quiet
As an opening rose.

Unaware of music
In the night wind's sigh,
When a Virgin mother
Hushed a baby's cry.

Kay Wissinger

Christmas

Christ — newborn, innocent
Holding in the palm of his chubby little hand
Riches beyond human understanding.
Infant — unknowing — responding to the Father's sending
Shedding light unquenchable
To focus the whole thrust of history from creation
into eternity

Mindless of personal cost
Answering questions too deep to ask
Showing forth the Father's love.

Evelyn S. Turner

Star Story

It began with a mysterious word
Flesh sounds in a cosmic skin game.
In the beginning the end began when time
Started to count sun ups and downs. Day light
Saving time. Christogenesis. His story.
History.
It began again in Adam two. Barn born
Just in time. Mother nurture,
More than nature. Spirit son, whisper
Seed. Untold truth told in
Star story.

J. Pittman McGehee

Christmas Faces

By JAMES B. SIMPSON



Christmas Eve congregations are very special. For many, the fleeting moments before and after the stroke of 12 are the most cherished of the year. Most have discovered that the holy night can transform their souls. Indeed, it is a time when seekers find sanctuaries awash in light and blazing color.

With a child-like gaze, they blink wonderfully at myriad candles and they gaze into the deeply of the pine branches; they hear favorite carols as well as a wailing organ and soaring anthems. Somewhere, a siren screams, but the devotees have settled in comfortably, listening once again to the age-old story of Bethlehem.

In a few minutes, they are moving forward to the altar. They hold up their hands for the hallowed wafer. "The Body of Christ," the priest repeats. They take a sip of wine from a great silver chalice. "Blood of Christ." It is their sublime moment of adoration in the first hour of a new Christmas Day.

What happens in those almost magical moments: fears quieted, hearts healed, angers reconciled, judgments mended, determinations bent, good will renewed, love replenished. For a short time, the faithful throughout the world can feel that they are in the nearness of God.

I momentarily tasted much of that on Christmas Eves of the mid-1940s at St. Michael's in a small southern town. Moving for the first time beyond the family circle, I was grateful to have stumbled into a place of pageantry. Truth to tell, I valued the intimacy, the opportunity of seeing the faces of those who banked

the aisles as they awaited Holy Communion. I stole furtive glances as they approached the altar and returned to their pews.

One man, a furniture manufacturer, was reputed to be the wealthiest in the community, but he looked humble and contrite in a wrinkled suit. Another, everyone knew, had a mistress — whatever that was. Righteously, I hoped he had made a good confession.

Still another was a woman teacher known for her no-nonsense manner; in the flickering shadows, she had a vulnerability never perceived on school days.

Men on leave from the army and navy reflected an awareness of life that hadn't been there before Pearl Harbor.

Seated in front was a perpetually tired looking woman who, rumor had it, cared daily for a retarded son locked in a barn in preference to committal to the state hospital. Next to her was a neighbor widowed since World War I.

Lastly came the aged, braving the night air, leaning on canes or comforting arms. I regarded them as very close to God and maybe, by next Christmas, rejoicing with the angels in heaven.

Little Protestant boy that I was, unaccustomed to seeing people kneel, I marveled at how they rose to their feet with peace and dignity.

Of that procession, long years ago, I had mainly positive ideas. I believed the furniture manufacturer to be the happiest because he had so much money, college tuitions many times over. The school teacher was regarded for her authority. One couple was, to me, the handsomest pair of lovers since Jeanette MacDonald and Nelson Eddy. My reverie glistened with grand fantasies and wonderful lives for all who fell under my transforming gaze.

I knew nothing of doubt, loneliness, lost jobs, debts, loans, taxes. Nor was I aware of desire, disappointment, sacrifice, betrayal, stress. In short, I didn't know much of anything.

Decades later, as a priest on the other side of the altar rail, I have lost some illusions, but not hope for the human condition. It is true that I have observed uncounted brows lined with trouble. I have seen contorted masks, distracted features. Once in a while I've seen tears and pleadings with God. And sometimes, radiant joy.

