

THE LIVING CHURCH

Promoting Justice, Peace and Love

• page 8

New Pastoral Patterns

• page 9



Volunteers John Tanner, Bart Stokes, and Scott Hutchinson of the Church of St. James the Less, Nashville, nail weatherstripping to the door of a home whose owner is not able to do the work himself [see p. 6].

Nashville Banner photo by Thomas

The First Article

THE LIVING CHURCH

Volume 184 Established 1878 Number 6

An independent weekly record of the news of the Church and the views of Episcopalians

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

The Rev. H. Boone Porter, editor and general manager; Lorraine Day, manuscript editor; Mary E. Huntington, news editor; J. A. Kucharski, music editor; Violet M. Porter, book editor; Paul B. Anderson, associate editor; Warren J. Debus, business manager; Irene B. Barth, circulation manager; Lila Thurber, advertising manager.

Candlemas and Punxsutawney

Last week we got into the strange mixture of sacred and profane associations connected with February 2, or Candlemas. On the one hand, 40 days after Christmas, it is the feast of the Purification of the Blessed Virgin and the Presentation of Christ in the Temple. On the other hand, moving from the sublime to the ridiculous, it is Ground Hog Day — a day said to determine the weather of the following weeks.

It is said that if this animal (the woodchuck) emerges from its hole and is frightened by its shadow (because it's sunny), it will return to sleep and more winter will follow, but if it does not see its shadow (because it's cloudy), then spring is on the way. In Milwaukee, we have had such low temperatures and so much snow during the past few days that I thought I had better investigate further this ancient source of information on the duration of winter.

In E.C. Brewer's venerable *Dictionary of Phrase and Fable*, I found a medieval Latin rhyme about the day — although not the rhyme I had seen elsewhere years ago:

*Si sol splendet Maria purificante,
Major erit glacies post festum quam
fuit ante.*

This translates into prose, "If the sun shines when Mary purifies, the ice will

be greater after the feast than it has been before." An old Scotch proverb has much the same idea.

On the other hand, it did not take Americans to bring animals into the act. A German proverb, Brewer tells us, assigns to the badger the task of testing the weather on Candlemas Day. A badger (distantly related to raccoons, bears, and pandas) is no relative of the ground hog or woodchuck, but it is a short, fat animal of comparable size and shape, which lives in a burrow.

Meanwhile, we are grateful to the Rev. and Mrs. Dennis A. Blauser of Christ Church, Punxsutawney, Pa., for two informative dispatches from the ground hog capital. There, Ground Hog Day is observed as the highlight of the entire year. There is a banquet, and each year a motorist passing through is stopped and invited to be a surprise guest at the banquet. Just to make sure no one doubts the presence of the beast, a pair of ground hogs, Punxsutawney Phil and Phyllis, are housed at the municipal building in a glass-sided cage with a burrow in it. Phil is annually taken out to a meadow for the great weather-testing event.

Why Punxsutawney? Apparently the animals are especially common there. The town ceremonies go back to the 1880s when German settlers came to the town, bringing the legend with them which, they believe, goes right back to the ancient Romans!

If a city dweller wishes to see a ground hog, we recommend waiting until summer. They can often be seen munching on clover in the wide grass strips beside the older superhighways in the eastern states. The Taconic Parkway north of New York City must rival Punxsutawney in its population of these plump marmots. The much smaller animals seen along highways in the midwest and west, are ground squirrels or gophers, distant relatives of the ground hog. But can ground hogs really predict the weather? Watch for one sometime and decide for yourself!



DEPARTMENTS

Books	13	The First Article	2
Deaths	15	Letters	3
Editorials	12	News	6
Feasts, Fasts and Ferias	14	People and Places	15

ARTICLES

Promoting Justice, Peace and Love	Charles R. Lawrence	8
New Pastoral Patterns	Richard L. Rising	9
The New Green Vestments	Helen Ferguson	11

Board of Directors

William W. Baker, Lake Quivira, Kan., president; Miss Augusta Roddis, Marshfield, Wis., vice-president; the Rev. Murray L. Trelease, Kansas City, Mo., secretary; Warren J. Debus, Wauwatosa, Wis., treasurer; Jackson Bruce, Jr., Milwaukee; Leonard Campbell, Jr., Milwaukee; the Rt. Rev. Charles T. Gaskell, Milwaukee; Robert L. Hall, Milwaukee; George E. Reedy, Milwaukee.

The Living Church Foundation, Inc.

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, (ret.); the Rt. Rev. William A. Dimmick, Bishop of Northern Michigan; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee; the Rt. Rev. Quintin E. Primo, Jr., Suffragan Bishop of Chicago; the Rt. Rev. William C. R. Sheridan, Bishop of Northern Indiana; the Rt. Rev. William L. Stevens, Bishop of Fond du Lac; the Rt. Rev. Alexander D. Stewart, Bishop of Western Massachusetts; the Rt. Rev. William C. Wantland, Bishop of Eau Claire; the Rev. Canon Richard J. Anderson, New York City; the Rev. William H. Baar, La Grange, Ill.; the Very Rev. O.C. Edwards, Evanston, Ill.; the Rev. Robert E. Gard, Madison, Wis.; the Rev. R. Emmet Gribbin, Jr., Northport, Ala.; the Rev. Richard Holloway, Boston; the Rev. Canon A. Darwin Kirby, Jr., Schenectady, N.Y.; the Rev. Canon W. Ward McCabe, Santa Clara, Calif.; the Very Rev. Leslie Skerry Olsen, Topeka, Kan.; the Rev. Charles L. Poindexter, Germantown, Pa.; the Rev. H. Boone Porter, Milwaukee; the Rev. C. Corydon Randall, Ft. Wayne, Ind.; the Rev. Murray L. Trelease; the Rev. J. Lewis Warren, Wisconsin Rapids, Wis.; the Rev. Christopher L. Webber, Bronxville, N.Y.; the Rev. David A. Works, Boston; the Rev. Mother Mary Grace, CSM, Milwaukee; William W. Baker; Jackson Bruce, Jr.; Leonard Campbell, Jr.; Peter Day, Milwaukee; James Dunkly, Nashotah, Wis.; George H. Gallup, Jr., Princeton, N.J.; J.C. Grant, M.D., Sauk Centre, Minn.; Robert L. Hall; Mrs. William Horstick, Oconomowoc, Wis.; H.N. Kelley, Deerfield, Ill.; George E. Reedy; Prezell R. Robinson, Raleigh, N.C.; Miss Augusta Roddis; Frank J. Starzel, Denver, Colo.; Mrs. Frederick Sturges, Old Lyme, Conn.

NEWS. Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief source of news. THE LIVING CHURCH is a subscriber to Religious News Service and cooperates with Diocesan Press Service.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$21.50 for one year; \$41.00 for two years; \$58.50 for three years. Foreign postage \$5.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 407 E. Michigan St., Milwaukee, Wis. 53202.

© The Living Church Foundation, Inc., 1982. All rights reserved. Reproduction in whole or part without written permission is prohibited.

THE EDITOR

LETTERS

THE LIVING CHURCH welcomes letters from readers. Letters selected for publication must include the correct name and address of the writer. Contributors are asked to limit their letters to 300 words. The editors reserve the right to abridge.

The Last Gospel

In response to the First Article [TLC, Dec. 27] my suggestion is that we continue ending the liturgy with the Last Gospel. My husband and I enjoyed hearing it for years every Sunday in summer when we attended St. Mary's Church, Hampton Bays, Long Island.

We both think it might be a solution to our Prayer Book problem. Use penitential Rite I for most of the time, but close with joy for the creation and Incarnation. Hallelujah!

(Mrs.) ROBERT H. LONG
Morehead City, N.C.

Paternal Dedication

The little stone church at Hull's Cove, Mount Desert Island, in Maine, is called the Church of Our Father.

I am sure that when it was named, the bishop at the time believed that the dedication was to God the Father, though there is a local tradition that the donors who paid for the building felt that it was in memory of their dear departed father.

(The Rev.) PAUL E. BOURNE
St. Joseph's Church
Queens Village, N.Y.

Puritans, Pastors, and Preachers

It is my considered opinion that the Puritans are the most misrepresented group in our history. The myth has been perpetuated that the 17th century was an age of religious "goodies" and "bad-dies." On the side of the angels were the Royalists, who adhered to the established episcopally governed Church of England. Against them stood the regicidal, iconoclastic Puritans, ready to destroy that church.

One cannot justify the shortcomings of the Puritans or their folly in executing the king, but the usual perception of the facts is so over-simplified that it does a great disservice to those who allied themselves with Parliament.

Of course, there were extremists, but the more moderate Puritans wished to enrich, not destroy the Anglican tradition. Many of them loathed the civil war and deplored certain actions taken by Parliament in the name of the Lord. If you doubt what I say, read the autobiography of Richard Baxter, perhaps the greatest of the Puritan divines.

Politics and affairs of state aside, the

Puritans have bequeathed to us a rich corpus of pastoral theology, whose wisdom remains unsurpassed. Much remains unread because it cannot be fitted between the covers of a thin paperback. Yet, Baxter's *Reformed Pastor* remains a classic, as does *A Christian in Complete Armour*, by William Gurnall, the episcopally ordained rector of Lavenham, Suffolk, to name but two.

The Rev. Edward Franks [TLC, Dec. 20] is correct to contend that it was Cranmer's desire that the Eucharist be celebrated each Sunday, a position affirmed by many a Puritan and also the Reformer, John Calvin. We may have restored the Holy Communion to its rightful place, but somewhere along the way we have lost the emphasis that the Puritans placed on preaching. There should be a careful balance between Word and Sacrament.

Again, while the Puritans may have got carried away by the importance of preaching, surely we have underestimated it. It would be wonderful to think that Episcopalians took the exposition of Scripture as seriously today, as when many a pulpit in England was filled by the Puritans.

