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A Choirboy Reminisces

From a stickball game
to 41 years of singing

IN THE NEWS:

A controversial motion
in the Church of England



Out of the Mouths of Infants

Every birth is exciting, even that of a calf or lamb, or of a litter of puppies or kittens. How much more is a human birth! Anyone who has held a little baby in one's arms knows that they stir our hearts deeply. Nothing in the world is more natural than human offspring, yet every baby inspires a sense of the miraculous, especially for the parents.

All of us everywhere, without our having seen him or touched him, can be stirred by that truly miraculous Baby who is at the center of the whole human family, our Blessed Lord, Jesus Christ.

We do not need to know the reason why babies make us feel as they do in order to rejoice at their births. Nor do our minds need to engage in great theological or philosophical thoughts in order to celebrate the Christmas feast. Children who know nothing of such thoughts perhaps celebrate it best. That psalm rather strangely associated with Christmas, Psalm 8, O Lord our Governor, aptly says, "Out of the mouths of infants and children your majesty is praised above the heavens" (verse 2).

Yet we cannot disavow understanding. Children try to understand things and that search for understanding continues or, many would say, should continue, throughout their lives. This same Psalm 8 goes on, in language suggestive of the creation story, to speak of human superiority and mastery over animals, birds, and fish. That mastery, of course, comes about through our minds, through our understanding. We were made to think, and human beings could not survive on this planet without thought.

So it is after the sheer joy and excitement of Christmas, after the carols have been sung and the Midnight Mass has been celebrated, after the gifts have been exchanged and good things have been eaten, so we are left, not sadly but gladly, wondering what it means. We have not just a day but a season for celebrating it.

But of course this period of reflection only scratches the surface. Nor can the meaning of our Lord's birth be adequately stated in a few paragraphs on this page.

God has personally entered our world. His Son has been born among us, become a member of our race, to live and die as one of us. He has crossed the chasm between Creator and creation, between deity and humanity, between eternity and mortality.

These are things we can ponder and reflect upon for a lifetime. These are things which we can apply in practice as we perceive his presence in the created world about us and in our fellow human beings. As we ponder, we can continue to give thanks and to rejoice.

H. BOONE PORTER, EDITOR

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ON THE COVER

Leaders of St. Dunstan's Episcopal School in St. Croix, Virgin Islands, lay plans for a capital campaign. From left to right, Delta Dorsch, board chairman; Dr. Arthur Ben Chitty, school consultant and former president of the Association of Episcopal Colleges; and Catherine Milligan Terrell, headmaster. St. Dunstan's has 268 students (grades K-12) and 30 faculty members, and operates a 13-acre campus completed 23 years ago.

LETTERS

New Look

What a wonderful Thanksgiving gift . . . the November 29 issue has just arrived and has been thoroughly read. I like your new look and am more than pleased with your statement of purpose reprinted and unchanged in the editorial.

(The Rev.) CHARLES E. WIA NT
Holy Family Church

Port St. Lucie, Fla.

Working Together

Your Tenth Anniversary Music Issue is a striking one in a long tradition of the fine publication I have come to respect and anticipate eagerly every week.

I was particularly encouraged to see the articles by Charles Callahan, H.J.M. Thompson, and the anonymous author. Even though painful experiences are recounted, the fact that people are expressing the frustrations and inequities of lay professional employment in our parishes, and that you are printing these expressions, is encouraging.

It is particularly meaningful that the statements being made today (in discussing the position of the musician engaged to work with the rector) insist that collegiality be stressed. Until priest and musician are willing to listen to each other and "together they shall see that" the music of the church is appropriate in choice and presentation, we will go on hearing the horror stories of summary dismissals and power plays.

The ministry of the musician deserves the protection of a carefully developed contract — not in an effort to ensure this person a lifetime job, but to foster fair and mutual evaluation and, if conflict arises, a process whereby rector and musician can discuss their differences in a civil and reasonable manner. Sometimes this will end in termination, but the terms of this dissolution must include a reasonable severance provision.

The operative word in the canon is *together* and when either priest or musician feels that it is not a "together" operation, the entire parish suffers, to say nothing of the team relationship which should exist.

I have often said that the only thing some members of clergy learned in seminary about music is that they are

in charge; likewise, many musicians come to a position with the understanding that they are the only ones who know anything about music. With an attitude of team involvement, compassion, a striving for mutual respect and pastoral concern, together they can work to better parish worship and, therefore, to better parish witness.

HOWARD ROSS
National Councillor
for Professional Concerns
American Guild of Organists

New York, N.Y.

Good English

In regard to the letter of the Rev. M.L. Klimas [TLC, Dec. 20], I can only say that I am astounded. Hers seems to me the most bizarre apologetic for inclusive language I have yet to read. To claim that the use of good English promotes the abuse of women, encouraging rape and violence against the fair sex, is surely scraping the bottom of the barrel in an endeavor to "sell" this cause. Nevertheless, I am sorry she is disturbed by me, as she claims. Indeed I am sorry for all of us who are disturbed by the state of our beloved church.

(The Rev.) EMILY GARDINER NEAL
Cincinnati, Ohio

Half-Inclusive Texts

Although I am generally supportive of efforts to eliminate in the liturgy gender-specific references to corporate humanity, and in scripture such pronouns or references where none exists in the Greek or Hebrew, I find it ironic in the extreme to read the following quotation from the Standing Liturgical Commission's inclusive language texts: "O God . . . draw us together and gather us to you as a hen gathers her brood under her wings . . ." [TLC, Nov. 1].

To retain female language in a metaphor for God's nurturing is no different from using "kingdom" and "his" in allusions to God's sovereignty (c.f. your previous quotation from the same source: "Hasten, O God, the coming of your heavenly rule . . ."). Apparently only male-specific language is to be ruled out. Are we being asked to do some sort of linguistic penance for our previous masculine sins?

(The Rev.) EDWARD F. GLUSMAN, JR.
Little Rock, Ark.



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BOOKS

Missionary Principles

ERRAND TO THE WORLD: American Protestant Thought and Foreign Missions. By William R. Hutchison. University of Chicago Press. Pp. xii and 227. \$24.95.

This book tells of the foreign missionary movement of "mainline" churches in the U.S. In the heyday from 1880 to 1930, tens of thousands of well-educated Americans were sent abroad and millions more were involved at home.

William Hutchison has given us a much-needed objective and historical account of Protestant thought about motives and activities in world mission. There are lessons here for missionaries and sending groups today, which have tripled since 1900 (the number from the original churches has diminished while the number from evangelical conservative churches and para-church groups has increased greatly).

Motivations for mission have varied from a mandate from Christ as given in the Great Commission to the imperialistic intent of having others accept the "superior ways" of American Christianity and civilization.

Issues that have plagued missionary outreach throughout history are the same today. Hutchison reminds us that mission strategists such as Rufus Anderson in the late 1800s had concepts that can still be used in planting healthy and indigenous churches.

The long-standing question of evangelizing versus social service was still an issue at the Episcopal World Mission Conference held at Sewanee, Tenn., this past June. This book shows how John Stott brought together these two elements in statements made in 1973 at a worldwide mission conference.

Many interesting facts and ideas about missions are considered: Why "foreign missions" are now called "world missions," the effect that German critical analysis of the Bible had on missions, and the liberals' shift from imperialism to cultural and religious pluralism.

With news from every part of the world coming into our homes daily, it behooves us as Christians to know about the impact that missionaries have had and are having on world history. Hutchison has found much that is

commendable but also much that is questionable in their mission rationale. He concludes that missionaries in the degree of their cultural sensitivity emerge as something more and better than "people of their own time."

LOUISE HANNUM
Episcopal Church Missionary
Community
Pasadena, Calif.

Meditations for Activists

INTO YOUR HANDS, LORD. By Dom Helder Camara. Translated by Robert R. Barr. Meyer Stone. Pp. 72. \$9.95.

From 1964 to 1985 Dom Helder Camara was the Roman Catholic Archbishop of Olinda and Recife in Brazil. The book includes 37 poem/meditations, a spirited defense of his worldwide apostolate for the poor, and an edited version of his 1964 installation address.

Camara is an activist who rises before dawn for an hour or more of contemplation. These meditations call activists to silent prayer and contemplatives to social action.

(The Rev.) GEORGE SWANSON
Church of the Ascension
Jersey City, N.J.

Books Received

BOOKS FOR BELIEVERS: 35 Books that Every Catholic Ought to Read. By Raymond A. Schroth. Paulist. Pp. 135. \$6.95 paper.

NEVER ALONE. By Phyllis Hobe. Macmillan. Pp. 125. \$5.95 paper.

THE PROBLEM OF PREACHING. By Donald Macleod. Fortress. Pp. 95. No price given, paper.

THE SPIRIT MASTER. By John Shea. Thomas More. Pp. 249. \$14.95.

PRAYER FORMS. By the Christian Brothers of Ireland. Twenty-Third. Pp. 57. \$6.95 paper.

LORD TEACH ME TO PRAY. By Jean-Guy Paradis. Twenty-Third. Pp. 237. \$9.95 paper.

SUFFERING AND HOPE. By J. Christiaan Becker. Fortress. Pp. 94. No price given, paper.

MAKING ETHICAL DECISIONS: A Casebook. By Louis B. Weeks. Westminster. Pp. 120. \$9.25 paper.

COVENANT HOUSE: Lifeline to the Street. By Bruce Ritter. Doubleday. Pp. 264. \$16.95.

TOUCHSTONE: An Activity Book for Adults. By Robert L. Miller and Gerard P. Weber. Tabor. Pp. 192. \$7.95 paper.

GLOBAL ECONOMY: A Confessional Issue for the Churches? By Ulrich Duchrow. World Council of Churches Publ. Pp. xiv and 231. \$9.50 paper.



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John Coleman Dies

John Coleman, a lay Episcopal evangelist, died of a heart attack at the age of 55 on November 22.

The day of his death was a microcosm of his life and ministry: in the morning he spoke to a group of young people at St. Paul's, a large church near the state capitol in Richmond, Va., and was then driven to St. Peter's, a small church in a poor, predominantly black neighborhood of the city. He suffered the fatal heart attack as he and several members of St. Paul's crossed the Martin Luther King, Jr. Bridge; he died before reaching a hospital.

The Rt. Rev. Peter James Lee, Bishop of Virginia, who appointed Mr. Coleman as the Richmond city missionary in 1986 — the first lay appointment for that position — said, "John died as he crossed the Martin Luther King, Jr. Bridge connecting downtown Richmond with Church Hill. He died on a bridge. And he lived as a bridge, connecting power and poverty, white people with black people, the privileged with the dispossessed."

