

December 21, 1988

THE LIVING CHURCH

*"But peaceful
was the night
Wherein the
Prince of Light
His reign of peace
upon the earth
began:"*

*(from "On the Morning of Christ's
Nativity" by John Milton)*





The First Article

Immanuel

bear such a child in the time of King Ahaz? We do not know. We do know, however, who was to be a virgin mother over seven centuries later, whom "all generations shall call blessed." We know that her Son is not given the name Immanuel but rather that he *is* Immanuel, in him and by him God is indeed with us, to live and die as one of us, to reconcile us to himself.

We still live in times of political and military uncertainty. The course of nations is still threatening. Yet this Immanuel remains the focus of our hope. In this holy Infant, Blessed Mary holds up in her arms the undefeated sign of peace and salvation.

H. BOONE PORTER, Editor

The future will be unfolded in their lives. The name Immanuel occurs again in the next chapter (8:8), but no king or other figure with this name emerges in the Old Testament.

Who is the young woman who was to

The Christ Child

(The Yellow Pond Lily)

Through the slipping summer days,
 Down at the end of the cove,
 Past the slouching beaver house
 With railroad lattice of stumps,
 The reeds are sighing faintly
 In a misting of shadows
 Sifting down from the hemlocks;
 And minnows like silver threads
 Flit in schools of lightning shocks,
 Through the film of mud and roots;
 And in the open spaces
 Water lilies are floating,
 Like mermaids strayed from the sea,
 And pale and sad are their buds,
 For n'er did I see them bloom,
 And perhaps it was too dark,
 For no sun ever came through.
 Now in this December night
 Of snow drifting on stillness,
 I dreamed I was in the cove,
 And through the crinkling chipped ice,
 A water lily blossomed
 Like a tiny light of gold,
 And a Child stepping softly
 On the frozen lily pad,
 Picked it for His lantern guide
 On His Journey through the world,
 That long, long night of Christmas.

Mary Roelofs Stott

g the successive weeks of Ad-
 t we have followed the prophe-
 n the Book of Isaiah appointed
 d in the Sunday liturgy. In each
 ring the past three weeks, these
 es have pointed outside and be-
 world we know to a miraculous
 creation, to a new earth in
 den-like conditions have been re-
 On this final week before Christ-
 have a passage in which the
 s attention is directly given to
 tical and military affairs of his
 aiah 7:10-17).

s period, in the time of King
 approx. 735-715 B.C.), the south-
 rew Kingdom of Judah and its
 Jerusalem were in jeopardy. The
 Hebrew Kingdom of Israel,
 capital Samaria, and the King-
 yria, with Damascus as its capi-
 e in league against Judah and
 l to attack it. The monarchs of
 o neighbors to the north are the
 "two kings" referred to in our
 they will be defeated, says the
 but the much greater danger
 o the north, the king of Assyria,
 i be upon the scene.

While the partly paganized King
 rsued a course of short-term ex-
 , and was to be remembered as
 nonarch. His reign is described
 ngs, chapter 16. Most shocking
 offered his son as a burnt sacri-
 Chronicles 28:3 says "sons").

Lesson had begun at Isaiah 7:3,
 I see that the prophet is accom-
 y his own son, who bears the
 name Shearjashub ("a remnant
 urn"), when he first meets with
 az. His prophecy in turn refers
 re child to be named Immanuel
 ith us"). So this passage is sur-
 by overtones and undertones of
 Sons are the signs of the times.

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Photo: Peter Escott



Behold,
a young woman
shall conceive
and bear a son
and shall
call his name Immanuel.

Isaiah 7:14

THE PRESIDING BISHOP'S FUND FOR WORLD RELIEF

The modern mother and child depicted above present a timeless reminder of the Holy Nativity. This is all the more pointed since the picture was taken in the Holy Land.

The baby girl's life had been saved by neurosurgery at The Palestine Hospital, Amman, Jordan, supported in part by the Presiding Bishop's Fund for World Relief. Now healed, she gazes lovingly at her mother.

At this time of the year especially we think of children—children who are sick, children who are orphaned, children who are homeless, children who are displaced. Through the Presiding Bishop's Fund for World Relief you can be a part of reaching out to these children to give them hope in the season of hope.

The Presiding Bishop, the Executive Director, the Board of Directors, and the Staff of the Fund take this opportunity to wish you a blessed and joyous Christmas Season.

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Fall of the Universe

much reflection, I find I must opt to Fr. Hancock's article, "Path of God" [TLC, Nov. 16]. It may be true that certain acts have certain consequences, it can't be put to any "wrath" of the Almighty. Rather, it merely reflects that the fall, not only humankind but all the created universe fell. Hence, we live in a cosmos gone mad, not that gentle originally created for us. Thus we are suffering, death and disease. Does not use disease as a correction, to somehow equate AIDS as God's wrath or punishment is to the teaching of Our Lord himself. Members the Gospel story in Jesus is asked about a blind man, he sinned, this man or his paralytic Lord replies, "Neither. This blind to prove the glory of God." The AIDS and God's judgment lent to the Gospel. Whether if the same people who yield a kind of thinking would say that a tragic disease which felled many schoolmates when I was a child in my life, was also some kind of work of God's wrath? Or is AIDS in

...disease, some kind of judgment on that continent? AIDS is a disease like polio, or hemophilia, or anything else. Our response must be affection, concern, and support, not judgment, guilt, and rejection.

STEVEN WRIGHT

Portland, Ore.

Substituted Love

It was a real joy to read the splendid Doreen Anderson Wood piece on Charles Williams [TLC, Nov. 23].

Williams' doctrine of substituted love is a wonderful thing. A religious in another state and I have used this technique (and it is a technique which he explains in "He Came Down From Heaven") with almost awesome results. He does, however, caution against using this in regard to taking on the physical ailments of another. Nevertheless, I have no doubt that it "worked" well with C.S. Lewis on behalf of Joy.

This same thing happens to some of us who work in the healing ministry. When it does happen, no "technique" has been involved as I suspect was the case with Lewis. Personally I discourage this as it can be dangerous for a number of reasons. However, one can't always stop it, and regardless of Williams' warning which I try to observe and teach, I sup-

pose substituted love cannot always, nor should it be, stopped.

(The Rev.) EMILY GARDINER NEAL
Glendale, Ohio

Different Species

Anent your editorial of November 2, "Anglo-Roman Relations," may this Irish papist reader remind you that to those of us of Irish descent the Anglican Communion has always been represented by the Church of Ireland.

Do you have any experience of that particular species of Anglicanism? In Protestant churches in Ireland (they themselves use the term) there are no crosses on the holy tables. That would be aping "Roman idolatry." The celebrant at the Holy Communion takes the north end [of the altar] clad in scarf, surplice (hood sometimes) and cassock. When preaching, the minister (again, their rubrical term) wears a gown and bands in the pulpit. This is the Anglican Communion with which millions of popish Irish and their descendents are familiar.

The bare stones or white-washed walls of the average Church of Ireland building are innocent of any clinging odor of incense and are redolent of a determined belief in what may be called "The Real Absence."