(The Rev.) RICHARD KEW
All Saints' Church
Rochester, N.Y.

Revision Needed Now

In response to the news article, "Hymnal Update" [TLC, Dec. 27], I find that I am depressed at the news, "a new Hymnal will be available to the church in 1985."

Perhaps I missed something along the way, but I thought that the new hymnal would be available as soon as it could be published following the 1982 General Convention. Can't something be done to get it to us in at least "proposed" form sooner?

May your publication enjoy even more success in the new year. I am an avid reader.

(The Rev.) JOHN H. ELLEDGE, JR.
St. John's Church
Cuyahoga Falls, Ohio

Clergy Compensation

The Rev. Alan Maynard voiced many of my own opinions regarding clergy compensation [TLC, Jan. 10]. The fact is that given the fringe benefits normally tacked on to the base figure, clergy do as well or better than other workers with comparable levels of professional training.

I would like to address his remark that "few office executives receive auto or commuting allowances." Few office executives are expected to visit in homes, attend ordinations and other functions, and visit people in the hospital.

My cure comprises over 600 square

ENGLAND SCOTLAND WALES

17 Day Conducted Tour

London, Canterbury, Winchester, Salisbury, Bath, Cardiff, Chester, Edinburgh, York, Lincoln, Norwich, Cambridge, Coventry, Stratford, Oxford

Leave June 10 — Return June 27

\$1825 from Miami, Fla.
Includes all air and surface transportation, first class hotels, breakfast and dinner

Write for colorful brochure to:

The Rev. Charles Folsom-Jones
1750 E. Oakland Pk. Blvd.
Ft. Lauderdale, Fla. 33334

1982 ECUMENICAL SEMINARS

at

St. Benedict's Residential Library

near Chester, England on the Welsh Border.
Founded by Prime Minister Gladstone in 1897.
Lectures by International Leaders. Excellent room and board; library of 100,000 volumes.

Theme: "Ministry, Mission & Encounter"

- ★ June 14-25, 1982
- ★ June 28-July 9, 1982
- ★ July 12-23, 1982

Day trips to:

- Welsh Castles of Caernarvon, Conwy, etc.
- Liverpool and its two cathedrals.

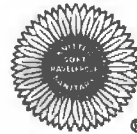
\$499 per person, \$469 for spouses, students.

Prospectus from:

INTERNATIONAL SEMINARS

150 Graeves St. Kane, Pa. 16735
(814) 837-9178

ATTENTION: CHURCHES, SCHOOLS ALL ORGANIZATIONS



- Effective Results
- Does Usual Tasks Better
- SELL SUNFLOWER DISH-CLOTHS to Build Clubs, Churches, Help Needy, Etc.
- Cohoes, New York 12047
- SANGAMON MILLS, Inc.
- Excellent Profits



VESTMENTS & PARAMENTS
ALTAR LINENS
ECCLESIASTICAL METALWARE
CHOIR VESTMENTS
CLERICAL CLOTHING

COME IN, PHONE, OR WRITE FOR INFORMATION



Cuthbertson

2013 SANSOM STREET • PHILADELPHIA 19103 • 215 584-8033

CHURCH FARM SCHOOL

A COLLEGE PREPARATORY BOARDING SCHOOL FOR BOYS where the natural mother and father no longer live together. Sons of any clergy or active military personnel excepted from this requirement. Grades 7 through 12. Tuition, room and board \$1,100.00 per year. Fees \$100.00. Because of fund raising and endowment income, the total cost to parent is one of the lowest in the country. 90% of graduates go on to college. Located 25 miles west of Philadelphia, Pa. Write, Director of Admissions, Box S, Paoli, Pennsylvania 19301. Telephone 215-363-7500.



MARY MOORE

Box 3394-L

Davenport, Iowa 52808

FINEST OLD WORLD CRAFTSMANSHIP

Fair Linens Chasubles Communion Linens

Chalice Palls Funeral Palls

Needlepoint Pieces

HERE THINGS ARE STILL CREATED
OUT OF A LOVE OF EXCELLENCE

Write for our Catalogue

Clergy: Making Your Vacation Plans?

Why not arrange an exchange of work during the summer with another clergyman through a classified ad in *The Living Church*? Provides an inexpensive way for you and your family to see another part of the country.

Use the classified section, too, if you want to find an out of print book, if you want to sell used books, furnishings, etc.; if you want to find the right people for your staff, if you want supply work or want to make a change. Details on the nominal rates are on page 15.

VACATIONING?

While traveling on your vacation visit some of the churches listed in our Church Directory section and tell the rector you saw the announcement in *The Living Church*. The churches listed extend a cordial welcome to visitors.

CLERGY: If your Church services are not listed write to the Advertising Manager for the very nominal rates.

miles of rural Appalachia. The nearest medical center is 50 miles away. Though I economize as much as possible, I do over 10,000 business miles a year. This does not include going to and from the church, but pastoral and hospital visiting and diocesan functions.

An auto allowance does not make my work *easier*, it makes it *possible*. With two small children, I simply could not continue in this kind of ministry, which I love and am deeply committed to, without extra help for transportation.

Perhaps auto allowances should be flexible, depending on the type and location of cure, rather than a fixed addition to clergy salaries.

(The Rev.) DAVID GARRETT
Church of the Annunciation
Newport, Tenn.

I agree with the Rev. Alan Maynard that sometimes Episcopal clergy are more adequately compensated than we think. There are some fringe benefits in terms of tax-free housing allowances, and frequently the automobile allowance enables a family to drive two cars (which is a convenience when there are children at home, certainly).

Most Episcopal clergy are well off, compared with other clergy, but any comparison with the professional and business world will indicate our relative poverty.

Incidentally, the tax benefits on housing allowances enable the parish to pay less salary than would otherwise be needed to make it possible for their clergy to maintain a style of life even roughly equal to their peers. The government knows full well that the advantages of housing allowances are usually more than offset by the disadvantages of them.

(The Rev.) THOMAS DAVIS
Holy Trinity Church
Clemson, S.C.

White Male Discrimination

I do not know what "false impressions" Fr. Blaxton [TLC, Jan. 3] gleaned from my letter [TLC, Nov. 29]. After all, the incident actually took place, and I was present, and Fr. Blaxton was not.

There are so many variables as a parish seeks, presumably under the guidance of the Holy Spirit, to find the "right" priest to serve it. I would not, for example, tell the Diocese of South Dakota that it may not seek to elect an Indian as suffragan bishop, nor would I go to court to force the Bishop of Fond du Lac to ordain and employ women clergy. (Perhaps there are others who would like to do just that, especially in the latter case.) And it is possible that Fr. Blaxton would consider my case to be as "exceptional" as the two cited.

I would not venture to argue the point

that there has probably been preferential treatment for white clergy since the time of Absalom Jones. However, I doubt very much that in the 1980s a *black* priest would be told that his race made him unacceptable to serve a predominantly *white* congregation. I am sure that any diocesan placement officer who said such a thing would experience definite repercussions.

It is possible that ethnic factors may be relevant in finding the right priest for certain cures, but I would like to know how such guidelines could be drawn up and administered fairly. Should the CDO computer forms, for example, list "ethnic restriction" in addition to "geographical restriction?"

In my more cynical moments, I am willing to wager that for some Episcopalians, "discrimination is always deplorable, but discrimination against white males is always acceptable." I do not, however, attribute these sentiments to Fr. Blaxton.

NAME WITHHELD

Alcoholism

I thought the article on alcoholism [TLC, Dec. 13] was fine. Alcoholism has been hidden for too long under the guises of sin, personality deficiencies, and laziness. I thank TLC for the article and the commitment to call alcoholism a disease.

One factual update: the General Theological Seminary *has* endorsed and offered courses in alcoholism and pastoral care for the last six years. I did not look further back than the 1976-77 academic year. This is a minor comment on a good article.

However, why do we continue to comment on one another without checking our facts? The article was not strengthened by this error.

(The Rev.) JONATHAN B. APPELYARD
Assistant Dean for Student Affairs
General Theological Seminary
New York City

It is a well known fact that if you do not violate the law, you will not receive a traffic ticket. It is also true that if you do not drink, you will not become an alcoholic. Nor will you be guilty of causing the deaths of innocent persons (or their injuries) while driving under the influence of alcohol.

ROBERT J. POORMAN
Bloomington, Ill.

David W. Foerster, Jr.'s excellent article on alcoholism [TLC, Dec. 13] contains one significant error of fact and one of omission concerning the work of the Episcopal Church with America's number one health problem.

The Episcopal Divinity School is not the "only seminary of the church to endorse and sponsor courses in alcoholism and pastoral care." Nashotah House, Seabury-Western, General Seminary, and Virginia Theological Seminary all offer courses on alcoholism. I was able to establish this because of telephone interviews which I conducted while researching an article for *Alcoholism/The National Magazine*, published in Seattle.

Also, the writer overlooked the impressive work of Church Alcohol Projects, under the direction of Nancy Morrison in the Cleveland area. I mention this only because I do believe the Episcopal Church has made important strides in educating and training both clergy and lay people about this insidious but eminently treatable illness.

As an EDS alumnus, I am impressed with and fully support the work of the Pastoral Institute for Training in Alcohol Problems and its director, the Rev. Bruce Noyes.

(The Rev.) H. CAMP GORDINIER
Emmanuel Church
Mercer Island, Wash.

The article on alcoholism was commissioned by the public issues office of the national church headquarters, and we are sure they regret any accidental omissions. Readers will be glad to have the extra information provided in these letters. Ed.

Church Employment

I was fascinated to read [TLC, Jan. 3] that the Episcopal Church is one of the sponsors of a national organization called Project Equality.