Unique Preacher

A graduate of the National Institute for Lay Training, a training program associated with the Church Army, Mr. Coleman had attended Virginia Union University and held a master's degree in community organization from Goddard College. He advised Bishop Lee on social and urban concerns and preached in a unique manner in the Diocese of Virginia and elsewhere. His philosophy was that "people are demanding to have the opportunity to participate personally in their own salvation. For any program or project to be productive, this must happen." He once said that he did not work with problems but with people.

Mr. Coleman's evangelistic witness made him a natural to speak in 1986 at the Roland Allen Conference in Washington, D.C. [TLC, May 18, 1986]. Mr. Coleman always stressed "indigenous leadership among community residents." He said, "you gotta walk through the mud and dust and knock on the door and say, 'Are you home?' — then worry about fixin' the yard."

T.D.



John Coleman: he lived as a bridge.

England's Synod Debates Sexuality

The passage of a controversial motion on sexual morality and a plea for more compassion towards AIDS patients highlighted the Church of England's General Synod in November.

A report by the Ecumenical Press Service in Geneva quoted the Most Rev. Robert Runcie, Archbishop of Canterbury, as having told the synod that "many have thought that the physical pleasure of sex can be divorced from its moral commitment. The price of that divorce is very high. If you try to love on a limited-liability basis, you limit your ability to love at all."

He stressed that fidelity is the "only safe way" to prevent the spread of AIDS, while warning that the fear aroused by the spread of the deadly disease should not be used to "encourage a witch-hunt."

By a unanimous vote, the synod affirmed traditional teaching on chastity and fidelity in personal relationships and urged all members of the church of England to "respond with compassion and understanding to all those affected by AIDS."

The motion about homosexuality stirred more controversy. The synod began by considering a motion from the Rev. Tony Higton, rector of a parish in Hawkswell, Essex, declaring that "fornication, adultery and homosexual acts are sinful in all circumstances" and that Christian leaders are

to be "exemplary in all spheres of morality, including sexual morality, as a condition of being appointed to or remaining in office."

The motion never made it to the floor, as the Rt. Rev. Michael Baughen, Bishop of Chester, proposed a "wrecking" or alternate amendment which was accepted by synod members. Members were concerned with the wording of the original Higton motion, which would have sought to force out any transgressing clergy.

During floor debate on the issue, the synod considered a motion by the Rev. Malcolm Johnson, whose London parish is the headquarters of the Lesbian and Gay Christian Movement, that called for "stability, commitment and permanence" in all human relationships.

That proposal was voted down 325-46 after several speakers said it could be understood as approving genital homosexual activity in some cases.

Finally, by a vote 403-83, the synod approved Bishop Baughen's motion which affirmed that "sexual intercourse is an act of total commitment which belongs properly within a permanent married relationship, that fornication and adultery are sins against this ideal and that homosexual genital acts also fall short of this ideal."

The motion added that all Christians are called to be exemplary in all spheres of morality, including sexual morality, and that "holiness of life" is particularly required of Christian leaders.

New Lutheran Denomination

A new denomination recently formed by conservative dissidents of the American Lutheran Church who are opposed to a current merger is carrying the banner of biblical inerrancy.

At their first convention held recently in Bloomington, Minn., the American Association of Lutheran Churches, with 22 congregations and an estimated 3,000 members, used the words of the ALC constitution in describing the Bible as the "divinely inspired, revealed and inerrant word of God."

TAALC is made up of former ALC pastors and church members who have refused to join the merger of three Lutheran churches — the ALC, the Lutheran Church in America and the Association of Evangelical Lutheran Churches — to form the 5.3-million-member Evangelical Lutheran Church in America.

The ELCA will begin its official operations January 1 in Chicago.

Many of the congregations in TAALC transferred over from the ALC without division; but there were also a number of congregations that failed to give the two-thirds majority vote that is needed in the ALC to leave.

"Many more congregations would join TAALC, but it's difficult to get the two-thirds majority vote," said the Rev. Donald C. Thorson, who was elected assistant presiding pastor of the denomination and is pastor of Christ Lutheran Church, Chippewa Falls, Wis.

In addition to supporting biblical inerrancy, those attending the convention opposed the ordination of women as pastors, condemned the practice of abortion, called homosexual desires and practices sinful and said that divorced pastors should demonstrate "a sincere repentance" before they are accepted for the clergy roster.

LAND Training Curriculum

The board of directors of New Directions Ministries, Inc., held its annual meeting in New York in early November. New Directions is a non-profit organization funded in part by the

program budget of the Episcopal Church and it operates LAND, the Leadership Academy for New Directions, a course of continuing education for leaders in rural and small church ministries.

At this year's meeting the board approved the recently revised training curriculum and format for LAND including an updated version of the unique training exercise or simulation game "New Directions" which has always been part of LAND. The game deals with strategies for planning mission and ministry.

The newly revised form uses computerized options which allow for adaption to various diocesan situations. The board approved the marketing of the game for diocesan use.

Participants in LAND attend a two-week session the first year, develop a project to work on under the supervision of a mentor for a year and then return for a week followup session. Recent academies have been held in Minnesota, New York and Texas. In 1988 LAND will be held in Memphis, Tenn.

At its November meeting the board elected the Rt. Rev. William Davidson, retired Bishop of Western Kansas, as president. The Ven. Ben E. Helmer, of McPherson, Kan., is executive director.

CONVENTIONS

The convention of the Diocese of West Missouri was held November 20-21 at Christ Church, St. Joseph, and was highlighted by the call from the Rt. Rev. Arthur Vogel, diocesan, for the election of a coadjutor next October.

Other action of the convention included:

- adoption of a \$935,960 budget for 1988;
- adoption of a resolution to begin a companion relationship with the Diocese of Venezuela;
- adoption of a plan of cooperative ministry with the neighboring Diocese of Kansas;
- adoption of an improved group life insurance program, and commendation to study better health insurance coverage for retired clergy;
- commendation of a five-year diocesan

plan of goals and objectives;

- deferring major land purchases until a professional demographic study of the entire diocese has been made;
- adoption of a resolution to ask the 1988 General Convention to consider placing St. Oswald in the liturgical calendar.

Bishop Vogel awarded the Bishop's Shield for outstanding leadership to 11 lay and ordained persons.

(The Rev.) HARRY W. FIRTH

• • •

The Diocese of Missouri held its convention November 19-21 in Columbia, with Calvary Church as the host parish.

After an address by the Rt. Rev. William A. Jones, Jr., Bishop of Missouri, delegates chose from among workshops; topics included the agricultural crisis, AIDS, and the psalms. Also offered was an open hearing of resolutions to be considered by the convention.

During business sessions, several resolutions were passed without extended debate. These included: minimum stipend for clergy in 1988, affirmation of the 1982 General Convention resolution on peace, continued concern for the hungry and homeless, the three-year extension of the companion relationship with the three dioceses in northern Nigeria, a request for a detailed mission policy in the diocesan program, concern for AIDS sufferers and their families, and a request that the commission on the ministry study the vocational diaconate.

Several resolutions engendered lengthy debate. One would have "admonished and directed all members of the church in the diocese to affirm the sanctity of marriage as upheld in the teachings and traditions of the Episcopal Church." An undercurrent of distrust appeared in debate and ultimately the convention directed the matter to be referred to the diocesan council's department of personal growth.

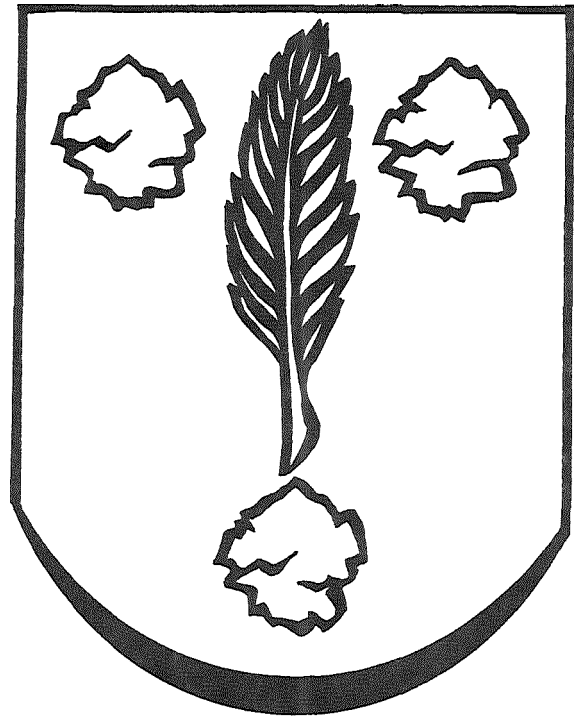
Another controversial resolution involved the budget, and the convention decided that for 1989 it would reaffirm a policy stated last year: that the standard of giving is the biblical tithe on the part of individuals, and on the

(Continued on page 17)

Beyond Christmas Day

What does the cross
have to do with
Christmas?

By FEDERICO SERRA-LIMA



St. Stephen
December 26

Right after the Feast of the Nativity of Our Lord Jesus Christ — that is, Christmas Day — the church celebrates three significant feasts: the Feast of St. Stephen, December 26; the Feast of St. John the Evangelist, December 28 this year; and the Feast of the Holy Innocents, December 29 this year. There is a practical reason for this: the church is trying to teach us something that we need to know and understand.

Christmas is a time of laughter, of gathering with loved ones and reminiscing about the good old days. It is a time of giving and receiving; of eating, drinking and making merry. Surrounded by the love of family, we feel so wonderful at Christmastime that we are prone to say, like Peter on the day of the Transfiguration, let us build three tabernacles here — one for Jesus, one for Moses, and one for Elijah. In other words, let us live forever on Christmas Day.

Christmastime can prove to be too

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much of a good thing. With the high degree of sentimentality, there is the danger of forgetting that the wooden manger in which the Christ Child rests foreshadows the wooden cross upon which he will die.

To understand Christmas is to understand the mystery of the cross. Christmas without the cross is a distortion of reality. Life without death is an impossibility: "Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit" (John 12:24).