"Apostolicae Curae" may well be out

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Jeff Wedge

Included in this book are twenty-five original and striking patterns with instructions on the "counted-cross" stitch method, an Index of Colors, and an Index of Suggested Seasonal Uses. *Stole Patterns* is both for beginners as well as the more advanced hobbyists and is an excellent project for Altar Guilds.

Paper \$8.95

**MOREHOUSE
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of date but the Orange Lodge continues to thrive. Considering that so many members of our Roman Catholic hierarchy are of Irish descent with memories such as those I have described, it is a real wonder that Anglo-Roman relations are as good as they, at present, appear to be.

GERARD E. DUFFY

Jamaica, N.Y.

{ Fortunately, some Irish churches are better than this today. Ed.

Ruins at Ephesus

I have been to Ephesus only once, but when I was there in May 1985, the Basilica of Saint Mary the Virgin had quite a different appearance from that which Fr. Laveroni describes [TLC, Nov. 23]. At that time, the ruins had been cleared and surveyed and a carefully prepared sign showed the floor plan and the history of construction and remodeling. Certainly one does not have to plow through ten-foot reed beds to see it.

When I saw the picture [TLC, Oct. 26] I had one disappointment which was the fact that they seem to be "restoring" the church in some way. When I saw it, the baptistry was easily identifiable (and very interesting) and from what has been done in other parts of the extensive ruins of Ephesus, I fear that the reconstruction will detract from, rather than add to, the beauty and interest of an ancient holy place.

(The Very Rev.) GARY W. KRISS
The Cathedral of All Saints

Albany, N.Y.

Unique, Indeed!

"Thank you" to Mary Moon Hemingway for her editorial "God Loves You and I" [TLC, Oct. 19]. I applaud heartily her attempt to raise the whole matter of speech and grammar to a very high level!

While we are about it, let us abolish split infinitives and the horrible "different than" and even "different to," and indeed, "most unique"! If there are still homiletics courses in seminaries, may they teach the basics of correct grammar!

(The Rev.) GORDON GRIFFITH
St. Clement's Church

Berkeley, Calif.

On the Cover

Poinsettias adorn Washington Cathedral during the Christmas season. In the background is the rose window.

Photo by Broffman

Thanks, St. Francis..



Thanks, St. Francis, for giving Tommy the help he needed. Our pastor's referral to the St. Francis Homes was the right prescription for our troubled son, and your treatment program was exactly the right medicine.

Thanks to all of you, after only a year of your care and supervision, Tommy is a very different boy from the hostile and rebellious teenager we saw hanging around with the wrong crowd and getting deeper and deeper into trouble. Today he's the kind of son we always hoped he would be.

Because our pastor knew about St. Francis, we found the way to help a boy who didn't want to be helped, and who wouldn't accept other professional care. Now we've become a family again.



For more information and referral, contact:

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A Christmas Song

u becam'st a little child,
 h enduring winter wild;
 f and hunger thou didst know
 , mercy might o'er justice flow.

I humanity assumed
 y bright in red clay bloomed,
 'n within a manger lies
 , we redeemed to God might rise.

I in flesh didst Godhead fence
 all our knowledge comes from sense,
 frail pure spirit to adore
 o see thy face implore.

I becam'st man and died,
 ding head and pierced side,
 in death His love doth show;
 s present in our woe.

I becam'st a little child,
 of Mary, virgin mild
 tly cradled deity
 I sin and sorrow set us free.

Debora Shuger

Christmas Adoration

cing with amazement at the
 kling modesty of the creche
 lift their diadems in
 Christmas adoration

ses
 ate the crispy air with
 y airborne alleluias
 re-echo softly this
 Christmas adoration

B.J. Bramhall

Redwoods Carol

Beneath the branches far above
 The light is green, the air is cool,
 And all around the silent grove
 The redwoods keep majestic rule.

I wonder if that holy night,
 Though Bethlehem was far away,
 This distant grove was filled with light,
 And angels sang, and night was day.

I wonder if some wise one knelt
 And saw above these trees a star,
 Then, quickened by the wonder, felt
 A call to seek a king afar.

I wonder on that awful day
 When wood was used for cross and crown,
 If these great trees so far away,
 In majesty and shame bowed down.

And when a warm Pacific spring
 Came here two thousand years ago,
 Did it of resurrection sing?
 And did these royal creatures know?

The sunlight on this earthen floor,
 The sap which flows, the leaves astir,
 Are these, though on another shore,
 His gold and frankincense and myrrh?

Herbert O'Driscoll



Chicago Covenant Signed

Roman Catholic and Episcopal church leaders in Chicago have signed a 12-point covenant that acknowledges their churches' "common baptism in the name of the Trinity."

Cardinal Joseph Bernardin of the Archdiocese of Chicago and the Rt. Rev. James W. Montgomery, diocesan bishop, signed the agreement as part of ceremonies held recently to celebrate their churches' common heritage.

In remarks made at the Cathedral of St. James, Cardinal Bernardin noted that although progress has been made in healing the 400-year-old rift between Roman Catholic and Anglican bodies, "it would be naive to say there were no tensions or differences between the two churches."

Bishop Montgomery, preaching at the Roman Catholic Cathedral of the Holy Name, likened the schism to a family quarrel. He said that sometimes bitter hostility between the two groups resulted not because they "were so different in their beliefs but because they are so similar. Such divisions make the deepest wounds and hurt so keenly for so long."

To illustrate the shared heritage, Cardinal Bernardin led a penitential rite at St. James and Bishop Montgomery joined the cardinal in a renewal of baptismal vows at Holy Name.

Similar covenants are planned in 1987 between the Chicago archdiocese and local Lutheran and Methodist bodies.

Executives and Religion

Presbyterians and Episcopalians are represented in the highest corporate offices far out of proportion to their numbers in the population, according to a *Forbes* magazine survey of leaders of the nation's 100 largest corporations.

Forbes asked each corporate head to indicate religious preference and how "observant" he or she was. Of those responding, 65 percent said they and their families "regularly attend church or synagogue." The corresponding figure for the population at large is about 40 percent.

Presbyterians, who make up only two percent of the U.S. population, constituted 25 percent of survey respondents. Episcopalians, three percent of the population, made up 19 percent of the corporate executives.

Methodists and Baptists are under-



Bishop Montgomery (left) and Cardinal Bernardin (right) lead clergy and participants from the Cathedral of St. James to the Roman Catholic Cathedral of the Holy Name during the covenant service in Chicago.

represented in the top corporate slots. While 20 percent of the U.S. population is Baptist, only six percent of survey respondents indicated this choice. Methodists, nine percent of the population, were found to fill only eight percent of corporate seats.

Roman Catholics made up 29 percent of the respondents — only slightly greater than their proportion in the population, 28 percent.

The survey found Jewish executives constituted two percent, in line with their two percent in the population.

Despite the "unusually strong" religious commitment in the executive suites shown in the survey, not all of *Forbes*' respondents agreed that the statistics are reflected in day-to-day business practices. J. Peter Grace, chairman of W.R. Grace & Co. and an active Roman Catholic, said, "You call all these takeovers going on today 'religious'? ... I think the whole business community today in the U.S. is more heartless and less caring than it was when I first went to work."

