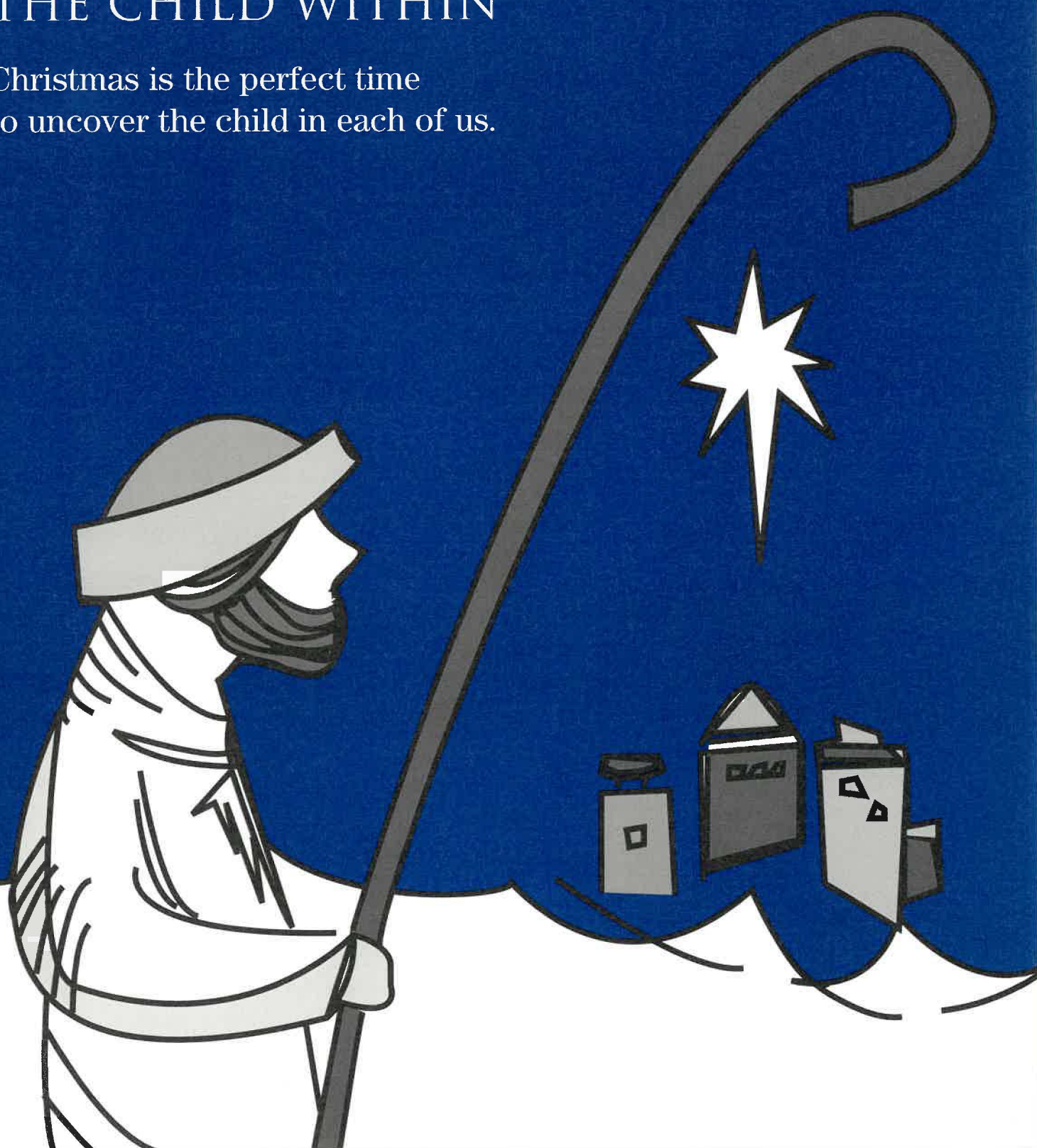


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Volume 217 Number 25

THIS WEEK

‘See how the
shepherds ...
leaving their
flocks draw nigh
to gaze’

from Hymn No. 83



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Today there are only two concrete reminders of the Huron nation. One of the five Great Lakes is named for this nation, and there is a beautiful Christmas carol commonly known as “the Huron Carol.”
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A Different Scandal

“His descent from David roots him in history”
(from *The Message*)

Fourth Sunday in Advent

Isa. 7:10-17; Ps. 24; Rom. 1:1-7; Matt. 11:18-25

We are looking at a scandal. Not one that *60 Minutes* will feature or any polls taken about whether a special prosecutor should be appointed. This is a different kind of scandal.

The first scandal reported in today's gospel reading is about Mary's condition and Joseph's reaction to be “chagrined but noble, determined to take care of things quietly so Mary would not be disgraced” (from *The Message*). That kind of situation is no longer a public issue in our society.

The second scandal is much more offensive. St. Paul declares this “in your face” offense when he wrote the little capsule of the good news of God as the opening to his letter to the Roman Christians.


Jesus, this one man, this Holy Spirit-conceived Savior, is the one who was foretold by the prophets and who fulfills all power and grace of God. Now that is insulting to a world proud of its technological prowess and deep wis-

dom in the Bible according to Carl Sagan!

The boldness of Paul and Matthew in claiming for Jesus a unique identity and role as the one who alone is “God with us” and the one to forgive our sins is what is politically incorrect today. But this is the scandal we need — the scandal of God's mercy and love at work, in action, made flesh for us, in us and through us.

Ahaz was offended when God directed him to ask a sign. So the Lord provided his own sign — a sign of judgment and deliverance in the form of a child. The scandals of this world are too little, too petty, too weak to win a redemption for all of creation. Only the scandal of cosmic scale in Jesus' Incarnation can provide the stuff of eternal change. Open the gates of your heart and mind to welcome the only one designated to be the King of glory, this scandalous and offensive but wonderful savior.

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Look It Up

What gave Paul and Matthew such confidence that God does indeed intervene and inject himself into human history?

Think About It

In what specific ways do you serve this saving God in your life? How have you welcomed this King of glory?



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Next Sunday

Christmas 1

Is. 61:10-62:3; Ps. 147; Gal. 3:23-25, 4:4-7; John 1:1-18

HOLY WRITINGS, SACRED TEXTS

The Canon in Early Christianity

By John Barton

Westminster John Knox. Pp. 210. No price given.

Adherents of both Judaism and Christianity are known as "people of the book," but what constitutes that book? How and when did these writings come to be canonical scripture? This is the concern of John Barton's study of the origin and development of the biblical canon, both Old and New Testaments.

The author presents ample evidence to indicate that there are no simple answers to these questions and in so doing examines the "difference between a collection of authoritative books and an authoritative collection of books."

Attention is given to the impact of Marcion on the development of the canon. He concludes that Marcion's teachings were more of an incentive

for the church to determine what should be included in scripture, especially the books of the Old Testament, than what should be excluded.

Barton shows that there was a fluidity regarding scripture in the first several centuries with an openness to the acceptance of books which possessed certain distinctive characteristics — the importance of the text, its relevance to its readers, its internal consistency, and its excess of meaning. He also notes the significant difference between the gospel and the Gospels as notes or memoirs for an essentially oral transmission of the good news, more a record of recent events than "ancient scripture."

While his is primarily a historical study limited to the first four cen-

turies, Barton draws upon a number of rabbinic sources and patristic writers as well as more contemporary scholars to challenge the idea of a second century origin of the canon.

This is a highly readable and fascinating study which helps any student of the Bible understand how those books which we call "holy scripture" came to be considered.

*(The Rev.) A. Dean Calcote
Beaumont, Texas*

To our readers:

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THE GOSPEL OF LUKE

The New International Commentary on the New Testament

By Joel B. Green

Eerdmans. Pp. 928. \$50

Comprehensive in its size and insight, noteworthy in its originality, and useful and practical in its scope, Joel B. Green's work is one to return to again and again in studying the Gospel of Luke.

The Greek comments are made in footnotes, which makes the commentary most accessible to those who use the Greek and those who do not. Though technical and critical, Green's work is not out of reach of the busy pastor seeking to do rigorous exegesis for weekly preaching. Many his insights come from his uncanny understanding of first-century Palestine.

Being part of the New International Commentary on the New Testament, Green's is the eighth in a replacement set of the original series. Whether interested in Luke's gospel for study, teaching or preaching, I am convinced that one cannot be without Green's fine work.

*(The Rev.) Jeffrey A. Mackey
North Bellmore, N.Y.*

COMING TO KANUGA

EUGENE PETERSON...STEWARDSHIP SKILLS ...WOMEN'S HEALTH ... YOU?