Then, just before Christmas last year, I chanced upon a one-line prayer that summed up all anxieties for myself and for all whose lives I briefly touch. Just one sentence, no wasting God's time, simply the title of a small memoir by a retired bishop — "Lord, make everything all right."* I began at once to say the prayer daily, and to commend it to others who might be too distraught or weary to ask much more.

As for those faces that mingle in my mind as Christmas approaches, I may see them again. It likely will be when I am waiting around the gates of heaven, per chance to slip in, maybe on a Christmas Eve. I will be kept waiting, no doubt for a long, long time, for many sins, including the ones of having stared so openly at people at prayer, to say nothing of the idle conjecturings of a wandering mind. Others will deservedly go through the gates, long ahead of me.

Lord, bless each of those faces of Christmases past — and Lord, make everything all right!

*The memoir is by the Rt. Rev. David Rose, retired Bishop of Southern Virginia; Sewanee Press, the University of the South, Sewanee, Tenn.

On Darkening Doors

“Jesus therefore said to them again, ‘Truly, truly, I say to you, I am the door of the sheep.’”

John 10:7

By FRANKLIN C. FERGUSON

A person who had not been in church for a long while approached me, and during our conversation he revealed a great sense of failure, guilt and unworthiness. His words were, “I just don’t feel worthy to darken the doors of the church.”

My reply “So what else is new?” We are not worthy to gather up the crumbs under the Lord’s table.

I got to thinking about the term “darkening the doors.” It is almost always used in reference to a church: someone who casts a shadow, who fills in the light of the door, who darkens the door by his or her presence.

In the decade I have been at my present church I have experienced pain, sadness and frustration in realizing that there have been many doors through which I have not passed. While working as a door to door salesman in college I learned little “door openers” (those who are salesmen know what I am talking about) guaranteed to get you across the threshold into the promised land. To this day I am fascinated by doors, especially those that are so carefully made that if you dog-ear all four corners of a calling card, you still cannot get the card through a slit.

Then there are others — doors that have interesting chimes, doors in which people peer around through the glass, or doors that give the feeling of being watched through a little hole at the other end. Doors are fascinating.

Further, it seems that doors exist for two purposes: to provide privacy and to give protection. As a native of Nashville and a lover of country music, I am aware

of the hit song, “Behind Closed Doors.” It appeals to many because it is about a fantasy of being alone, unseen, unwatched, behind closed doors where anything goes.

But the other side of that is that we lock our doors because we are afraid; surely there is more than one person in church Christmas Eve who is perhaps concerned about getting robbed because someone in the neighborhood knew that he was a midnight Episcopalian, that he would be gone and all would be for the taking. Locks are selling items today. Doors exist to protect us against the violence that suddenly happens upon so many.

Then there is the inn. Were there doors at the place where Jesus was born? In the inn, where there was no room, perhaps there could have been some privacy for this tired couple — the kind of privacy and anonymity we cherish after long hours on the road, when we can go into a motel, put down our piece of plastic, our credit card, and get a key and be anonymous, be alone.

But they were turned away to a place with no privacy; where they were surrounded by animals and all of the accoutrements of a stable. When one reads the events of the life of Jesus and his ministry, it becomes obvious that he spent no time behind closed doors. He was an open door; his life an open manger. To the needs and problems of people he was visible and accessible, not closed off or closed in.

I also thought about the doors described in Exodus, the barriers in the Holy of Holies. They were overlaid with hangings of blue, purple, and scarlet. It was believed that God lived in the darkness of the temple behind closed curtains,

and was only known behind barriers

But in Jesus the Christ, the presence was no longer veiled. In Jesus the doors were open. In him was light and light was the light of men. The light shines in the darkness and the darkness has not overcome it.

So, the point of this rumination about doors: If one could come into the church Christmas Eve, bragging about bearing all of the moral failure a person could bear, all of the doubt, depravity, and oppression, he or she would not be enough to cast a shadow on its doors. There is a kind of unintentional egotism that seems to me, on the part of those who feel they are so guilty, so sinful, so unworthy, that they actually have the power to darken the doors of a church our Lord Jesus Christ.