Project Equality encourages employers "to achieve equal employment opportunity through affirmative action programs in hiring women and minorities in the same proportions as they are found in the local population of a project area." My fascination springs from the sad fact that the Episcopal Church itself does not live up to the aims of the organization it sponsors and lags behind the secular world in its employment practices.

(The Rev.) BERYL T. CHOI
Calvary Church
Pittsburgh, Pa.

Sexism and Gender

We often encounter the term "sexism" in news stories and editorials. As a principle of grammar, "gender" would seem a better term. And since our language, not our bodies, is differentiated into "he," "she," and "it," some of the current ill will over "sexism" might have been avoided.

M.B. ABRAHAMS
Trumansburg, N.Y.

Calendar of Things to Come

All dates given are subject to change or correction by the organization concerned. Inclusion in this calendar does not imply that a meeting is open to the general public. Places in parenthesis indicate projected location of the events.

February

- 4-6 Convention, Diocese of West Texas (Brownsville)
- 11-13 General Ordination Exam evaluation conferences (various locations)
- 11-13 Convention, Diocese of Texas (Houston)
- 17-19 Executive Council Meeting (Greenwich, Conn.)
- 18-20 Sincicators Annual Meeting (Tempe, Ariz.)
- 19-21 Convention, Diocese of Southern Virginia (Norfolk)
- 23-26 In House Week, Episcopal Church Center
- 20 Convention, Diocese of Long Island (Garden City)
- 24 Ash Wednesday

March

- 5 Church Women United: World Day of Prayer
- 8-10 Conference, Lilly Endowment: Understanding the Local Church (Atlanta)

April

- 11 Easter
- 19-21 Executive Council Meeting (Greenwich, Conn.)
- 26-29 Associated Church Press Convention

May

- 2-8 Age in Action Week (Episcopal Society for Ministry on Aging)
- 3-7 In House Week, Episcopal Church Center
- 8 Convention, Diocese of New Hampshire (Claremont)
- 15 Convention, Diocese of Maryland
- 20 Ascension Day
- 30 Pentecost

June

- 11-12 Convention, Diocese of Central Pennsylvania (Lewisburg)



ST. JOHN BAPTIST SCHOOL

Episcopal
Boarding and Day School for Girls
Traditional Curriculum
Full Sports Program
College Preparation
Responsible Citizenship
Admission Based on Merit
Grades 6 - 12

Under the Direction of the
Sisters of St. John Baptist
Address Inquiries to
The Headmaster

Mendham, New Jersey 07945
(201) 543-4161



SEMINAR - TOUR New & Beautiful ORTHODOX ACADEMY by the sea in CRETE, GREECE Aug. 2-12, 1982

- Lectures & Trips led by Orthodox scholars & hierarchy, in English
- Visits to Heraklion & Palace at KNOSSOS
- All meals, private bath & balcony at Academy
- Several travel options including Greek Isle cruises.

\$499 per person
Another unique program of
INTERNATIONAL SEMINARS
150 Greeves St.
KANE, PA. 18735
814/837-9178



Shrine of Our Lady of Clemency

Continuous Novena
Write for Information
S. Clement's Church

20th and Cherry Streets, Phila., Pa. 19103

TRACTS

Vespers of the Dead,
Litany for the Dead,
The Last Sacraments

For further information, address

The Secretary-General, Guild of All Souls
233 Grove Road, South Orange, N. J. 07079

THE ORDER OF ST. VINCENT FOR ACOLYTES

P.O. Box 921
Peoria, Ill. 61653

New and current . . .

MANUAL FOR ACOLYTES

Dennis Michno

paper \$3.25

MOREHOUSE-BARLOW CO.

Coming . . .

February 21st

The Living Church's

LENT BOOK
NUMBER

THE LIVING CHURCH

February 7, 1982
Epiphany 5

For 103 Years
Serving the Episcopal Church

Postal Rates Up

On December 23, the U.S. Postal Service abruptly dropped its subsidy for non-profit second class publications, such as *THE LIVING CHURCH*. The new rates will result in an increase in postal costs of at least 100 percent, and inevitably add further financial difficulties to magazines and newspapers already hard hit by the escalating costs of printing and paper.

The action was precipitated by a congressional decision to stop the subsidies as part of a gradual plan to make second class, non-profit publications eventually pay full mailing costs.

Editors of religious publications across the U.S. reacted with dismay, disbelief, and anger. "Congress lied to us," said Lynn Clayton, editor of the *Louisiana Baptist Message*, which faces an immediate annual increase of \$126,000 in postal costs.

"At a time when the federal government is asking charitable organizations to pick up more of the load for the needy of society, they cripple our communication that is essential in doing what they've asked us to do." Mr. Clayton charged that timing of the announcement, which came when Congress was in holiday recess, was "more than coincidental."

James A. Doyle, executive director of the Catholic Press Association and a

leader in the fight to get the subsidies continued, said the non-profit second class publications would lobby to persuade Congress to restore the subsidies for the second half of the fiscal year.

"We intend to make a lot of noise," Mr. Doyle said. "I think if we do call Congress's attention to the plight of the religious press, funds will be restored. Otherwise, a lot of publications are going to be forced out of business."

The CPA is joined with the Associated Church Press, the Evangelical Press Association, and the Jewish Press Association in lobbying efforts. Religious publishers pointed out that the increases were particularly galling because regular second class mailers — commercial publications which deliver for a profit through the mail — now will pay less per piece in some categories than the religious press.

Fighting Hunger and Cold

The latest efforts of the Episcopal Church's Urban and Regional Ministry in the Diocese of Tennessee are focused on emergency food grants and the protection of homes against the cold.

Isabel Baumgartner, editor of the *Tennessee Churchman*, reported recently that a meeting sponsored by the Urban and Regional Ministry brought together representatives of the Second Harvest Food Bank and officials of six other

Nashville agencies which feed needy people. The Rev. Edward L. Landers, who directs the Urban and Regional Ministry for the Diocese of Tennessee, said that the meeting was held to determine available resources and explore ways of widening services.

Weatherization workshops, led by people from the Tennessee Valley Authority and the Nashville Electric Service, are teaching volunteers simple ways of conserving energy and making homes more weather-tight: insulating water heaters, using weather-stripping, caulking window frames. A simple \$25 winterization kit has been developed, and each church and synagogue in the Nashville area has been asked to contribute at least one kit and two volunteer workers to the effort.

The Rt. Rev. William E. Sanders, Bishop of Tennessee, has asked Urban and Regional Ministry officials to prepare summaries of the Nashville weatherization project and distribute them to all churches in the diocese, as one way of responding to the House of Bishops pastoral letter.

Cleric Named to Task Force

The Rev. David A. Works, president of Boston's North Conway Institute, was named recently by Massachusetts Gov. Edward J. King to serve as vice president of a new task force on alcohol abuse and highway safety.

Fr. Works previously served as chairman of the governor's Drug Rehabilitation Advisory Board, and currently is a member of the National Institute on Alcohol Abuse and Alcoholism's Advisory Council. He is the co-author of a booklet dealing with drunk driving, called *New Hope — New Possibilities*.

The North Conway Institute is an ecumenical association devoted to education on alcohol and other drug-related problems.

Bishop Krumm in China

The Rt. Rev. John M. Krumm, Bishop in Charge of the Convocation of American Churches in Europe, led three services of worship in Peking during Advent-Christmas.

More than 275 people, including members of the diplomatic community, attended the services, which were held at the U.S. Embassy and sponsored by the Foreign Community Fellowship.

Cordial relations exist between the ec-



Gov. Edward J. King of Massachusetts (second right) administers an oath to members of the newly formed Governor's Task Force on Alcohol Abuse and Highway Safety in Boston on January 8. The Rev. David Works is on the far left.

umenical, international Fellowship and the Chinese Protestant Church. Bishop Krumm, along with several Fellowship members, attended a service of Lessons and Carols on Christmas Eve in the Dong Tang Church, where more than 300 people, many of them young, packed the main church and overflowed into another room.

Bishop Krumm said that with some exceptions, most Christian churches recognize the Chinese church's need to become self-sufficient and to resist the temptation to rely on overseas personnel and resources.

However, Bishop Krumm said that Dr. Zhao Fusan, a leader of the Chinese church, insisted that his church seeks to maintain the sense of belonging to the One Holy Catholic and Apostolic Church around the world.

"Workfare" Postponed

"Strong objections" from a coalition of church leaders and others were cited as instrumental in postponing a proposed "workfare" program in Massachusetts, according to an aide to Gov. Edward J. King.

The Rt. Rev. John B. Coburn, Bishop of Massachusetts, and 12 other Christian leaders in the Boston area asked Gov. King to abandon the plan, some aspects of which they called "morally repugnant."

Gov. King had proposed that 23,000 Massachusetts mothers who receive benefits from the Aid to Families with Dependent Children program be required to look for work. Those unable to find jobs would have to do unpaid public service in order to continue receiving benefits for themselves and their children.

The 13 members of the alliance, who call themselves "Church Leaders in Covenant for Urban Justice," asserted that the program could "impose unreasonable and intolerable burdens on welfare mothers and their children who are already struggling to cope with the pains of poverty." Workfare, they said, "appears to penalize recipients because they are poor."

American Elected Bishop in South Africa

The Very Rev. Richard Austin Kraft, dean of St. Alban's Cathedral, Pretoria, South Africa, has been elected Bishop of the Anglican Diocese of Pretoria. An appointed missionary of the Episcopal Church, Fr. Kraft has served in South Africa since his graduation from General Theological Seminary in 1961. He is believed to be the first American ever elected to head a see in the nation of South Africa.

A native of Chicago, Fr. Kraft, 45, is a specialist in Christian education. He has



The Rev. Richard A. Kraft, recently elected Bishop of Pretoria, South Africa [left], is shown with one of his sons and the Rev. Samuel Van Cull, executive for World Mission at the Episcopal Church Center. Onell Soto

trained local leaders in Zululand and Natal, and speaks Zulu fluently. He hopes to learn the seven other major languages of his new diocese.