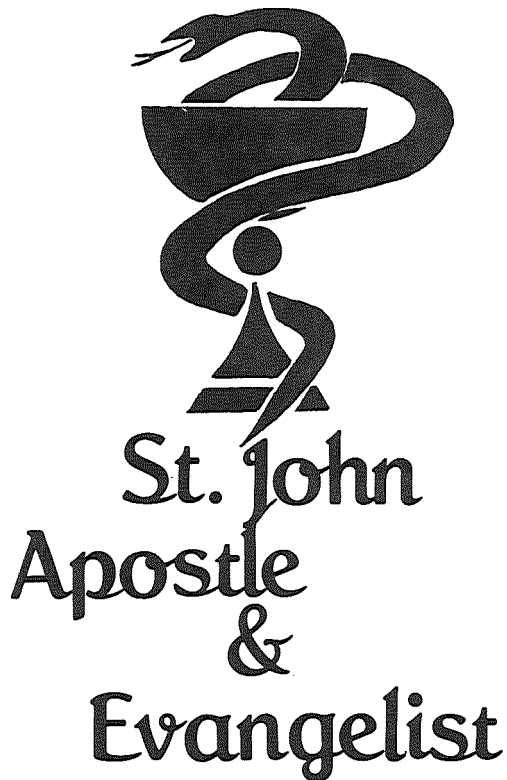
The Feast of the Nativity stresses life at its very core ("In him was life, and the life was the light of men," John 1:4). The Feast of St. Stephen stresses the question of death. Jesus, in Revelation 2:10 says, "Be faithful unto death, and I will give you the crown of life."

The name Stephen means "crown." Thus, the Christmas season raises a very personal question: "Will I be faithful unto death?" It forces me to ask myself some relevant questions. When I look at a lovely nativity scene, do I see superimposed on it the suffering of the cross of Calvary? Do I see in that nativity scene my own beginning

as a child of God? Do I realize that my Christianity implies my willingness to die for the sake of the gospel? Can I, like the apostle Paul in Galatians 2:20, say, "I have been crucified with Christ: it is no longer I who live but Christ who lives in me; and the life I now live in the flesh, I live by faith in the Son of God, who loved me and gave himself up for me"? This question of my own nativity and my own Calvary is what the Feast of St. Stephen is all about.

Stephen is considered to be the first deacon and the first martyr. Falsely accused of blasphemy, he was stoned to death outside the city walls. Holy scripture says that "he, full of the Holy Spirit, gazed into heaven and saw the glory of God and Jesus standing at the right hand of God" (Acts 7:55). As he was being stoned, his words were reminiscent of those spoken by Jesus while he was on the cross. First Stephen said, "Lord Jesus, receive my spirit"; and then he added, "Lord, do not hold this sin against them." And when he had said this, he died.

The Feast of St. Stephen, that is, the feast of "the crown," is a reminder that Christmas is the first step on the road



to Calvary. It is a statement that the worth of a life is not measured by its beginning, but by its ending. It is a message that we, like Stephen, must be willing to live prepared, if need be, to die as martyrs for the sake of the gospel.

The second of these feasts is that of St. John the Evangelist. The name John can be interpreted as, "The Lord hath begun to speak." The Gospel according to John is known as the fourth gospel. It is radically different from the synoptic gospels. John's gospel, in a sense, is a deeper and more revealing one. It begins not with Jesus' earthly ministry, nor with his human genealogy, but with his divine credentials. "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). While the purpose of the synoptics is to give an orderly account of the life of Jesus, John's purpose is ". . . that you may believe that Jesus is the Christ, the son of God, and that believing you may have life in his name" (John 20:31).

The Feast of St. John the Evangelist is the church's way of telling us to delve, as deeply as we can, into the meaning of Christmas. It is a call to

engage the Christmas season as a time of meditation on the mystery of the Incarnation. It is a call to think about God entering into the stream of human history and particularly, into the stream of one's own personal history. John is inviting us to see the Christ Child as more than just a beautiful baby, but as Emmanuel, God with us, the Son of God. It is only when we can receive the Babe as the Christ, as very God of very God, that we can have eternal life in him.

The last of these three observances is the Feast of the Holy Innocents. This day speaks to us, once again, of suffering and death. Not the willing sacrifice of one adult, however, but the wanton sacrifice of hundreds of innocent children, two years old and younger, for the sake of expediency. Through the instrumentality of King Herod, the feast gives us a glimpse of a world ruled by evil, rather than by the light of Christ. It bespeaks the length to which carnal man will go in order to destroy the words of God.

Stephen was full of the Holy Spirit; Herod was full of the unholy spirit of Satan. Stephen was ready to give up his life for the sake of Christ; Herod

was ready to kill the Christ for the sake of his own life. Stephen regarded Jesus as his king; Herod saw himself as the king.

The name Herod means, "a hero" or "like a hero"; King Herod is the epitome of secular humanism. He typifies the point of view that man is self-sufficient, independent, accountable to no one, except to himself. When the ego is king and sees itself as the hero in the drama of life, we have a manifestation of the spirit of King Herod. When the ego sees itself as subservient, as totally dependent on God, and regards Jesus as the center of life, then we have an example of the spirit of St. Stephen.

Each of us, by the manifestation of our faith — faith in Jesus or faith in ourselves — is destined to exhibit and develop either the spirit of St. Stephen or the spirit of King Herod. We shall either be willing to die for Christ, or, in our egocentricity, attempt to kill the Christ Child.

The three feasts after Christmas preview what lies ahead, what our options are. They are an invitation to think deeply about our spiritual destiny — one that, once established, cannot ever be reversed.

Many years ago, back in September of 1917 in Newport, R.I., Bill Garniss was playing stick ball (an old tennis ball and a sawed off broom handle) in a neighbor's backyard with five other small boys. A stranger suddenly appeared. He introduced himself and told us he was an organist and choirmaster and was looking for boys to sing in his choir. He was neatly dressed, and I remember clearly he had on a suit, shirt and tie.

He was most pleasant and won us over easily. I confess (and I was not alone) I was not sure what a choir was or the first thing about what it would involve to join. He singled me out, being the oldest, saying he had talked to my mother, and other mothers, and they had given their permission.

We all promised to join and go to rehearsal that evening. Over the years he proved to be one of the finest men I have ever known, and he had a very rewarding influence on my "fatherless" life in those early years, and for the rest of my life. We soon found out this man's name was Merton B. Frye and he was the new organist and choirmaster at St. John's Church on Washington Street overlooking Narragansett Bay in Newport.

We six boys met after supper and walked the two miles to our first rehearsal in the parish house on the church grounds. Everything was so new to us; but we sat in with about 20 other boys who seemingly had gone over some of the music before, and we caught on quite well, singing hymns, Te Deums, anthems, Magnificats, Nunc Dimittis, chants, etc., for about an hour and a half. To some of my friends it seemed an eternity; but I enjoyed it.

Rehearsals were every Monday, Wednesday and Friday and there were two services every Sunday. My neighborhood friends and I would walk there and back and sometimes we would roll hoops, roller skate or, later, ride bicycles.

At the end of that first month we new boys were nicely surprised to learn that everyone received a small pay envelope. Then Mr. Frye would take us all to a homemade ice cream shop nearby and treat us to ice cream cones that would be hard to match

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A Choirboy Reminisces

"I was not sure what a choir was or the first thing about what it would involve to join."

By BILL GARNISS

today, and only five cents. (At the end of my six years at St. John's I received \$5.50 a month, which seemed a lot of money to me.)

During these six years there were two choir festivals; one in Bristol, R.I. and another in Providence at All Saints' Church. Five and six choirs came together for one rehearsal and a week later the festival service.

In our choir we had Rear Admiral Belknap who was a part-time choir member. I remember he offered his captain's gig with four to six white clad sailors to take us up Narragansett Bay to Providence. This was exciting for all the boys and the men too — the white, spotless gig, the shiny brass smokestack and railings, navy cushions and the speed of the launch. I remember on the way back to Newport early in the morning when most of the 40-member choir were asleep, our gig hit a sand bar in the middle of the bay and I felt the rocking by the sailors until we eased off. This was the rehearsal trip. The festival round trip a week later went off well and the six big choirs of boys and men gave a thrilling performance to an overflowing congregation.

Mr. Frye's mother and father owned a small farm with a lot of woodsy acreage around it in Royalston, Mass., not far from Mt. Monadnock (which we eventually climbed), and a small part of it near a pond was cleared by Mr. Frye who also built a bunkhouse, etc. It became a camp for his choirboys. He charged \$5 a week and because my mother couldn't afford to send both my brother and me, he made it \$2.50 apiece — for everything; food and long transportation. I went for two weeks and rode back for Sunday services — a long trip — in a Stoddard Dayton.

In 1923 Mr. Frye left St. John's Church and became organist and

choirmaster at Emmanuel Church in a different part of Newport. At the time I was working every day in a drug-store, some Sundays, before and after services. The Sunday Mr. Frye started his new job at Emmanuel, I didn't sing at St. John's; my heart wasn't in it, so I went to work instead.

About one o'clock, who should come into the store but Mr. Frye. I was totally surprised and didn't know what to think. He had heard I wasn't at St. John's that morning and, why wasn't I there? I told him I had suddenly lost interest at the Friday night rehearsal, that it wasn't the same without him. He then asked if I would like to sing at Emmanuel. I couldn't say yes fast enough!

The Emmanuel choir was much like St. John's, 40 or so boys and men, and soon I felt at home — and my pay envelope was much, much heavier. I was still singing soprano even though by now, at age 18, my speaking voice was normal; my "upper register" blended in well with the boys and I was pretty much the leading "boy" singer among 25 boys. In fact, I was able to sing in the high soprano range until I retired.

I remained at Emmanuel happily for six years. In the spring of 1929 Mr. Frye fell in love with our new choir mother and after a quiet wedding they left for Holy Trinity Church in Westchester, Pa., where he became organist and choirmaster. His wife Mae, a lovely, soft spoken lady became a choir mother again and was for the next 53 years taking care of choir vestments and assisting the boys in tying their bow ties. Also at this time Mr. Frye and I began writing cards and letters at Christmas time, and have kept it up all these years.

After a short stay at Holy Trinity Church (perhaps two to three years),

he accepted an offer to be the organist and choirmaster at a beautiful new church in Ardmore, Pa., the Nevil Memorial Church of St. George. He was to be its first music director and organist, and his devoted Mae would be right there with him as choir mother.

Fifty years later, Mr. Frye approaching retirement (they didn't want him to leave), a big banquet with hundreds in attendance was held, many honors and awards were showered on both of them in appreciation of capable, faithful and loving service to St. George's.

It was written in a history book of the church that Merton Frye was the man who made church music a beautiful listening experience and his influence contributed much to the development of character in the hundreds of boys he worked with. Letters and citations came from the president, the bishop, the governor . . . a heavy purse, a pension, a bronze plaque at the console, etc. I could have predicted it!

When Mr. Frye and Mae left in the spring of 1929 our choir was introduced to a new organist and choirmaster — a much younger fellow who had just come over from England and his name was E. Power Biggs who some years later became world famous as an authority on organ music of J. S. Bach. At the time we were about the same age. We got along very well and both rode about at times in his old jalopy. He depended on me a great deal in selection of music and leadership.