NASSAM Meets

The National Association for the Self-Supporting Active Ministry (NASSAM) held an anniversary gathering in November in Evanston, Ill., to celebrate their 15th year. NASSAM is a fellowship of non-stipendiary priests, lay church workers and deacons which has been rela-

tively inactive in the past few years.

After a program presented by H. Boone Porter, the decision was made to continue in the present mode and then open a part-time office in 1988.

Officers for 1987 will be: William Parrish of Lynchburg, Va. (president); the Rev. Dale Van Meter of Boston, Mass. (vice-president); the Rev. Edward Hook of Colorado Springs, Colo. (secretary/treasurer); the Rev. William Middleton of Chicago, Ill. (treasurer); and the Rev. James W. Montgomery of Boston, Mass. (corresponding secretary).

The working name of the network, in the future, the National Association for Secularly Supported Ministers.

Diocesan Liturgy and Music Commissions

The annual conference of the National Association of Diocesan Liturgy and Music Commissions was held in November in Omaha and Lincoln, Neb. The chair was the Rev. James W. Montgomery with his committee, provided a study under the theme "The Liturgical Space."

Conference faculty included: Dr. Marion Hatchett, professor of liturgics and church music at the Episcopal Theological University of the South

author of *Architecture for Worship*. S. Anita Stauffer, worship and consultant of the division of services of the Lutheran Church in America; Dr. Frank Kacmarcik, liturgical consultant and staff artist for *Worship Magazine*; the Rev. Carl P. Daw, author of several texts in *The Hymnal 1938*; and Robert J. Batastini, general secretary. G.I.A. publications and editor *ip II*.

tion to the customary courtesy of a bishop or priest is the minister of marriage . . . and the deacon may not preside at the ceremony;

the title "the Reverend" not be accorded to a transitional deacon . . . not accorded to other clergy members;

the only sacramental prerequisite for ordination to any of the three orders is baptism;

the bishops and commissions of various dioceses to be inclusive of all ages and both sexes in appointments;

the Standing Liturgical Commission to bring a resolution to the General Convention which would change the distribution of the elements in both kinds by lay eucharistic ministers during the public celebration of the Holy Eucharist.

The next annual conference is planned for Houston, Texas, November 9-12, 1987. The president of the organization is Rev. F. Glover, general editor of the *Hymnal Corporation* in New

CONVENTIONS

With its 100th convention being held November 6-7 at St. John's Cathedral, Denver, the **Diocese of Colorado** began the celebration of its centenary as a diocese. The Episcopal Church had come to the area some years earlier in 1860.

"While we give thanks to God for the many evidences of his grace in the past, I want to encourage you to concentrate on the future, and to have the courage to be formed by it," said the Rt. Rev. William C. Frey, diocesan bishop, in his annual address. "We must be an outpost of the future, not simply curators of the past."

Resolutions adopted by the convention were these:

- asking the bishop to appoint a special ad hoc committee to provide AIDS education;
- supporting refugees and the sanctuary movement while seeking, through the political process, to bring about change in laws which now forbid sanctuary to certain political refugees;
- establishing a future priority for ministry in higher education and asking for exploration of new models of ministry in that area;
- recommending minimum levels of giving for support of the diocese through a voluntary plan (15 percent of plate and pledge income from parishes, 10 percent from missions) and suggesting possible sanctions against congregations which fail to meet these minimums.

The convention also adopted a pro-

posed resolution to elect delegates to the 1988 General Convention.

BARBARA BENEDICT

• • •

The 149th convention of the **Diocese of Louisiana** met November 4-8 in Trinity Church, New Orleans.

After celebrating the Eucharist, participants admitted St. Michael's Church, Mandeville and Holy Spirit, Baton Rouge, into union with the convention. They also elected two new members to the standing committee and deputies and alternates to General Convention.

The Rt. Rev. James B. Brown, diocesan bishop, addressed participants about the purpose of the church and said this is the "conversion of people to Christ and the formation of Christian men and women." He emphasized that lay ministry is essential, but so is "an adequate supply of well-trained rectors and vicars."

A projected 1987 budget of \$882,000 was presented, with action deferred until the next convention planned for February.

The convention amended the canons of the diocese to prohibit sponsorship of gambling in any form. The convention also "abhorred and decried violence against any person," and called for AIDS education. A capital funds drive to build a camp and conference center was authorized.

The diocesan hunger committee urged continued and more serious attention to the hungry in Louisiana, stressing identity with the poor, rather than merely "studying the poor."

(The Rev.) WILLIAM MORRIS

• • •

The **Diocese of Albany** voted to divest itself of holdings in any companies doing business in South Africa at its 118th convention held October 12-13 in Albany.

The resolution directs the trustees of the diocese to examine all investments held by the trustees on behalf of the diocese in order to proceed with divestiture.

- In other action, the convention:
- passed a new series of guidelines for clergy compensation;
 - approved a restructuring of diocesan canons;
 - established a committee on mission strategy;
 - heard that the diocesan capital funds campaign, "Step Out in Faith," had reached \$2,045,000, surpassing the original goal of \$1.5 million.

The convention also approved a budget for 1987 of \$933,855.

DAVID KALVELAGE

EFLY...

In the second year, WJLA-TV Washington broadcast live and distribute the **Christmas Day service at Washington Cathedral**. The Rt. Rev. T. Walker, diocesan bishop, will preside. The telecast will begin at 9:30 p.m. on December 25 and will be shown on stations across the country. Viewers should check their local television listings for the time when the service will be seen.

The **Episcopal Church** in New York recently celebrated the 290th anniversary of its founding to the parish for "shipwrecked drift whales" by the government of New York. When the parish was first being built in 1696 it was intended to be a patent for whaling, so the patent was used to enable the parish to use the masts and sails of salvage from shipwrecked beached whales. According

to *Trinity News*, the parish newsletter, "no whales or shipwrecks drifted ashore and the money was raised from other sources." The anniversary celebration featured a program of "whale songs" written by George Crumb.

Praying for the sick may have some physiological benefits, according to a researcher at the University of California. *Australian Doctor* reported that Dr. Richard Byrd conducted a randomized study of 393 coronary heart patients. Some were prayed for by a local prayer group and some were not. Those who were being prayed for were not aware this was being done. Dr. Byrd found there were no differences in mortality or many other clinical measurements, however only 1.6 percent of the "prayed for" group required antibiotics, compared to eight percent of the other patients. In addition, only 3.1 percent of the prayer patients exhibited pulmonary edema, or swelling, versus nine percent of the rest.

A Rector's Mystery

A new altar cloth of pure white linen, a typewritten message: "For the Baby Jesus — A Birthday Present." But no signature.

By VINCENT FISH

There is not always snow in our little village on the night before Christmas, but some years ago, early in the morning on December 24, great, feathery flakes had begun to fall, and kept falling. The weatherman said he expected the snow would continue for several days.