Bowen Conference, March 15-19, *The Message and the Messenger: Biblical Reflections on Discipleship* with Eugene Peterson (author of *The Message*), David Aikman, Earl Palmer. Regent College credit offered.

Lenten Retreat, February 22-25, led by Br. Robert Sevensky, Br. John Thomas, Order of the Holy Cross. Explore ancient wisdom from the Christian East and a meditation model for Lenten contemplation.

Providing for Ministry II, April 19-22, Practical advice from Hugh Magers, Bill Yon, Loren Mead, Rocky Menge, Albert Gooch on Annual Parish Stewardship, Capital Campaigns, Endowment Foundations, Planned Giving.

Women's Health Conference, May 2-5, *A Fresh Look at the Heart of God*, for women to nourish their minds, bodies, souls. Rebecca Manley, Susan Yates, Dr. William Standish Reed, coordinator Sally Bet Nevius.

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Massachusetts Parish No Longer Recognizes Bishop Shaw's Leadership

Holy Trinity Church, Marlborough, will seek episcopal oversight from outside the diocese.

The Rev. Judith Gentle-Hardy, rector of Holy Trinity Church, Marlborough, Mass., and her entire congregation have again confronted the Bishop of Massachusetts, the Rt. Rev. M. Thomas Shaw, SSJE.

During the diocesan convention Nov. 6-7, a six-part resolution was passed, said Ms. Gentle-Hardy, under the leadership of Bishop Shaw. That resolution said "God calls some homosexual people" to live in committed relationships, that it is appropriate for the church to bless such unions, and that homosexuals in such relationships can be ordained [TLC, Dec. 13]. Ms. Gentle-Hardy and her congregation are taking their bishop to task

"because he's in open defiance of Lambeth," she said, and that defiance "has clearly shown that he has stepped outside the boundaries of the one, holy, catholic and apostolic church; that he's taken himself out of the faith."

Ms. Gentle-Hardy and her parish took a firm stand opposing Bishop Shaw's vote on the sexuality resolution during the Lambeth Conference [TLC, Oct. 18].

Two letters, one from Ms. Gentle-Hardy and one from Linda Markey Brooks, senior warden, and Donald C. Richards, junior warden, tell Bishop Shaw that the parish no longer recognizes his episcopal leadership.

A resolution attached to the letter from the wardens, and signed by every member of the parish states, "We, the parish of the Church of the Holy Trinity in Marlborough, Massachusetts, do hereby affirm that we cannot recognize the episcopal authority of M. Thomas Shaw, SSJE, as our bishop and as a bishop of the one, holy, catholic, and apostolic Church of Our

Lord and Savior, Jesus Christ. We know full well the seriousness of this affirmation and do so because M. Thomas Shaw has willfully and persistently adhered to serious error in matters of faith and morals by knowingly ordaining persons who are actively engaging in homosexual activity and by sanctioning the blessing of same-sex unions by clergy of the Diocese of Massachusetts ..." Both letters were dated on the Feast of Christ the King, Nov. 22.

The parish is appealing "to the orthodox Bishops of the Anglican Communion to provide us with alternative episcopal oversight at your earliest convenience and through whatever jurisdictional arrangement you deem appropriate," the resolution states. Those appeals, Ms. Gentle-Hardy said, have been made to those bishops through conversations.

A diocesan staff member declined to respond, other than to say that Bishop Shaw does not comment on personal correspondence.

Refuge Offered to Homosexual Clergy in England

The Rt. Rev. Richard Holloway, Bishop of Edinburgh and primus of the Scottish Episcopal Church, has offered homosexual clergy from the Church of England refuge, according to a *London Telegraph* report.

"I am saying to some of my young gay friends that they should think seriously about leaving the Church of England because things have got that bad. I could stock the Scottish Episcopal Church with sexual refugees from the Church of England," said Bishop Holloway, a long-time proponent for homosexual rights.

"Hardly a week goes by when I don't get a letter from someone, usually with a heart-breaking story. I would have shaken the dust off by now and said 'If that's what you think of me I will go and find an alternative community,'"



Bishop Holloway



Archdeacon Austin

Bishop Holloway reportedly said.

Bishop Holloway's comments angered officials in the Church of England. The Archdeacon of York, the Ven. George Austin, has said that if Bishop Holloway cannot accept the position of the Lambeth Conference, he should step down.

A spokesman for the Diocese of Edinburgh said the bishop has no plans to entice clergy from the Church of England because the Scottish Episcopal Church has so few vacancies.

Bishop Holloway, who after the sexuality resolution was adopted at Lambeth, said, "I feel gutted, I feel betrayed, but the struggle will go on," withdrew his candidacy for a Scottish Labor Party seat after gay and lesbian Christians and their supporters asked him to remain as bishop.



Broken headstones (foreground) at Long Island's Caroline Church of Brookhaven.

Historic Churchyard Vandalized

On the night of Nov. 14, vandals uprooted and broke 19 historic headstones, some from the Revolutionary War era, in the cemetery of Caroline Church of Brookhaven, Setauket, Long Island, N.Y. The church was founded in 1723 and has been in continuous use since it was built in 1729.

The church sexton, William Harvey, who discovered the damage when he opened the church for Sunday services, told *Newsday*, "I looked out front and I saw it. It was more upsetting for me, I guess. I have a son buried in that cemetery."

"I have not seen such wanton destruction in my (25-year) tenure at Caroline Church," said

the Rev. Canon Paul F. Wancura, rector. He said the congregation feels violated and perplexed by the malicious act.

The Suffolk County Police Department, which is investigating the destruction of property, has indicated that vandalism is not uncommon in the area.

The headstones, described as "historically important" and "keys to the past," can be repaired, at a cost of about \$1,100 each. Total estimated damage is in excess of \$20,000. In reality, the Rev. James P. Spata, assistant rector, said, the markers cannot be replaced and, because some markers broke into several pieces, full restoration is impossible.

BRIEFLY

Three churches of the Reformed tradition (the United Church of Christ, the Presbyterian Church USA and the Reformed Church in America) and the Evangelical Lutheran Church in America (ELCA) sealed a **historic agreement** recently. Ending centuries of disagreement, Presiding Bishop H. George Anderson of the ELCA, the Rev. Paul Sherry (UCC), stated clerk Clifton Kirkpatrick

(PCUSA) and general secretary Wesley Granberg-Michaelson (Reformed), first reaffirmed their baptismal vows, then shared communion.

Correction: Because of an editor's error, the by-line for the Diocese of Alaska convention report [TLC, Nov. 15] was incorrect. The convention report was written by the Rev. Canon Luis Uzueta.

A Broader View of Lambeth

Participants in the annual Province 1 convocation learned that there was more to the recent Lambeth Conference than sex. Of the 94 resolutions presented at Lambeth, only one was about sexuality.

Participants at the Nov. 20-21 meeting in Holyoke, Mass., heard a panel of New England bishops and staff characterize the Lambeth Conference as a "shift in power to the South," and the "final gasp of Western hegemony." Panel members learned at Lambeth that diversity is even greater than they had imagined. To their sorrow, the U.S. bishops said they became aware that there was no way they could avoid being considered representatives of a superpower.

Panelists agreed that the one-and-a-half hours daily spent getting to know bishops from all over the world while in small-group Bible study, sharing and discussion was more important than the resolutions. In small-group meetings, as one put it, we "got our bearings and were encouraged to keep going."

The Rev. Ian Douglas, who teaches world mission and global Christianity at Episcopal Divinity School, said the basis of power for Western bishops both liberal and conservative is our past cultural hegemony, but Lambeth 1998 marked the shift in power to the South. We in the West, he said, must realize that we are no longer at the helm.

The Rt. Rev. Azad Marshall, who is in charge of Urdu-speaking congregations in the Persian Gulf, and whose office is in Pakistan, addressed convocation on the challenge of Islam. He spoke of his unique opportunities to travel and meet Christians living under adverse conditions and to see how Christians and Muslims relate to each other. He is "committed to people both Christian and Muslim who wish to live together in peace."

The Rev. Johncy Itty, who teaches international relations at the College of the City of New York and is connected with the Anglican observer at the United Nations office, said growing globalization makes it difficult for governments to control what happens within their borders. There is a "prevailing myth" of scarcity of food. He believes there is plenty of food, but that change in the structure of the economy makes it more profitable to export food than consume it locally.