In September of 1929 I left Newport to go to art school, Pratt Institute, School of Fine and Applied Art in Brooklyn, N.Y. I was low on funds and more alone than ever (my mother died in 1927) so I decided right away to audition at one of the big Episcopal churches in New York City. My first choice was Grace Church on Broadway at 10th St., Ernest Mitchell, music director and organist.

He seemed impressed; but his large choir was doing just fine as it was. He told me to go at once to St. Agnes' Chapel Choir and see Dr. G. Edward Stubbs, who was in his 70s and the Dean of Trinity Choirmasters. He said he was sure Dr. Stubbs would welcome me and I would become a valued member very soon. He said I should tell him Ernest Mitchell recommended me and that he had just auditioned me.

Dr. Stubbs had me sing a few bars of a hymn, and I soon was the leading

soprano in his choir of 30 boys and 20 men where I remained for 12 years until Dr. Stubbs died at age 85 in 1941.

Our full choir sang at his church funeral. The guest organist was Coke Jephcott, organist and choirmaster of the Cathedral of St. John the Divine. After the service he came into the choir locker room looking for me. He introduced himself and asked me if I would be interested in singing at the cathedral. I was honored, and this pleased me greatly; but on learning of full choir rehearsals on Saturday afternoons I had to decline. Commuting from New Jersey seven days a week would be too much.



I decided to find a big Episcopal boy choir in New Jersey. I lived in Upper Montclair and found an excellent opening in St. James Church Choir only two miles from my home. No more commuting and only a morning service. I was to sing soprano and sometimes alto.

Another 12 years rolled by, when one day I happened to be walking on 5th Avenue in New York City. St. Thomas' Episcopal Church at 53rd Street has about the finest boy choir anywhere. There are 60 men and boys and the boys attend a choir school. They live in, receive regular schooling and have a heavy amount of music training.

The church is large, cathedral-like and beautiful. My background and early training by Mr. Frye gave me a lot of confidence. This, in my mind, was the best. Could I become a member of this outstanding choir? I went into the church's main entrance on 5th Avenue, and was awed by the beauty and stillness.

Slowly walking down the nave and nearing the chancel I noticed a small door on the left that was ajar. As I walked toward it I heard a piano being played at some distance. Soon I gingerly walked into a large choir room. The piano playing stopped and the player asked if he could help me. He

introduced himself as Dr. Candlyn. I asked him if there were any openings in the alto or soprano sections. He answered "let me hear you sing." He reached for a hymnbook, played a bit of a familiar one and a few bars of one I didn't know. I sang a portion of each well and easily, soprano, and another one the alto part. He seemed most interested and we spent another 15 or so minutes going over my singing background which by then added up to thirty-five years.

Within two weeks I was in the alto section, in a huge beautiful chancel among sixty well trained singers; I remained there three years; a wonderful experience.

Commuting into New York City so often was getting me down a bit, for I worked as a designer of printed fabrics there five days a week. So I wound up my wonderful singing years (41) as alto-soprano for three years in a fine choir of 60 men and boys at Christ Church in Glen Ridge, N.J., Wallace Coursen, organist and choirmaster. Then in 1959 I retired to Cape Cod, soon losing my rare upper register voice from lack of use. Christmas time and Easter time still bring nostalgia when I see and hear big boy choirs on television, having had a unique and important part in so many fine ones.

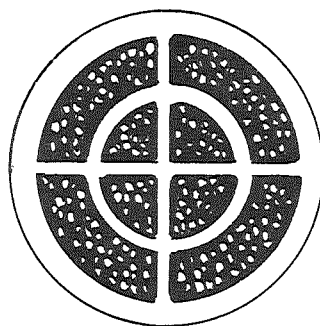
Early in February 1986, I experienced the most emotional phone call I have ever known and after I said "goodbye and God bless you," it took me a while to calm down.

The call brought tears to two people who met years ago in my neighbor's yard when I and five small boys were playing together.

A lady's voice came over the wire, "Mr. Frye would like to speak to William Garniss." My mouth opened wide and my mind raced back nearly 70 years. Then, a man's voice . . . truly, Mr. Frye, my very special choirmaster. His dear wife had died the day before. He wanted to let me know and perhaps find some strength in an old friendship . . . one that hadn't died after all those years.

He cannot drive, his eyes are failing. He cannot write and he needs help walking. I only wish I were nearer to him. I did promise to write every week and reminisce now and then for I have so many happy memories of my first choirmaster, Mr. Frye.

I am now in my 82nd year. Mr. Frye is 94 and, as of late April 1986, is in a nursing home. He looks for my weekly letter, gets it, and it is read to him. It contains a lot of love!



Top-Forty Quiz for the Holidays

By SAMUEL L. KOONS, JR.

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Directions: These are the titles of 40 holidays songs, most of them are familiar, some not so familiar — but each is the genuine article, but written “the hard way.” Your task is to “translate” them into the original. If you get stumped, the answers are on page 19. Enjoy!

1. Move hitherward the entire assembly of those who are loyal in their belief.
2. Adorn the corridors!
3. Nocturnal hours whose stillness is unbroken.
4. Listen, the celestial harbingers produce harmonious melody.
5. Small municipality in Judea, southwest of Jerusalem.
6. An emotion evoked by the expectation of good given to the terrestrial sphere.
7. Existence of a triumvirate of potentates from an Eastern culture.
8. The twelfth hour immediately preceding noon, on a clement night, witnessed its arrival.
9. During the nocturnal hours as guardians of ovine quadrupeds survey their fleecy charges.
10. The Christmas preceding all others.
11. Sacred nocturnal hours.
12. Tintinnabulating carrillons.
13. Sound at the penthouse door made by the gleeful Avon Lady.
14. Exalted heavenly beings to whom we have harkened.
15. A vision of maternal affection exhibited to the personification of the spirit of the season.
16. Personal reverie of the religious holiday cast in the symbolic color of purity.
17. Desire for solitary gift, consisting of a pair of upper incisors.
18. The impending visit of a jolly and jovial fellow to the urban environs.
19. Off in a trough.
20. May your “Higher Power” give you happy guys cause to relax.
21. Benevolent sovereign visually sallies forth on the commemoration of the Christian protomartyr.
22. Ah, non-deciduous conifer.
23. Perambulating amidst a post-autumnal realm of remarkable splendor.
24. I muse when I cruise.
25. Begone, and proclaim the message among the peaks and promontories!
26. Can anyone serve to inform me about the origin of a particular homo sapien offspring?
27. A horned quadruped, native to the northern regions of this planet, whose proboscis is of scarlet hue.
28. Like those gay blades of olden days.
29. Frigid anthropomorphic concoction.
30. The fruit of *Castanea fagaceae* succumbing to the ravages of unmitigated rapid oxidation.
31. Site of peerless familial festivities.
32. Here’s wishing you: “A cool Yule — of the miniature variety!”
33. Low blow! Indigo snow when you go.
34. (Two expletives deleted)
35. Diminutive masculine prepubescent percussionist.
36. Wow! Look at that posey sprouting!
37. Hey, chick, flick your Bic!
38. Messengers from Gloryland.
39. Please permit persistant precipitation.
40. A bevy of witches + one element of the forest + what Pope John Paul II, “Archie Bunker,” Misses Lombard, Channing and Burnett have in common.

The Rev. Samuel L. Koons, Jr. is rector of St. Luke’s Church, Hope, N.J.

The Twelve Days of Christmas

Most people seem to begin celebrating Christmas on the day after Thanksgiving, and they end it on the evening of Christmas Day. Episcopalians are different. Our celebration starts the night of December 24 and it concludes the evening of January 5, or Twelfth Night, which is in turn the eve of the Feast of the Epiphany on January 6.

The three and a half weeks of Advent, prior to Christmas, serve to make Christmas better, and now the twelve days of Christmas deserve our attention. Within these twelve days we have this year two Sundays, the feast of the conferring of Our Lord's Blessed Name, and three festivals of saints discussed in this issue [p. 8]. This cluster of feasts reflects the happy time, centuries ago, when during the whole twelve-day period, people did little work, and eating, drinking, and going to church were the main activities.

Today, let us enjoy this season as thoroughly as we can, but let us recall that holidays are lonely days for many people. There are those not surrounded by family and friends, those away from home, those bereaved or faced with broken homes, those who are unemployed or have undergone financial reverses. Invitations to meals or other expressions of hospitality will be especially appreciated by

them. Such hospitality can be a true Christian ministry, and, as the scriptures say, will be rewarded in heaven.

This Week and Next

As we come to the end of 1987, and the end of our fiscal year, we wish to express our thanks to our readers, authors, contributors, foundation members, and all whose support, work, and thought make possible the publication of this magazine. It is a privilege to be involved with so many wonderful people.

This has been a year of improvement for THE LIVING CHURCH, and we hope 1988 will see even more. We especially hope it will be a year of wider readership and increased circulation. For this to come about, it will be important for readers to make every effort to tell others about the magazine and encourage them to subscribe.

The issue next week, the first in 1988, will according to our custom be a Parish Administration Number. We hope it will be of interest to all readers, and particularly helpful for clergy, vestry members, members of committees, and others directly concerned with the practical management of parishes. We hope that parishioners will encourage their clergy to read it and to subscribe if they are not currently doing so.

By SR. MARJORIE RAPHAEL

Celebration in Haiti

On the Sunday nearest to St. Nicholas' Day (December 6) and a day convenient to the priest, the parish of St. Nicholas in the village of Nicholas celebrates its patronal festival. Sister Gloria and I were privileged to be invited last year.

The place we were to meet the Rev. Elie Millien and his wife was at a gasoline station on the Carrefour Road at Gressier, about a half hour's drive from the convent. We were to be there at 5:30 a.m. It was still dark and turning to day. We left our car and got into their jeep and were driven on a side road through the village of Colin. There we passed the Episcopal Mission of St. Joseph of Arimathea and on to a place where the road turns into rocks and is no more a road. The lay reader and others from Nicholas had loaned horses which had been brought down and were waiting for us. Immediately

as we started riding, the path became very steep, and the steepness and the rockiness continued for the two and a half hour ride. We were told that the terrain was typical of the "Gressier Mountains." The horses had leather saddles, not wooden ones, but that did not prevent us from getting very sore. We faced the rising sun, a beautiful sight, the whole way.