The Diocese of Pretoria stretches from a line midway between Pretoria, South Africa's capital, and Johannesburg north to the borders of Swaziland, Mozambique, Zimbabwe, and Botswana. There are plans to divide the diocese into four centers which eventually will become dioceses.

In a recent letter to the World Mission office at the Episcopal Church Center in New York, Fr. Kraft said, "Being a son of the Episcopal Church, I hope that we can keep in close contact and relationship. I want to express my deep gratitude for the wonderful way in which we have been loved and supported throughout the last 21 years. I need your prayers now more than ever because we have accepted this new challenge that the Lord has put before us."

Fr. Kraft and his wife, the former Phyllis Schaffer, have four children. He is to be consecrated and installed as bishop on Easter Day.

Diaconate Excites Interest

The Rev. James M. Barnett, Jr., rector of Trinity Church, Norfolk, Neb., and author of *The Diaconate: A Full and Equal Order*, which was published by Seabury Press in November, recently gave a series of talks in England related to the restoration of the diaconate.

Prior to going overseas, Dr. Barnett spoke at Berkeley-Yale Divinity School in New Haven, Conn., and at General Theological Seminary in New York. Following his presentation at GTS, the Rev. James Carpenter, the sub-dean, ex-

pressed the hope that the revival of the diaconate would serve as a powerful catalyst to strengthen and revitalize lay ministry today.

In England, Dr. Barnett found widespread interest in renewing the diaconate. In July, the General Synod of the Church of England reversed a 1968 report published by the synod's Advisory Council for the Church's Ministry, which had failed to find "any useful function" in a permanent diaconate. In November, the synod also approved, by a large majority, the admission of women into the historic order of deacons [TLC, Dec. 20].

In his talks, Dr. Barnett made the point that historical evidence shows that baptism was the only sacramental requisite for ordination to any office for many centuries. "The use of the diaconate as a transitional office," he said, "has made it hard for most of us to discard the idea of the deacon as a 'mini-priest.'" He said that "we must first rethink the nature of the church, and only then can we deal with its ministry."

Dr. Barnett said that the "hierarchical concept of the ministry, which most of us have accepted without question, means that, contrary to the pre-Nicene view, the ministry is the possession of the priesthood and episcopate. All other ministry becomes derivative."

While in London, Dr. Barnett met with the Rev. Canon John Tiller, chief secretary of the Advisory Council for the Church's Ministry. Dr. Barnett noted that the Church of England's status as an established church gives it unique opportunities for using a restored diaconate in such places as factories, where its clergy are accepted as being in some sense clergy for all Christians.

Promoting Justice, Peace and Love

The church must be an instrumentality
through which God is building
his beloved community.

By CHARLES RADFORD LAWRENCE

Q. How does the church pursue its mission?

A. The church pursues its mission as it prays and worships, proclaims the Gospel, and promotes justice, peace and love. (Book of Common Prayer, page 855, Catechism)

The mission of the church for all times as set forth in the Catechism continues to be its mission in the waning years of the 20th century. Prayer, worship, and proclaiming the Gospel are fundamental. Without these, there is no church; faithfulness to these imperatives should yield fruits in the loving pursuit of justice and peace.

As I travel around this province of our communion of God's church, and as we

Dr. Charles Radford Lawrence, II is the president of the House of Deputies of General Convention and vice chairman of the Executive Council of the Episcopal Church. He has for many years been connected with Brooklyn College and is now its professor emeritus of sociology. Dr. Lawrence is well known as a lecturer and writer and has been a valued member of numerous church committees and commissions. His article is one of a series in TLC on issues facing the church.

prepare for the 67th General Convention in New Orleans in September, I am impressed with the many ways in which our mission is being studied and pursued. Evangelism and church growth are not only more respectable than any time in my memory, but they are being prosecuted vigorously.

Renewal through stewardship has taken on new life as we have raised more than \$130 million for expanded work at home and abroad. There is a revival of constructively critical interest in theological education in our seminaries and beyond; the concept of "total ministry" and a self-consciously expanded role for the laity are constantly celebrated in our pronouncements and increasingly practiced among us. All of these developments are occasions for rejoicing and thanksgiving. I rejoice and give thanks.

I would like to call attention to three aspects of the church's mission as it pursues justice, peace, and love: the nourishment of community within and beyond the parish; a renewal for ministry to and empowerment of the poor; and the call to peacemaking in our time.

The early Christian Church stressed the fact of *koinonía*, community. The Holy Catholic Church was truly a household of faith, congregations of sisters and brothers linked to other communi-

ties. Like brothers and sisters everywhere they had their differences, their sibling rivalries, and these are chronicled faithfully in the Acts of the Apostles and in the New Testament letters. Individuals were known to one another as whole persons, living in primary relationships.

In our time, primary groups and primary relationships are the exception rather than the rule; and church — especially for most Episcopalians — is one more secondary group which must take its place, along with our political club, our daughter's Girl Scout troop, not to speak of our Greek letter fraternity or sorority. A parish can, in our day, supply the needed community, a segment of the household of brothers and sisters in Christ that provides spiritual and psychic sustenance with which to face the demands of life.

The church cannot be an inwardly turned community, existing primarily for itself; but one which strengthens its members to join with other churches, other faiths, and secular organizations which are doing the will of the Father. Most of all, the church must be an instrumentality through which God is building his beloved community.

The call to community is by no means a call to isolation. Whether at the congregational, diocesan, provincial, national, or world level, the church community must strive to be ecumenical. Despite the counsel of some apostles of church growth, the church community must never be content to be made up of just "our kind of folk," homogeneous, mutually comforting aggregations. In-



Dr. Charles Radford Lawrence, II

“long hot summer of 1967” by calling upon the General Convention in Seattle to raise \$3 million per year for the empowerment of the poor and particularly poor black people in inner cities. Out of this appeal came the General Convention Special Program (GCSP), in which the church sought to join the poor for the self-determination and empowerment of the latter. GCSP and its forerunner, JUP, were not without controversy in our church; national and diocesan budgets suffered for these corporate ventures in pursuit of justice. Much of the methodology of GCSP and JUP was incorporated in the Great Society’s War on Poverty.

We live in a different era. Community action programs supported by government appear to be a thing of the past. Much of what we once thought of as the fruit of compassion is now perceived by persons in high places as soft-headed sentimentality. The “truly needy” become today’s equivalent of the “worthy poor” of yesteryear.

We are called to find ways in which we can respond to the widening gap between the affluent and the impoverished in our own country, as well as the growing gap between the northern and southern hemispheres. The Standing Commission on Metropolitan Areas is proposing that our entire church embark upon a jubilee ministry. Preliminary drafts of the Commission’s report suggest that we use the learnings — successes and failures — of our work in the 60s and build upon them. The proposals of the Standing Commission will be presented to General Convention; they deserve our careful and prayerful study.

In their October, 1981, interim meeting, the House of Bishops again spoke out on the dangers of our present arms race and the nuclear holocaust that is its likely consequence. The Episcopal Urban Caucus and the Episcopal Peace Fellowship are constantly warning us of the human and financial costs of the arms race through which, as Pope Paul VI reminded us, each new weapon of mass destruction is theft from the poor.

The Joint Commission on Peace has spent the triennial in a careful assessment of the price that we are paying as we make ourselves into a garrison state, and they are preparing theological reflections on the entire question of the relationship of Christians to war in a nuclear age. Whatever our positions on such matters as disarmament, rearmament, and related matters, the Commission’s report deserves our serious attention.

Q. What is the mission of the church?

A. The mission of the church is to restore all people to unity with God and each other in Christ.

Q. Through whom does the church carry out its mission?

A. The church carries out its mission through the ministry of all its members.

sofar as possible, the *koinonia* must be inclusive of persons of all races, classes, and ethnic groups.

In his essay, “Guidelines for a New Theology of Mission,” William B. Frazier distinguishes between church as *sanctuary* and church as *sign* (Anderson and Stransky, *Mission Trends*, number one, pp. 23-36). According to Fr. Frazier: “As a sanctuary, the church could concentrate legitimately on providing its members with the sacraments and the Word of God, and its non-members with appropriate inducements to partake of these riches. But if the church is a sign, its energies will be centered not only on its own sacramental life, but on the paschal mystery at work in the events of secular life and time.

“So conceived, the church will not be content to take care of itself, but will actively shoulder the whole range of human problems in testimony to the saving concern of God. Aware that a dis-incarnate Gospel will not reach the ears of men, the church will strive to proclaim the good news first and foremost in the idiom of action.”

The call for a recovery of *koinonia* is to a community and communities in and for the world, not a fortress *from* the world. During the early 1960s, we sought to understand the challenge through the Joint Urban Program. We held “Metabagdad” conferences throughout the church. We were in the vanguard of the interdenominational Urban Training Center in Chicago, where clergy “went on the streets” so that they could sample — even for a week — the experience of being a non-person. The Joint Urban Program encouraged direct community action and community organization after the manner of Saul Alinsky and the Industrial Areas Foundation.

Bishop John Hines responded to the

New Pastoral Patterns

By RICHARD L. RISING

Creative approaches to old problems have always been welcome events in the life of the church. For this reason, the appearance of the article, “To Multiply or Divide,” by the Rev. John F. Buenz, Jr., was particularly gratifying [TLC, July 26].

The process through which the newly forming Diocese of El Camino Real went, in order to evolve a viable structure for its own needs, showed that it is still possible to do some exciting ground-breaking, even in putting together a new diocese. One of the many continuing wonders of life in the Episcopal Church is the apparent complacency with which we can tolerate — even boast about — a structure that not only undercuts the important pastoral claims we make for episcopal polity, but also lays upon our bishops impossible pastoral responsibilities.