To enter the doors of the church which I am shepherd requires a password, no secret knock, no purification on the porch, because the doors of this church are not made with wood. They are never locked, because the door master is never locked. These doors are the doors of Jesus, himself, who said, “I am the door. By me if any enter I shall be saved.” You can bring no gift to earn the salvation of this place. You bring no sin to cancel that gift.

The love of God comes down to us Christmas in Jesus Christ, a love beckons gently and softly and quietly love open to all, that is the door to entering into life, so strong that it flung the doors of the tomb in which it ultimately placed. This is why the angels proclaimed, “Behold, I bring you tidings of great joy.” Because God came out from closed doors and in Jesus he welcomes each of us to his manger Christmas Eve.

meetings

Our Readers

is with much pleasure that the editor and staff of THE LIVING CHURCH express our sincere Christmas greetings to all of our readers. May this be a time of joy and peace for all. May this be a time when all of us have a new vision of the mystery and the wonder of the Eternal God coming to us in the person of his Son, and a new vision of the meaning of his kingdom for us and for the world in which we live. May this magazine be one of the significant links binding together souls who look to him as their Saviour and their Lord. A Merry Christmas to you and all!



**SHE WRAPPED HIM
IN SWADDLING CLOTHES
AND LAID HIM
IN A MANGER**
LUKE 2-7

Christmas Message — 1985

from the Most Rev. Robert Runcie,
Archbishop of Canterbury

*"Glory to God in the highest,
and on earth peace,
good will towards men."*

The heart of the message of Christmas is this: the good news of God's entering our world in the birth of Jesus to share our lives, our suffering, even our death. And in so identifying with us, with our trials and tribulations, he turns them around, bringing good out of evil, compassion out of cruelty, hope out of horror. Let us hold on to this message as we look ahead, and as we remember a trying and troubled year from many parts of our Anglican family.

Throughout 1985 we have experienced famine in the Sudan and Ethiopia; continued conflict in Central America and the Middle East; revelation of atrocities in Uganda; riots on the streets of English cities; oppression and violence in South Africa; a devastating earthquake in Mexico City; communal conflict and refugees in Southeast Asia.

Perhaps South Africa has been most on our minds. Archbishop Philip Russell has led the church there in a gentle but firm manner, making it clear that the church can never support a system which treats men and women as less than human because of the color of their skin.

The prophetic witness of Bishop Desmond Tutu has caught the attention and warmed the hearts of many. His is a ministry characterized by a powerful mixture of courage, realism and humility. He knows his need of others: he cannot achieve lasting peace and goodwill in South Africa alone. He must maintain the support of his own people, and he must win the support of the white population and the government. He needs the practical sympathy of the international community and of the church. I am regularly in touch with him as are many others of you throughout the Anglican family. We pray that his moderate voice is not silenced.

In South Africa, Uganda, Nicaragua, Argentina, Ireland, Britain, Mexico, Jordan and Sri Lanka we are learning in the communion that when one member suffers, we all suffer. And we are learning to express our common sympathy in ways which build up the common good.

Let us pray this Christmas that our common life and witness may bear glory to God in the highest, build peace on earth, and bear good will towards all.

+ ROBERT CANTUARENSIS

in unfamiliar embodiments, that may tend to bring them home."

A discussion of the characteristics of myth, fantasy and science-fiction should be of value to readers whose interests lie in this direction.

TERRY LORBIECKI
Germantown, Wis.

Collected Memories

C.S. LEWIS AT THE BREAKFAST TABLE AND OTHER REMINISCENCES. Edited by James T. Como. Collier Books (Macmillan). Pp. xxxiv and 299. \$8.95 paper.

Readers who collect everything by and about C.S. Lewis will welcome this paperback edition of a book first published in 1979. Others, interested in the man himself, will find personal glimpses to enrich their impressions of this man whose writing affects many so profoundly.

James T. Como, member of the New York C.S. Lewis Society and a teacher at the City University of New York, is one of only two of the 24 contributors to this collection who never met Lewis. All the others, such as Austin Farrer, Walter Hooper, A.C. Harwood, knew Lewis personally, and their reminiscences reflect the varying contexts of their relationships with him.