The area has many royal palms (that are used for building houses), gardens of yams, and citrus fruits. Our trail was often between hills so that only the noon-day sun would reach it. We passed two more Episcopal mission stations, one Roman Catholic church and one protestant church. We reached St. Nicholas' Church at 9 o'clock, the exact time that had been announced for the Eucharist.

The church is perched near the top of a mountain that looks down on the Momance River and across to a beautiful range. By the time that the niceties of greetings, hand-washings, and coffee were attended to, it was ten

o'clock. The church looks as if 60 people might fit into it. The count this day was 412, some sitting on the altar step, some outside the doors and windows. Sister Gloria and I each had a chair in front where we could see the procession of priest, lay readers (two), and acolytes file in. The choir was already seated opposite us.

The sermon was about the kind of a person St. Nicholas was. There were many communions, a baptism, and then all the children were invited to the altar step for a blessing. There seemed to be, and I believe were, 200 of them, some in arms, some barely walking and others of school age. It was a beautiful sight, bringing the Gospel of Christ's love of children to mind, and the love of his servant Nicholas. The service lasted three hours.

Outside the little church, a kind of porch had been created for the occasion by tying sheets and bed covers to poles, making a bit of shade. It was here that we shook many hands, greeted a few old friends we had previ-

Sister Marjorie Raphael, S.S.M., resides at St. Margaret's Convent, Port-au-Prince, Haiti.

ously met at the women's camp or UTO Ingathering, and listened to several health problems. One couple had six children, the youngest were twins two years old. The little boy, though not robust, could walk, but the little girl, Elise, had frightfully thin legs that could not hold her up. When her kerchief was removed we could see that her hair was not black but orange, and that her skin was cracked and shiny, all signs of malnutrition.

We later arranged for her to be boarded at St. Vincent's for a month where she could be studied and nourished back to normalcy, if possible. The thought of the mother or father carrying the child down the path we had just come up bothered us, but such a journey, with burdens added, is a usual event in the lives of these people. Our horses, and the men who brought them down to us, would cover the trail twice round trip for us this day.

We were invited to the house of Abellard, the lay reader, where a deli-

cious dinner of goat, yam, beans and rice awaited us.

By this time the afternoon was moving on, and we had to mount our horses if we were to make it down in daylight. The ride down seemed longer, or maybe we were more tired, and the sun was hidden on the other side of the mountain. After arrival at the bottom it took us a few minutes to be able to walk with steadiness. We reached Port-au-Prince at about 6:15 p.m., already dark at this time of year. Vespers, supper, a bath and bed were not unwelcome, and prepared us for the busy week ahead. This week would include not less than six children's Christmas pageants and parties, three concerts (one for adults and two for children) by Holy Trinity Orchestra, one funeral, a marriage, two trips to Mathieu, an exhibition of paper lanterns (fanaux) made by children (a traditional Haitian children's creation) and all the other things that go on in the magic week before the coming of the Christ Child.

The Business of Christmas

The piercing screech of the stable boy's ungreased cart
Was the first sound to break the exhausted silence
Of the waking stable where the scrawny boy stopped
With his forkful of hay to feed and change the bedding.

This morning the manger held another use.

So the boy tied the animals to the back wall, Joseph
Helped, he had to in that close space, there was
A girl already waiting to milk the cow and goat,
But they were tied so close together, Joseph held

Them while she milked, in those grey depths of dawn,
While Mary and the Baby slept; the owner came all
Inquisitive about the birth, sex, health, but he
Really wanted to get the horse. He had a message
To deliver to a very important person

And the potter who owned the ass came in and
carefully
Counted his ware that was stashed in the corner.
You couldn't trust anyone in that small city so full
Of strangers.

So it was no Sabbath, no Sunday, no Holy Day
Of quiet adoration; all that is an afterthought.
Someone's idea of what should have been;
Instead of the real work; the hardship of bringing
A tough tangible peace into a real world.

Stephen Applin

In typing the stencil for the program and hymns for one of the pageants (the one by our neighborhood children at Maison St. Paul), the doctrine and faith behind all these events suddenly came home to me once again. How easy it is for "activity" to drown out the meaning of what it is all about. How inspired are some of the composers of our hymns. In translation: "Shepherds, for whom is this festival? What is the object of all these songs? What conqueror, what conquest, merits these triumphant cries; Gloria in Excelcis Deo." Or another, "The Magi run from the east and, to give glory to the Father, they go to adore the Child." And another, "For us also, just as we are, a Savior is born to us, the Son is given to us."



PAULA

Once upon a time (1985, to be exact) the rural house of the Sisters of St. Margaret, Maison St. Paul, acquired a female donkey. It is said that priests (and Sisters) wear a cross in front, but the donkeys (in Haiti, anyway) wear a cross on their backs, black upon soft grey.

Twice a year Paula enters the Church of St. Mathieu, once to carry the Virgin Mary to Bethlehem on the occasion of the Christmas pageant, and once before Easter when she carries a young Christ to Jerusalem while the other children throw palm branches before. She is a little hesitant about the step into the porch of the church, but the rest of the journey she goes with grace.

MOVIES

By ARTHUR LIVINGSTON

HOPE AND GLORY. Directed by John Boorman. 110 minutes.

Whenever an author creates a story out of materials from his own childhood, the adult characters usually seem bigger than life. This process is undoubtedly as much related to the author's memory as it is to his artistry.

Interestingly enough, filmmakers have also tried to present the child's point of view, usually by placing the camera at a low angle to suggest the perspective of a small person; but this approach has almost always seemed artificial when employed for long.

John Boorman, however, has produced an autobiographical work dealing with his childhood memories of England during World War II; what is most striking is how close Boorman gets to his subjects, physically as well as emotionally, so close that they initially appear grotesque, which bothered me until I realized that a child is conscious not of his angle of vision but of how much larger adults are than he. The technique is entirely appropriate, then, even though it slightly echoes Gulliver in the land of giants.

This may seem a trifling matter, but it helps indicate how honest a film *Hope and Glory* is. Entire streets of London may get bombed out, but the attitude of a child's matter-of-factness toward the blitz remains constant throughout; we sense the adults' fear and tragedy even as we experience the children's games played on the burnt-out rubble.

Boorman is also one of the few unqualified romantics extant in film today and, though it took him many years to complete entirely successful films, in 1984's *The Emerald Forest* and in this one (though some may give the nod to 1971's *Deliverance*) he has finally proved a major force. Until quite recently his story sense had been shaky, resulting in movies like *Excalibur*, which evoked the atmosphere and even added new depths to the understanding of Arthurian legends, but

Arthur Livingston, a free-lance writer in Chicago, has written on film for the Art Institute of Chicago Film Center since 1975. He has given special attention to how theological presuppositions affect an artist's work.

took a pratfall as an attempt to tell the simple story.

Finally, Boorman has found a much needed sense of humor; whole sections of *Hope and Glory* contain outstanding comedic set-pieces. Taken all together, we have a romantic who casts a soft, diffuse glow over the past without lapsing into sentimentality, a lover of the older 20th century culture whose passing he mourns, producing in the audience a longing for a time when moral and social issues could more easily be reckoned as good or evil without oversimplifying.

I believe films have entered a second golden age, if you know where to look, the first such age since the early 30s; Boorman's maturation as a writer, producer, and director is only one of the latest pleasant surprises of this decade.

THE SACRIFICE. Directed by Andrei Tarkovsky. 142 minutes.

In addition to writing on those films that are currently playing the local theatres, film columnists are increasingly drawing their readers' attention to older movies that have been rereleased on videocassette for purchase or rental.

Last year, for the first time, more films were viewed on video than at the movie houses; indeed, within a few years video may largely supplant the big screen for most viewers. This is a mixed blessing; nearly all films look better and play better on a large screen; but videos can potentially make far more material available to a much wider audience. I hope from time to time to make you aware of some of the classic films available on video, especially those with spiritual or with moral themes.

The first such classic I wish to discuss is scarcely a year old; it barely missed being the first movie reviewed in this column. *The Sacrifice* may well be one of the most profound films ever made, and it alone would qualify the late Andrei Tarkovsky as ranking with Robert Bresson and Carl Dreyer as being among the few Christian mystics ever to transfer their spiritual visions to the screen with complete success. (At a later date I hope to discuss the work of the other two men.)

Tarkovsky's problems with and expulsion by the Soviet government make comparison to Alexander

Solzhenitsyn inevitable. Though less overtly political than the more famous writer, Tarkovsky shares his abiding faith in the truth of the gospel as reflected in the Orthodox Church.

That faith informs every frame of *The Sacrifice*. Made in exile last year in Sweden, in the Swedish language, the story is deliberately ambiguous. Either the protagonist's prayer has saved the world or else he woke from a dream in which his prayer saved the world. It is impossible to tell; neither is it ultimately important, because the tale is about the conversion of a man's soul. If this sounds as if Tarkovsky is being obscure, remember that Scrooge's situation in Dickens' *A Christmas Carol* is close to this one.

A somewhat lovable, though self-indulgent, older man wakes to hear a television message that though Europe is under attack, Sweden is a relatively safe place. In the middle of the message, a flash in the sky signals that a missile has flown over the rural area where the man lives with his entire family. Suddenly the electricity and the telephone shut off, and we view the reactions of people who have no sure knowledge of conditions on the rest of the planet. The old man prays that he would gladly give up his life if only humanity were to be spared a folly of this magnitude. Late in the film, he wakes to find that none of this tragedy has occurred. The conclusion is one of the most amazing in the history of the cinema. After making sure his family are out of the house, he burns down his house as his sacrifice. Is he mad? *Is he?*

There are numerous subplots to this movie, many of them related to the kinds of relationships among characters that can be found in Chekhov. Also, you should be forewarned that Tarkovsky's rhythm is slow to the extreme. An average take lasts about a minute, whereas most filmmakers average about five to seven shots per minute. This isn't Clint Eastwood. You will probably be bored to distraction or you will remember it as one of those special works like Thomas Mann's *The Magic Mountain* which seem to stretch out as if they were reaching for infinity. I see I have mentioned Dickens, Solzhenitsyn, Chekhov, and Mann; Tarkovsky is good enough to be mentioned with them in the same breath.

PEOPLE and PLACES

Appointments

The Rev. John B. Burwell is now rector of the Church of the Holy Cross, Sullivan's Island, S.C. Add: Box 506, Sullivan's Island 29482.

The Rev. E. Richard Davenport is now vicar of St. Andrew's 1050 S. Church St., Mountain Home, Ark. 72653.

The Rev. Sheldon H. Davis (ret.) is part-time assistant at St. Peter's, 3rd & Pine Sts., Philadelphia, Pa.

The Rev. Dallas B. Decker is rector of Zion Church, 243-01 Northern Blvd., Douglaston, N.Y. 11363.