“Chief pastor” has become little more than a technical definition. The fact that this has long been true (thus “traditional”) and as true for some other communions (thus “catholic”) does not change the reality. Telephones, cars, and planes may have mitigated the disaster, but we are still left with largely hollow terms.

Is there any pastoral virtue, for example, to having diocesan lines follow state

The Rev. Richard L. Rising, of Dolores, Colo., is a retired priest of the Diocese of Colorado. He was associate director of the national Board for Theological Education, and also served churches in the Diocese of Western Massachusetts. He was dean of the cathedral in Manila, and for five years was the dean of el Seminario de Caribe in Puerto Rico.

**It is time that we structure ourselves
in a way that will give terms like "diocesan family,"
"chief pastor," and "Body of Christ"
real substance in the daily life with Christ that
we have been called to live.**

lines, except to localize the work of our chancellors? Should parishes five miles apart have to relate to separate diocesan sees a hundred miles from each? Can bishops in our larger dioceses — New York, Chicago, Los Angeles, for example — be realistically called chief pastors to their hundreds of clergy, to say nothing of their countless lay people? What kind of meaning can be applied to "pastor" in such situations?

The force of what this can mean came out in my recent years as rector of the parish in Cortez, Colo. The bishop's office is exactly 400 miles from the parish. As members of the diocesan executive council, two of us from the parish were capable of using up virtually all of the council's travel budget flying to Denver for meetings each month.

Our bishop, one of the most pastorally sensitive men I have ever known, is still 400 miles away, and even with a new suffragan, is expected to do more than is humanly possible. Telephones make a difference, of course. But even in a medium-size diocese like Colorado, pastoral attention inevitably becomes little more than crisis intervention. Leading a flock surely ought to involve more than pulling errant sheep out of the bushes.

It is worth noting in passing that the Cortez parish is the southwesternmost parish in Province VI. The parish in International Falls, Minn., appears to be at the other end of the line, some 1,100 miles away for long-winded crows. Given the fact that certain members of the national Executive Council are theoretically representing the bishops, clergy, and lay people of this vast area, in what terms can they ever understand their responsibilities? Or is "representative government" just another hollow phrase?

Fortunately, the church has never taken its provincial structure seriously, for obvious geographical reasons. Little more can be expected in the future.

The situation is complicated further

by what might be called the "mega-church complex," which afflicts people operating at both diocesan and national church levels. (I speak knowingly, having been involved at both levels.) This complex contrasts directly with the fact that with few exceptions, growth in Christ for those dedicated to him takes place at the parish level, in immediate company with others similarly committed.

Diocese, national church, international groupings — all are indispensable entities in the universality of the Cross of Christ. The clergy themselves tend to think in these terms; but for most Christian lay people, they are little more than an abstract medium through which Christian mission is expressed, and are poor instruments indeed for the personal spiritual growth that is the primary concern of so many.

On the other hand, for the few who are involved in the "higher" reaches of church life, whether as staff or volunteers, the flesh and blood in the parishes can themselves become an abstraction. Even parishes can be nothing more than statistical entities. (The Germans have a liting phrase for this process: "the hypostatization of methodological categories.")

Phrases like "diocesan family" or "our national Episcopal family" sound hollow in most lay ears. There is, of course, a natural reassurance that comes from knowing there are other Episcopalians around. And the great triumphalist services at diocesan and national conventions can be deeply moving experiences, if sometimes a bit misleading about our influence on the world. But they involve relatively few of our communicants, and rarely make converts.

There is no easy answer to this dilemma. The fact is that the primary reality of Christian experience is in the interchange of a believer with God and with other human beings who can be

seen — and loved. We will always be uncomfortable with any church structure which does not take this reality into account in practical, down to earth terms, unless words like "pastoral" and "loving" and "caring" take on real life.

Whatever new patterns evolve, we will find new meaning in these words only if the number of clergy and parishes for which any one bishop is pastorally responsible be strictly limited. As numbers grow, the diocese should be divided. The most powerful argument for episcopal polity rests on the opportunity to make real the meaning of being a pastor, a shepherd. Jesus himself apparently settled on 12 as an appropriate number. Today with our technological advances, some bishops may well feel that they can handle more.

It is interesting, however, to speculate on what smaller numbers within easy geographical reach could mean. A closely knit team of bishop, clergy, and lay people operating in concert might well grow into a Spirit-filled *ecclesia* rarely found today. The mutual support and joint effort which could develop in this kind of community could result in a powerful force for the ministry we share with our Lord.

The experience of the Diocese of El Camino Real points up an important truth: if our church structures are to be responsive to the needs of those within them, we must anticipate that a variety of patterns will emerge. In large metropolitan areas (whether within or across state lines), where contact can be easily maintained, larger groupings could be expected. In less populated areas, geographical necessity should drastically limit the number of parishes in a diocese.

Natural groupings of communities have already indicated where some lines should be drawn. The creation of the Navajoland Area Mission was itself an important step in the recognition of natural (in this case, cultural) boundaries.

The idea of many more dioceses, each with its own administrative offices, conjures up a picture of mushrooming bureaucracies and skyrocketing costs. This does not need to be. Many of the diocesan services now provided separately could be regrouped on a multi-diocesan basis. (Surely there are appropriate names that could be dredged up for these entities.) Committees on Christian social relations or Christian education, for example, could cover several dioceses without diminishing their ability to serve individual parishes. This would mean, of course, that the linkage (and control) by the bishop and diocesan policy-makers now assumed to cover all facets of Christian endeavor would be radically changed.

The image that emerges is of the bishop and diocese becoming more and more a pastoral and evangelistic entity, the very thing we most lack today. Surely, these are the two most central vocations to which we are called and which the office of the bishop most forcefully symbolizes. By their very nature, the service functions commonly exercised today through our dioceses are quite capable of being provided on a broader geographical basis. Several provinces have already demonstrated this on a limited scale.

In many cases, the diocesan staff would need be little more than the bishop, a secretary, a car, and good telephone service. But who pays for it? What if a new diocese were to have only ten or 12 parishes? Each parish would have to do its share, of course, and the dioceses involved would have to support the more broadly based service functions.

But with better cost effectiveness of the larger area, along with proper restraint on the part of individual bishops not to try to reproduce those services locally, the financial aspect should be manageable. It is quite imaginable that in less concentrated areas with fewer parishes, the bishop could serve as rector of the largest parish; assisted by a curate, he should be able to fulfill both responsibilities.

Whatever the merits of these suggestions, a critical examination of our church structures is desperately needed. Anyone who looks honestly at the hard facts of how we function today will realize how wide a gap exists between what we claim and what we do.

It is time we recover the true meanings of terms like "diocesan family," "chief pastor," even "Body of Christ" in day to day terms. Above all, it is time that we structure ourselves in a way that will give these terms real substance in the daily life with Christ that we have been called to live. It will take honesty, courage, and creative imagination. But it will also be capable of releasing new power through the Spirit and new force for the Good News that we preach.

The New Green Vestments

By HELEN FERGUSON

It was with a full heart that I approached the altar rail on Sunday, a heart filled with love and a laugh on my lips. Why laughter?

It was our 40th wedding anniversary, and we brought our thanks and gratitude to the eucharistic table. As I thought about the years we have spent in this same parish, I saw them as a moving stream, and one scene after another came to mind, weddings, baptisms, funerals, Easters, Christmas Eves, and so many more.

I looked at the green vestments, the beautiful Mary Moore set that the parish has just acquired. The wheat ripples down the rector's back, the grapes spring from the vine, the gold threads glow against the smooth fine linen.

About 20 years ago, my mother was head of our altar guild, and we had a motley array of vestments. Having begun life as a mission, we took whatever came our way, wore it out, used it up, or made it do.

One good lady was greatly disturbed by the fact that the chalice veil was a different shade of green from the pulpit hangings. It scratched across her worship surface, she said, like a fingernail crossing a chalkboard. She conferred with my mother. I can see them now, in trim wool suits, brightened with little hats made of feathers and artificial flowers, checking prices and above all, shades of green.

New hangings were bought, a new veil and burse, and they all matched. The lady donor died, quite suddenly. It wasn't six months later that someone gave the church a chasuble in a different

shade of green. I thought about that a lot. My mother died, and the lesson in those vestments was bittersweet.

Came the new rector. Came the new Prayer Book. We moved the altar forward. We invited women and girls to serve as chalice bearers and acolytes. We even had a woman priest on the staff.

One day someone said to me, "We have ordered a new set of green vestments."

"But these are new!" I exclaimed.

"Oh, no, they are 15 years old and quite threadbare."

"Threadbare? How can that be, so gently used and only on occasional Sundays?"

"Well, not threadbare maybe, but just not exciting."

"Exciting? Whoever said the church is supposed to be exciting?"

Aha! Jesus said so, among others. Those Comfortable Words are not meant for the comfortable pews. What other things have I had to lay aside with that little feather hat that my mother wore?

Well . . . my son's divorce was the first one in our family. It would have broken Mother's heart, but good seems to be coming out of it. New grandchildren are individuals my mother never knew. New jobs have called us to new life styles. We travel more, and we travel faster. We live more intensely; we are older, and I hope, wiser than we were. The church continues to teach us in so many ways.

That's when I felt laughter brimming up in me. Do I see the church as a moving stream? And shall I let my little craft be caught on a root and hang there forever?

The new vestments reflected the candlelight as we went forward to receive communion. I knelt and offered my joy to the Lord, the gratitude for happiness past, appreciation of all that is, and faith in his loving care for whatever the future holds, around the next bend in the river.

Helen Ferguson is an active member of the Church of Our Saviour, Milford, N.H. She is co-editor with her husband of the New Hampshire Churchman and has been a staff writer for the Convention Daily at two General Conventions.