*Priscilla C. Martin
(The Rev.) Steele W. Martin*

The Future in Fund Raising

More than 230 lay and clergy leaders from across North America attended the fourth annual International Anglican/Episcopal Stewardship and Christian Philanthropy Symposium, called Shaping the Future, held in Toronto, Ontario, Nov. 5-7. The purpose of the two-day event was to bring the Anglican Church of Canada and Episcopal leaders from various ministries together to learn from experts in the fund raising field. Seminars included topics on capital campaigns, annual giving, congregational and parish stewardship, planned giving, and funding college chaplaincy ministries.

The symposium offered a wide range of seminars and topics, from the basics of fund raising to the expert level workshops for the professional development officer. Glenn Holliman, a symposium sponsor and a consultant to the Episcopal Church, said the conference's message is an important

one for the church today. "Competition for charitable funds continues to increase in North America," he said. "In the U.S. alone, there are almost 700,000 501c3 (not for profit) organizations and perhaps as many as 7 million entities looking for funds, memberships and sponsors. If the church is to finance its ministries, leaders must employ appropriate methodologies and communication activities in an increasingly competitive environment."

Featured speakers included: the Rev. Gordon Cosby, a founding minister of the Church of the Savior, Washington, D.C.; the Rev. Canon John Erb, executive director of the Anglican Foundation of Canada; and the Rt. Rev. Ann Tottenham, Diocese of Toronto Area Suffragan Bishop, Credit Valley.

Tentative plans are to hold the fifth annual Shaping the Future symposium in late 1999 in Western Canada.

Space and Symbols in Liturgy Studied

Some 80 persons heard lectures and joined in small-group discussions of the use of space, symbols and music in worship, at the recent conference of the Association of Diocesan Liturgy and Music Commissions (ADLMC), held in Portland, Ore., Nov. 9-13.

The Rev. Ruth Meyers, assistant professor of liturgics at Seabury-Western Seminary, Evanston, Ill., gave an address on Our Need for Liturgical Revision and Dimensions of Ritual. A visit to Trinity Cathedral led to an experience of the labyrinth as a means of meditation.

The next day's program began with a discussion of liturgical symbols, led by Cecilia Ranger, SNJM. A local architect led participants in a discussion of space. After lunch, the conference continued in the chapel at the University of Portland, designed by Pietro Beluschi, an example of flexible worship space from the recent

past. Ann Didier Voll then gave participants practice in the use of liturgical silence. M. Milton Seifert introduced a variety of music (mostly from *Wonder, Love & Praise*) for congregational singing, and Evensong concluded the day's work.

Thursday morning's program was led by Ruth Duck, associate professor of worship at Garrett-Evangelical Theological Seminary, Evanston, Ill., who suggested ways of adapting the Prayers of the People to address local and topical issues. Small groups then practiced developing suitable petitions for congregational usage.

The association honored Sr. Jean Campbell, OSH, for her many contributions to liturgical renewal, including many years of service to the Standing Liturgical Commission and its successor, the Standing Commission on Liturgy and Music.

Nigel A. Renton

AROUND THE DIOCESES

'Unified and Loving'

In his opening address to the **Diocese of Fort Worth's** convention, in Wichita Falls Nov. 13-14, the Rt. Rev. Jack L. Iker, Bishop of Fort Worth, emphasized the importance of placing the past behind and setting all eyes on the future. His threefold charge to the clergy and delegates was to be "more unified and loving," to become "more mission minded" and to "make the Great Commission our first priority."

Bishop Iker highlighted a number of mission trips conducted by parishes or groups in the diocese. He noted in particular the mission to Northern Malawi in order to introduce the Happening program to that central-African diocese and the effort to provide medical supplies.

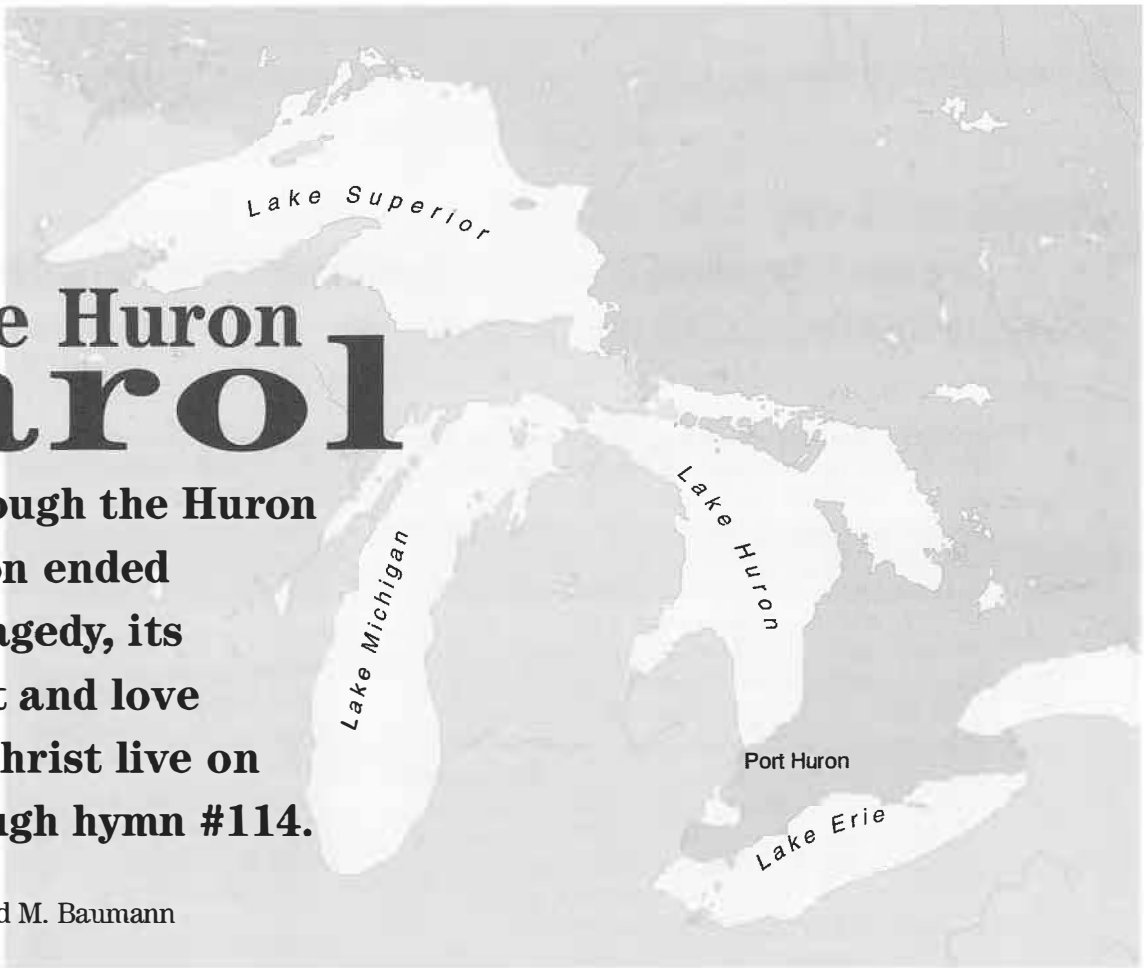
The convention approved a capital campaign to raise funds for the planting of at least two new churches in addition to major improvements at the diocesan camp facilities and a new diocesan center for ministry.

A radically different method for assessing parishes and missions was approved, as was the budget of \$1.4 million, which actually reflected a reduction of over \$70,000 in order to leave more money in the churches for local mission. The intention is to continue to reduce assessments over the next several years until each congregation is assessed a tithe (10 percent) for diocesan purposes. The average clergy salaries in the diocese have risen from the bottom third of Episcopal dioceses to the top third in the last four years.

Bishop Iker announced plans to take a sabbatical in the summer of 1999, in order to immerse himself in an intensive Spanish language course,

(Continued on page 19)





The Huron Carol

Although the Huron nation ended in tragedy, its spirit and love for Christ live on through hymn #114.

By David M. Baumann

In the early years of the 17th century, a small band of black-robed French Jesuit priests came into the Great Lakes area and began to preach and minister to the Indians. They spent most of their time with the people of the Huron nation, who lived between the great bodies of water which later came to be called Lake Erie and Lake Huron. The priests had traveled from Quebec by canoe more than 800 miles, inland on the St. Lawrence River, then north along the Ottawa River, and finally through small tributaries and across lakes to reach the Hurons.

They did not come for furs, land, power or empire. They came to live with the people among whom they settled, to love them, and to bring them the gospel of Jesus Christ.

The year they arrived was 1625, only five years after the first Thanksgiving. They were surrounded by forest for many tens of thousands of square miles. The undisputed masters of the land were those peoples who had lived on the continent for generations, whom we now call "Native Americans."