The essays are grouped roughly according to periods of Lewis's life, achieving a unified effect. Most of them were written specifically for this book; six of them first appeared in the N.Y. C.S. Lewis Society Bulletin. Almost without exception they are adulatory and uncritical.

One contributor writes that the enthusiasm of those who find Lewis their guide "often extends to a strong desire to learn about Lewis himself . . . preferably from people who knew him." But according to another contributor, "Lewis always said that a writer's reputation should depend only on his works." This book will appeal to those who want more than that.

HELEN D. HOBBS
South Bend, Ind.

Book About a Book

THE PLAYFAIR HOURS: A Late Fifteenth Century Illuminated Manuscript from Rouen. By Rowan Watson. Victoria and Albert Museum. Pp. 127, 60 illustrations. (Pub. in U.S. by Faber & Faber.) \$29.95, paper covers in slipcase.

The Book of Hours, a highly illustrated rendition of the day hours from the breviary, plus one or more sets of prayers, was the most popular devotional book for the laity in the late Middle Ages. Since manuscript books could

be made to order, the volumes varied somewhat; by far the most common, however, was the Little Office of the Blessed Virgin Mary, thus dovetailing with the increasingly popular Marian devotion of the time. Ironically, it was the period 1485 to 1530, just after the appearance of printed books, in which the mass production of manuscript Books of Hours was at its height — as if the availability of the cheaper printed book simply whetted people's appetite for the more expensive, and more colorful, manuscript version.

The Playfair Hours, unlike such opulent examples as the more famous *Très Riches Heures* made for the Duc de Berry, was aimed at the "middle range" of the market; it is thus, in one sense, more interesting as being more typical, although it has its own peculiarities. According to Watson's deductions, it was made in Rouen during the 1480s or 1490s and intended for a Scottish purchaser, since it contains the Sarum Use Hours of the Virgin and Office of the Dead and has a large number of Scottish saints in the calendar. For some reason, however, it stayed in France until the early 19th century, when it was acquired by the Playfair family of Scotland. The last Playfair owner, a clergyman of St. Andrews, sold the book in 1918 to raise money for the Scottish Red Cross; the purchaser then gave it to the Victoria and Albert Museum, where it now resides, as a condition of the sale.

In this interesting book about a book, the author describes the work at hand and places it within the historical context of the flourishing book trade of late 15th century Rouen.

Although Watson has done some impressive detective work, I cannot help questioning his assumption that the Sarum Use was common in late 15th century Scotland, then a separate kingdom from England and hostile to it. If the book was made in the first decade of the 16th century, rather than the last two of the 15th (a possibility, in view of the imprecise dating), then the combination of Sarum text and Scottish saints' days suggests an English purchaser who has moved to Scotland — someone in the retinue of Henry VII's daughter Margaret, who married the king of Scotland in 1503.

The book is attractively printed, with 30 black and white reproductions accompanying the text and 32 color plates at the end. Most of the former are miniatures accompanying the text "Domine labia mea aperies" ("O Lord, open thou my lips"), while the latter includes selections from the calendar, with scenes of agriculture and wine-making. Distinctive features of the illuminations are discussed at some length in two chapters.

(The Rev.) LAWRENCE N. CRUMB
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This year *The Living Church* must reach a goal of \$120,000 in voluntary contributions—a goal that will require united support from all sectors of the *Living Church* family.

Publication is expensive, and since this magazine is independent and receives no subsidy from the church, it is readers and friends who make possible the publication of this vital national Episcopal newsmagazine.

Aside from the costs of publishing, *The Living Church* will have the added expense of moving and replacing antiquated equipment. Our addressing equipment, purchased second-hand in the 1940's, can no longer be serviced and new technology in communications means that we will need equipment compatible with news services, printers, etc., to serve our readers in the best possible way.

Income from subscriptions pays for only two-thirds of the cost of publishing this magazine. The remaining third is covered partly by advertising revenue and in a large part by your voluntary contributions. Won't you please help our magazine reach the goal now? The need is urgent and we call on each and every reader to assist us in meeting this goal. Every gift, large or small, is sincerely appreciated and strengthens the magazine. Your gift gives you a significant part in the unique ministry of communication *The Living Church* provides.