EDITORIALS

Bad News from Uncle Sam

The recent massive increase in postal rates for non-profit periodicals [p. 6] has sent waves of shock through the community of religious, educational, and other non-profit publishers. It was of course realized that rates would rise, but a plan had been projected for progressive increases over a reasonable period of time, and it was supposed this plan would be adhered to. The sudden imposition of drastic increases will prove calamitous to many periodicals. The announcement, coming at Christmas, was a grim yuletide gift from Uncle Sam.

It should be understood that the increased rates involve not only actual publications distributed through the mails (as most non-profit magazines are), but also promotional letters, announcements to advertisers, and other bulk mailings necessary to the publishing operation. All of us, including *THE LIVING CHURCH*, feel the immediate effects of this.

Subscription rates will no doubt have to go up throughout the field of religious magazines and papers distributed through the mail. It should be explained, however, that raising subscriptions does not make up for the hardship imposed by this sudden announcement from the postal service at the end of the year.

Readers usually subscribe to magazines for a year or two ahead. Hence they only pay higher rates when they renew their subscriptions. When subscribers pay, furthermore, what they pay is not immediately spent, but has to be allocated out to the following months over which the subscription extends. Readers who use pocket calculators will see that it requires months before a significant increase of disposable income is realized.

Steps to be taken by *THE LIVING CHURCH* in meeting this crisis will be an important item of business in the February meeting of the Board of Directors, and will be announced to our readers as soon as possible.

Is Education Declining?

It is often said nowadays that the attainments of pupils in elementary and high schools have gravely declined, and that some high school graduates cannot read an ordinary book, magazine, or newspaper, or read the directions on a box or bottle. Lower literacy then has a further impact on colleges and graduate schools (including theological seminaries).

Is education really becoming worse, or do people simply tend to think the good old days were better? Are there always a certain number of uneducated people who in the past usually did not go to school, but who today are being pushed through? Or are there significant numbers of people who, for reasons we do not understand, cannot learn in what we call normal ways, but who can or could learn under some other system?

We have not seen objective information on educational achievement extending back over many decades which persuades us that we are now in the position to

answer these questions. It is evident, nonetheless, that a problem exists.

The primary purpose of the church is to preach the Gospel, not to uphold secular standards of learning. Yet the propagation of Christianity has been closely linked with education, and the situation in the field cannot be ignored. We hope that church related educational programs, from nursery schools on through seminaries, are making some effort to evaluate their students and to preserve some permanent records of such evaluation. That is the only way to tell, in the future, in what direction we are moving.

We would also hope that church related education is particularly alert to recognize special learning problems which some students have, and to seek ways to meet these problems. The great unused option in American education is the systematic effort to have students at every level teach what they know to the students one step behind them, and to have faculty members who are trained to organize and direct this kind of operation.

Lent Is Coming

The fact that the Prayer Book no longer designates this Sunday by the colorful name of Septuagesima should not blind us to the fact that Lent begins in only three weeks. For individuals and for families, as well as for parishes, a well planned Lent is more likely to be a good, positive, and spiritually fruitful time.

According to our custom of many years standing, we will introduce the Holy Season with our Lent Book Number in the issue preceding Ash Wednesday. For Ash Wednesday and other important dates in the life of the church, look at our Calendar of Things to Come. This appears in the first issue of each month and will be found in this issue on page 5.

After Long Grief

Belief persists which I cannot ignore
That recompense for unrelenting years
Of grief is waiting there at heaven's gate.
It gives me courage never felt before
To know that joys remembered past the tears
Can lift this head of pain once bowed with weight
Of cataclysmic ills and concentrate
On view that promise of rebirth adheres
To ultimate intent of Godly scheme;
Dispelling dark and ever-present fears
That laid to rest we mortals are no more,
But faith upheld in blythe revival theme
Assures me death this side of heaven's stream
Is resurrection on the other shore.

Jaye Giammarino

BOOKS

Poetry for the Epiphany Season

EERDMAN'S BOOK OF CHRISTIAN POETRY: A Treasury of Poems and the Stories of Their Writers. Compiled by Pat Alexander. Eerdmans. Pp. 125. \$10.95.

Epiphany is a season for poetry. The Christian poet creates little epiphanies wherein the Light shines through the patterns of words to reveal God in Christ Jesus.

This pleasing treasury of poems composed in the English language ranges from the seventh through the 20th century. About 60 poets are represented, as well as the anonymous authors of a few carols and spirituals. Short poems, reflecting the religious dimension of life were chosen by the compiler, Pat Alexander.

There are surprises. Edith Sitwell and John Updike are included, but not W.B. Yeats, Dylan Thomas, or Robert Lowell. However, another "treasury" is promised in the introduction.

Chronologically arranged, according to each poet's birth date, the poems are preceded by brief biographical sketches by Veronica Zundel that provide insights into each poet's faith.

The majority of poems are from the 19th and 20th centuries, with a fair sprinkling of Elizabethan verse. Anglican writers are well represented: Robert Herrick, George Herbert, T.S. Eliot, C.S. Lewis, and Madeleine L'Engle, among others.

Too brief to be considered a true anthology of Christian verse, this compilation is an appetizer to the rich body of poetry concerned with Christianity. Pleasing paper, attractive type, good page composition, and illustrations chosen well to reflect each period, plus the thoughtful selections of the compiler, make this a splendid gift book.

BOBBIE BARBER
Topeka, Kan.

Recent Encyclical

ENCYCLICAL ON HUMAN WORK: *Laborem Exercens*. By John Paul II. St. Paul Edition (50 St. Paul's Ave., Boston, Mass. 02130). Pp. 66. 60 cents paper.

In this encyclical letter, Pope John Paul II has given all Vatican-watchers something significant to look at. As an always interested Episcopalian, I was fascinated by it.

Here is a convenient translation into English of the encyclical promulgated in September of 1981. One would wish that all those taken with Reaganomics and Falwell bottom line fundamentalism would read it and realize that a wave of

religious philosophy emanating from the Vatican can, upon occasion, challenge such thought.

Here the pope finds from "the very first pages of the book of Genesis" the church's conviction that "work is a fundamental dimension of human existence on earth" and that "the principle of the priority of labor over capital is a postulate of the order of social morality." He emphasizes again and again "the primacy of the person over things."

One of the surprises of the encyclical is that it reveals John Paul II as a thinker much more on the order of his predecessor, Pope John XXIII, than most of us had believed. *Laborem Exercens* clearly sinks its roots into earlier papal statements on social questions. Now Pope John Paul II extends this thought in detail in regard to the rights of labor unions.

Many critics of the present pope saw in his early expressions an apparent desire to undo the progress the church made in the Vatican II Council. However, the thoughts expressed in this current encyclical incorporate many of the views of that council. This will undoubtedly change some of our minds to believe the present pope wishes to expand upon those earlier views, though perhaps to slow down somewhat the rate of change.

Here John Paul II has affirmed his links with the people's pope, Pope John XXIII, and with Vatican II, and demonstrated again his church's strong stand for religious humanism. The substance of *Laborem Exercens* is almost what the mystic poet Kahlil Gibran once said: "Work is love made visible."

PHILIP ARDERY
Louisville, Ky.

Creation

God is upon

God lays out the web of space
Virulent and rapturous;
He coats the web with His light,
Unapproachable light.
God is upon.

He threads stars across the web
And they cascade with each other,
Dancing nearly
Bound into wholeness, as God calls them.
He encompasses earth in His hands,
And wraps it into a planet, clasping a garden.
And yet it is anxious . . .

Now, from a shadowy river bed
God scallops clay into a body
Even a man,
With reach and circumstance, breath and vision,
A covenant of spirit and flesh.
And he responds with love;
He can know and understand, cultivate and celebrate . . .
But not renew.

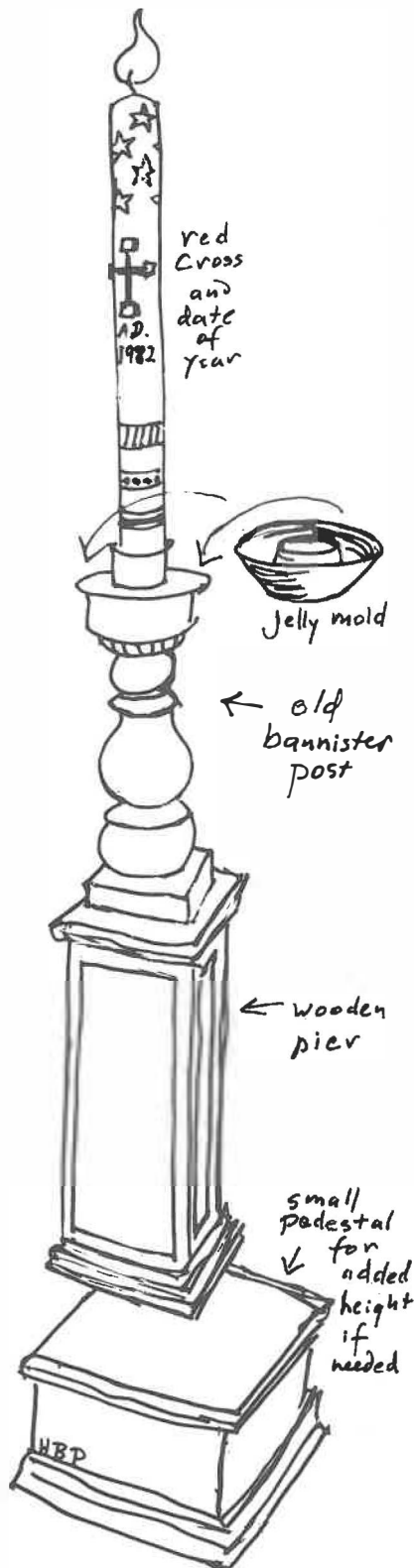
God is upon his bone
For the sake of a woman
She is moved and beholding
Like cadence, with pulse and rest
Entered and held.