As I walked the few yards from the vicarage to the church, I was disheartened, realizing that many would miss the Midnight Mass. Members of the altar guild would have difficulty reaching the church, as would the acolytes, the choir and the organist. I was also depressed because I knew that the special Christmas collection, which I had hoped would pay many of the little mission's end-of-the-year bills, would be almost nonexistent.

I stamped the snow from my shoes, shook it from my coat, and thoroughly sprinkled the vestibule floor with powdery white. Then I checked the temperamental heating system, and found, to my amazement, that it was functioning well. (Many nights I had spent sitting up with that ancient furnace, to keep it going and prevent the water pipes from freezing!)

Finally, I went from the parish house into the sanctuary, which a group of happy parishioners had decorated the night before, singing carols as they worked. They had attached tall, triple-branched candelabra, in the form of wooden crosses, to the ends of every pew, and wound them with greens and red ribbons. Even unlighted, the slender white candles were beautiful, and the long perspective of their rows seemed to converge at the altar. There, two massive cedars had been placed, one at each end, so tall that their tips just brushed the

ceiling. There also, in front of the cedars, were two almost life-sized statues of kneeling angels, facing the tabernacle, and at the head of the Gospel-side aisle, was a softly lighted creche, awaiting the arrival of the Christ Child. The church's beauty lightened my worries and lifted my depression, and at that moment, I was truly happy.

I walked up the center aisle toward the altar, and was met by a surprise — by a new altar cloth of pure white linen, with a handmade lace frontal! As I caught my breath at its perfection, I saw that a small envelope had been left in front of the tabernacle. Hastily, I opened it, a typewritten message. "For the Baby Jesus — A Birthday Present." No signature. No clue to the one whose loving hands had made this beautiful gift.

Mystery enough, and yet another mystery presented itself. The cloth fit exactly; how many weeks ago had someone taken measurements of the altar unobserved? Still more puzzling, when had someone put the new altar cloth in place? It was not there when I left the church with the decorators the previous evening. This morning, when I crossed to the church, I had particularly noticed the smooth, undisturbed snow, no tire tracks, and only the footprints I was making. Someone must have come to the church in the darkness, before the snow began falling.

During the day, I telephoned those who, I thought, were the most likely — members of the altar guild. That evening, as people began to arrive for the Midnight Mass, I questioned others. All of them admired the cloth, but denied any knowledge of who had made it, and I believed them.

Through the heavy snow, the acolytes, choir members, organist, and congregation arrived. True, the numbers were somewhat depleted, but, nonetheless, the many who came were in high spirits. The snow, to them, offered a challenge,

and they had met it.

At last, with no other light but almost mystic glow from the rowdies, the choir and congregation the carol service. As the procession formed for the the mass, I enjoy fragrance of incense mingled with of pine and cedar, and my heart with of thanks, for the present beauty; the thoughtfulness of the unknown who had provided the Christ Child a birthday gift.

By the time the service was over, a storm was so much worse than the parishioners who had come from a distance had to spend the night with those lived nearby, a few even stayed in the church and slept on pews. Even I agreed that it had been an unforgettable Christmas Eve and for years talked some pride of their hardy faithfulness in spite of the snowstorm, which in the telling had of course become far worse. I too continued to recall it, and on that special feast day, when the Christ cloth adorned the altar, I puzzled about its maker.

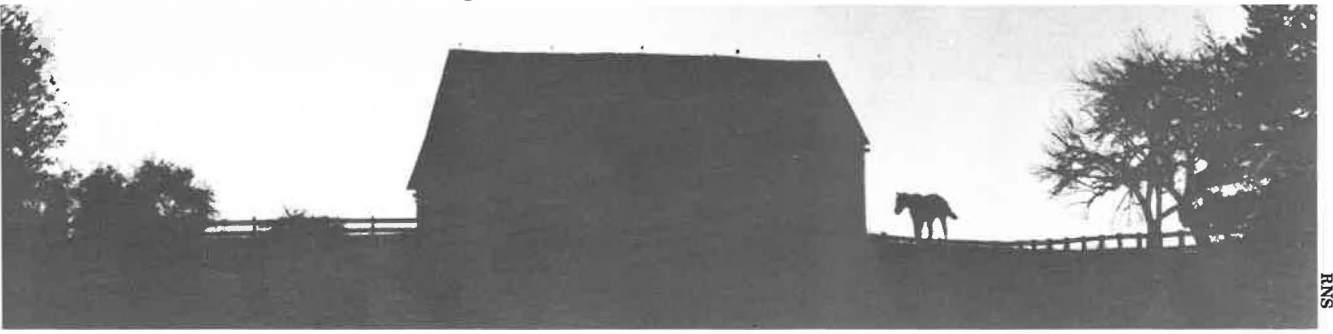
Just a year ago, a woman whom I had known and loved for many years was admitted to the hospital where I had been chaplain since my retirement. Since she had always given of herself unstintingly in devotion to the church and in generous friendship to me and my family.

The day before her death, I sat up in bed for a long time and we talked about the good times we had shared. We knew she was dying, but she felt that I and I felt only gratitude for knowing her. Finally, after giving her a blessing, I thought she was almost asleep. I opened one eye, which still held the light of its mischievous spirit. "For the Baby Jesus," she said, "do you remember that Christmas when you asked me to make that altar cloth?"

"Of course," I answered.

"Well," she said, "I fibbed." Then she went to sleep.

Midnight Memories



By J. HOWARD MANNINGHAM

Faith

A five-year-old boy held his father's hand, listening to a fascinating explanation of the hoof prints now, on house roof and ground, where the sleigh had landed and left during the night. The story is a compelling personality, filled with joy of Christmas Day, the vigor of 10 years and a commanding excitement which dispelled all doubt.

There never was any doubt, the boy's story is merely a prelude to hearing the enthralling story he had alarmed by heart since age two.

Evidence was merely corroborated—he hadn't seen the special lunch set on the dining room table just before his dreams filled his sleepy head, the lawn wasn't the lunch gone, nor the midnight visitor, so jolly a clerk?

It did not require physical evidence as there, under the tree, trimmed by a gentle mother, with handmade stockings and paper chains, homemade muslin-netting stockings filled

Howard Manningham is a lawyer in Northampton, Mass.

with once-a-year fruit, nuts and candy. Real candles were set in clips fastened on the branches, ready for the once-a-year lighting under careful supervision. How exciting; a new stocking cap, mittens, a book, and best of all, the long awaited steel runner sled with a steering handle. The farm hill beckoned.

The Stable

The only farm family member of St. Paul's Church attended the midnight Christmas Eucharist service as a joyous family custom. It involved much planning by all, chores by each, with the joy of anticipation equal to the rapture of realization.

A heavy snow fall followed by a clear, moonlit night, provided an idyllic backdrop for the five passengers on the heavy sleigh, drawn by a willing team, eager for exercise to dispel the cold. Straw underfoot, hot bricks, heavy robes and layers of clothing provided only partial protection against the sub-zero Wisconsin winter.

Greetings were exchanged with city friends when the service ended about one a.m. Some expressed admiration for

an eight-mile round trip on such a cold night with children ages 16, 14 and seven.