Do participate in this campaign as generously as you can. If it is possible for you to become a Living Church Associate by giving \$100 or more this year, please do so. All contributions to The Living Church Fund are deductible on your federal income tax return.

A coupon for your convenience is provided below, or, if you prefer, you may simply send your contribution to The Living Church Fund, 407 E. Michigan St., Milwaukee, Wis. 53202. All contributions are acknowledged with a receipt.

With gratitude for the Faith and Heritage of the Church, and with a desire to uphold and extend it, I/we wish to assist The Living Church Foundation as follows:

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PEOPLE and places

Appointments

The Rev. Priscilla Allen has been appointed deacon-in-training, St. Barnabas, Florissant, St. Louis County, Mo. Add: 63 Kingsbury Pl., St. Louis, Mo. 63112.

The Rev. David Bugler is rector of Christ Church, Greenville and Trinity Church, Rensselaerville, N.Y.

The Rev. Fletcher Comer is rector of St. Mark's, 178 E. 4th St., Prattville, Ala. 36067.

The Rev. Allen Cooke is rector of Trinity Church, Box M, Florence, Ala. 35631.

The Rev. Philip S. Crow became rector of St. Mark's, Brown's Town, Jamaica on December 1; add: Brown's Town P.O., St. Ann's Parish, Jamaica, West Indies.

The Rev. Robert S. Downs, Jr. has been for some time assistant to the rector of St. John's Chapel, Del Monte; add: Box 1029, Monterey, Calif. 93942.

The Rev. Paul Henry is now priest-in-charge of Epiphany, 612 Center St., South Haven, Mich. 49090.

The Rev. Thomas Lee Jackson is now associate pastoral counselor of the diocesan pastoral counseling center in Birmingham, Ala. Add: 1180 11th Ave. S., Birmingham, Ala. 35205.

The Rev. Roberts P. Johnson is associate rector of St. Mary's-on-the-Highlands, Box 55245, Birmingham, Ala. 35255.

The Rev. Jeremy H. Knowles is now interim vicar of St. Christopher's, Rte. 125 and Old County Rd., Plaistow, N.H. 03865.

The Rev. Fredric Leach is now rector of Trinity Church, Gouverneur, N.Y. and specialist in evangelism for the St. Lawrence Deanery.

The Rev. Peter Maupin is interim rector of Grace Church, Box 937, Nampa, Idaho 83651.

The Rev. Albert W. Metcalf is interim rector of St. Alban's, Box 743, Wickenburg, Ariz. 85358.

The Rev. Patricia Srinivas is rector of St. Barnabas, Hartselle, Ala., a new congregation of the Diocese of Alabama; add: 2419 Elliott St., Decatur, Ala. 35601.

The Rev. David Stoner is rector of St. James', 122 S. Central Ave., Alexander City, Ala. 35010.

The Rev. Edward Todd, former dean of St. George's, Jerusalem, has been called to be rector of St. Paul's-Within-the-Walls, Via Napoli, 58, Rome, Italy 00184.

The Rev. Stephen James White is now rector of Epiphany Church, Box 830 218, Richardson, Texas 75081.

The Rev. Keith B. Whitmore is rector of St. Philip's, Joplin, Mo. Add: 610 Hampton Pl., Joplin, Mo. 64801.

Resignations

The Rev. Robert Spencer, as rector of Trinity-St. Andrew's, Pocatello, Idaho; add: 1511 Spaulding Lane, Pocatello 83201.

The Rev. William V. Wetzel, Jr., as rector of the Church of the Holy Spirit, Cincinnati, Ohio.

Other Changes

The Rev. Stephen Swift, formerly assistant at Calvary Church, Columbia, Mo., will be doing graduate work in Jerusalem as of January 1, 1986.

Deaths

The Rev. Robert L. Chrimes, deacon of Trinity Church, Janesville, Wis., died at the age of 60 on November 2 after a heart attack he suffered in his home in Janesville.