And they can sustain
The love of their Father.
God is upon them
Altogether.

Paul Austin, Jr.

The Paschal Candlestick

By THE EDITOR



The paschal candle is rapidly becoming an almost universal piece of equipment in Episcopal churches. Indeed, it has appeared in some churches where there was no clear idea of why or how it should be used. If your church is going to introduce it this year, some questions need to be faced right now — not on Monday of Holy Week. If your church already has adopted it, it may help, well in advance, to consider why, how, and where the paschal candle will be used at Easter and during the subsequent weeks.

Historically, this candle originated as a large taper to provide light for the readers of the Scripture during the Great Vigil, which in ancient times lasted all night before Holy Baptism and the Easter Eucharist. The candle soon acquired symbolic associations with the light of creation, the column of fire and smoke at the Exodus, the Risen Christ, and the illumination of the Holy Spirit.

Made still larger, it was burned throughout the paschal season. It became decorated with colored paper and ribbons, and lumps of incense were stuck into the wax (presumably to burn for a few minutes whenever the flame reached one). In accord with the original purpose (illumination of the lectern or pulpit), with the symbolism, and with the spirit of the occasion, the candle was mounted on a large, conspicuous candlestick or stand. The joy of the paschal season was reflected in gilt or bright colors and the festive appearance of this massive candle holder.

Notice, it was not intended to match everything and melt into the pious gloomy brown of church interiors. (Ancient and medieval churches were not usually so gloomy anyhow.) On the contrary, the candlestick was to gleam, to stand out, and to hold the great Easter candle so high that the worshiper could indeed think of it as a column of fire leading the people of God into a new Promised Land. Like the flowers, ribbons, best vestments, bells, ladies' bright colored dresses, and other things characteristic of the Great Vigil of Easter, the tall candle and its holder should be obvious expressions of joy and festivity.

Since the Second Vatican Council, our

Roman Catholic friends have tried to clean up their unrestrained and sometimes tasteless churches, and they have accordingly turned to small, inconspicuous holders for the paschal candle. Episcopalians should not follow this fashion, which militates against the very purpose of this festive ornament.

For parishes which already have a small candle holder, however, all is not lost. It can be made higher by mounting it on a small stand. This may be a little wooden platform which can be used year after year, or a temporary stack of clean bricks, or several cement blocks (which can be covered with a piece of cloth). In making such a platform or pedestal, construct it large enough to accommodate a vase or two, so that tall flowers or boughs can cluster around the candle stand. Or festoons of flowers or ribbons can be wrapped around the column of the stand. Or a talented parishioner may polychrome it with gilt, red, blue, green, orange, or other colors.

Many parishes nowadays have a little wreath of live plants and flowers at the top of the stand, surrounding the base of the candle itself. This is easily achieved by taking a doughnut shaped jelly mold, turning it upside down, and placing it on top of the stand with the candle coming up through the hole in the middle. This provides a little round trough for such leaves and flowers.

We recommend having a parishioner who enjoys woodwork make a paschal candle holder for the church. This is not unduly difficult. Dealers in second-hand building materials often have newels or large bannister posts from Victorian homes which can be incorporated into the structure. The stand can be polychromed or be decorated in some other way.

For a fair-sized church, the stand can be five or six feet high. At the Great Vigil, the deacon can appropriately mount a small ladder to put the great candle into place.

The candle itself should be very large and be ordered well in advance. This is not an extravagance, as a big candle of good quality can be used two or more years in the average church. We recommend a plain, undecorated white candle which an artistic parishioner can decorate. If it is used a second year, it can be washed and scraped clean and a new design created.

We have heard of parishes saving candle stubs all year, and then, in Lent, the young people's club, or some other group, boils them down and casts a paschal candle. This requires the supervision of a knowledgeable person, however, as an improperly made candle which splits, bends, or collapses can be a fire hazard.

Start now to plan this distinctive and majestic symbol of the light of Christ, and Easter will be all the more joyful in your parish.

CLASSIFIED

BOOKS

ANGLICAN MISSAL (altar edition) \$125.00. People's Anglican Missal (red or black) \$15.00. Frank Gavin Liturgical Foundation, Inc., Box 25, Mount Sinai, N.Y. 11766.

BOOKS/PUBLICATIONS

PUBLISH YOUR BOOK! Join our successful authors. Publicity, advertising, beautiful books. All subjects invited. Send for fact-filled booklet and free manuscript report. Carlton Press, Dept. LCN, 84 Fifth Ave., New York 10011.

CHURCH MUSIC

ST. MICHAEL'S MASS FOR RITE II. Send \$2.00 for Exam Packet of organ/choir/pew copies, incl. anthem on "Hyfrydol" to: Benjamin Harrison, 6630 Nall Ave., Mission, Kan. 66202.

EXCHANGE

EXCHANGE in England, outskirts of Oxford. One month, summer 1982. No duty. Write: The Rev. Bernard Brown, Church House, North Hinksey, Oxford, England.

FOR SALE

DEACON'S INSIGNIA: Red enamel diagonal (stole) on white enamel truncated Greek cross. 3/4" or 3/8" clutch back (\$2.00), 3/4" pin back (\$2.00), 3/8" tie tack (\$2.75). Shipping (per order — 75¢). E.R. Harris, P.O. Box 572, Rochester, Minn. 55903.

NECKTIES with embroidered Episcopal Church shield, superbly woven in England, in full colors. Available on Navy or Burgundy background. We also have ties with shield of Christ, Grace, Andrew or Trinity, only on Navy background. An ideal gift. \$15.00 plus \$1.50 each for gift box and shipping. Church Ties, P.O. Box 1445, Tryon, N.C. 28782.

IF YOU buy palm crosses made in Africa, you help people whose income averages \$55.00 per year to buy the bare necessities of life and to help fill agricultural, educational, vocational and health needs. All work done in this country is volunteered. Orders are acknowledged and must be received by March 15 to assure delivery by Palm Sunday. Rates based on \$6.00 per 100; \$3.00 per 50, in multiples of 50. Only individual-sized palm crosses are available. Inquiries invited. Include your street address for United Parcel Service delivery. African Palms, P.O. Box 575, Olney, Md. 20832.

NEEDLEWORK

DESIGNS IN NEEDLEPOINT: Altar kneelers (with designs symbolic of your church), wedding kneelers, diocesan seals. Custom or stock designs hand-painted on single-mesh canvas cut to measure. Wools supplied with order. Margaret Haines Ransom, 229 Arbor Ave., West Chicago, Ill. 60185. Phone (312) 231-0781.

POSITIONS OFFERED

CHALLENGING MINISTRIES in the Canadian Province of Newfoundland. Write: St. Paul's, 390 Main St., North Andover, Mass. 01845. (617) 686-6858.

PEOPLE and places

Appointments

The Rev. Mark Brown is rector of St. James' Church, Goshen, Ind.

The Rev. Jo-Ann J. Drake is part-time vicar of St. Gabriel's Church, Philadelphia.

The Rev. David L. Gable is rector of St. Andrew's Church, Harriman, Texas. Add: Route 6, Box 564, Harriman 37748.

The Rev. Thomas P. Hansen is rector of St. Stephen's Church, Casper, Wyo. Add: Box 4148, Casper 82604.

The Rev. David McMannes is rector of St. Francis' Church, 101 Forty-Fourth St. S., Great Falls, Mont. 59405. He is also vicar of St. Paul's Mission, Fort Benton.

The Rev. Harry Neeley, II is vicar of Calvary Church, Red Lodge, Mont., and the Church of Our Saviour, Joliet, Mont. Add: Box 1733, Red Lodge 59068.

The Rev. J. Douglas Ousley is rector of St. Paul's-Within-the-Walls, Rome.

The Rev. Vernon Strickland is rector of St. James' Church, 203 E. Glendale, Dillon, Mont. 59725.

The Rev. Gary A. Verell is resident director of St. Francis Boys' Home, Salina, Kan.

Changes of Address

The Rt. Rev. Hanford L. King, Jr., who retired as Bishop of Idaho at the end of August, may be addressed at 1203 W. Highland View Dr., Boise, Idaho 83702.

St. Martin's Church, Charlotte, N.C., and the Rev. L.B. Sherman, have had a change in post office box number to 36308 and in zip code number to 28236.

Deaths

The Rev. Arthur McKay Ackerson, retired priest of the Diocese of New Jersey, died on November 27 at the age of 84. He had been living in Clearwater, Fla., assisting for a time on the staff of the Church of the Ascension.

After graduation from General Theological Seminary, he was curate of the Chapel of the Incarnation, New York City, from 1930 to 1935. For the next six years he was rector of the Church of the Ascension, West Park, N.Y., and priest-in-charge of Trinity Church, Highland. From 1941 until his retirement in 1966, he was rector of All Saints' Church, Atlantic City, N.J. He is survived by his wife, the former Helen Bowne Ryder; a daughter, Mary McGovern; three grandchildren; a brother, Charles; and two sisters.

The Rev. Stanley Michael Tomko, priest of the Diocese of New Jersey, died on Nov. 16 at the age of 65.

He was ordained to the priesthood in 1967, after serving as curate of Grace Church, Linden, N.J., and deacon-in-charge of Grace Church, Elizabeth, N.J. He then became vicar of Grace Church. He is survived by his wife, the former Constance Simmons, and a daughter.

Mrs. William Allan Cross (Thelma Cohoe Cross) died suddenly on November 11. Her funeral took place at Trinity Church, Lander, Wyo., where her husband is rector. Interment was at Pilot Mound in Canada.

The couple was married in 1943 and had two children. After leaving Canada in 1946, they lived in the Dioceses of North Dakota and Nebraska. Fr. Cross was the rector of Trinity Church, Lincoln, Neb., from 1956 to 1971. They then moved to Lander, Wyo.