In their earliest communications back to France, the missionaries reported that the Hurons were attractive in appearance, tall, well formed, strong, good humored in all circumstances, gentle, and were the soul of hospitality to strangers. Most of them received the gospel with joy. The proclamation of Christ to the Hurons is one of the few occasions in history when the gospel was accepted by great numbers with very little opposition. Similar

occasions include the conversion of Ireland by St. Patrick in the fifth century, the conversion of the Picts by St. Columba in the sixth, and the evangelization of the Navajo by an Episcopal priest, Harold Baxter Liebler, beginning in the early 1940s.

Yet the end of the Huron nation was wreathed in tragedy. There are no Hurons today, and of their culture we know little.

Today there are only two concrete reminders of the Hurons. One of the five Great Lakes is named for their nation, and there is a beautiful Christmas carol commonly called "the Huron carol." It is almost certainly the first truly American hymn, moving in its simple but profound words, and sung to a mystically beautiful French melody. The melody preceded the writing of the words by almost a century. No one knows if the words were intentionally written for it, but it appears to have been sung to that melody from the beginning.

The Huron carol was written in 1642 or 1643 in the Huron language by Fr. Jean de Brébeuf. He was a large, strong man with a great black beard, gentle in manners, and noted for exceptional courage and compellingly attractive sanctity. The carol tells the story of the birth of Jesus in images which brought the truth home to a nation of forest dwellers, and its teaching expresses the heart of the meaning of Christmas, the proclamation and exultant celebration of the Incarnation of God's Son and the redemption of the human race.

What happened to the Hurons? To their south

**Along with the lake which bears their name,
it is the last reminder of a people who no longer exist,
except in the kingdom of God.**

lived the Six Nations. Among these were the Iroquois, then a fierce and warlike people who frequently attacked the Hurons. Skirmishes were frequent, marked by intermittent times of peace and trade. But in 1649 the Iroquois decided to exterminate their northern neighbors once and for all. Frs. Jean de Brébeuf and Gabriel Lalemant, another Jesuit missionary, were martyred by the Iroquois in March of that year, and the Iroquois went on to overrun and nearly eliminate the entire Huron nation. In just a few days, a nation of several thousand people, most of them Christians, was reduced to several hundred fleeing survivors, who, during the ensuing months, managed to travel part-way down the St. Lawrence River. The winter of 1649-1650 was particularly harsh and many of the refugees died of exposure and starvation.

A year after the overwhelming Iroquois attack, the Huron nation existed only in about 200 individuals who eventually settled far down the St. Lawrence. Never again were they numerous enough to comprise an independent nation. But the small band brought with them the memory and tradition of Fr. de Brébeuf, his companions, and his carol, which they passed down through oral tradition. As the years and generations passed, the Hurons either intermarried with other peoples or died out. The last Huron who could speak his native language died more than a century ago.

As the Hurons came to their end, the carol which the martyred missionary had written for them was almost lost forever. Fortunately, however, it was written down in the last century, and in 1926 it was translated into English by a famous Canadian poet named Jesse Edgar Middleton. It was brought into the hymnal of the Anglican Church of Canada in the middle years of this century, and then was put into *The Hymnal 1982* as hymn #114. Along with the lake which bears their name, it is the last reminder of a people who no longer exist, except in the kingdom of God.

More than 300 years after the destruction of the Huron nation, the site of the mission was rebuilt to exacting requirements, and may be visited today: Ste. Marie of the Hurons, about 50 miles north of Toronto. It was here that this carol was written and first sung by our brothers and sisters in Christ in the earliest years of peaceful contact between Europeans and Indians, who preserved for us the first American carol and the memory of its mar-

tyred author. The stunning beauty of the words and the music make a meditation on this carol a wonderfully rewarding experience. The original English words of the carol, slightly altered in the Episcopal version are these:

**'Twas in the moon of wintertime,
When all the birds had fled,
That mighty Gitchi-Manitou
Sent angel-choirs instead;
Before their light the stars grew dim,
And wond'ring hunters heard the hymn:
JESUS your King is born,
JESUS is born,
in excelsis gloria.**

**Within a lodge of broken bark
The tender Babe was found,
A ragged robe of rabbit skin
Enwrapped his beauty round;
But as the hunter braves drew nigh,
The angel-song rang loud and high.
JESUS your King is born,
JESUS is born,
in excelsis gloria.**

**The earliest moon of winter-time
Is not so round and fair
As was the ring of glory on
The helpless Infant there.
The chiefs from far before him knelt
With gifts of fox and beaver pelt.
JESUS your King is born,
JESUS is born,
in excelsis gloria.**

**O children of the forest free,
O sons of Manitou,
The Holy Child of earth and heaven
Is born today for you.
Come kneel before the radiant Boy
Who brings you beauty, peace, and joy.
JESUS your King is born,
JESUS is born,
in excelsis gloria.**

The Rev. David M. Baumann is rector of Church of the Blessed Sacrament, Placentia, Calif.

THE CHILD WITHIN

By James E. Swarthout

Why do we not regard or think of children as fully human, equal to ourselves? Is it because we feel they need to be subordinate to our authority — in need of further learning and education? Or do we see children as objects to mold into our vision of self, “another me”?

When we become adults, most of us regard childhood as a time “when we did not know anything.” As children, we see the world around us as being in the hands of adults. We assume that adults know all, and what is best for us.

But as adults listening to the message of Christmas, we are faced with a suspicious paradox: The dawn of realization has begun. Are we children to become adults, or are we not called as adults to become more childlike?

The child is our origin, but we come to know that it is also our destination. As light in the distance, the child is our vision, our future.

But we who are supposed to be so wise, ask, “How are we to grow into this childhood?”

We can realize that being childlike is our greatest treasure. The child within us is the best we have, the best of ourselves. No one can pass by children. Because as we often see, if children are hungry or are harmed in any way, we are horrified. When calamity strikes, children are always saved first. If the child is lost, everything is lost.

Children open our eyes so that we can come to see what is authentically human. It is then that we can recognize ourselves in the child. The child strips us of our defenses. The child is the one with the questions and not the answers. The child brings us back to our essence and takes us by the hand to lead us to what we ultimately long to be: trusting, innocent, not in need of



ARE WE CHILDREN TO BECOME ADULTS,
OR ARE WE NOT CALLED AS ADULTS
TO BECOME MORE CHILDLIKE?

having all the answers, open, a dreamer, without pretense, without need of weapons and especially wise.

The child in us is the primitive essence that something wonderful is buried beneath our constant anxieties, conventions, aggressions and other foolishness.

Christmas is the story of how it is possible to return to our essence — of how it is possible to uncover or reveal once again the child in each of us. God created Adam and Eve naked and unashamed. Who among us can run naked and be unashamed? Only a child.

The moment Adam and Eve did not listen to God, their nakedness shamed them. Sin, some will say, made them self-conscious and self-absorbed. Sin, some will say, wiped away their innocence, their childhood, and made them into adults. When we are not open to listening to the new world around us, we are no longer children.

Is it any wonder, then, that God sent a child into our world to save us? For only the child can save us.

The Christmas story is about a child coming to save adults. The Christmas story is the story of light coming to brighten the darkness of our world. The Christmas story is the story of wisdom coming to disperse the foolish.

We are told we must be children to enter the kingdom of God. And we also enter the world as children. The child, the dawn, is the turning point.

Become like children! It's the only way to come and go between heaven and earth, between death and life, between darkness and light, between the human and the divine. Perhaps that is why we have always referred to old age as wisdom.

The Christmas story calls all of us to that wisdom. The Christmas story calls all of us to the present reign of God, the kingdom, in the here and now. If we are to enter the kingdom then we must be born again and again and again and again. For to be a human being is to howl throughout life from the pains of birth. To be born again is to welcome back the child in us. And to welcome the child in us is to welcome — GOD! □

James E. Swarthout lives in Lake in the Hills, Ill. He is a member of St. Paul's Church, Beloit, Wis.

CHRISTMAS IS THE STORY
OF HOW IT IS POSSIBLE
TO RETURN TO OUR ESSENCE
— OF HOW IT IS POSSIBLE
TO UNCOVER OR REVEAL
ONCE AGAIN THE CHILD
IN EACH OF US.



Sing Noel



An angel chorus sang the first Christmas into human hearts. Carol and hymn singing deepens the joy and wonder of our yearly celebration. Our best-beloved songs often reflect treasured childhood memories or more studious

associations with images poetic or melodic.

Church musicians, in the midst of this season of preparation, were asked, "What is your favorite Christmas hymn, and why is it?"

Roberta Monson, at St. John's Church, Decatur, Ill., answered quickly, **Once in royal David's city**, from #102 in *The Hymnal 1982*. Ms. Monson spoke of the "dignity and royalty" of the carol, and recalled, "I was driving on Christmas Eve day. King's College service was just beginning; that treble a cappella – oh, my! It just floated in."