The blanketed team was stiff from the chilling temperatures, six-inch icicles on their noses, hair white with frost but eager for home and stable, after a short, limbering walk. Too cold to ride, the boy and older sister ran beside the sleigh until out of breath.

After the drive home, the team was watered, rubbed down and rewarded with extra hay and oats. The banked fires in heater and kitchen stove, now revived, made the house comfortable. The family gathered in the kitchen for a traditional early Christmas lunch.

Before retiring, a final check of the barn must be made, to insure all was safe until morning chores in a few hours. As the teenage boy walked to the barn, he realized in some dim form, his privileged niche in life. Like the parents and Babe in Bethlehem, he knew the mingled fragrance of straw, hay and grain, the body heat and movement of cows, heifers, horses and dogs. Over 60 years later the memories of that night are still clear.

Where can one be closer to Bethlehem than in a stable after a midnight Christmas Eve Service?

That Warm Wind Was It?

STEPHEN WEISSMAN

Sheepman stared at the One before whom the obsequious seraphim had veiled their eyes. Divinity thus degraded set off a star whose flash drew magi from their silken pillows to the stable floor: a wonder, to make angels sing gloria and men bear frankincense.

What warm wind was it, blowing through the dark streets of royal David's city? It was that same Spirit as had brooded over chaos in the beginning. That Spirit ignited the seraphim, and posted them by Eden's gate to keep it. That Spirit inspired Isaiah and raised his voice to cry "prepare." That Spirit dispatched Gabriel and gave a Virgin grace to answer his "fiat." That Spirit filled Mary, and took upon his Godhead from her our humanity. That Spirit

prompted the innkeeper to pity the Mother, and lent a stall to deliver her Baby. That Spirit pushed the adam from her womb, and breathed into his nostrils the breath of life. That Spirit composed the heralds' song, and opened shepherds' ears to hear it. That Spirit kindled a star, and moved wise men to track it.

Pentecost in December! The Spirit of Christmas is the Holy Spirit, no lesser one. The seraphs' flaming wings, the magi's pointing star, the breath of the Christ Child, fiery tongues upon believers' heads; They are all the same stuff.

So, on this pneumatic night, let us inhale his life, and be filled with the co-eternal Spirit, to Whom with the Father and the Only-begotten be glory and power and blessing forevermore.

Stephen Weissman is rector of St. Paul's Church, Edwardsville, Ill.

Christmas Networks

“Each of us is a kind of nexus, drawing together in ourselves a variety of strands . . .”

By SALLY CAMPBELL

Networking” is a phrase we hear often nowadays, perhaps even to the point of boredom, but it really can be rather a nice image. For me it brings to mind the silken filaments of a spider web, its silver strands catching the brightness of the morning sun, strong, but delicate. We all belong to many different networks by virtue of the people we know, and what we do, and where we go. Each of us is a kind of nexus, drawing together in ourselves a variety of strands, and plaiting them into new patterns, creating new connections all the time.

I believe that this is just what Teilhard de Chardin had in mind many years ago when he described his *noösphere*: we are all involved, in our minds and spirits, in weaving together an always more complicated network stretching through and across the world.

At Christmas time this sense of networking becomes particularly vivid to me, because I can see its structure underlying so many Christmas activities.

Through me the most dissimilar people are connected to each other as I make ready my Christmas cards and send them out. I always send a card to Mrs. Marshall, a godly, ancient black lady who used to work for my husband’s family. And next, out one goes to my favorite molecular biologist — truly — sitting up in Cambridge thinking, playing his piano, I suspect, and remaining steadfastly atheistic. I hold them both lovingly in my mind as I paint and write, and though they will never meet, there is a connection between them, because of me.

Cocktail parties are another, less subtle, form of networking. At Christmas we tend to entertain more broadly than at other times of the year, bringing together people who do not ordinarily see much of each other. These huge parties

are a wonderful art form; interchanges are kept rather on the level of a butterfly visiting a bouquet of flowers: you don’t stay too long with any one person, but there is much satisfaction in touching, even if briefly, so many people in this comfortable and congenial way. And more strands are woven into the fabric of our lives.

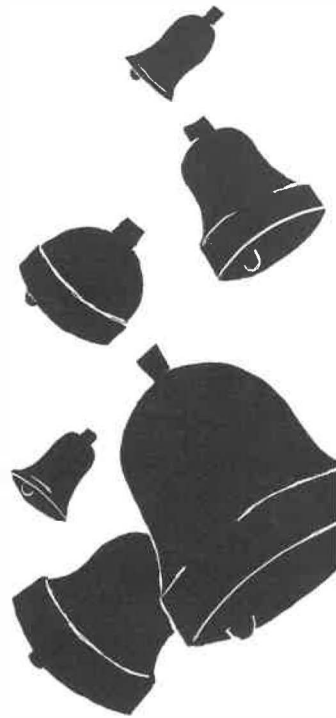
I love the Christmas Eve service, when the church is filled to its limit, people even standing along the walls. What joy to see the young appear — so grown now, but I remember them when they were small, and those memories are very sweet; the present is linked to the past in a delightful way, and even the future is hinted at. All who come — regular parishioners or not — enrich and strengthen our congregational network by being there.

I love cooking Christmas dinner — here’s another network stretching out to hold the past, all those other Christmas dinners of childhood, and our children’s childhood. The turkey is traditional, and harks back to all those years. But so do my kitchen tools, as I get things together: here’s a knife from my mother-in-law’s kitchen, just right for this particular job; and here’s a spoon I bought on Greenwich Street when we were first married, an old friend; my grandmother’s wedding silver — think how many times it’s been polished and enjoyed, by those long dead and gone, and how many more times to come.

As we are all made one and joined together in Christ’s Body, that primary and universal network, the occasion of his birthday is a good time to remember and realize the truth of that, to make the holy mystery more recognizable in our lives.

And now, if you have read this far, you and I joined together in a way we were not before, and I rejoice in the silvery filament shimmering and gleaming between us.

May your Christmas be a blessed and happy one. I’ll be thinking of you.



My Christmas Carol

Ring me a silver bell
at Christmas time,

Sing me a song
in ancient metered rhyme,

Send me a dream, yet not a dream
but true

Of angels hovering
in the sky’s deep blue.

Let me feel as a child feels,
Christmas Eve

The rapture of the wonder
to believe;

No questioning specter
draw me from the manger

Where lay in infant sleep
the little Stranger,

Who with his coming
gives this joyous feeling

That fills my heart
when Christmas bells are pe

Kay Wiss

Sally Campbell, a frequent contributor to THE LIVING CHURCH, resides in Cold Spring Harbor, N.Y.

From the Presiding Bishop,
the Most Rev. Edmond Browning



O Come Let Us Adore Him

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

Greetings

We express our warm Christmas greetings to our readers. The staff of THE LIVING CHURCH a most happy and holy feast to you all. May this be when all of us, in our personal lives, in our homes, in our churches, and in our communities refer attention to the deepest and most permanent in human life, as we ascribe glory to God in the heavens, and seek peace for his people on earth.

Big News

Living with the news of the church throughout the year, it is well for us to pause at this point and to realize that the biggest news of all is that God has come to us in the person of Jesus Christ. His coming, his birth, and resurrection, led to the church and are of great meaning to the church. This is the big news, the good news, the eternal Good News.