The Rev. John B. Edmonds is vicar of St. Thomas, Alton and St. Elizabeth, Hope Valley, R.I. and continues as director of the School for Deacons; add: Box 33, R.R. 1, Central Pike, Foster, R.I. 02825.

The Rev. Jonathan Thomas Ford is rector of St. Luke's, 2304 2nd Ave., Box 2285, Kearney, Neb. 68847.

The Rev. Bruce D. Griffith is now rector of Christ Church, Oyster Bay, N.Y. Add: 61 E. Main St., Oyster Bay 11771.

The Rev. Donald H. Langstraat is non-stipendiary assistant of St. John's, 701 Hampshire St., Quincy, Ill. 62301.

The Rev. Charles Frederick Parthum, III is now assistant to the rector of Christ Church, Box 25778, Raleigh, N.C. 27611.

The Ven. Jordan B. Peck, Jr., formerly archdeacon of Micronesia, is now archdeacon and executive officer to the Prime Bishop of the Philippine Episcopal Church, Box 655, Manila, Philippines 2801.

Ordinations

Priests

Connecticut—Vernella Alford-Brown, vicar, La Iglesia de la Divina Providencia, Box 6572, Hartford, Conn. 06106.

Milwaukee—Robert Carl Monroe, rector, St. John's-in-the-Wilderness, 11 S. Church St., Elkhorn, Wis. 53121.

Nebraska—Richard R. Burris (for the Bishop of Montana), rector, Holy Apostles', Box 188, Mitchell, Neb. 69357.

North Dakota—Robert R. Pettitt, supply priest under the bishop's direction; add: Episcopal Diocese of North Dakota, Box 8340, Fargo, N.D. 58109-8340.

Pittsburgh—Thaddeus Barnum, vicar, Prince of Peace, Hopewell Township, Pa. Add: R.D. #3, Box 366, Aliquippa, Pa. 15001.

West Texas—Max M. Reynolds, vicar, Good Shepherd, George West and St. Michael's, Lake Corpus Christi, Texas; add: Box 1582, George West 78022.

Deacons

Central Pennsylvania—Larry Hofer, St. Andrew's, 1852 King Blvd., Harrisburg, Pa. 17103; Elizabeth Moulton, Mt. Calvary, 125 N. 25th St., Camp Hill, Pa. 17011; Lois Reardin, St. John's, 239 E. Market St., Marietta, Pa. 17547.

New Jersey—Patricia Ann Page Wight, deacon, Grace-St. Paul's, Mercerville and chaplain, St. Lawrenceville Rehabilitation Center, Lawrenceville, N.J. Add: 21 Royal Oak Rd., Lawrenceville, N.J. 08648.

Permanent Deacons

North Carolina—Barbara Keegan Armstrong, Rte. 2, Box 106, Apex, N.C. 27502; Charles Lucky Oglesby, 5113 Kaplain Dr., Raleigh, N.C. 27606; Virginia Going Poole, 400 S. Boylan Ave., Raleigh, N.C. 27603; Patsey Hughes Walters, 3108 Airlie St., Charlotte, N.C. 28205.

Northwest Texas—Joe Lloyd Beauchamp, chaplain for jail and hospitals, St. Paul's, Box 832, Dumas, Texas 79029.

South Dakota—Virginia L. Bird, deacon, St. Andrew's, Box 9412, Rapid City, S.D. 57709. Donna L. Foughty, currently in Belgium where her husband is stationed with the Air Force; add: 71 TMS/DO, APO New York 09188-5000.

Resignations

The Rev. Elizabeth M. Nestor, as assistant of St. Augustine's, Kingston, R.I. New add: 6 W. Chicago Ave., Apt. 1, Chicago, Ill. 60610.

Retirements

The Rev. Robert H. Speer, after 20 years of active duty as a U.S. Army chaplain. Fr. Speer, who is canonically resident in the Diocese of Maryland, is now a graduate student in philosophy at the Catholic University of America in Washington, D.C. and part-time vicar of St. Timothy's, Frederick, Md. Add: 5732 Cross Country Blvd., Baltimore, Md. 21209.

Changes of Address

The Rev. Stanley P. Gasek, who is the retired rector of Grace Church, Utica, N.Y., now resides at 2 Geer Ave., Utica, N.Y. 13501.

The Rev. Livingston T. Merchant is now at 129 Aghias Paraskevis, No. 152 34 Nalandri, Athens, Greece.

Organizations

The Anglican Consultative Council may now be addressed at Partnership House, 157 Waterloo Rd., London, England SE1 8UT.

Deaths

The Rev. Gilbert Appelhof, Jr., retired priest of the Diocese of Ohio, died at the age of 88 on October 16 at his home in Beulah, Mich.

A graduate of the University of Michigan, Virginia Theological Seminary, and the University of Chicago, Fr. Appelhof was ordained deacon and priest in 1927. From 1927 to 1930 he was rector of St. Luke's, Ferndale, Mich. He served a number of other Michigan parishes, becoming rector of St. Mary's, Detroit in 1931 and rector of St. Thomas, Detroit in 1934. After several years as a lecturer at the University of Michigan, he became, in 1939, rector of St. John's, Alma, Mich. From 1946 to 1964 he was rector of St. Thomas, Berea, Ohio. Fr. Appelhof was also the author of several books and articles on marriage.

The Rev. Duncan M. Hobart, retired priest of the Diocese of Mississippi, died October 4 at his home in Meridian, Miss. at the age of 77.

A graduate of the University of the South, Fr. Hobart was awarded an honorary S.T.D. from General Theological Seminary in 1963. He was ordained deacon in 1936 and priest in 1937 and served as assistant of the associated missions of Berkeley county and Eutawville, S.C. from 1936 to 1937. From 1937 to 1940 he was priest-in-charge of a number of churches in South Carolina; he served as rector of Epiphany in Atlanta, Ga. from 1940 to 1943 and rector of St. Paul's, Meridian, Miss. from 1943 to 1962. He then served as rector of St. James', Jackson, Miss. from 1962 to 1969, followed by a tenure as vicar of St. John, Leland and St. Paul's, Hollandale, Miss. from 1969 to 1974; he retired in 1975. He is survived by his wife, Nancy C. Hobart; three daughters; one brother; and one sister.

Robert Knox Chapman, noted organist and choirmaster, died at the age of 74 on September 22 at his home in Bethlehem, Pa., just short of celebrating his 59th year as a church musician.

Throughout his career, Mr. Chapman served as organist/choirmaster at churches in New York City, West Virginia, Pennsylvania, Maryland, and Massachusetts. He also taught in colleges and schools in West Virginia, Maryland, and Massachusetts, as well as founded numerous choruses and chapters of music organizations. Most recently he was organist/choirmaster of St. Mark's and St. John's in Jim Thorpe, Pa. He is survived by his wife, the former Katherine Michalakis, two sons, and his sisters.

The Dune Holly

For the lost and forgotten,
Ghosts of bright promise broken,
Shadows from shipwreck of years
With pitiful pretensions,
And no medals, only scars —
Ah, Dear Ones, there's a holly
Stretching proud and beautiful
In sorrowing waste of sand,
Where fragile dunes hold the sky,
And like time's ancient hammer,
Thunder down the measured waves,
Immensities of cold fire
From precise solar limits,
Rigid, bleak, and desolate. . . .
For the pain, God — where is love,
In this night of our despair?
Hush — a child lights the holly
With stars plucked out of the wind,
And in His smile, our dead hearts
Kindle in sweet remembrance. . . .
Ah — "how could we not love thee,
Loving us so dearly now."

Mary Roelofs Stott

NEWS

(Continued from page 7)

part of parishes and missions giving outside the parish as much as the congregation spends on itself. Pledges will be sought for 1989 on this basis.

A budget for 1988 of \$906,316 was approved.

(The Rev.) CHARLES REHKOPF

• • •

The Diocese of Northern California, in its convention held in Roseville, November 13-14, has asked for the establishment of a diocesan commission to study the AIDS epidemic, particularly as it relates to educating people about the disease, and the care of AIDS victims.

The AIDS resolution was one of ten considered by the over 300 clergy and lay delegates who attended the meetings at St. John's Church. Other resolutions established a companion relationship with the Diocese of the Dominican Republic and strongly affirmed the sanctity of marriage.

The diocese's growth was witnessed by the admittance of two new missions: Holy Cross Church in Yuba City and Christ Church in North Santa Rosa.

A proposed budget of \$1.3 million was approved for 1988, and clergy and lay nominees were elected to several diocesan boards.

The keynote speaker was the Rt. Rev. Bob G. Jones, Bishop of Wyoming, who spoke at the convention banquet and conducted a workshop on evangelism and church growth.

DAVE CORBIN

• • •

The convention of the Diocese of Rochester was held November 7 in the elegantly restored St. Peter's Church, Geneva, N.Y.

In his convention address, the Rt. Rev. William G. Burrill, diocesan bishop, stressed the church's call to mission, which he said has suffered in past years at the feet of the pastoral model.

Delegates also heard from the Most Rev. Matthew Clark, Roman Catholic Bishop of Rochester. Bishop Clark's message was that his own church must advance in three areas of concern for the sake of ecumenical progress: acceptance of contemporary scientific teaching, justice to women in the

church, and more focus on local level ecumenical activities. He revealed that he and Bishop Burrill have agreed on the terms of a "covenant relationship" that will be formally announced in 1988.

Resolutions were passed proposing legislation for General Convention which would reject discrimination in the church or deny entry into the ordination process on the basis of sexual orientation, disability or age. A measure was also passed encouraging written contracts with church employees. In addition, a 1988 diocesan budget of \$1,177,095 was approved.

RICHARD HENSHAW, JR.

• • •

Responding to a request by the Rt. Rev. Robert H. Cochran, Bishop of Olympia, the delegates to the convention of the Diocese of Olympia voted to approve a call for a bishop coadjutor. The convention was held at St. Mark's Cathedral in Seattle, Wash., November 6-7.

Bishop Cochran plans to retire in 1989, after 20 years in the diocese and 14 years in the episcopate.

An Episcopal Charities appeal in the diocese was approved, which will undertake its first annual fundraising effort in the spring of 1988. Funds raised will be distributed to non-profit agencies and programs providing Christian response to a human need. Eligible organizations applying for funds must be within the diocese and have at least one Episcopalian active on the governing board.

Also approved was a resolution that has been submitted throughout the country by the Diocese of Bethlehem, calling for equalization of retirement, death and disability benefits for clergy and lay church employees.