"**Hark, the herald angels sing**. It has a fabulous text and tune," said Ellen Johnston, director of music at All Saints', Tupelo, Miss. Charles Wesley called his text 'Hymn for Christmas Day.' It was eventually paired with a melody of Mendelssohn's, who actually considered it suitable for a "national and merry subject," not a sacred one.

The organist/choirmaster of Emmanuel Church in Bristol, Tenn., answered in French. "*Il est né*," Mary Fisher Landrum said. It appears in the *Shorter New Oxford Book of Carols* both in French and the English version **Christ is born**. "As a little girl, our elementary school saw the play *Why the Chimes Rang*. This was played in the cathedral scene."

Rulon Christiansen, at St. Mark's Cathedral, Salt Lake City, was hearing trumpets in his head when he replied, "**Joy to the world!** It's by Handel and it's a masterpiece, rhythmically well conceived and easy to sing."

The hymn, #100 in H82, was Isaac Watts' paraphrase of Psalm 98. In the tune *Antioch*, arranger Lowell Mason found echoes of the chorus from *The Messiah*, 'Lift up your heads, O ye gates.'

An Episcopalian who serves as director of music at Westminster Presbyterian in Lincoln, Neb., Louie Patterson had a somewhat unusual choice. "I like *Picardy*, **Let all mortal flesh keep silence**, at the late Christmas Eve service." He appreciates the simplicity

and quietness of the chant-like hymn more often associated with communion, but whose words speak of nativity: "with blessings in his hand, Christ our God to earth descended."

The fifth-century Eastern text was paired with the 17th-century tune for *The English Hymnal*, with an accompaniment by Ralph Vaughan Williams.

For Sonya Vastek, associate music director at St. Alban's Parish, Washington, D.C., the third stanza of hymn #112 "sums it up." **In the bleak midwinter** concludes "what I can I give him, give my heart." That's what it's all about, she said.

Gustav Holst composed the tune *Cranham* specifically for the beautiful lines by Christina Rossetti.

John Repulski, assistant organist at St. John's Cathedral, Denver, told a lovely story about his favorite Christmas hymn, **A stable lamp is lighted**, #104. "My old church in Indianapolis was once a horse stable. I was there when we got the new hymnal and discovered that hymn. They sing it every year at the greening of the church. It was named Church of the Nativity because it was a stable."

He noted that the hymn is not only about Christmas but encompasses the whole life of Christ. David Hurd's gentle rocking tune seems an apt lullaby for a babe in a chilly barn.

And my own favorite? It would have to be #114, the Huron-French carol **'Twas in the moon of wintertime** (p. 109). The haunting quality of the minor tune, the universality of the story it tells in luminous images – the bark hut, angels singing in the icy stillness – make it unforgettable.

When our ears are assaulted, this Christmas season, by the umpteenth renditions of our beloved carols cheek by jowl with Rudolph and the Chipmunks in a million malls, we can take refuge in the truth of our songs as we "tell it on the mountain, that Jesus Christ is born!"

Patricia Nakamura, music editor

Did You Know...

An Episcopal Eucharist is being celebrated on the campus of Notre Dame University.

Christmas Message from the Presiding Bishop

“Let the Son of God grow in you, for he is formed in you. Let him become very great — immense — in you and may he become to you a great smile and exaltation and perfect joy which no one can take from you.” These words from a 12th-century abbot, Isaac de l’Etoile, invite us to reflect again on what we can only dimly comprehend because of its immensity, the mystery, the truth too large for our hearts and minds to contain: Incarnation.

When God speaks with the full force of God’s eternal and unbounded love for the whole creation, the word spoken overleaps the boundaries of speech and becomes event. “The Word became flesh and lived among us,” declares the Gospel of John. And in virtue of Christ’s death and resurrection, what happened 2,000 years ago continues to unfold in the lives of those who have been baptized into Christ’s body. Through the ceaseless motion of the Holy Spirit, the Word who is Christ is spoken into flesh and blood in us, and our lives become the medium, the stuff, of divine self-disclosure.

“It is no longer I who live, but it is Christ who lives in me” (Gal 2:20). Paul’s bold assertion is a truth each one of us must make our own as it works its way into the fabric of our lives through the ebb and flow of events and circumstances, and demands and decisions which constitute our existence and relationships.

There is nothing remote or abstract about incarnation, nor does God in Christ wait for us to achieve some pristine state before declaring us home to his fullness and “grace upon grace.” For as the risen One said to Paul, “My grace is sufficient for you, for my power is made perfect in weakness” (2 Cor. 12:9).

As we celebrate Christ’s birth, may we both personally and as a community of faith welcome the One who so profoundly welcomes us by sharing his life and his love, and proclaims week by week, “This is my body; this is my blood given and shed for you: eat and drink. Live in me as I live and love in you and through you that all may be one and all things made new.” And may Christ so grow and be formed in us all that he becomes a great smile and exaltation and perfect joy. A blessed Christmas to you all.

(The Most Rev.) Frank T. Griswold

Christmas Message from the Archbishop of Canterbury

Once again, we are approaching Christmas and Eileen and I are delighted to be able to send our greetings to you all, wherever you are and in whatever way you will be celebrating this great feast of God’s love and hope.

The Lambeth Conference, which has been such a central part of our lives as a Communion this past year, brought home to me more forcefully than ever, the extraordinary and wonderful diversity of our witness in the world today as Anglicans.

(Continued on page 21)

PRINCE OF PEACE

We are but guests in the house
of the Lord ourselves, and as such
do we presume to have the right
to evict another less fortunate guest?

Photo by Luke Golobitsh

By William S. Magill

More than a hundred poinsettias adorned the altar of the lovely little church as the procession began for the midnight service on Christmas Eve. All was as it should be. The faithful were in their "comfortable pews," dressed in their Christmas best, assembled to give thanks for all the blessings of this life and to praise the Lord our God and welcome into this world the Prince of Peace, our Savior Jesus Christ, who would with his life vanquish death, and save us from the sins of the world.

Yes, the weary world rejoices over this night divine, when in a lowly manger, as if homeless, the Son of God is born, bringing with him the message, "Peace on earth and good will toward men." The fact that this congregation would within a few hours exchange tens, if not hundreds, of thousands of dollars worth of gifts was of no importance. What was important was our expression of love and reverence to the Lamb of God.

The procession, the acclamation, the collect for purity, Gloria in Excel-

sis, the collect of the day; how peaceful to once again settle into this comfortable service knowing that we are in the presence of God and soon to receive Christ in the form of the Holy Eucharist. With the foregoing as a comforting foundation, we move to the Christmas story in the Gospel of Luke. What a blessed story to hear. How much more blessed it would be to be able to live it. But wait a minute! What is that extraneous noise? Sounds like someone humming ... no, not a tune, just humming. Hmmm Hmmm Hmmm. How dare anyone have the audacity to interlope upon this our moment to once again experience that magnificent news, "Do not be afraid. I bring you good news of great joy that will be for all the people ..."

Back in the far corner of the nave, on a folding metal chair sits an apparently homeless derelict, unkempt clothing, probably unbathed, ostensibly very out of place in this fine congregation gathered together to praise the Lord.

Did the humming stop, or was it just

drowned out by the sermon hymn? The answer is unknown, but as the sermon began, so too did this chafing noise unto the Lord, although short lived this time as the stranger in our midst enters into a discussion as to whether or not he should be allowed to remain, or should leave. As he was ushered back out into the dark, he could be heard crying repeatedly, "But I'm supposed to be here! I'm supposed to be here!"

Some 20 minutes later, for reasons I still cannot explain, I was compelled to leave my comfortable pew to see what had happened to this stranger. As I stepped into the cold, fully expecting to see no one, I was indeed shocked to look across the street and see him standing there. On the corner, totally unaware of my presence, facing the empty night, arms outstretched, palms up, eyes to the sky, singing. I could interpret neither the words nor the tune, but a heartfelt song was obvious. Suddenly the song ended, his arms fell to his side and his head fell with eyes cast downward. Moments



**Who was this soul who,
as we continued our celebration
of the birth of the Prince of Peace,
was transformed from the warmth
of a happy humming heart
to a hardened heart on the corner
able to curse God?**

passed before he looked again into the emptiness, raised his arms and shouted with a soul-piercing voice, "God damn you Jesus, God damn you." A cry as if to curse not only his plight in life, but the fact that now he was not even welcome in the house of the Lord.