Deacon Chrimes was born in Sewell, Chile, where his father worked as an electrical engineer; he moved to Wisconsin when he was 16 and served in the U.S. Navy during World War II. From 1946 to 1978 he

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

Deacon Chimes was a graduate of the Institute of Christian Studies of the Diocese of Milwaukee and was ordained in 1982. He is survived by his wife, Betty, two daughters, a son, three grandchildren, and a brother.

The Rev. **Charles Hervey Douglass**, rector of St. John's, Montgomery, Ala. from 1957 to 1984 and a retired priest of the Diocese of Alabama, died from cancer on October 14 at the age of 71 in Montgomery.

The first full-time chaplain at the University of Alabama, Fr. Douglass was a member of Phi Beta Kappa, an alumnus of the University of the South, and a graduate of Virginia Theological Seminary. He served parishes in Alabama before and after his chaplaincy in the U.S. Navy, 1945 to 1946; from 1949 to 1957 he was rector of Trinity Church, San Antonio, Texas. In the Diocese of Alabama, he was twice elected to the standing committee and twice a deputy to General Convention; he also was chair of the diocesan liturgical commission and headed the committee on constitutions and canons. He is survived by his wife, Mary Minge, three children, seven grandchildren, two brothers, and a sister.

The Rev. **John Harwood Goodrow**, rector of St. John's, Mt. Pleasant, Mich., sometime chaplain at Central Michigan University, and executive director of St. John's emergency food program, died on September 14 at University Hospital in Ann Arbor. He was 56.

A native of Detroit, Fr. Goodrow served as an infantry officer in the U.S. Army during the Korean conflict, discharged in 1954 as a captain. He was graduated in 1958 from Wayne State University and later earned theological degrees from Berkeley Divinity School at Yale. He served churches in the Detroit area prior to moving to Mt. Pleasant in 1962. He was a part of the department of college work from 1963 to 1974 and served on a number of committees and commissions of his diocese. Active in community services, Fr. Goodrow directed the St. John's emergency food program for the needy of Isabella County in Michigan. He was an editor, teacher, and a journalist with a weekly column. Toward the end of his life he wrote openly about his own approaching death: "Now . . . I find . . . old friends are more precious and lovelier and mean more to me . . . and their presence and concern touches my heart and brings joy to me." He is survived by his wife, Sally, two daughters, and a son.

The Rev. **Leonard Steele**, retired priest of the Diocese of Vermont, died after a brief illness at the age of 87 on November 12.

A native of Ashland, N.Y., Fr. Steele was graduated from St. Stephen's College, attended Seabury Divinity School and did graduate work at General Theological Seminary. In the Diocese of Albany, he served Grace Church, Stamford; Christ Church, Cooperstown; St. Timothy's, Westford; Holy Spirit, Schenectady; St. Faith's Church, Deposit; St. Paul's, Sidney; and St. Faith's School, Saratoga Springs. In the Diocese of Vermont, he served Good Shepherd, Barre and Brookhaven School for Boys, Chelsea, from which he retired in 1966. He is survived by two sons, six grandchildren, five great-grandchildren, and a sister.

The Rev. **Nathaniel H. Wooding**, priest-in-charge of Emmanuel, Halifax, Va., died at the age of 76 on September 15.

Dr. Wooding was a native of West Virginia; he attended New York University for his undergraduate education and the Long Island College of Medicine for his M.D. A member of the Halifax County ministerial association and the Anglican Society, Dr. Wooding had been a practicing physician since 1943 and a non-stipendiary priest since 1973. He was named priest-in-charge of Emmanuel Church in 1974 where he remained until 1980, at which time he retired and was named honorary curate. He is survived by his wife, Anne, and two children.

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

WATERTOWN, N.Y.
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The Rev. Robert W. Offerle, CSSS, r
Sun 9:15 Mass, 5 EP & B: Sat 5 (Vigil Mass)

ASHEVILLE, N.C.
ST. MARY'S 337 Charlotte St.
The Rev. Edward Gettys Meeks, r
Sun Mass 8, 11. Tues-Sat Mass 5:30. Sat C 4

CHARLESTON, S.C.
HOLY COMMUNION 218 Ashley Ave.
The Rev. Maurice Branscomb, r; the Rev. Samuel Fleming,
r-em; the Rev. Nutt Parsley, the Rev. Kent Belmore, c
Sun Eu 7:30 & 10; Mon-Wed-Fri Eu 12:10; Tues Eu 5:30; Thurs
HU & Eu 9:40; Sat Eu 9