CLASSIFIED

POSITIONS OFFERED

DIOCESAN STEWARDSHIP OFFICER wanted for the Diocese of New York to assist parishes and serve as Development Officer. Contact: The Rev. Beatrice Blair, 2 East 90th St., New York, N.Y. 10028.

OPENING for assistant, preferably married: age range 25-35. Main ministry to youth with pastoral calling. Sharing of other duties. Housing allowance plus usual emoluments. Reply: P.O. Box 10057, Clearwater, Fla. 33517.

PUBLICATIONS

AXIOS a monthly spiritual journal presenting the point of view of the Orthodox Catholic Churches. \$10.00 yearly. AXIOS, 1365 Edgecliffe, Los Angeles, Calif. 90026.

SERVICES OFFERED

ORGAN DESIGN CONSULTANTS: Expert, independent advising on any size organ project. P.O. Box 204, Pepperell, Mass. 01463.

SUMMER PROGRAMS

MOUNTAIN RENEWAL in small, ecumenical community. Summer 1982 program now available. Leadership includes Mary Luke Tobin, Richard Niebuhr, Gene Tucker. Seminary credit possible. Share in fellowship, worship, work, study, fishing, riding, hiking. Individuals, families. Write: Director, Ring Lake Ranch, Box 806, Dubois, Wyo. 82513.

TRAVEL

HOLY LAND PILGRIMAGES to Israel and related destinations. Itineraries and cost proposals for groups or individuals. Inquiries welcomed by Nancy Gabriela Carroll, Episcopal Tour Planner, 377 Walnut St., Winnetka, IL 60093; (312) 446-4577.

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

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 35 Cts. a word for one insertion; 31 cts. a word an insertion for 3 to 12 insertions; 29 cts. a word an insertion for 13 to 25 insertions; and 27 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$3.60.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$2.50 service charge for first insertion and \$1.25 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 26 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least four weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

CHURCH DIRECTORY

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

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the Rev. Ronald Lafferty, the Rev. Leslie Lang, the Rev. Gordon-Hurst Barrow
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Ev 4. Mon-Fri MP 8, HC 8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10. Wed 12:10 Choral Service & Eu. Church open daily to 6

TRINITY PARISH

The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Richard L. May, v
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15; Sat HC 9; Thurs HS 12:30

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

PHILADELPHIA, PA.

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts., LO 3-1876
Sun Masses; 8, 9:15, 11 (High), 6:15. Sun Offices: Matins 7:40; Sol Ev, Novena & B 3. Daily Masses: 7 & 12:10 (Sat 7 & 10). Daily Offices: 6:40 (Matins) & 5:30 (EV, Novena & Rosary). Confessions: Fri & Sat (5-6); half hour before each Sunday Mass; at any time by appt.

CHARLESTON, S.C.

HOLY COMMUNION 218 Ashley Ave.
The Rev. Canon Samuel C.W. Fleming, r
Sun 7:30, 10; Tues 5:30; Wed 12:10; Thurs HU & Eu 9:40

BROWNWOOD, TEXAS

ST. JOHN THE EVANGELIST 700 Main St., 76801
The Rev. Thomas G. Keithly, r
Sun Eu 8, 10 (Cho); Wed Eu 6:30; Thurs Eu 10

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. Jack E. Altman, III; the Rev. Nelson W. Koscheski, Jr.
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon Mon, Tues, Thurs, Fri; 7:30 Sat 10:30 Wed with Healing

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

HURST, TEXAS

ST. STEPHEN'S 2716 Hurstview Dr. 76053
The Rev. Douglas L. Alford, r
Sun Eu 8 & 10; Daily Mon-Fri MP & Eu 7; Sat HS & Eu 10

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rae Cummings, D.Min., r; the Rev. Jack Roen, the Rev. William Cavanaugh, the Rt. Rev. Wilson Hunter
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10 HC, 4:45 EP Wed Night Life 5-9.

NORFOLK (OCEAN VIEW), VA.

ADVENT 9620 Sherwood Place
The Rev. Herbert Hugh Smith, Jr., r
Sun H Eu 8 & 11 (4S 11 MP), Tues 10 HU & H Eu, Sat 5:30 H Eu

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

ST. MARTIN'S near Parham & Broad
The Rev. W. Frisby Hendricks, III, v
Sun H Eu 8 & 11 (1S, 3S, 5S), MP (2S, 4S); Wed 10; HD 7:30

MADISON, WIS.

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

MILWAUKEE, WIS.

ST. PAUL'S 914 E. Knapp St.
The Rev. C. Thurston, r
Sun 8 H Eu, 9 Education Hour, 10:15 H Eu (1S & 3S), MP (2S, 4S & 5S)

PARIS, FRANCE

THE AMERICAN CATHEDRAL IN PARIS
23 Ave. George V, 75006
The Very Rev. James R. Leo, dean; the Rev. Canon J. Douglas Ousley, the Rev. Canon David R. Holeton; the Rev. John C. Fisher, hon. ass't
Sun H Eu 9 & 11 (1S & 3S), MP (2S & 4S). Wkdays: H Eu 12:30

SANTA CLARA, CALIF. (and West San Jose)

ST. MARK'S 1957 Pruneridge, Santa Clara
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo, the Rev. Maurice Campbell, the Rev. Frederic W. Meagher, Dr. Brian Hall
Sun HC 8 & 10; Wed HC & Healing 10.

WASHINGTON, D.C.

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

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues 7:30, 7:30. Fri 7:30, 10:30. C Sat 8

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Very Rev. Eckford J. de Kay, dean Near the Capitol
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15 Mon, Tues, Thurs, Fri. 5:15 Wed

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
Richard Holloway, r
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

THE MISSION CHURCH OF ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. General Hospital
The Rev. Emmett Jarrett, v
Sun MP 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP 7:30, EP 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun 10:10-30, Fri 6-7

NEWTON, MASS.

GOOD SHEPHERD OF WABAN Waban Square 244-4028
The Rev. Alfred T.K. Zadig, r; the Rev. F. Albert Frost, the Rev. Henry M. Palmer, the Rev. Richard Cromwell
Sun Mass 8, 10 (Sol)—Summer 9 (Sung) and weekdays

MINNEAPOLIS, MINN.

GETHESEMANE (historic, downtown) 905-4th Ave., So.
The Rev. William J. Winterowd, priest-in-charge
Sun Mass 8 (Low) & 10 H Eu (signed for deaf), MP 4S. Wkdy as anno

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Maln Sts.
The Rev. Murray L. Trelease, r; the Rev. John H. McCann, the Rev. Dr. Bruce D. Rahtjen, the Rev. John W. Bonnell, the Rev. Radford R. Davis, d
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP (2S & 4S), Tues 5:30 EP (H Eu 4th Tues), Fri 12:00 noon HC

ST. LOUIS, MO.

CHRIST CHURCH CATHEDRAL 13th & Locust-Downtown
Sun H Eu 8, 9, 4 (11 choir H Eu 1S, 3S & 5S — MP 2S & 4S). Mon-Fri H Eu 12:10

OMAHA, NEB.

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

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell Gale
Sun 8, 10 Eu; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 Eu

CAPE MAY, N.J.

CHURCH OF THE ADVENT
Washington & Franklin St.
The Rev. Robert M. Kahl, Jr., S.T.M., r; the Rev. William E. Stott, r-em
Sun 7:30 H Eu, 9 H Eu (Sung), 11 MP (H Eu 1S); Wkdy 7:30 H Eu Tues, 9:30 H Eu Thurs (LOH 2nd & 4th Thurs). Saints' Days as anno

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Marshall J. Vang, r; the Rev. William J.F. Lydecker ass't
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 7:30; Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4
ST. MARTIN OF TOURS 24th and J Streets
Sun 9 Sung Mass. Daily as anno. FS. Walinski, r

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r; the Rev. L. Denver Hart, c
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 HC 8; MP & HC 9:30; Lit & Ser 11; Ev 4. Daily MP & HC 7:15; EP 3:30. Wed HC & Healing 12:15

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Thomas D. Bowers, r
Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 11 H Eu (Rite I) 1S & 3S; MP & sermon 2S, 4S & 5S; 4 Ev-Special Music. Wkdy H Eu Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; EP Mon, Tues, Thurs, Fri & Sat 5:15. Church open daily 8 to 6

CALVARY, HOLY COMMUNION & ST. GEORGES
Thomas F. Pike, D.D., r; Stephen S. Garmey, assoc; Eugene Y. Lowe, Jr., Jane Henderson, Gerald G. Alexander, ass'ts; Calvin Hampton, music director

CALVARY Gramercy Park
Sun HC 11, V 5:30; Wed HC 5:45; Thurs HC & HS 12:10. Mon-Fri MP 7:45. Organ recital Fri midnight

ST. GEORGE'S Stuyvesant Square
Sun HC 8:30; MP 10:30 (HC 1S).

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

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

JOHN F. KENNEDY INTERNATIONAL AIRPORT
PROTESTANT/ecumenical CHAPEL Center of airport
The Rev. Marlin Leonard Bowman, chap. & pastor
Sun Sung Eu 1. Chapel open daily 9:30 to 4:30

ST. IGNATIUS 87th St. and West End Ave.
The Rev. Howard T.W. Stowe, r; the Rev. Roger Gentile, c
Masses Sun 8:30, 11 Sol; Mon-Sat 10; Tues-Thurs 6

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. Edgar F. Wells, r; the Rev. David A. Ousley, the Rev. John L. Scott
Sun Masses 8, 9, 10, 11 (Sol), 5, MP 10:30, Ev. & B 3. Daily MP 7:40 (11:40 Sat), Mass 8 (ex Sat), 12:10 & 6:15, EP 6. C Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50. Daily after 12:10 Mass

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.