Stark contrast indeed to the welcome in the bulletin for the evening: "We welcome you to this celebration of the birth of our Lord Jesus Christ. May you know the joy of his birth and the hope, healing, and peace that he brings to the world." Five minutes later he was reportedly removed by the police to places unknown. Who was this soul who, as we continued our celebration of the birth of the Prince of Peace, was transformed from the warmth of a happy humming heart to a hardened heart on the corner able to curse God?

Was he simply a drunk vagrant whose only intent was the obtainment of physical warmth within any building that was open? Probably not, but even if this were the case, who is to say that even one word that night might not have touched his life with profound and eternal impact? As it turned out, he must have found it warmer on the corner than he did within the house of the Lord that night.

Was he possibly the one for whom an 80-year-old mother has prayed for years that he could find his way to God? Though his only friend that day may have been a bottle of Jack Daniel's, while "Walking in darkness" he may "have seen a great light." How many times he may have passed the church before and thought of the hypocrites inside. But this night the light beckoned to him and he entered not only for the physical warmth, but also for the

warmth of human fellowship, and it was this warmth that softened his heart enough to hum.

What conversations might he have had recently with God which led him at this moment into our midst? Conversations strong enough to convince him that "I am supposed to be here!" that is for sure. Is it possible that he was not a man at all? Probably not. Is it possible that he was sent into our midst? Most possibly.

More important than who this stranger was, is who we are. We are but guests in the house of the Lord ourselves, and as such do we presume to have the right to evict another less fortunate guest? I think not. Was Christ in this man we evicted? I think so, for remember:

"Then the righteous will answer him, Lord, when did we see you hungry and feed you, or thirst and give you drink: When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you? The King will reply, I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me."

We did not only not invite him in, but we invited him out ... May God forgive us.

That night this most solemn of services ended, as it always does, with a reverent rendition of Silent Night. Yea, how silent is the night when we evict Christ from the church, and the angels cry "Peace on the earth, good will to men." □

William S. Magill is a physician who is a member of Christ Church, Springfield, Mo.

Lack of Hospitality

The words from a priest to her bishop, "We have been in a state of broken communion with you, and have not been able to recognize your ministry as bishop" [TLC, Oct. 18] must have been painful for both the author and the recipient. To rend asunder the body of Christ is a most grievous wound. Errors, disagreements, even heresies can be corrected, resolved or even lived through, but hearts torn apart so often are left with a permanent chasm. How sad for all who love our greater communion and extended community.

Even more tragic is that the reported incident from which the above quote was taken is not the only rupture of an Episcopal covenant now occurring. A similar alienation was reported in the same issue on the next page: "Bishop Told He's Not Welcome to Visit." Such a rude lack of hospitality equally must have caused great suffering among all those involved.

One of the sad ironies is that the identified "evil" that causes such bitterness and demands such fragmentation is the same "evil" that gleefully celebrates the successful results of its poison. I don't believe "evil" (name it what you will: the Devil, Satan, Legion, et al) cares one whit who is right or just or true in any such rending; "evil" only rejoices and laughs when his enemy is ripped and torn. To persevere together in the faith that God will work his purposes out in his way and in his time, even as we acknowledge the human limits of time and wisdom and fear, is what frightens and ultimately defeats the "evil," that in its many guises and causes and deceptions seeks to destroy and devour the people of God. When we accuse, when we condemn, when we turn from each other in bitterness, "evil" dances!

*(The Rev.) Robert P. Layne
St. Francis-in-the-Valley Church
Green Valley, Ariz.*

They Have Strengths

In response to the column "Attacked on the Sidewalk," [TLC, Dec. 6], I am also distressed by those who would evangelize by focusing on sin. However, the article made me wonder about the deficiencies of all "flavors" of Christianity: protestants, who may not appreciate the sacraments; Roman Catholics, who may not appreciate the scriptures; Episcopalians, who may not appreciate the need for salvation; liturgical churches, which may not appreciate the charismatic movement of the Holy Spirit; isolated Christians, who may not appreciate the need for social action; non-denominational and liberal churches, which may not appreciate ecclesiastical traditions.

It is so easy to see the faults of other Christians. Maybe, instead of pointing the finger, we need to appreciate their strengths, too. Even though street cor-

ner evangelists may be rude and crude, maybe we should consider what we can learn from them. In particular, their willingness to publicly proclaim their faith (even if they are misguided in their evangelism techniques and possibly their theology) demonstrates boldness, which we Episcopalians need.

*(The Rev.) John Donnelly
St. Michael's Church
Wayne, N.J.*

Look at History

Michael Richerson's letter [TLC, Nov. 8], asserting the incompatibility of Calvinism and Anglicanism, overlooks the facts of history and seriously distorts our heritage.

Particularly in the reign of Elizabeth I, Calvinist predestinarian and eucharistic theology dominated the Church of England, achieving virtual

Errors, disagreements,
even heresies can be
corrected, resolved
or even lived through,
but hearts torn apart
so often are left with
a permanent chasm.

consensus within the church, among both the puritans and their opponents. It was only during the reign of James I that this Calvinist theology slipped in its dominance. Archbishop John Whitgift, no friend of puritans, promulgated the predestinarian Lambeth Articles of 1595, which stated, "From eternity God has predestined some men to life and condemned others to death." Article 28 of the Articles of Religion teaches that "the Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner," asserting Calvinist eucharistic theology.

Certainly the influences of William Laud and the Caroline Divines, of the Restoration of 1660, and of the Oxford Movement in the 19th century, have moved the church in new directions, probably rendering it unrecognizable to John Whitgift, Thomas Cranmer, et al. But to claim that "Calvinism is incompatible with Anglicanism" is profoundly ahistorical.

*(The Rev.) James Turrell
Nashville, Tenn.*

All Are Models

The article on Bishop Tutu [TLC, Dec. 6] reminded me of the evening forum at diocesan convention in Burlington, Vt. recently when a delegate complained to Bishop Larry Maze of Arkansas, the moderator, that we in the United States are devoid of Episcopal models like Desmond Tutu. Bishop Maze replied that he, too, had been thrilled recently to see and hear Bishop Tutu and had later shared his excitement with a friend who asked, "Bishop who?" Bishop Maze concluded that we are all models, with God's help, capable of inspiring and transforming others by our words, our feelings, and our behavior.

*Alan O. Dann
Marlboro, Vt.*

Why are TLC, other church periodicals and the news media elevating Desmond Tutu [TLC, Dec. 6] to what is close to the level of sainthood? Is he not the same Desmond Tutu who a few years ago stated that, "Freedom of

the black man will only come at the expense of spilling the blood of the white man"? Following this admonition, much blood was spilled by the blacks and whites.

If TLC wants to feature an African Archbishop, why not Archbishop Livingston M. Nkoyoyo of Uganda or Archbishop Emmanuel Kolini of Rwanda? These are archbishops who have never preached hate, but only Jesus as Christ. You might ask Archbishop Kolini how he, being a Tutsi, can still preach the love of Christ to the Hutu who expelled him and his family from Zaire (Congo) and wreaked genocide on the Tutsi in Zaire, Burundi and Rwanda.

*Robert F. Kirschner
Lakeville, Mass.*

Blessings

Re "God Bless You," by Jeffrey Mackey [TLC, Nov. 22]: Thank you, Father, in your catalog of "blessings" (crucifix, Bible, prayer book, a home) for not including animals (excepting, it goes without saying, priests and long-suffering parishioners).

*(The Rev.) William C. Harris
Christ Church
Valdosta, Ga.*

Faithful Author

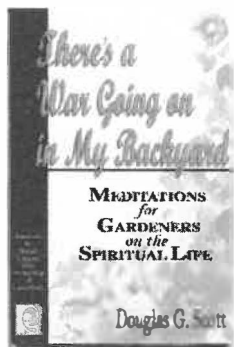
Fantastic article on author Jan Karon [TLC, Oct. 11]. I love the Episcopal Church, too, and it has been painful to me to see her depart from the faith. Yet, as Mrs. Karon pointed out, the future is in God's hands. The gates of hell shall not prevail. How wonderful to have a faithful author out there being read by secular readers as well as Christians.

*Jan S. Spangler
Sarasota, Fla.*

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(Continued from page 8)

and to take some time for study at St. George's College in Jerusalem.

In reporting on the recent Lambeth Conference, the bishop was delighted to say that the Diocese of Fort Worth is in the mainstream of the Anglican Communion. In fact, he noted with a smile, "For the first time in my six years as a bishop, I voted with the majority on every resolution!"

(The Rev.) Michael Fry

Hurricane Relief

The **Diocese of Northern Indiana** held its 100th convention at Trinity Church, Michigan City, Ind., Nov. 6-7.