Several resolutions addressed political situations outside the U.S. Approved was one that asked for acceptance by the U.S. of refugees now in Thailand awaiting resettlement. Another approved called for additional staff and funding for Asiamerica Ministry program, which was first passed by Asian convocations at a July meeting in San Diego.

Delegates supported a resolution formulated by Asian convocations last summer, which speaks out against violence at the Korean Anglican Cathedral.

Congregations were asked to pray for reconciliation in the Holy Land and throughout the Middle East in an-

other resolution, which also asked for financial support of the church and St. George's College in Jerusalem.

With minimal debate, a resolution opposing any further U.S. aid to the contras in Nicaragua was passed and was amended to call for a halt to all outside support of military action in Central America.

The delegates accepted a \$1.98 million budget for 1988.

KIMBERLY MARLOWE

• • •

The parishes of St. Augustine's and St. Barnabas, Gary, Ind., hosted the convention of the Diocese of Northern Indiana, on November 6-7.

At the opening Eucharist, the Rt. Rev. Francis Campbell Gray, Bishop of Northern Indiana, noted the need for the diocese to be recaptured by the power of God and to be concerned with proclaiming the faith rather than defending it.

A highlight of the convention was the presence of the Rt. Rev. Gideon Nweke Otubelu, Bishop of Enugu, Nigeria, Northern Indiana's companion diocese. He was accompanied by his wife, Lucy, and was the guest speaker at the convention banquet. He expressed his joy at being in the diocese and he stressed the importance of strengthening the companion relationship through prayer.

Bishop Gray, in his convention address, discussed two themes of importance to the diocese: evangelism and stewardship. Evangelism, he explained, is telling the good news of Christ and inviting others to share in that good news. When referring to stewardship, Bishop Gray suggested that tithing should be the minimum standard of giving, not only in the offering of money, but also the offerings of time and talent.

A diocesan budget of \$369,126 was passed, as was a resolution establishing a commission on aging, and a resolution indicating that all congregations deepen their commitment to alleviate hunger.

ANNE DONNELLY

• • •

The convention of the Diocese of Southeast Florida passed youth-sponsored proposals for peace and inter-cultural understanding when it met October 16-17 at All Saints' Church in Fort Lauderdale. The Rt.

Rev. Calvin O. Schofield, diocesan, told participants that while positive things are happening, the people of the diocese are "coping with our own growing pains and having to make serious decisions about where we want to go and how we are going to get there."

Delegates representing 78 congregations listened to a report about next year's Lambeth Conference from the Rev. Kortwright Davis of Howard University Divinity School, heard a plea for better parish financial support for the University of the South at Seawanee, and approved a diocesan budget of \$1.96 million for 1988.

A resolution which received much attention condemned homosexuality as theologically and morally wrong and called on the church to help homosexuals change their lifestyle. It was defended as "a message of reconciliation but also a message of transformation," while opponents attacked it as divisive and "more judgmental than pastoral."

Facing prolonged debate, the delegates voted 129-109 to pass the resolu-

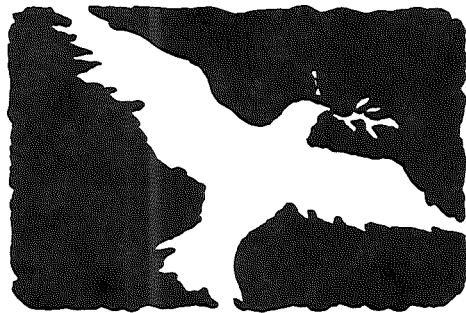
tion to the social concerns commission for a review. A committee will prepare a report for next year's convention.

In further action, the delegates adopted a resolution calling for consideration of a new funding process by the commission, the bishops and the executive board.

Resolutions proposed by the Youth Convention and passed by the convention will:

- create a conference for clergy to seek ways for promoting peace, and encourage each deanery to provide peace workshops;
- establish Episcopal Peace-makers in Community, as a task force comprised of youth and adults from all deaneries to study and inform others about the issues of the nuclear arms race;
- establish the observation of an annual Peace Day in the diocese, beginning in 1988;
- call on the 1988 General Convention to proclaim and publicize the church's stance for peace.

ANDY TAYLOR



BENEDICTION

Terry Lorbiecki resides in Germantown, Wis.

I was passing a certain city corner the other day when I recalled an incident that occurred there early in the summer. It was just a little thing but it came back as vividly as on the day it happened.

I was transferring a stack of packages from the curb to my car when a man walked up.

"Can I help you, lady?" he asked.

He was small, not much taller than I. And scrawny, very scrawny. I don't think he was old, but he seemed old, dried out and worn.

He had taken great care in dressing. His clothes were very clean. He wore a brightly flowered shirt made of some shiny, artificial fiber. Although the day was warm, the long sleeves were buttoned in place around his wrists and the collar fastened under the sagging skin of his neck. His pants, much too big for his waist, were bunched onto a belt.

He had a damp basement smell and had tried to cover it with cologne or shaving lotion. Perhaps it was the stuff that slicked his hair down, separating it into wet-looking furrows. Whatever it was, the sweetness was unsuccessful against the stronger scent of his clothes.

He glanced at the boxes heaped at our feet and then back at me. The packages weren't heavy and I didn't really need help but I didn't want to say no to him.

"Sure," I said. "You can help."

He went into action, working very quickly moving back and forth between the curb and the car. He piled the boxes into the rear seat, stood back and then reached into the car again to do a little rearranging. Even with the extra unnecessary juggling the job took only a minute or two.

I pulled two \$1.00 bills from my wallet. He looked me in the eye. His eyes were dragged down, yellow, dead. The message there was obvi-

BRIEFLY...

The Roman Catholic Church has overtaken the Anglican Church to become Australia's largest religious denomination. According to the 1986 census figures, the Roman Catholic Church claims 26.25 percent of Australia's population as adherents, a total of 3,984,012. The figure in 1981 was 26 percent. Anglicans claim 23.67 percent, or 3,592,707 people, compared with 26.1 percent in 1981. The vast majority of Australians (73.02 percent, or 11,080,979 people) regard themselves as Christians, though this is a decrease from the 77.8 percent registered in 1981.

The Rev. James Konrad, pastor of the First Congregational Church in Peru, Ill., is the owner of what has been officially declared the ugliest necktie in the United States. The dubious honor was pronounced by the National Association of Men's Sportswear Buyers, which sponsored a national contest. The silk, aqua paisley tie, which was purchased at a rummage sale for a quarter, has threads hanging all over it. "It's unusual in its ugliness," Mr. Konrad said.

The Rt. Rev. Donald J. Parsons, retiring Bishop of Quincy, was celebrant and preacher at a Eucharist in St. Paul's Cathedral in Peoria, Ill., recently, which honored the bishop's 14 years of ministry in the diocese. Celebrants were the Rt. Rev. Stanley H. Atkins, retired Bishop of Eau Claire, and the Rt. Rev. W. C. Sheridan, retired Bishop of Northern Indiana, who was also the speaker at the dinner following.

Chicago's Integrity, an organization of gay and lesbian Episcopalians, announced its response to a statement passed several months ago by the board of trustees of Nashotah House in Nashotah, Wis. [TLC, July 5]. The statement indicated that faculty and seminarians are "subject to discipline up to and including dismissal from the . . . seminary" if they engage in or advocate "genital sexual activity between persons of the same sex." In a letter to Nashotah's board, members of Integrity said the statement was an "affront to academic freedom and Christian charity" and requests the board to join "in the exploration of the spirituality of those whom God has made gay and lesbian."

ous. Two dollars was too much for what he had done. I wasn't paying him for services rendered. He knew it and I knew it. It was a handout because I felt sorry for him.

"Thanks," he said. "Thanks for the help."

"And the hope," he added dramatically. It was obviously a line he had used before.

He stepped aside and then moved away as I got into the car. I watched in the rearview mirror as he approached and talked to a woman coming down the street. She shook her head without breaking her pace. He remained standing where the woman had left him.

Sometimes the forlorn image of the man comes to my mind. He's out there somewhere, I think. I pray for him and hope things are better. Sometimes that's all people can do for each other — just pray and hope.

Holiday Quiz

(Continued from page 12)

[Answers:]

1. O Come, All Ye Faithful
2. Deck the Halls
3. Silent Night
4. Hark! the Herald Angels Sing
5. O Little Town of Bethlehem
6. Joy to the World
7. We Three Kings of Orient Are
8. It Came Upon the Midnight Clear
9. While Shepherds Watched Their Flocks by Night
10. The First Noel
11. O Holy Night
12. Jingle Bells
13. Ding, Dong, Merrily On High
14. Angels We Have Heard On High
15. I Saw Mommy Kissing Santa Claus
16. I'm Dreaming of a White Christmas
17. All I Want For Christmas Is My Two Front Teeth
18. Santa Claus Is Coming to Town
19. Away in a Manger
20. God Rest Ye Merry, Gentlemen
21. Good King Wenceslas Looked Out on the Feast of Stephen
22. O Tannenbaum (O Christmas Tree)
23. Walking in a Winter Wonderland
24. I Wonder as I Wander
25. Go Tell It on the Mountains
26. What Child Is This
27. Rudolph the Red-Nosed Reindeer
28. As with Gladness Men of Old
29. Frosty the Snowman
30. Chestnuts Roasting on an Open Fire
31. There's No Place Like Home for the Holidays
32. Have Yourself a Merry Little Christmas
33. I'll Have a Blue Christmas Without You
34. Oh, by Gosh, by Golly!
35. The Little Drummerboy
36. Lo! How a Rose E'er Blooming
37. Bring a Torch, Jeannette Isabella
38. Angels from the Realms of Glory
39. Let It Snow, Let It Snow, Let It Snow
40. Coventry Carol

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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.

FOR SALE

EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, Fla. 32303. (904) 562-1595.

THE HYMNARY II: A Table for Service Planning (for the Hymnal 1982), \$13.95, \$16.50 with binder. *The Psalmanry: Gradual Psalms for Cantor & Congregation* by James E. Barrett, \$24.00 with binder. *NOTES ON THE CELEBRATION OF THE EUCHARIST: A Supplement to the Ceremonial Directions of the Book of Common Prayer, 1979* by Bruce E. Ford, \$7.50. The Hymnary Press, Box 5782, Missoula, Mont. 59806. (406) 721-4942.

ORGANIZATIONS

THE ELECTION of women as bishops may happen soon. We are starting a registry of those (clerical and lay) who oppose such a step. Please respond to: The Evangelical and Catholic Mission, Box 10077, Chicago, Ill. 60610; if you want our monthly newsletter for a year, enclose \$20.00.