The Christmas presence, the different events that from time to time in the church's life may seem trivial and petty. Yet because of the importance of what is done in his name, even small things, of great importance. Because the Gospel is true, it matters how the good news is proclaimed. How Christians act out their faith is a truer test of their faith than the sound of their words. The good news of the coming of Christ is the big news, but because of it, the on-going life of the Christian life demands our attention, our devotion, and our responsible consideration.

Glory to God in highest heaven and on earth
his peace for men on whom his favor rests”
(Luke 2:14 NEB).

The greatest of all Christmas hymns are those that are found in the Bible. I love them because they are such wonderful songs of praise and because we use them liturgically all year long. This helps me recall the importance of the Incarnation of our blessed Lord whatever the church season may be. I also love them because of their message of peace and justice.

The biblical hymns about Jesus and his birth are, of course, the songs of the angels (Luke 2:14), the Song of Mary (Luke 1:46-55), the Song of Zechariah (Luke 1:68-79), and the Song of Simeon (Luke 2:29-32). As with the biblical account of Jesus' birth, people throughout the ages have turned to song and poetry to express the wonder of the mystery of the Incarnation. Is there any question that we have so many hymns for this great feast?

The significant thing for me is that the songs of the angels, Mary, Zechariah and Simeon are not cozy ditties about the birth of a baby. They are great hymns of the coming of peace and justice. “On earth his peace for men on whom his favor rests,” proclaim the angels. Mary sings: “He . . . has lifted up the lowly. He has filled the hungry with good things.” Zechariah sings about the coming Messiah at the birth of John the Baptist: “the dawn from on high shall break upon us, to shine on those who dwell in darkness and the shadow of death, and to guide our feet into the way of peace.” And, the aged Simeon says: “Lord, you now have set your servant free to go in peace as you have promised.” The proclamation of the biblical witness of the birth of Jesus was one of the new age of peace and justice.

Someone has said that peace is not the absence of war but the presence of justice. At Christmas, we welcome and proclaim the birth of the Prince of Peace. We know that the good news that Jesus preached was one of justice, of love, of compassion, of forgiveness.

It is peace for which I pray this Christmas. It will be in my songs, I know yours, as we praise and worship God as did the angels on that midnight clear:

“For lo! The days are hastening on, by prophets
seen of old, when with the ever-circling years
shall come the time foretold,
when peace shall over all the earth its ancient
splendors fling,
and all the world give back the song which now
the angels sing.”

(No. 89, *Hymnal 1982*)

The Last Christmas?

"Woe unto them that trust in chariots of war and look not unto Jehovah" (Isaiah 31:1).

By ELDRED JOHNSTON

Could this be the *last* Christmas? The *first* Christmas was heralded by a multitude of angels in the heavens but only by a handful of humble folk on earth. This Christmas will be heralded by a multitude of people on earth — but I wonder if the present state of the world hasn't saddened the angels into silence.

Maybe we should go all out this year if this be the last Christmas: a bigger tree, more elaborate decorations, more expensive presents, more hilarious parties. Eat, drink and have a merry, merry Christmas for tomorrow we!

The last Christmas! How does one listen as though for the last time to "O Little Town of Bethlehem," "Hark, the Herald Angels Sing," "O Come, All Ye Faithful," and dearest of all, to:

"Silent night, Holy Night, All is calm, all is bright,
'Round yon virgin mother and child,
Holy infant so tender and mild,
Sleep in heavenly peace, Sleep in heavenly peace."

Can you imagine hearing those glorious words for the last time? There can't be carols next year if there is no one on earth to sing. Ashes can't sing.

God certainly does not want this to be the last Christmas. Surely, when he directed his angels 2,000 years ago to sing, "Peace on earth, good will to men," he must have hoped that every year more and more of his children would grasp hands as brethren — that more and more, every year, hatred and conflict would be purged from human hearts —

that more and more every year people would cast out all sin and allow Christ to enter their hearts. His dream, no doubt, was that finally in some distant era all nations and races would kneel together at the manger of Christ, the king.

But God won't force us to celebrate Christ's birth. He won't tether us so we can't get at each other's throats. He won't force us to break down the barriers of hatred, self-righteousness, and arrogant nationalistic pride. The Father's heart will be saddened if we decide to end all Christmases by destroying one another.

For the first time in history this is scientifically possible — to utterly wipe out all human life on this globe; to utterly annihilate the human race. Atomic power, hydrogen power, nuclear power, have been ingeniously utilized so they may, at a touch of a button, turn this world into a smoldering mass of charred ruins.

"But," argue our statesmen, "What else can we do? National honor is at stake; civilization is at stake; our very religion is at stake!" (Have they never heard; "and the gates of hell shall not prevail against it?") "What else can we do?" they persist. "There is no other way. The situation is entirely bleak and hopeless."

Hopeless! What a word to use! What a word to use in a world where the first Christmas is a reality! What a word to use by those to whom God sent his only Son! *Hopeless.* It's a wrong word — a blasphemy — a lie! Let's not use that word unless someone proves that the first Christmas was a myth.

Could this be the last Christmas? Before you answer, listen again to these words: "Joy to the world the Lord is come!"

The Rev. Eldred Johnston of Columbus, Ohio, is a retired priest of the Diocese of Southern Ohio, and is a frequent contributor to THE LIVING CHURCH.

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BOOKS

Elegant Gift

THE BOOK OF PSALMS. Designed by David Fordham. Henry Holt. Pp. 240. \$19.95.

This elegant volume is one of the prize gift books of the season. Pocket-sized and handsomely bound in plum color with ribbon marker, it gives the 150 Psalms in the King James Version. For the first letter of each Psalm, an illuminated capital from a medieval Bible, Book of Hours, or other source is reproduced in full color. There are also a number of full-page colored illustrations from various medieval manuscripts; an index in the back lists the sources. This book is small enough to go into a stocking, but precious enough to keep for a lifetime.

H.B.P.

Using Sacred Words

CHRIST IN SACRED SPEECH. By Gail Ramshaw-Schmidt. Fortress. Pp. 131. \$9.95.

In a faith based on the Word, words are particularly important. The author of this book explores the meaning of liturgical language used in Christian worship, their origin in the Old Testament, their reinterpretation in the New Testament, and their meaning for today.

She discusses liturgical language under two categories: rhetoric — formal language to persuade; and metaphor — creative symbols of our faith. Traditional liturgical texts, as they deal with matters such as names of God, canticles, and the Ordinary of the Eucharist, are analyzed as they are used to speak about time, place and objects. Through the liturgy, biblical images are formed into ancient prayers where words are both a means of theophany and an offering.

Of special interest is the balanced treatment of the issues raised in the current debate over inclusive language. This book helps the reader both understand and pray liturgical language, meeting the Word in words.

(The Rev.) A. DEAN CALCOTE
Headmaster
All Saints School
Beaumont, Texas

Books Received

THE PEOPLE PARISH. By Gerald J. Kleba. Ave Maria. Pp. 131. \$4.95 paper.