Delegates voted for an enabling resolution for the special election of the seventh bishop of the diocese. Three representatives of the standing committee told the delegates what will occur during the next year in preparation for the election. A resolution giving youth the opportunity for greater participation in the diocese was passed, as was a 1999 budget of \$628,000.

The convention took a special collection to aid Northern Indiana's companion Diocese of Honduras in the aftermath of Hurricane Mitch. As of Nov. 30, the diocese had collected approximately \$40,000 to aid in hurricane relief.

Missionary Vision

Delegates to the **Diocese of Northwestern Pennsylvania** convention Nov. 6-7 were called by the Rt. Rev. Robert D. Rowley, Jr., "... to be an Acts 2 church ... We all have to be aware that we are called to be a witness to the risen Christ." Recovering the missionary vision of the church will, he said, successfully lead the church into the third millennium.

The delegates approved a resolution to launch an open-ended "partnership" with the Spanish Reformed Episcopal Church and appropriated \$19,600 of the 1999 budget of \$622,500 for youth, congregational and clergy exchange programs, pilgrimages, restoration and education. The Span-

ish Reformed Episcopal Church is in a critical mission to Latin American refugees who come to Spain looking for work and who are "terribly exploited," said the Rev. Canon Susan Buell, rector of Christ Church, Meadville, and honorary canon of the Cathedral of the Redeemer in Madrid, Spain.

Other resolutions adopted included approval of cost of living increases for diocesan clergy. The inclusion of a convention "teen delegate" between 16 and 19 years old from each parish or mission was amended by restricting legal decisions to those 18 and older to comply with state law.

Bishop Rowley reported that St. Augustine of Canterbury Mission in Edinboro has "raised several hundred thousand dollars and (are) going out on the limb for a couple of hundred thousand more to build a new building. But the critical thing is that they minister to the Edinboro State Univer-

sity students, faculty and administration."

Awaiting a Transplant

The convention of the **Diocese of Spokane**, Oct. 16-18, was highlighted by two appearances of the Rt. Rev. Frank Jeffrey Terry. Hospitalized since early October because of weakened kidney function, Bishop Terry awaits a heart transplant. He left the hospital to make his annual address and returned to the convention later to officiate at the ordination of John D. Grabner, a former Methodist minister. The convention was held at the Cathedral of St. John the Evangelist in Spokane.

Delegates voted down two resolutions. One would have required extensive dissemination of diocesan committee meeting minutes. A resolution that upheld the sanctity of marriage was tabled and was not expected to be brought before convention again.

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PEOPLE & PLACES

Appointments

The Rev. **Michael K. Adams** is rector of St. Barnabas, 400 Camellia Blvd., Lafayette, LA 70503-4316.

The Rev. **Moses Aderibole** is priest-in-charge of St. Andrew's, 262 Shelton Ave., New Haven, CT 06511.

The Rev. **Andrew A. Barasda, Jr.**, is rector of St. Mary's of the Harbor, 519 Commercial St., Provincetown, MA 02657.

The Rev. Canon **C. Frederick Barbee** is canon at the Cathedral Church of the Advent, 2017 Sixth Ave. N, Birmingham, AL 35203. He continues as editor of *The Anglican Digest*.

The Rev. **Grant Barber** is rector of Holy Trinity, 25 E Walnut St., Oxford, OH 45056.

The Rev. **Anne Barton** is curate at Emmanuel, 717 Quincy St., Rapid City, SD 57701.

The Rev. **Mark Charles Bigley** is assistant at St. Alban's, 911 S Davis Dr., Arlington, TX 76013-2412.

Deaths

The Rev. **Kenneth E. Newquist**, 48, priest of the Diocese of New York, died Sept. 29 after a long battle with cancer.

Fr. Newquist was a native of Evanston, IL, and graduated from Colorado State University and Nashotah House. He was ordained deacon in 1974 and priest in 1975. Fr. Newquist served as assistant at St. Barnabas, Glen Ellyn, IL, 1975-76; as curate at Christ Church, New Haven, CT, 1976-77; curate at Grace, White Plains, NY, 1978-79; assistant at Grace, Nyack, NY, 1980-83; associate at Grace, Middletown, NY, 1983-

86; as interim at Christ Church, Warwick, RI, 1992-93; as priest-in-charge of Ascension and Holy Trinity, West Park, NY, 1993-97; and priest-in-charge of St. Nicholas, New Hamburg, NY, 1997 until his death. Fr. Newquist also served as an administrator and consultant in many service ministries during his career. He is survived by his wife, Claire, and his children, Caroline, Victoria and Robert.

The Rev. **William David Roberts**, 85, retired priest of the Diocese of Lexington, died Oct. 16 in Lincoln City, OR.

Fr. Roberts was a native of Chicago. He graduated from the Church Army Training College and Episcopal Theological Seminary of Kentucky. He was ordained deacon in 1968 and priest in 1969. He served as deacon-in-charge at Redeemer, Ansted, WV, 1961-63; in the Episcopal Church Army he was in-charge at Christ Church Uintah/Ouray Indian Reservation, White-rocks, UT, 1963-67; as deacon-in-charge and the vicar of St. Gabriel, Lexington, KY, 1968-73; and as rector of Christ Church, Richmond, KY, 1973-79. After his retirement, he started the food pantry and was chaplain and volunteer at the Elder Abode, an adult day center, in Lincoln City, OR. He is survived by his wife, Elaine Randolph Thornton, four children, eight grandchildren and three great-grandchildren.

Next week...

Shadows of Evening

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OFFER EXPIRES DECEMBER 31, 1998

Christmas Message from the Archbishop of Canterbury

(Continued from page 14)

Few who were in Canterbury in the summer will forget the marvelous worship in which we were invited to participate, praising God and participating in his feast in so many different styles and languages, and yet profoundly united as we stood side by side, our hearts and minds focused on the mystery of that divine love. And we discovered too new things about one another as we sat together in small groups sharing stories of ministry and mission in so many different contexts. Many of us were inspired by the stories of courage, faithfulness and steadfastness that emerged from the church in Africa and Asia and South America, where challenges to our faith can often be so sharp.

I personally will never forget the fellowship I had with Bishop Daniel Zindo a dear friend in our bible study group and in personal conversation. Sadly this marvelous Christian, Dean of the Province of Sudan, was killed in a car accident just a few weeks ago. He leaves an extended family of 23 orphans to be cared for. The agony of Sudan seems to be without end.

On the other hand, we found too, from time to time, that the diversity of our experience and histories brought us into confrontation with one another. That, for many of us was a painful experience, and one which will live with us for a long time.

But these experiences are the reality of life and, indeed, part of family life. As Christians we are not protected from the challenges and the disputes of the world, and we should not be looking for an easy ride! What we do have, however, is an extra gift as we face the questions and the troubles. We have the gift of the infant Christ, a symbol of humility, of vulnerability, of openness; and we have the message of the angel who invites us to Bethlehem, to the House of Bread, "Do not be afraid." We must wrestle with the world and all its questions, but if we are determined to continue to walk side by side to the manger, humble and open in our journeying, we will be walking in the Spirit, and we have nothing of which to be afraid.

So to the people of Honduras and Nicaragua, who are so much in our prayers, to the people of Iraq and the Middle East, to the people of the Philippines and the people of Sudan, indeed to all my brothers and sisters in Christ, so many of whom are suffering in different ways, I offer thanks to God for your witness and faith, and I pray that Jesus Christ, "who by his incarnation, gathered into one all things earthly and heavenly," will fill you all with joy and peace, and that he will bless us all in the year which is to come. †

From the staff of THE LIVING CHURCH

The executive editor and staff of THE LIVING CHURCH extend to all our readers, subscribers, friends and supporters best wishes for a blessed Christmas. May this holy season be a joyous and peaceful time for all.

BENEDICTION

The Christ Within Us

I spent part of last Christmas visiting a Benedictine monastery here in Arkansas. In those quiet, isolated, Romanesque walls, I experienced the Christ child as I never had before.

I had heard of Benedictine hospitality, but had never really experienced it. I learned the difference between reading about a principle and seeing it in action. All Benedictine houses are required to have a guest house for visitors. All visitors are treated as if they were the Christ. We read about treating others as if they were Christ, but experiencing it hourly and daily from one person after another is not describable.

Monks greeted us with a face of love. They led us through the services of the Hours. They were attentive when we became lost. They shared their meals with us and took coffee breaks with us. They talked to us as if we had known each other for years. They walked out as we were leaving and lovingly invited us to return any time. I left with a peace I have never known. I had a feeling of self-worth and integrity I have never known. I felt loved not because of who or what I was or what I did, but because I was.