DEACONS AND FRIENDS — North American Association for the Diaconate invites you to join. Newsletter. \$25 dues. NAAD, 14 Beacon St., Room 707, Boston, Mass. 02108.

WHILE Christianity in Russia celebrates its millennium, many believers continue to suffer for their faith. To find out how you can help, write to: Fr. Keith Roderick, Society of St. Stephen, 231 E. Carroll, Macomb, Ill. 61455.

POSITIONS OFFERED

UNUSUAL OPPORTUNITY: Loving, warm, caring pair of rural mission congregations located in breathtakingly beautiful North Cascades of Washington State (Diocese of Olympia). Seek a part-time eucharistically, pastorally centered priestly ministry. Housing provided. Contact: The Ven. William M. Burnett, Regional Archdeacon, P.O. Box 11, Freeland, Wash. 98249.

NEEDED: Retired clergyman with good retreat for growing mission. Housing; utilities; travel; and discretionary fund; other, negotiable. Diocese of San Joaquin, 4159 E. Dakota, Fresno, Calif. 93726.

MANAGER OF PUBLISHING FOUNDATION: Swedenborg Foundation, Inc., a public foundation with headquarters in New York City has an opening for **MANAGER**. Position requires strong administrative skills, fund raising experience, public speaking ability and some knowledge of publishing. Degree in business administration desirable as is some knowledge of the life and writing of Emanuel Swedenborg. Swedenborg Foundation publishes and distributes the theological writings of Emanuel Swedenborg and other books, pamphlets and films about his life and works. Send vitae to: John E. Seekamp, President, Swedenborg Foundation, Inc., 139 E. 23rd St., New York, N.Y. 10010.

POSITIONS OFFERED

LITURGICS: Yale Divinity School expects to make a tenured appointment in Liturgics beginning July 1, 1988. Applicants should show evidence of distinguished scholarship attested to by publication and teaching and competency in history of Christian worship with special attention to the Anglican tradition (including the Book of Common Prayer). Persons of outstanding ability and promise beginning their careers can be considered for appointment at the junior level. Send application to: Dean Leander E. Keck, 409 Prospect St., New Haven, Conn. 06510. The deadline for applications is January 18, 1988. Yale University is an Affirmative Action/Equal Opportunity Employer.

COTTAGE PARENT COUPLE. Residential home for abused, neglected and abandoned girls and boys; eight children to a cottage. Competitive salary and benefits; 5 day work week, live on campus. Wayne Hapner, Child Care Supervisor, St. Jude's Ranch for Children, P.O. Box 985, Boulder City, Nev. 89005. (702) 293-3131.

TRAVEL

RUSSIAN DISCOVERY 1988 — Celebrating 1,000 years of Russian Orthodox Christianity. Sponsored by Trinity Church in the City of New York, Broadway at Wall St. April 3-16, July 3-15, and August 7-21. Leningrad — Moscow — Odessa — Pskov — Petrodvorets — Zagorsk — New Valamo — Helsinki. Three special study tours led by the Rev. James C. McReynolds with guest lecturers Sister Rachel Hosmer, OSH, and the Rev. Dr. J. Robert Wright of General Seminary. Visit monasteries and seminaries of the Russian Orthodox Church, meet with church representatives and attend services for Easter and other major feasts as special guests. Tour prices from \$2,226 to \$2,865 include all transportation, accommodations, meals, extensive sightseeing and entertainment. For free brochure call the Christian Education Office (212) 602-0807 or write: Russian Discovery 1988, Parish of Trinity Church, 74 Trinity Place, New York, N.Y. 10006.

VACATION/RENTAL

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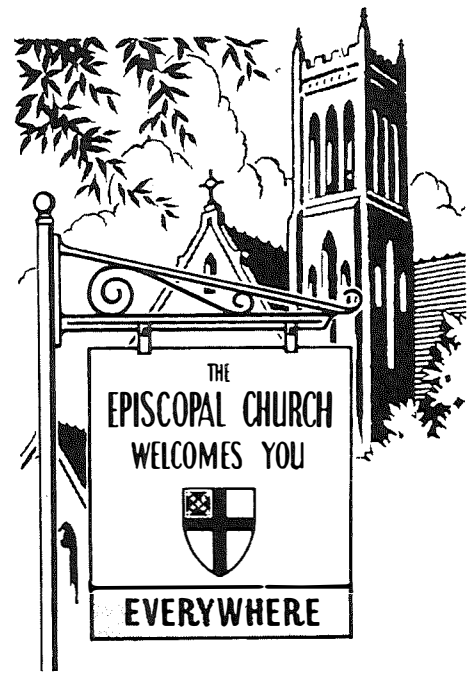
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The Rev. Charles O. Ingram, Ph.D., Rector
Sun Mass 10; Mon, Tues 8; Wed, Fri 6, Thurs noon, Sat 9:30

WASHINGTON, D.C.

CATHEDRAL CHURCH OF ST. PETER AND ST. PAUL
Massachusetts & Wisconsin Aves., N.W.
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon,
EP 4. Tours: Mon-Sat 10-3:15, Sun 12:30 & 2. Hours 10-4:30
Mon to Sat; 8-6 Sun

ST. PAUL'S 2430 K St., N.W.
The Rev. Canon James R. Daughtry, r
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7; also
Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon &
6:15; MP 8:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

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

ORLANDO, FLA.

CATHEDRAL CHURCH OF ST. LUKE 130 N. Magnolia Ave.
William H. Folwell, bishop; Harry B. Sherman, dean; Robert
J. Vanderau, Jr., Everett P. Walk, canons; Ronald F. Man-
ning, Gloria E. Wheeler, Ashmun N. Brown, deacons
H Eu 8, 10, 6 & 7:30 (Spanish). H Eu Mon 7, Sat 8. Mon-Fri
12:05

SARASOTA, FLA.

ST. BONIFACE, Siesta Key 5615 Midnight Pass Rd.
The Rev. W. D. McLean, III, r; the Rt. Rev. G. F. Burrill,
Episcopal Assistant; the Rev. Reid Farrell, Jr., assoc r; the
Rev. Richard A. Nelson, ass't r; the Rev. Welles Bliss, pr
ass't; the Rev. John Lisle, d; the Rev. Karen Dakan, d
Sun Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu &
Healing 10

WEST PALM BEACH, FLA.

ST. DAVID'S IN-THE-PINES, Wellington
465 W. Forest Hill Blvd. 33411
The Very Rev. John F. Mangrum, D.H.L., S.T.D.
Sun HC 8 & 9:30, MP & HC 11; Wed HC 8

ATLANTA, GA.

CHURCH OF OUR SAVIOUR Midtown
Fr. Thad B. Rudd, r; Fr. Roy Pettway, r-em; Fr. Bryan
Hatchett, c; Fr. John Griffith, ass't
For daily Mass schedule call 404-872-4169

HONOLULU, HAWAII

ST. PETER'S 1317 Queen Emma
The Rev. James E. Furman, r;
Sun Eu: 7, 9:30. Wed: Eu & HS 10

SPRINGFIELD, ILL.

ST. LUKE'S 1218 S. Grand East
The Rev. L. G. Patience, priest-in-charge
Sun Mass 10. Wkdys & HD as announced

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Roger Scott Gray, dean & r
Sun Eu 8, 9 (Sung), 11 (Cho). Mon & Fri 7. Tues-Wed-Thurs
12:05. Sat 8

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

ALL SAINTS 209 Ashmont St., Ashmont, Dorchester
At Ashmont Station on the Red Line (436-6370; 825-8456)
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

ST. JOHN THE EVANGELIST 35 Bowdoin St.
Sun Sol Eu 10:30. Daily as announced

NORTH ADAMS, MASS.

ST. JOHN'S 59 Summer St.
The Rev. Lawrence C. Provenzano, r
Sun H Eu 8 & 10. Sat Vigil 4:30. Daily MP 8:45; Wed H Eu
12:10

ST. PAUL, MINN.

ST. PAUL'S CHURCH ON-THE-HILL Summit & Saratoga
The Rev. David Selzer, The Rev. Frank Hegedus, interim
rectors
Sun 8 Low Mass, 10 High Mass. Wkdys as anno

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. C. Frederick
Barbee; the Rev. William K. Christian, III; the Rt. Rev. Mi-
chael Marshall, Director, Anglican Institute
Sun 8, 9:15, 11:15 & 5:30, Ch S 9:15 & 11:15. MP HC EP daily

OMAHA, NEB.

ST. BARNABAS 129 N. 40th St.
The Rev. T. H. Brouillard, SSC, r; the Rev. M. V. Minister
Sun Masses 8 & 10:45 (Sol). Daily ex Mon: Tues 6, Wed 9,
Thurs 7, Fri 12:15, Sat 9. C Sat 4:30-5:30. Mass HD 6:30

BEATTY, NEV. (Just east of Death Valley)

GOOD SHEPHERD CHURCH
The Rev. Kenneth A. Priest
Sun 11 H Eu

BURLINGTON, N.J.

ST. BARNABAS' E. Broad & St. Mary Sts. 08016
The Rev. James E. Lloyd, r 386-9119
Sun Masses 8, 10. Tues 9, Thurs 9 LOH, Wed 6
Low Mass 7, also Wed 9:15. Matins 6:45, EP 5:30; C Sat 5

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs
12:15 & 7:30. C by appt.

NEWARK, N.J.

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

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 Misa Santa En Espanol;
11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15
Mat & HC; 12:15 HC; 4 EP

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

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

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 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

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector

TRINITY Broadway at Wall
Sun H Eu 9 & 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 8; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

SUNNYSIDE, N.Y.

ALL SAINTS' 43-12 46th St.
The Rev. Robert A. Wagenseil, Jr., r (718) 784-8031
The Rev. Richard C. Mushorn, M.Div., ass't
Sun Masses: 8 & 10 (Sung). Daily Office: MP 7:30, EP 5; Daily
Mass 5:30, Tues & Thurs 10; Sat MP/Eu 9:30. Anointing of the
Sick: Sun 11. Reconciliation Sun 9

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, Sat 5 Vigil Mass, Daily 12 noon

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 CATHEDRAL 5001 Crestline Rd.
The Very Rev. William D. Nix, Jr., dean 732-1424
Sun Eu 7:45, 9, 11, 5. Ch S 10. MP & H Eu daily 6:30 (Sat 7:45),
EP daily 5:30. H Eu Wed & HD 10

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

ST. JAMES 833 W. Wisconsin Ave.
The Rev. George T. Cobbett, priest-in-charge
Sun Masses 8, 10:30; Mon, Thurs. Fri 12:10, Wed 5:15. EP
daily ex Wed 5:15