BEHOLD THE MAN. By N. Richard Nash. Doubleday. Pp. 384. \$18.95.

SALVATION FOR SALE. By Gerald T. Straub. Prometheus. Pp. 323. \$18.95.

THE PEOPLE OF FAITH. By Anthony E. Gilles. St. Anthony Messenger. Pp. 177. \$6.95 paper.

A VACATION WITH THE LORD. By Thomas H. Green. S.J. Ave Maria. Pp. 175. \$4.95 paper.

BOOKS

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

MUSIC

SIMPLE KYRIALE — RITE II Eucharist Melodies adapted from earliest plainsong manuscript sources. 4 Gloria, 5 Kyrie (Greek and English), Nicene Creed, 7 Sanctus, 6 Agnus Dei. Vocal edition, with preface, \$2.50 (\$2.00 each ten or more); Keyboard edition, \$5.00; Cassette (complete unaccompanied and accompanied performances) recorded General Seminary Chapel, \$10.00 Mason Martens, 175 W. 72nd St., New York, N.Y. 10023. (212) 873-7443.

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POSITIONS OFFERED

FACULTY OPENING. Seabury-Western Theological Seminary seeks a full-time faculty member in theology to begin teaching responsibilities in September, 1987, with specialization in either practical theology or historical theology. Faculty live in residence at the seminary, participate in daily worship, and share responsibility for spiritual formation in the community. Candidates are expected to hold a doctorate (Ph.D./Th.D.) and must be ordained or lay communicants of the Episcopal or other Anglican Church. Qualified applications from women and minority groups are especially welcomed. Rank appropriate to experience. Candidates should consider themselves primarily theologians rather than historians or persons with specialized pastoral skills. A practical theologian, with specialization in a particular area, would be responsible for the theological bases for the mission of the church and its ministries. An historical theologian would be responsible for the interpretation and systematic and constructive appropriation of the tradition of the history of Christian thought. Those interested are invited to send resumés and names of references by January 23, 1987 to: Academic Affairs Office, Seabury-Western Theological Seminary, 2122 Sheridan Road, Evanston, Ill. 60201; Att: Ms. J. Bjankini.

ADMINISTRATOR/PROGRAM DIRECTOR. Year round resident for Episcopal Camp and Conference Center in central Iowa. Salary negotiable; housing and benefits provided. Need administrative and promotional experience. Resumés received until January 16, 1987. Contact: The Rev. A. P. Becker, 225 37th St., Des Moines, Iowa 50312. (515) 277-6165.

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PEOPLE and places

Appointments

The Rev. Caryl Altizer is counselor at the Episcopal Counseling Center, 322 S. Greer, Memphis, Tenn. 38111.

The Rev. Evan Ash is now vicar of St. Augustine's, Elkhorn, Neb.

The Rev. David A. Boyd is rector of St. John the Divine, Burlington, Wis. Add: 148 Edward St., Burlington, Wis. 53105.

The Rev. Richard J. Burns, Jr. is vicar of St. James, Box 85, Bolivar, Tenn. 38008.

The Rev. Charles V. Day is rector of St. George's, 735 Delaware Ave., Hellertown, Pa. 18055.

The Rev. Mark S. Delcuze is now rector of Trinity Church, Drawer P, Moundsville, W. Va. 26041.

The Rev. James A. Hammond is rector of St. David's, Box 4434, Topeka, Kan. 66604.

The Rev. William Ketchum is vicar of St. Matthias', Box 1915, Andrews, Texas 79714.

The Rev. Michael W. Newman is rector of Christ Church, 205 N. 7th St., Stroudsburg, Pa. 18360.

The Rev. Noland Pipes, Jr. is priest/evangelist of southeast Shelby county, 6685 Bainbridge, Memphis, Tenn. 38119.

The Rev. Charles M. Riddle, III, is rector of Grace-St. Luke's, 1720 Peabody Ave., Memphis, Tenn. 38104.

The Rev. Gary C. Schindler is rector of St. George's, Nanticoke and St. Martin's, Mt. Top, Pa. Add: 408 E. Main St., Nanticoke, Pa. 18634.

The Rev. Richard L. Schweinsburg, Jr. is now rector of Christ Church, Denton, Md. Add: 105 Gay St., Denton, Md. 21629.

The Rev. Gregory B. Sims is associate of the Cathedral Church of St. John, 318 Silver, S.W., Albuquerque, N.M. 87102.

The Rev. Alan Tilson is rector of Church of Holy Communion, St. Peter, Minn. and St. Peter's, New Ulm, Minn. Add: Box 76, St. Peter, Minn. 56073.

The Rev. Kenneth S. Umbehecker is rector of St. Peter's, Box 56, Warroad, Minn. 56763.

Resignations

The Rev. Caroline Malseed, as rector of Christ Church, Bethel, Vt., as of Dec. 1.

The Rev. Harold Westover, as vicar of Gethsemane Church, Proctorsville, Vt., as of Nov. 1.

Restorations

On Sept. 13, the Rt. Rev. Richard F. Grein, Bishop of Kansas, restored the Rev. Carl Edward Creswell to the Sacred Order of Priests and sent letters dismissory to the Diocese of Northwest Texas. Fr. Creswell is at 3012 W. 26th, Suite 700, Amarillo, Texas 79109.

Retirements

The Rev. Robert G. Hewitt, from Grace Church, Colorado Springs, Colo. Fr. and Mrs. Hewitt will continue to live at 4119 Lupine St., Colorado Springs, Colo. 80907.

Changes of Address

The Rev. John T. Frary may now be addressed at 700 Finley Lane, Craig, Colo. 81625.

Organizations

The North American board of the International Order of St. Luke the Physician, an ecumenical organization of Episcopal foundation dedicated to the healing ministry, elected the Rev. Malcolm H. Miner, associate at All Saints', Anchorage, Alaska, as its president at the November meeting in San Antonio. Fr. Miner previously served as Alaska warden for the Order.

POSITIONS OFFERED

THE SCHOOL OF THEOLOGY Extension invites applications for the position of A Field Director for the "Education for Ministers" program. Minimum requirement is a bachelor's. Someone with knowledge of the Episcopal experience in Christian education which is ecumenically based, and education at a distance is preferred. Special preference will be given to candidates who have worked with the "Education for Ministers" program. Applicant must be willing to travel and do public relations work. Salary is commensurate with experience and training. Benefits are provided. Letter of application with resumés and three references should be sent to: Director of Personnel, The University of the South, Sewanee, Tenn. 37375. Applications post dated January 12, 1987 will not be considered.

SOUTHEASTERN PARISH seeks full-time minister for grades 6 thru 12. Undergraduate with some experience in youth related field. Resumé and profile available upon request. Resumé by December 31, 1986, to: The Rev. Hafer, St. Paul's Episcopal Church, 212 N. Albany, Ga. 31701.

THE EPISCOPAL DIOCESE OF MISSISSIPPI has a full-time opening for an ordained cleric as chaplain at the Mississippi State Penitentiary. In addition to duties as chaplain in a unit, the minister will provide regular ministry to Episcopal staff. Send resumé to: The Rev. Cano M. Smith, P.O. Box 1636, Jackson, Miss. 39201.