DALLAS, TEXAS
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The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W.
Koscheski, Jr.
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30
& EP 5:30 (ex Sun 12:40)

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ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. William A. Crary, Jr., r
Sun Eu 7:45, 9, 11:15 & 5. Ch S 10:15. MP & Eu daily 6:45
(Thurs 6:15), EP daily 6. Wed Eu 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. Frank Ambuhl, the Rev. M.
Scott Davis, the Rev. John F. Daniels, parish visitor
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S), 11:15 Rejoice Eu (Rite
II). Daily 8:30 MP, 12:10 HC. Wed Night Life 5:30-8

LEXINGTON, VA.
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The Rev. Arthur Lee Dasher, r; the Rev. Nancy R. Taylor,
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Sun 8:30 & 10:30. Wed 12:35 Eu & HS

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

MILWAUKEE, WIS.
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ic Beach)
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u 8, 9, 10 (Folk Eu). 11; Ev 4. Mon-Sat H Eu 7:30, Int 12
P 4. Tours: Mon-Sat 10-3:15, Sun 12:30 & 2

L'S 2430 K St., N.W.
r. Canon James R. Daughtry, r
sses 7:45, 9, 11:15; Sol Ev & B 8. Masses Daily 7; also
at 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon &
P 6:45, EP 6; C Sat 5-6

DNUT GROVE, MIAMI, FLA.
PHEN'S 2750 McFarlane Road
& HC 8, HC 10 & 5; Daily 7:15

INDO, FLA.
RAL CHURCH OF ST. LUKE 130 N. Magnolia Ave.
y Rev. Harry B. Sherman, dean; Robert J. Vanderau,
on; Ronald F. Manning, Gloria E. Wheeler, Ashmun
n, deacons
n 7:30, 9, 11:15, 6. Mon 7, Sat 8. Mon-Fri H Eu 12:05,
I, EP 5:15

NTA, GA.
H OF OUR SAVIOUR (ECM) 1068 N. Highland Ave.
Rudd, r; Fr. R. Pettway, r-em; Fr. J. Griffith, c; Fr. B.
t, Fr. W. Garrison III
sses 8:30, 10:30, 6:30. Daily call 872-4169

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CHURCH CATHEDRAL
ent Circle, Downtown
y Rev. Roger Scott Gray, dean & r
8, 9 (Cho), 11 (Cho Men & Boys). Daily Eu 7 (ex Wed
Sat 8). HD 12:05

ION, MASS.
H OF THE ADVENT 30 Brimmer St.
r. Andrew C. Mead, r
sses, 8, 9 (Sung), 11 (Sol). Daily as anno

INTS 209 Ashmont St., Ashmont, Dorchester
nont Station on the Red Line (436-6370; 825-8456)
r. J.F. Titus Oates, r; the Rev. Jay James, c
0 Low Mass, 10 Solemn Mass. Daily Mass 7

IN THE EVANGELIST 35 Bowdoin St.
v. Emmett Jarrett, v; the Rev. Margaret Rose, c
Eu 10:30. Daily as announced

— Light face type denotes AM, black face PM; add,
ss; anno, announced; A-C, Ante-Communion; appt,
ntment; B, Benediction; C, Confessions; Cho, Cho-
h S, Church School; c, curate; d, deacon, d.r.e.,
or of religious education; EP, Evening Prayer; Eu,
arist; Ev, Evensong; EYC, Episcopal Young Church-
ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy
nunion; HD, Holy Days; HH, Holy Hour; HS, Healing
ce, 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;
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Noon Off noon. 1st Sat Requiem Mass noon

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7:30

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HC 7:15; Wed HC & Heal 12:15; EP Mon-Fri 4; Sung EP
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12:15; EP 4

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Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-
12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital,
1st Wed of mo. 12:45-1:15

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12:10, Choral Ev 5:30, Eu. Wed Choral Eu 12:10. Daily MP &
Eu 8, 12:10, EP & Eu 5:30