My thinking has been radically changed by the way I was lovingly treated by another group of people whom I may never see again. I came home empowered to treat others as if I were also again meeting the Christ in them.

I know this is our mission: To seek and meet the Christ in each other. We will often fail, but we have no other or no more important job to accomplish. I know that if we practice this principle in all our affairs, then we will have no difficulty recognizing the Christ child on that day he comes.

My prayer for you and me this Christmas season is that we daily meet and greet the Christ child who is sometimes apparent, sometimes hidden, in ourselves and each other.

*Joanna Seibert
Little Rock, Ark.*

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RECTOR: St. Paul's, Schenectady, NY. Hard working and friendly medium size parish, seeking an energetic and enthusiastic rector. Organizational and communication skills a must, as well as an interest in working with youth and the community in promoting continued growth in membership. Please send a letter of interest, resume and CDO profile to: **Search Committee, St. Paul's Church, 1911 Fairview Ave., Schenectady, NY 12306.**

A MISSION-MINDED PRIEST is sought for St. Michael's Church, Baton Rouge, and Southern University in the Diocese of Louisiana. This congregation and university chaplaincy provide an excellent opportunity for a priest who desires to grow and develop with a faithful and committed laity. Southern University is the largest university of traditional African-American population in the country. African-Americans are especially invited to apply for this exciting opportunity. Applicants should have experience in and enthusiasm for congregational development, a catholic liturgical expression, chaplaincy to international Anglican students and a desire for evangelization, stewardship development and mission work. The resources are tremendous and the opportunity begs for a committed priest. Please contact: **The Rev. Ronald Clingenpeel, Noland Diocesan Center, 1623 Seventh St., New Orleans, LA 70115.**

RECTOR: Historic church in growing university community. Eucharistic centered worship, exceptional music program. Need enthusiastic, youthful priest to attract young families, to improve communication, to energize Christian education, to help us serve others, to foster growth in numbers as well as in spirit. Located in Hammond, La., one hour from New Orleans and Baton Rouge. Send resume and CDO profile to: **Harry E. Viener, 125 Holly Dr., Hammond, La. 70401.**

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IN SOUTHERN VIRGINIA, in the Diocese of Southern Virginia, there is an old stone church in the lovely town of Halifax, county seat of Halifax County. The congregation of St. John's is seeking to call a rector who is committed to the regular administration of the sacraments, preaching from the Bible, and visiting his people in their homes or wherever they may find themselves. Under the able leadership of the previous rector, who retired this year, the Sunday congregations have more than doubled, largely through the kind of activity named above. Hospitable and friendly, the people of St. John's seek to welcome a priest into their midst who is well-versed in traditional Anglicanism and seeks to be a part of God's people in this gracious community. For further information, interested parties may contact: **Jim Davis, P.O. Box 486, Halifax, VA 24558;** telephone (804) 476-1577; FAX (804) 575-1202.

RECTOR: St. Anne's Episcopal Church, Green Bay, WI, area. Program-sized church with strong lay involvement, family-oriented, in growing community, is seeking to call a rector with energy, enthusiasm and experience. The new rector's strengths should include preaching, spiritual guidance, pastoral care and outreach ministry. Our strong youth ministry will need continued support. St. Anne's has a modern church facility and is financially sound. Please send a letter of interest, resume and CDO profile to: **Calling Committee, St. Anne's Episcopal Church, 347 S. Libal, De Pere, WI 54115.**

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RECTOR wanted to help give old parish a new life. Refurbished house, salary and benefits provided. Contact: **Search Committee, P.O. Box 1266, N. Riverside, IL 60546.**

RECTOR: For a diverse, enthusiastic, program-sized church located in Potomac, Md., with widely dispersed membership. Members are an even mix of traditional, charismatic and undefined. Strengths: spiritual growth, music and pastoral ministry. Working on: education, missions, finance and community outreach. Looking for a leader who can help us to grow spiritually, fill our empty pews with the unchurched, lower our average age and educate, equip and empower the laity. Please respond with resume and CDO profile to: **Search Committee, St. James' Episcopal Church, 11815 Seven Locks Rd., Potomac, MD 20854.**

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KEY — Light face type denotes AM, bold face PM;
add, address; anno, announced; A-C, Ante-Communi-
on; appt., appointment; B, Benediction; C, Confes-
sions; Cho, Choral; Ch S, Church School; c, curate; d,
deacon, d.r.e., director of religious education; EP,
Evening Prayer; Eu, Eucharist; Ev, Evensong; ex,
except; 1S, 1st Sunday; hol, holiday; HC, Holy Com-
munion; HD, Holy Days; HS, Healing Service; HU, Holy
Unction; Instr, Instructions; Int, Intercessions; LOH,
Laying On of Hands; Lit, Litany; Mat, Matins; MP,
Morning Prayer; P, Penance; r, rector; r-em, rector
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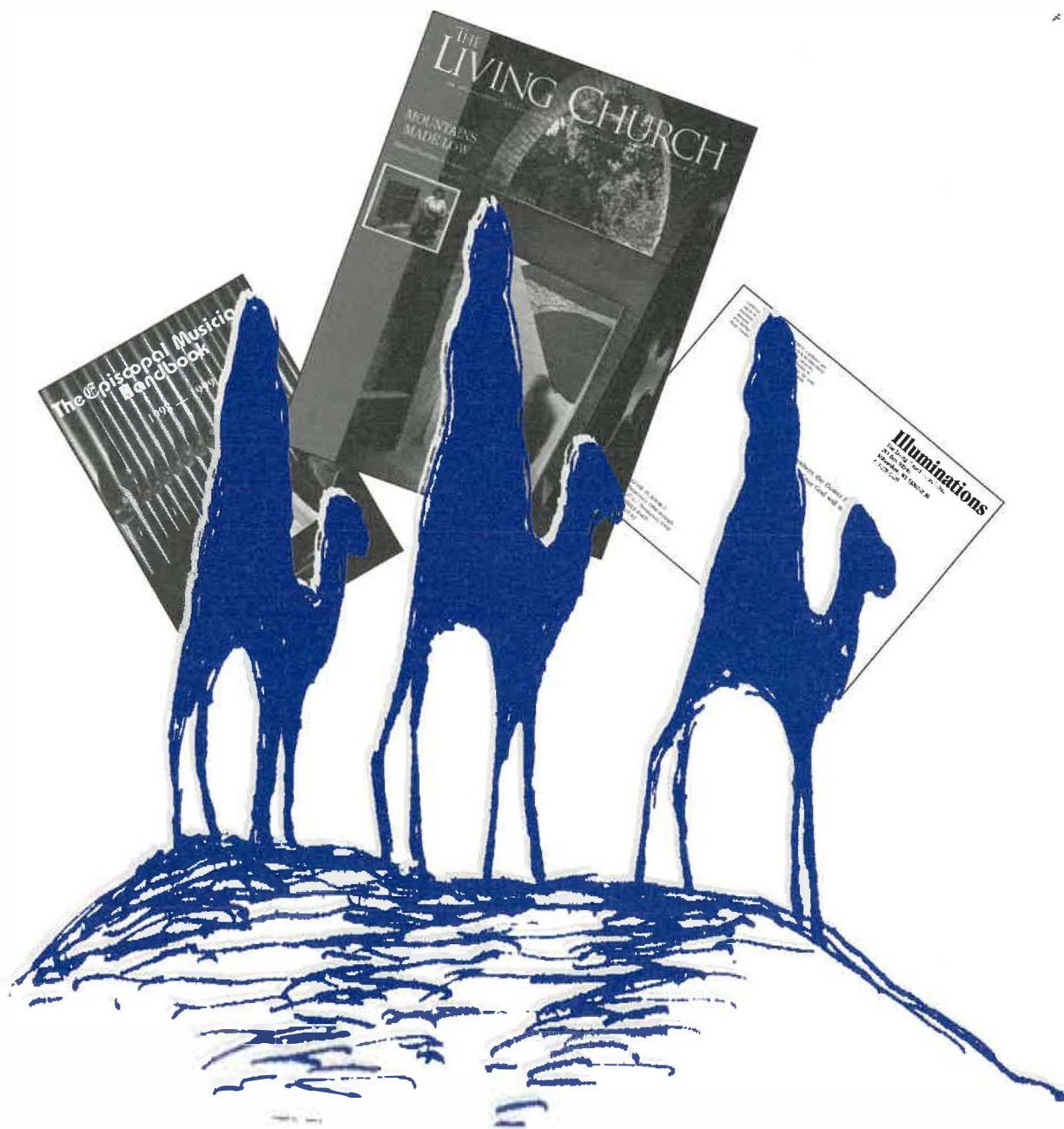
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