EVANGELICAL Education Society seeks a full-time president to develop programs and act as spokesperson for more-than-century-old society which proclaims the primacy of God's Word in Christian worship, teaching and living. Competitive salary. Contact: Search Committee, E.E.S., St., So., Suite 301, Arlington, Va. 22204.

WANTED

ALTAR, 6-7 pews, lights for chapel. \$1000. Church, 257 S. Main St., Sayville, N.Y. 11789.

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816 E. Juneau Ave. Milwaukee, Wis.

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ANCISCO, CALIF.

HEDRAL California and Taylor Sts.
Sung), 11 (Cho); ES & Ser 3:30. Daily Office Mon-
(ES Thurs); Daily Eu Mon-Fri 7:30 & 12:10. Thurs
Thurs 4-5

IGTON, D.C.

CHURCH OF ST. PETER AND ST. PAUL
11th & Wisconsin Aves., N.W.
9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon,
Sat 10-3:15, Sun 12:30 & 2. Hours 10-4:30 Mon to

2430 K St., N.W.

anon James R. Daughtry, r
7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7; also
1:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon &
15, EP 6; C Sat 5-6

UT GROVE, MIAMI, FLA.

N'S 2750 McFarlane Road
C 8, HC 10 & 5; Daily 7:15

JO, FLA.

CHURCH OF ST. LUKE 130 N. Magnolia Ave.
v. Harry B. Sherman, dean; Robert J. Vanderau,
P. Walk, canons; Ashmun N. Brown, Ronald F.
loria E. Wheeler, deacons
, 11:15, 6 & 7:30 (Spanish). H Eu Mon 7, Sat 8.
15. MP 8:30, EP 5:15 Mon-Fri

ATA, FLA.

CE, Siesta Key 5615 Midnight Pass Rd.
D. McLean, III, r; the Rev. Welles Bliss, assoc;
Id Farrell, ass't; the Rev. John Lisle, d
, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu &

ALM BEACH, FLA.

IN-THE-PINES, Wellington
st Hill Blvd. 33411
v. John F. Mangrum, D.H.L., S.T.D.
9:30, MP & HC 11; Wed HC 8

APOLIS, IND.

ARCH CATHEDRAL
Circle, Downtown
v. Roger Scott Gray, dean & r
(Cho), 11 (Cho Men & Boys). Mon & Fri. 7; Tues,
12:05. HD 12:05

MASS.

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

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

HE EVANGELIST 35 Bowdoin St.
Nmett Jarrett, v; the Rev. Margaret Rose, c
10:30. Daily as announced

ght face type denotes AM, black face PM; add,
nno, announced; A-C, Ante-Communion; appt,
nt; B, Benediction; C, Confessions; Cho, Cho-
Church School; c, curate; d, deacon, d.r.e.,
religious education; EP, Evening Prayer; Eu,
Ev, Evensong; EYC, Episcopal Young Church-
except; 1S, 1st Sunday; hol, holiday, HC, Holy
n; HD, Holy Days; HH, Holy Hour; HS, Healing
U, Holy Unction; Instr, Instructions; Int, Interces-
l, Laying On of Hands; Lit, Litany; Mat, Matins;
g Prayer; MW, Morning Worship; P, Penance; r,
n, rector emeritus; Ser, Sermon; SM, Service of
l, Solemn; Sta, Stations; V, Vespers; v, vicar;
g People's Fellowship.

MINNEAPOLIS, MINN.

ST. PAUL'S PARISH 1917 Logan Ave., So. 55403
The Rev. Dr. Stephen L. Brehe, r; the Rev. Barbara Ramna-
raïne, d
Sun Worship: 8 & 10 377-1273

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r; the Rev. Marion W.
Stodghill, the Rev. Stephen L. McKee, the Rev. Donald D.
Hoffman, d
Sun 8 HC, 9:15 H Eu, 10:30 H Eu (1S, 3S, 5S), MP/H Eu (2S,
4S). Fri 12 noon H Eu & Healing

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. Donald Arm-
strong III; the Rev. William A. Baker, Jr.; the Rev. C.
Frederick Barbee; the Rt. Rev. Michael Marshall, Director,
Anglican Institute
Sun 8, 9:15, 11:15, 5:30. MP, HC, EP daily

OMAHA, NEB.

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

NEWARK, N.J.

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

ALBUQUERQUE, N.M.

ST. MATTHEW'S 7920 Claremont, N.E. (at Texas)
The Rev. Thomas C. Wand, r
Sun H Eu 7:30, 9, 11:15. Wed HU & H Eu 9:30, 7

BROOKLYN, N.Y.

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



Church of the Incarnation, Dallas

ST. MARY'S over-looking the Lake
The Ven. Edward A. Wisbauer, Jr., r
Sun H Eu 7, 8, 9, 10:30, Adult Scripture/Doctrine 10:30. Daily
MP 8:30; H Eu 9 & Wed 7:30. Reconcil. of Penitents 6:45 Wed

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8, 9:30; HC Eng & Span; Lit & Ser 11; EP 4; V 7. Mon-
Fri HC 7:15; Wed HC & Heal 12:15; EP Mon-Fri 4; Sung EP
Tues-Thurs (Choristers: in school year). Sat MP 7:15, HC
12:15; EP 4

EPIPHANY 1393 York Ave. at 74th St.
Ernest E. Hunt, D.Min., r; J. Fisher, assoc r; J. Johnson, J.
Kimmey, associates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

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

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th and 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily:
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex
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

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, v; the
Rev. Robert Stafford, c; the Rev. Stuart Kenworthy, c; the
Rev. Howard Stringfellow, c; the Rev. Leslie Lang; the Rev.
Gordon-Hurst Barrow
Sun Eu 8, 9, 11, Choral Ev 4. Weekdays MP & Eu 8, 12:10, EP
& Eu 5:30. Tues HS 12:10, Choral Ev 5:30. Choral Eu Wed
12:10. Eu Sat 10

PARISH OF TRINITY CHURCH
The Rev. Robert Ray Parks, D.D., Rector
The Rev. Richard L. May, Vicar

TRINITY Broadway at Wall
Sun H Eu 8 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8, 12;
MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

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

WATERTOWN, N.Y.

CHURCH OF THE REDEEMER 265 E. Main St.
The Rev. Robert W. Offerle, CSSS, r
Sun 9:15 Sung Mass & Ch S, 5 Ev & B, Sat 5 Vigil Mass

ASHEVILLE, N.C.

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

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W.
Koscheski, Jr.; the Rev. Joseph N. Davis
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30
& EP 5:30 (ex Sat & Sun 12:40)

FORT WORTH, TEXAS

ALL SAINTS 5001 Crestline Rd.
732-1424
Sun Eu: 7:45, 9, 11:15, 5, Ch S 10:15. MP & H Eu daily 6:45
(Thurs 6:15, Sat 7:30). EP daily 6. H Eu Wed 10

MADISON, WIS.

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

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Very Rev. Frederick F. Powers, Jr., dean 271-7719
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno