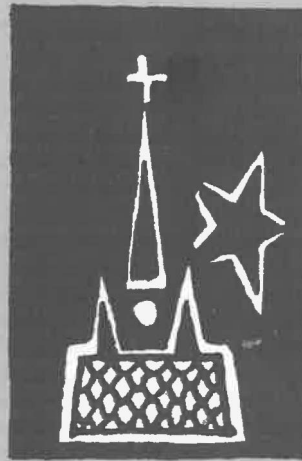


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The Magi's Journey

One of the fascinating themes of the Epiphany story is the journey. The wise men or Magi from the East (Matthew 2:1) had come a long way. The word Magi (Magus in the singular) is the origin of the term magician, and it is supposed to be of Persian origin. The implication is that they had come from that country.

The great Anglican preacher Bishop Lancelot Andrewes (1555-1626) devoted two of his famous Christmas sermons to the coming of the wise men. He justified this by the belief that the star appeared on the night of Jesus' birth, and that the sages began their journey then, completing it 12 days later on Epiphany. In both sermons he commented on the length and difficulty of their journey. In the second he enlarged on the subject.

"This was nothing pleasant, for through deserts, all the way waste and desolate . . . over the rocks and crags of both Arabias . . . A cold coming they had of it at this time of the year, just the worst time of the year to take a journey, and specially a long journey in. The ways deep, the weather sharp, the days short, the sun farthest off, *in solstitio brumali*, 'the very dead of winter' "(Nativity Sermon XV, A.D. 1622, preached before King James).

Many of us may be more familiar with this passage as it is quoted and slightly adapted in T. S. Eliot's famous poem, *Journey of the Magi*, "'A cold coming we had of it. . .'"

It was a journey, a demanding journey, wherever it was they had come from, and this strikes deep resonances within us. The spiritual life again and again has struck reflective and thoughtful men and women as a journey. St. Paul meets the risen Lord on the road to Damascus; Jesus goes up to Jerusalem; Elijah goes 40 days and 40 nights to Horeb, the mount of God. Long before the Hebrews had journeyed from Egypt to the Promised Land, and still earlier Abraham and Sarah had journeyed out into unknown territory.

It might be a long journey full of danger, or it might be the short and regular pilgrimage of the Jews to Jerusalem.

"They will climb from height to height, and the God of gods will reveal himself in Zion" (Psalms 84:7).

The spiritual life presents itself again and again as a journey from where we were to where we should be. Sometimes it is a journey from the center of things out into the surrounding wilderness, as when Abraham left the great city of Ur, or as when the Hebrews left Egypt. More often perhaps it is described as a journey from the outer perimeter in toward the center, as when the Magi came to Bethlehem, or as crusaders came to Jerusalem. The physical journey is the outward and visible sign of the spiritual journey.

Thomas Traherne says it in memorable fashion, in speaking of the cross. "As on every side of the earth all heavy things tend to the centre; so all nations ought on every side to flow in unto it. It is not by going with the feet, but by journeys of the soul, that we travel thither" (*Centuries*, I, 56).

As human beings it seems we were designed and created for movement. Different kinds of animals are fitted for certain climates and terrains. If some species migrate, they do so in fairly regular patterns, returning year after year to the same place for certain seasons. Yet no earthly habitation can satisfy the longing of the human spirit for its destination, for its ultimate home. Again Eliot says it so well:

If you came this way,
 Taking any route,
 starting from anywhere,
 At any time or at any season,
 It would always be the same:
 you would have to put off
 Sense and notion.

(Little Gidding, I)

So our own journey, to Bethlehem, to Jordan, to the Mount of the Transfiguration, to Jerusalem, to Golgotha, to the sepulcher, must go beyond sense and notion, even if we are fortunate enough to visit the physical sites. There are territories of the soul which Mercator could not map, but into which God wills us to journey.

THE EDITOR

The Living Church

THE LIVING CHURCH

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EDITORIAL AND BUSINESS OFFICES
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LETTERS

Aid to Vietnamese

I was pleased to see, in a recent issue, mention of the Church World Service plan to launch a major aid program for Vietnam in 1983 [TLC, Nov. 21]. I think it is helpful and important for the people of the Episcopal Church to know of that undertaking on their behalf.

The one correction I would want to make in that article is the statement, "It would be the first large scale CWS aid to Vietnam since the war ended." In 1978, Church World Service shipped 10,000 metric tons of hard wheat to Vietnam. That was the first food shipment from the United States to Vietnam since 1975.

During hostilities, almost half of all U.S. food aid was going to South Vietnam and Cambodia. When the war ended, that food aid was immediately cut off and a serious food shortage developed. The cost of the wheat plus overseas shipping costs brought the value of the CWS shipment in 1978 to over two million dollars. That food shipment was documented in the film, "American Wheat - Destination Vietnam."

In 1980, a Church World Service staff person was instrumental, in cooperation with the United Nations High Commissioner on Refugees, in establishing the Orderly Departure Program for refugees from Vietnam. This year a Church World Service delegation to Vietnam, in meetings with the Foreign Minister, was able to arrange for the movement of children of American fathers to this country.

I mention these activities as examples of the way that Church World Service, on behalf of the American churches, including the Episcopal Church, has been responding to severe human needs in Vietnam in recent years.

(The Rev.) RONALD E. STENNING
Director, U.S. Programs
Church World Service

Elkhart, Ind.

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it turns
under God's direction
and we have
a thaw.

Jaye Giammarino

RECORD REVIEW

SILENT NIGHT. . . At St. Thomas. The Choir of Men and Boys of St. Thomas Church, New York City; Gerre Hancock, organist and master of the choristers, Judith Hancock, associate organist. \$8.00. Available in L.P. or cassette from St. Thomas Church, Music, 1 West 53rd St., New York, N.Y. 10019. (Add \$2 for L.P. postage and handling, \$1 per cassette.)

We all know that there are 12 days of Christmas. While this review comes after the big day, it is still not too late to purchase a copy of this wonderful recording for gift giving during this festive season.

An article which appeared in the Music Issue [TLC, Nov. 14] by Mr. Hancock, dealt with the problem of acoustics in St. Thomas Church. He described how the room did not come alive to the sound of music, and how the problem was corrected by covering the offending brick-like surface with a sealer. You can now judge for yourself how the room enhances and allows the music to grow and decay naturally.

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The recording includes: "Silent Night," Franz Gruber (the person responsible for this arrangement is not listed); "Jesus Child," John Rutter; "Adam lay ybounden," Philip Ledger; "A hymn to the Virgin," Benjamin Britten; "Lullay, my liking," Gustav Holst; "O little town of Bethlehem," English melody arranged by Vaughan Williams; "Lord of the Dance," Shaker melody arranged by John Bertalot; "Alleluya, a new work is come on hand," Peter Wishart; "Singet frisch und wohlge-mut," Hugo Distler; "Away in a manger," Kirkpatrick tune arranged by Gerre Hancock; "Infant holy, Infant lowly," Polish carol arranged by Hancock; and "God rest you merry, gentlemen" and "O come, all ye faithful" both with descants by David Willcocks.

J.A.K.

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Canadian Center for Deacons

Formation of the Canadian Center for the Diaconate was decided upon by participants at the Western Canada Conference on the Diaconate held near Kamloops, in the mountains of British Columbia, November 19-21. Deacon Maylanne Whittall of Trinity College, Toronto, was appointed executive director.

The *ad hoc* organizing committee for the center consists of Deacon Whittall; Bishop Frederick H. W. Crabb of Athabasca (recently retired as Archbishop of Rupert's Land); Deacon Dan Meakes, coordinator of ministry training in the Diocese of Cariboo; Alison Kemper of Toronto; and the Ven. Charles Wilkins of Vancouver, Archdeacon of New Westminster.

The first tasks of the Canadian Center, modeled after the National Center for the Diaconate in the American Episcopal Church, are to publish the proceedings of the conference; establish a mailing list and solicit contributions; set up a network within the Anglican Church of Canada; and publish a newsletter. The next step will probably be a conference on the diaconate in eastern Canada.

The western Canada conference was sponsored by the Dioceses of Cariboo and Kootenay and included three bishops and other participants from the two western provinces of British Columbia and Rupert's Land. Speakers were Bishop Crabb, Deacon Whittall, Deacon Meakes, and Deacon Ormonde Plater of New Orleans, La.

The diaconate in Canada is in the initial stages of renewal. About 46 deacons are scattered among the 30 dioceses in four provinces. Emphasis at the conference was on the deacon as the "cutting edge" of the church's servant ministry in the world.

DEACON ORMONDE PLATER

Chancellors Meet

A conference for chancellors of Province IV was held November 5-7 at DuBose Conference Center, Monteagle, Tenn., which, according to Louis Farrell, chancellor of the Diocese of Tennessee and conference organizer and convener, is the first such conference ever held in the province.

In addition to eight chancellors and four vice-chancellors from ten dioceses in Province IV, the conference was attended by the Rt. Rev. William Sanders,

Bishop of Tennessee, and chancellors of the Dioceses of Washington and Arkansas.

The purpose of the conference, intended for both chancellors and their diocesans, was to provide an opportunity for the exchange of ideas and discussion of common problems. Each chancellor had been asked to bring with him copies of canons and other materials in use in his diocese which might be of general interest to the group.

Business sessions included discussion of problems involved with titles to real property, the sale and purchase thereof; problems of seceding parishes, of financing and operation of nursing homes, of enforcement of canons; and the relationship of the diocese to its parishes and institutions, including tax responsibilities.

The consensus of those present was that the conference admirably fulfilled a long felt need for the sharing of ideas among chancellors from different dioceses. They discovered that the problems encountered in one diocese are not peculiar to that diocese but widespread throughout the church and that there are no easy or ready solutions.

Nuclear Weapons "Acceptable"?

The Rt. Rev. Graham Leonard, Bishop of London, said recently in London that the use and possession of nuclear weapons "may be morally acceptable." Bishop Leonard is in the process of resigning as chairman of the Church of England board that lately published a controversial paper advocating unilateral nuclear disarmament [TLC, November 21].

In a lunchtime lecture at the Church of St. Lawrence Jewry, Bishop Leonard said, "While recognizing the utterly appalling prospect of the use of nuclear weapons, I believe that their possession and use can be morally acceptable, as a way of exercising our moral responsibility in a fallen world. I do not believe that we can ever say that their possession or use can be morally good. At best, we can say that they may be morally acceptable."

Bishop Leonard, who is the third ranking prelate in the Church of England after the Archbishops of Canterbury and York, added that it was the primary duty of the government to ensure the state survived and to retain powers to protect its members.

The British Christian Campaign for Nuclear Disarmament issued a statement saying it was "quite horrified" by the bishop's position. The statement said he appeared to have stepped outside Christian doctrine into the territory usually occupied by the Ministry of Defense.

ECF Makes Grants

Eleven grants totaling \$147,200 were authorized for projects throughout the church by the board of directors of the Episcopal Church Foundation at their fall meeting in October. The projects range in scope from multi-million-dollar church-sponsored housing in Brooklyn, N.Y., to tutorial programs for immigrant children in San Francisco and a Pan-Anglican conference on mission theology.

A five-day National Youth Event at the University of Illinois in Urbana was sponsored in August by the church's Office of Youth Ministries and a 28-minute videotape of the event was made with the help of a \$5,000 grant.

East Brooklyn Churches is a four-year-coalition of 11 denominations that seeks to restore and stabilize local blighted neighborhoods. It aims to build 5,000 single-occupancy row houses on city-donated land at a cost of several million dollars, and a \$50,000 grant will be used for administrative expenses, including the intensive training of local leaders.

An \$11,000 grant to the Preservation Youth Project of St. Mark's Church in the Bowery, New York City, will enable that parish to employ local youths in training, who will complete the restoration of the east and west graveyards for use as public parks.

The General Convention's standing commission on church music has made a number of teaching cassettes to introduce music for the current Book of Common Prayer. A \$4,000 grant will help the commission to produce two new cassettes to encourage singing in small parishes and missions.

The Educational Thresholds Center of the Church of St. John the Evangelist in San Francisco launched a tutoring center for immigrant children in 1972 to teach English and improve reading and math skills. A \$7,500 grant will help underwrite the programs this year and make possible the publication of a book that tells the center's story.

A career counseling center will be in-

augurated next year by the Cathedral Church of St. John in Wilmington, Del., with aid from a \$9,500 grant. The program will focus on helping unemployed youths to market their skills and abilities in finding jobs through in-depth career counseling.

Interim Network is an interdenominational organization of clergy and laity formed several years ago to assist interim pastors and provide consultants' services to local congregations between a rector's departure and the arrival of a successor. A grant of \$1,000 will help the network next year to cover costs of publishing a newsletter and holding an annual conference.

A \$4,200 grant will help the Neighborhood Center in Minneapolis to introduce a cultural enrichment project for its American Indian students by reinforcing the positive aspects of Indian values.

The Cathedral Shelter, a social service agency of the Diocese of Chicago, is opening a residential program for women alcoholics that will provide individual and group counseling, employment assistance, and medical services when needed, with aid from a \$7,500 grant.

As part of the Seabury Bicentennial Celebration in 1984, the General Convention's standing commission on world mission is sponsoring, with the Diocese of Connecticut, a Pan-Anglican conference of theologians and other scholars to examine the question of Anglican mission in the world today. A \$25,000 grant will help to produce the conference.

In an attempt to clarify the purpose of the provincial synod, the seven New England dioceses in Province I have hired a part-time executive, with aid from a \$22,500 grant, for a three-year experiment of restructuring the province and organizing new programs for its representatives.

In addition to grants, the Episcopal Church Foundation makes loans for parish and mission building programs and awards fellowships to recent seminary graduates for doctoral study. The foundation is a national, independent organization of lay men and women who support projects not included in regular church budgets.

Bishops Question Deterrence

Over the objections of the White House, the 285 Roman Catholic bishops meeting recently in Washington, D.C., decided to go ahead with plans for a major pastoral letter that questions many fundamental assumptions of U.S. nuclear policy.

Despite Reagan administration charges that their position could hamper U.S. ability in defending itself from the Soviet Union, work will continue on the final draft of what is now a 110 page



Rio de Janeiro's famous statue of Christ the Redeemer is the focal point of the 1982-83 yellow and blue Church School Missionary Offering poster. The Advent-to-Advent offering will go to the Episcopal Church of Brazil to produce Sunday school books and other materials. Parishes are encouraged to use the CSMO poster, offering boxes, and resource booklets which are available from the Seabury Book Service, Seabury Service Center, Somers, Conn. 06071.

text. The bishops agreed to meet in Chicago in May to consider the new version.

During their four day meeting, an overwhelming majority of the bishops indicated their agreement in principle with the pastoral letter's condemnation of nuclear war as immoral. Specific condemnation was leveled against "first strikes" and all attacks against civilians, even in retaliation.

The principle of nuclear deterrence drew the most attention and debate. Although its "negative dimensions," i.e., the "balance of terror" created by the implied threat to use nuclear weapons, and the backbreaking cost of maintaining a deterrent, were cited, the present draft of the letter goes on to find deterrence morally acceptable, if used as a step toward disarmament.

However, many bishops indicated they were not satisfied with the moral theology employed in reaching this position. Roman Catholic Archbishop Joseph L. Bernardin of Chicago, who chaired the five member committee which produced the draft letter, said it was clear the bishops wanted more precision in the moral argumentation.

The prelates rejected the notion that a nuclear conflagration could be contained — the so-called "limited war." They called for a nuclear freeze and spoke out against the installation of the MX missile system.

In answer to various charges questioning the competence of the bishops to judge these issues, Archbishop John R.

Roach of St. Paul/Minneapolis said that a reverence for life "deeply rooted in the doctrine of the church" is the key to the bishops' thinking. Bishop Daniel P. Reilly of Norwich, Conn., also reacted to critics who assailed the bishops for getting into these areas. "They say we should rely on the experts . . . I ask you, who are the nuclear experts?"

"Do we turn to the politicians? Do we turn to the scientists or the militarists? Is President Reagan a nuclear expert? The bishops stand not as militarists but as moral teachers, and as long as we have a plan to stand on any issue that has a moral dimension, we are going to speak out."

NASSAM Conference

About 50 people attended the 11th annual conference of NASSAM, the National Association for the Self-Supporting Active Ministry, held this year in Grace Cathedral, San Francisco, from November 5-7.

The Diocese of California and its bishop, the Rt. Rev. William Swing, served as host to the gathering. Bishop Swing led one of the conference's seminars, and the Rt. Rev. Wesley Frensdorff, Bishop of Nevada, was the conference keynoter. Both bishops emphasized the importance of "multiplying the ministry of Christ through self-supporting ministries," the conference theme.

A series of workshops was conducted by various resource people from California and other areas. Some of the subjects explored were anger and anxiety; theological sophistication in a secular world; and skills identification.

The Rev. Milo Coerper of Washington, D.C., was reelected president of the organization. The Rev. Helon L. Chichester, Jr., of California, was elected vice president.

Cursillistas Gather

From October 21-23, 270 people from 46 dioceses gathered in Orlando, Fla., for the seventh National Episcopal Cursillo Seminar. This year's theme was "Walking with Christ: Praying His Prayer, Knowing His Mind, Doing His Deeds."

The conferees heard addresses from the Very Rev. Robert B. Hall, dean of St. Paul's Cathedral, Oklahoma City; the Rev. Ron Delbene, rector of Holy Cross Church, Trussville, Ala.; and Sylvan Heath, assistant to the Bishop of Michigan and former director of religious education for the Diocese of Rhode Island.

The conference was devoted largely to study and the sharing of useful information aimed at furthering the work of Cursillo. Eight new regional representatives were elected at the National Cursillo Committee, which provides various services to the 88 diocesan Cursillo communities.

A Fire Was Set

What were the implications for the parish?

By ALVA GEORGE DECKER

Some time back, it was my sad duty to report to my parishioners at St. John's Church, East Hartford, Conn., that a fire had been set in our parish hall. This was done on a Friday evening and the damage was discovered Saturday morning. Someone had taken good tableclothes, dropped them in a corner of the men's room, and ignited them.

Fortunately, the fire did not spread but burned itself out. Damage was limited largely to smoke and soot. Cleanup costs were covered by insurance. We know that someone rummaged around in the kitchen because a cabinet door was pried open. There appeared to be nothing missing or taken from the building.

Apparently, some person unlocked the back stairwell doors, including the bolts on the outside door, and later entered the building after Friday night's Alcoholics Anonymous group had left. Circumstantial evidence pointed in the direction that the arsonist had unlocked

these doors when the Friendship Center was open in the daytime. (The Friendship Center has been our corporate way of trying to bring grace and ministry to less fortunate and lonely people in our downtown community.)

One immediate and understandable reaction of some parishioners to the fire was that the Friendship Center must be closed so that the building would not be subjected to that kind of risk. But it was not a group or organization that set the fire. It was an individual, a very sick individual. A further speculation was that our buildings ought to be closed to *all* outside groups that had been using them. Of course, if we did that, we would then become an exclusive "club" set apart from our neighborhood.

Now my own understanding of Christian forgiveness does not involve saying, "Let's forget about this." Christian forgiveness involves having offending persons take responsibility and be accountable for their behavior. Therefore, appropriate legal action would have to be taken when and if the person who set the fire would be found (this never came about because the arsonist was not identified). If the offender had stepped forward, admitted guilt, and offered some sort of atonement, we would have had to

deal with that on another level.

It was obvious that we needed to improve the security procedures used to protect our buildings. For example, no one thought to change the lock on that particular door so that it could not have been unlocked without the proper key. We already had on hand the material for such a system in the church building itself. Now we would have to obtain security material for Corning Hall. Procedures would have to be checked out so that responsible persons would assure that the buildings were closed up at the end of each day's program and alarms in operation.

Our church is in a downtown area, but we all live in a sick society, an unredeemed society. That sickness manifests itself here in many ways, such as the outdoor vandalism of the property in warmer weather. (One of the results of our experience was the setting up of a block crime watch for the neighborhood.)

Our country's economic system tends to leave a large number of persons who are have-nots at the bottom of the ladder. The fact that there is a need for Friendship Center programs such as ours also says something else about our society. I have seen persons coming alive as they have begun to experience some sense of love, acceptance, and fellowship in their lives.

The suggestions that the center be closed came out of very real concerns and fears. I wondered, however, if there was not yet another element mixed in with those fears. Sinfulness leads us to think about some of the persons the Friendship Center ministers to in terms of "they." We suggest that "they" are not our kind of people, that somehow we are better than they are.

That sinfulness is symbolized for us in the biblical story of Adam and Eve eating of the forbidden fruit so that they too might become as gods. We need always to be aware of that built-in tendency and to remind ourselves, "There, but for the grace of God, go I." And then turn that around and remember that, in some inadequate ways, we are called to bring the grace of God to others.

Well, we didn't close the Friendship Center or discourage the use of Corning Hall by outside groups. Other churches are now cooperating in the Friendship Center program, and 102 meals were served on Thanksgiving Day. Baby Keep Well has a clinic held in our parish, and the Candlelighters (parents of children with cancer) meet.

As we continue the dialogue of our life and ministry, we remind ourselves of the words our Lord spoke to describe the marks or characteristics of those who would become members of God's kingdom: "Blessed are the poor in spirit, for theirs is the kingdom of heaven. . . ."

The Rev. Alva George Decker became rector of St. John's Church, East Hartford, Conn., in 1973. On New Year's Day, 1983, he began work as vicar of Christ Church, Bethlehem, Conn.

Gifts Differing

Only as we put to use
our own uniqueness
will we discover
the magnitude of our
special contribution
to the whole.

By LAWRENCE McCOOMBE

"And it came to pass in those days that there went out a decree (from no one knows quite where) that all clergy should act the part. And this was taxing indeed! Yea, far in excess of the burden imposed by Cyrenius, Governor of Syria, or perhaps even Form 1040."

A priest is a priest. This much was settled by the validity struggles of the patristic age and deserves no resurrection now. But as every warden knows, "A rector is a rector" is balderdash.

Clergy come in all sizes, shapes, and styles, with predilections ranging from Anselmian studies to anti-nuclear marching and with prejudices to match. Some are pastors, some preachers, some plowers, and some plodders. Search committees come to understand this very clearly, albeit sometimes too late.

Ironically, the last to recognize personal strengths and styles of ministry as valid are the clergy themselves. Oh, many have developed the ability to spot a potential leader for the youth group, a talented teacher for next year's church

school staff, and a new host couple for the coffee hour. Making the most of the parish's resources is a major dimension of ministry.

But how about the stranger in the collar in the mirror? What became of *that* one's uniqueness, those special gifts once waiting to be unwrapped? And, importantly, how long has it been since we've asked that?

Somewhere in seminary or before, many of us bought a portrait of our priestly future and a list of its demands: minister of the sacraments, counselor, preacher, teacher, visitor, people-mover, evangelist, crisis intervener, administrator, spiritual guide, pastor, leader, enabler of the growth of the people of God. We tried on those demands then, like a suit too big. But, we resolved, with time, grace, and practice, we'd grow into them. We'd match the picture.

What faded in importance from then on was the value of our *natural* resources, those gifts we had *before* we had the picture. It was our blank, blind, and "needs improvement" spots that loomed larger as we compared ourselves to the picture.

A pre-picture inventory would have shown us each to be unique, human. Some were leaders, speakers, teachers, globally concerned, but with perhaps no special talents for one-on-one problem solving. Others were "prayer people" with gifts of giving God's words to another's pain, yet perhaps slow to sense the mood of a meeting. And, yes, some were scholars questing after the Jesus of history, but a bit near-sighted about the dynamics of marriage.

And most of us had other gifts as well: mechanical abilities, musical skills, business sense, story-telling talents, kitchen wizardry, logic, humor, and love.

But *we had a picture* — a lovely, inspiring, activating, priestly picture. In conformity to it, we lopped off the inconvenient pieces of ourselves, retained our talents, but did not attend them — like so much unimproved swampland — and channeled all our energies into developing the gifts we did not have.

The shy intellectuals shelved their books and took up counseling with a vengeance (and that, of course, is how they counseled!). The orators forsook Chrysostom to learn compassion . . . (and compassion learned is a chilly comforter). Of course, the people of prayer felt called to get up off their knees and sign up for seminars on managing intergroup conflict.

As if this self-inflicted surgery wasn't enough, we amputated all the special, personal penchants, too, like logic and mechanics — all for our notion of conformity, acceptability, and an abstract priestly ideal. What was left of us was supposed to be the picture-perfect model of a parson. And it was. For, in a sense, a model was all that was left: a smaller

than life mock-up of the real thing.

This is all, obviously, exaggeration. Few of us worked so diligently at burying our talents. But we did seem to see our priestly picture as a one-size-fits-all item. We forced ourselves into it, at least to some degree (often in the name of priestly discipline); and we've certainly judged our colleagues by it.

Most significantly, in our efforts to be "well-rounded" professionals, we have spent much time developing gifts that weren't there, neglecting the gaily-ribboned packages we were born to unwrap and offer to the rest of creation.

Whom did we fool with our priest perfection project? Not the laity, to whom we still appeared like snowflakes, no two alike, each priest with certain built-in strengths and weaknesses. Not our colleagues, who were too busy checking us out against their own pictures to notice. Not our Maker, who must wonder why we always choose to swim upstream.

We've been kidding and overburdening ourselves. Let the preacher preach, the counselor counsel, the thinker think, and the possibility seer develop the plan to make the vision real. Only as we unpack and put to use our own uniqueness will we discover the awesome magnitude of our special contribution to the whole.

There is a corollary benefit to the laity in all this. The pulpit call for lay ministry has been at least a little incredible because we have continued all the while to strive for clergy "omni-competence." Now, we aren't likely to notice and nurture a Vladimir Horowitz if we insist on monopolizing the piano bench ourselves, thumping out our prosaic best and calling, "Follow me!" Nor are we likely to find and further the planning genius in our midst if we insist on planning everything ourselves, poorly.

Our emphasis needs refocusing on what we do well. We need not — indeed cannot — exclude all else. But we can acknowledge our human lopsidedness, without apology or self-flagellation. We can then give away or delegate, if appropriate, those "soft spots" of ours.

And, if we can find no way around it, we can work in those non-gifted areas only as needed, without pretense of expertise or special ambition. Lay talents can fill the vacuum only if we allow a vacuum to arise by honestly admitting that there are some strengths we have, and some we haven't.

We have indeed "gifts differing." Let us use them, rejoicing in the unfolding and the sharing. And if we're going to continue to try to do those things at which we're worst — and to some degree we certainly will — perhaps we can begin to see these taxing tasks as not so much our own shortcomings, but someone else's *gifts*.

Our laity will give us amazing space to do this. And our Lord will give us amazing grace.

The Rev. Lawrence McCoombe is a priest of the Diocese of Long Island who left parish work recently to work full time in career development consulting. He is a director of services for Organizational Renewal Associates in Moorestown, N.J.

Singing the Psalms

It can be said that if one
wishes worship to be in the biblical, catholic
and historic tradition,
it is necessary to sing the Psalms.

By M. FRED HIMMERICH

It is perhaps true to say that one of the most evident elements in Old Testament worship was the singing of the Psalms, and that such singing became significant in synagogue worship.

Early Christian worship emphasized the singing of the Psalms as much as anything else, and this singing was central to the development of Christian worship, especially as it developed in the great monastic centers. In early Anglican worship (as well as in the worship of Reformed Churches) one of the biggest blocks of time was spent in the singing of the Psalms. It can be said almost categorically that if one wishes his worship to be in the biblical, catholic, and historic Christian tradition, it is necessary to sing the Psalms.

One could say that in modern liturgical reforms, nothing has been considered more important than for Christian people to learn to sing the Psalms. More than one liturgical scholar has implied that a Christian pastor can do no greater service to his people than to teach them to do this.

There are several methods which can be used. Happily, the new Prayer Book

Psalter is quite singable and can easily be adapted to these methods. Anglican chants can be used; the traditional Psalm tones can be used. (A new Lutheran Hymnal uses the new Prayer Book Psalter and has introduced a series of new chants.) The Church Hymnal Corporation has printed Psalms and Alleluia chants in little booklets.

It is most unfortunate that the new Hymnal in the Episcopal Church will not include Psalms set to chants — at least those Psalms used in the eucharistic lectionary. It would probably be a great improvement in any hymnal to eliminate about 50 metrical hymns and replace them with Psalms pointed for singing.

Our people should be able to sing Psalms in their normal parochial worship. What is not wanted is another book in the pews. Perhaps the Psalm for the day could be printed and pointed in the Sunday bulletin.

The Church Hymnal Corporation booklets intend to revive the custom of having a cantor sing the verses of the Psalm. The people then respond with a refrain. The drawbacks of this method are that the refrain often seems harder to sing than the Psalm verses. The method also seems to be more appropriate for a congregation which for some reason cannot read or does not have access to books. The most satisfactory custom, it seems, is for the people themselves to be singing the words of the Psalms, without too much in the line of antiphons and refrains.

My own congregation of 150 members is regularly a small group of 60 to 90 worshipers. When the new Prayer Book came out, we pointed the Psalms to the simplest of the traditional tones. We avoided any irregularities in the cadences or endings, *i.e.*, where more than one syllable was meant to be sung on the same note — except perhaps on the last note. We then marked the Psalms in all of the Prayer Books in the pews with slashes where the endings or cadences begin.

When it comes time to sing the Psalm for the day, the organist plays the melody with one finger; the cantor then sings the first line, and the people and choir join in the rest. The organist does not accompany the chant. Often the reciting note is rung on a handbell before each line. Sometimes a chord of bells is rung before each line.

Thus it is quite possible for a congregation again to be in the mainstream of traditional Christian worship. It takes a little effort, and it takes time to work into it, but the resulting benefit is indeed great. We felt a sense of victory and achievement recently when one of our brides requested that a Psalm be sung at her wedding.

Terms

Readers who have such books as Winfred Douglas' *Church Music in History and Practice* will already be familiar with the terms used in this article. Fr. Himmerich has kindly defined several of the words which those who try to sing the Psalms will be using:

"Reciting note" — the one note in a Psalm tune to which most of the syllables of a line of a Psalm are sung.

"Ending" — the several notes at the end of a Psalm tune to which are sung the last several syllables of a line.

"Pointing" — marking a line of a Psalm with points, dots, or slashes which tell the singers to move from the reciting note to the ending.

The Rev. M. Fred Himmerich is the rector of St. Paul's Church, Watertown, Wis. While he claims to have no more musical training than the average parish priest, he has had a lifelong interest in organs and choir music and is able to play the organ as well.

EDITORIALS

January, 1983

We extend to all our readers cordial good wishes for the year 1983. May it be a good year for you and your parish, for our church and our country, and for the whole world. As in previous years, our first issue in January is a Parish Administration Number, which we hope is of general interest. Next week, we take note of the Feast of the Baptism of our Lord, and later in the month we will have timely articles for the Week of Prayer for Christian Unity. January can be an interesting month in the life of the church. We hope that reading *THE LIVING CHURCH* can make it more interesting.

Parish Meetings

January is the preferred time for annual parish meetings in the Episcopal Church, and we think a word of praise is due to those hardworking treasurers and others who are quietly compiling information for the meeting and the annual report. This work has to be done, and we should be grateful to those who do it.

There are also other aspects of a parish meeting. The presentation of well-worded resolutions, clear but brief committee reports, and carefully considered nominations all contribute to a good meeting.

Particularly important is good attendance. We are shocked when we hear of large parishes in which few take the trouble to attend the meeting. If you want your parish to make good decisions, you yourself must be there to help make the meeting a good one.

Tithing

The resolution of the General Convention which affirmed tithing as a minimum standard of Christian giving should have significant repercussions for parishes, dioceses, and the national church. The word tithe means literally to give a tenth, and there are many biblical references to it — e.g., Leviticus 27:30-33; Deuteronomy 12:6, and Malachi 3:10.

For the modern American, there may be disagreements as to precisely how a tenth should be calculated. Some people have substantial capital gains which do not appear as ordinary income. Others may have a large gross income from which only a small portion is personal income. It may also be felt appropriate to credit to the tithe contributions to charitable organizations not connected with the church.

Obviously the church cannot legislate about all the different details in the life of its members. Yet the overall message is very clear: we are all being asked to give away substantially more than most of us have in the past. This comes at an ironical moment in history, when some are easily able to give much more than a

tenth, and others are barely surviving on reduced incomes.

The "Profile of Episcopalians" survey, taken last year for the commission on the state of the church, found support for tithing strongest in the south central states, in communities of over a quarter of a million in size, in households with relatively smaller incomes, among the widowed and the divorced, and among women generally. This is challenging, for it indicates that many of the less affluent in our church are the most ready to give.

At the Shrine of the Wise Men

(St. Peter's Cathedral, Cologne, Germany)

Gaspar, Melchior, Balthazar,
travelers from sunlit kingdoms afar,
are your joints really there
where tourists and worshiper stand and stare
at your jeweled shrine?

Gold, frankincense, myrrh you brought
when the newborn King of Kings you sought,
riding through day and night,
led by a star's proclaiming light,
to a house in Bethlehem.

How did Helena, sainted queen,
discover your fleshless limbs unseen?
Constantinople, Milan, Cologne —
am I of all men the doubter alone? —
kyrie eleison!

Wise men, tell me if you will,
are your dead throats singing still
spectral carols in the tomb?
If I could your dust exhume,
would doubts flee away?

Mystical magi by the Rhine,
man still seeks an assuring sign;
but gilded silver and precious stones,
an archbishop's passion for ancient bones,
alas do nothing for me!

But if you can wave miraculous hands
or offer a fervent prayer
or whatever it is three Wise Men do
for us who stand and stare,
then lead me to pure Mary's Child
that I may kneel unbeguiled
before the Word-made-flesh.

Leon Adams

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FEASTS, FASTS AND FERIAS

A Month with the Spirit

BY THE EDITOR

After the glorious 12 days of
Christmas and Epiphany, January
can seem somewhat of a letdown in the
worship of the normal parish. Yet this
year, in the lectionary cycle of St. Luke,
there are significant themes put before
us with a particular emphasis on the
Holy Spirit.

This is an opportunity to do what can-
not usually be done on Whitsunday and
the Sundays immediately before and af-
ter it, namely to have a coherent series
of sermons on the Third Person of the
Most Holy Trinity, and to make system-
atic use of numerous hymns relating to
the Spirit. The solemn administration of
Holy Baptism on January 9, the observ-
ance of the Week of Prayer for Christian
Unity, January 18-25, and the parish
meeting which many churches have at
this time of year, can all be very help-
fully illuminated by this emphasis.

On the Feast of our Lord's Baptism,
the appointed readings bring to the fore
the idea of anointing, messiahship, and
the meaning of the title Christ. This im-
portant biblical idea is relatively un-
known to most Episcopalians, as is the
significance of the application of the
holy chrism in Baptism. This is an ideal
occasion to celebrate this aspect of Bap-
tism.

If your parish is one of those which
does not have on hand a supply of
chrism consecrated by the bishop, se-
cure some from your cathedral or a
nearby parish. It only requires a few
drops for each newly baptized person (al-
though it can properly be used more
abundantly if it is readily available) and
any church which has a bottle full
should be able to spare enough for a
neighboring parish. Catholic tradition,
incidentally, has often approved aug-
menting the supply of chrism when nec-
essary by simply adding more ordinary
olive oil and mixing it in. Whatever
hymns are used on this day, we would
especially urge the selection of 545,
"Hail to the Lord's Anointed."

On January 16, the Old Testament les-
son prefigures the mystical marriage of
Christ and his church, and in the Epistle
we begin the notable sequence of pas-
sages on the Holy Spirit which charac-
terize the remainder of the month. The
Gospel recounts the story of the Wed-
ding Feast at Cana. This pericope has

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been associated with the Epiphany since the early Christian centuries and in the older, pre-1928 versions of the Prayer Book was always read on this Sunday.

It is an extraordinarily rich passage. Among the themes it suggests are the relation of the old Israel (typified by the Blessed Mother) to the new Israel (typified by the bride), the Eucharist as messianic banquet, Christian marriage, and the diaconate. (The servants who bear the wine are called *diakonoi*, one of the few uses of this noun in its secular sense in the New Testament — probably not an accident, in view of the close relation of the early chapters of John to the early chapters of Acts.)

An angle worth exploring is that *all* sacraments are sacraments of the Holy Spirit. Many ancient writers associate the eucharistic chalice with the conveyance of the Holy Spirit to the communicant. See St. John 4:10-15; 7:37-39; and I Corinthians 12:13 — the last is in next Sunday's Epistle.

"And therefore, 'as our fathers were made to drink in one spirit, when they drank of the water of the rock' (I Corinthians 10:4, paraphrased), so we also partake of the Spirit when we drink of Christ's blood, which came from the spiritual rock when it was smitten" (Jeremy Taylor, *Worthy Communicant*, I, section II, 3).

A bonus on January 16 is the opportunity to sing "Wake, awake," Hymn 3, a privilege we rarely have outside the pre-Christmas season.

The visit of Jesus to the synagogue in Nazareth, which we hear on January 23, is one of the unique and distinctive passages in Luke's Gospel, and it is closely linked with our Lord's Baptism as well as continuing the emphasis on the Holy Spirit. We would see merit in using the hymn, "Hail, to the Lord's Anointed," again. Its use twice in one month will hammer in the concept of anointing, and will dramatize the link between this Sunday and the Lord's Baptism.

On January 30, we hear that the visit to Nazareth comes to an unhappy end, and the reasons require reflection. Also St. Paul's long sequence on the Holy Spirit and the church as the Body of Christ comes to an end. The Old Testament picks up the missionary theme implicit in the Gospel. Hymn 256, "O Spirit of the living God," would seem to fit in very well with the readings for this day.

During the course of the weeks this month, a coherent and forceful message can be conveyed about the Holy Spirit and the anointing of Jesus as the Christ, through whom this anointing is shared with us, the members of his Body. Such coherence, however, requires a willingness to plan ahead, and also open and free communication between the preacher and those who plan the hymns and other aspects of the services.

CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 15.

COLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

COLORADO

UNIVERSITY OF DENVER
ST. RICHARD'S
Sun Sung MP & Sol Mass 8:45

Denver
Evans Chapel

UNIVERSITY OF COLORADO

ST. AIDAN'S
Sun 11 Sung MP & Sol Mass; daily MP; Mass EP

Boulder
2425 Colorado Ave.

FLORIDA

ROLLINS COLLEGE

ALL SAINTS'
Donis Dean Patterson, r
Sun 7:30, 8:45, 11:15; Wkdays 12:05; Thur 6:30, 9:15; C
Fri 11:15

Winter Park
338 E. Lyman Ave.

ILLINOIS

UNIVERSITY OF ILLINOIS

CHAPEL OF ST. JOHN THE DIVINE
The Rev. Timothy J. Hallet, chap
Sun H Eu 8, 10, 5; Tues 12:10; Wed 7, Thurs 5:10; Fri 7, EP
daily 5:10

Champaign
1011 S. Wright St.

LAKE FOREST COLLEGE

CHURCH OF THE HOLY SPIRIT
The Rev. J. Clark Grew, r
Sun 7:30, 9, 11; Tues 7; Wed 9:30

Lake Forest

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The Rev. Charles E. Hoffacker, chap
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DeKalb
900 Normal Rd

ST. PAUL'S CHURCH
The Rev. Charles H. Brieant, v
Sun Eu 7:30, 9:30, 5:30. Wkdays as anno

IOWA

GRINNELL COLLEGE

ST. PAUL'S CHURCH & STUDENT CENTER
Robert Towner, chap
H Eu: Sun 8, 10:30, Wed noon, Fri 7

Grinnell
6th & State

KANSAS

KANSAS STATE UNIV.

EPISCOPAL CAMPUS MINISTRY
The Rev. Ron Clingenpeel, chap
Sun 5:30; Wed 12:30; HD 7:45

Manhattan
1801 Anderson
537-0583

MARYLAND

UNIV. OF MARYLAND

MEMORIAL CHAPEL
The Rev. Wotford Smith, chap
Sun HC & Ser 10; Wed & Fri HC noon. A ministry of the Diocese of Washington

College Park

NEW YORK

CITY UNIV. OF NEW YORK

CHURCH OF THE NATIVITY
The Rev. Edward Batchelor, Jr., chap
Sun 8, 11; Adult Forum 10

Brooklyn
1099 Ocean Ave.

NORTH CAROLINA

WESTERN CAROLINA UNIV.

ST. DAVID'S & CANTERBURY HOUSE
The Rev. Sherry R. Mattson, v & chap
HC Sun 10:30; HC Wed 5:15. Canterbury Mon 5:30

Cullowhee
P.O. Box 152

OHIO

MIAMI UNIVERSITY

HOLY TRINITY
The Rev. John N. Gili
Sun 8, 10; Wkdays as announced

Oxford
Walnut & Poplar

OHIO WESLEYAN UNIV.

ST. PETER'S
The Rev. Clark Hyde, r
Sun H Eu 8, 10:30; Thurs 7, daily MP 7:15

Delaware
45 W. Winter St.

TEXAS

BAYLOR UNIV.

ST. PAUL'S
The Rev. Stephen R. Stanley, ass't & chap
Sun 8, 9:15, 11; Wed 5:15 (campus)

Waco
515 Columbus
753-4501

VIRGINIA

LONGWOOD COLLEGE HAMPDEN-SYDNEY COLLEGE

JOHNS MEMORIAL CHURCH
The Rev. John Loving, r; the Rev. Allen Breckenridge, chap
Divine Service, Sun 11; Canterbury Sun 7

Farmville

WISCONSIN

DIOCESE OF EAU CLAIRE, Canterbury Association

Ashland, St. Andrew's Church
Eau Claire, Christ Church Cathedral
LaCrosse, Christ Church
Menomonie, Grace Church
Rice Lake, Grace Church
River Falls, Trinity Church
Superior, St. Alban's Church

FRANCE

(Junior Year Abroad Programs)

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY IN PARIS
23, Ave. George V, 75008
The Very Rev. James R. Leo, dean; The Rev. Canon Allan B. Warren, III; The Rev. Claude Parrot, canon missionary
Sun; H Eu 9 (Low), 11 (1S, 3S, 5S) 12:10; MP 11 (2S, 4S).
Wkdays; H EU 12, Tues with Healing (Summer: Tues & Thurs 12). C by appt. Cathedral open 9-12:30, 2-5 daily. St. Thomas' Chapel, St. Germain-en-Laye, Sun H Eu 10:30

The Directory is published in all January and September issues. If your Church serves in a College Community, and your listing is not included, write to the Advertising Manager for the nominal rate.

CLASSIFIED

BOOKS

"THE DEACON IN LITURGY." A manual, with commentary for the deacon's ministry of servanthood in the liturgy. By Deacon Ormonde Plater. \$6.75 from National Center for the Diaconate, 14 Beacon St., Boston, Mass. 02108.

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

USED RELIGIOUS and theological books. Topography and history of the British Isles. Books bought and sold — Catalogue 103. The Anglican Bookstall, 815 Madison Ave., Baltimore, Md. 21201. (301) 523-2882.

FOR SALE

IF you buy palm crosses made in Africa, you help people whose income averages \$55.00 annually 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. Cost: \$6.00 per 100; \$3.00 per 50, in multiples of 50; includes shipping. Only individual-sized palm crosses available; inquiries invited. Include street address for United Parcel Service delivery: African Palms, P.O. Box 575, Olney, Md. 20832.

THE EPISCOPAL SHIELD, 2" x 2 1/4", individually handcrafted for use on blazers, tippets, stoles, etc. Beautiful. Only \$3.85. Same day shipment. Executive Services, P.O. Box 133, Norcross, Ga. 30071.

POSITIONS OFFERED

WANTED: Principal for girls' boarding school. Write to: Headmaster, St. Mary's Episcopal School for Indian Girls, Inc., Box 468, Springfield, S.D. 57062.

TRADITIONAL parish (St. Peter's) 90 miles southwest of Detroit, Mich., seeks applications for possible opening for rector in lovely parish. Worship centered in 1928 BCP. Reply Dr. Benjamin Alexander, Senior Warden, 7 Buena Vista Dr., Hillsdale, Mich. 49242.

VICAR, part-time, Cedar Key, Florida. Prefer semi-retired or bivocational. Rectory. Contact: Canon Arthur Spruill, 325 Market St., Jacksonville, Fla. 32202.

POSITIONS WANTED

PRIEST-MUSICIAN, 40, seeks replies from rectors or vestries seeking such a combination. Reply Box N-542.*

PRIEST, 51, married, looking for position as rector, vicar, assistant in the Midwest. Parish experience, good preacher, pastoral counselor, community, Christian education, youth work. Reply Box K-541.*

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

BOOKS

Reflective Answers

FAITH AND THE MYSTERY OF GOD. By Maurice Wiles. Fortress Press. Pp. viii and 146. \$6.95 paper.

Maurice Wiles, Regius professor of divinity at Oxford, has written a personal account of his confrontation with many of the issues of our time and a reaffirmation of what he apprehends to be the central tenets of Christian faith, as well as his grounds for holding them. He hopes, not only to be of help to others facing the same problems, but also to make a contribution to Christian theology.

Wiles' own position echoes Pannenberg's assertion that "man is conscious of being dependent upon a reality which surpasses and sustains everything finite." However, like St. Thomas Aquinas, Wiles believes that we know better that God is than what he is. Much like St. Thomas, he holds that everything affirmed of God is an imaginative or metaphorical construction which is validated by what I. T. Ramsey called "disclosure."

While Wiles writes lucidly about the matters which he discusses, he sometimes only mentions, rather than explains, the views of those upon whom he is commenting. However, this book should be of help to those concerned with the issues raised by *Honest to God* who want a similar but more reflective answer than Bishop Robinson provided.

(The Rev.) P. LINWOOD URBAN
Department of Religion
Swarthmore College
Swarthmore, Pa.

Useful Resource

THE ALTAR GUILD BOOK. By Barbara Gent and Betty Sturges. Morehouse-Barlow. Pp. xi, 90. \$4.95 paper.

In the past, various altar guild manuals have given precise routines for a particular parish or diocese, and such procedures have been carefully followed for decades. Guilds have been upset or even scandalized when the removal of a retable eliminated the six candles that had always stood on it, or when a new set of off white and red vestments displaced the violet vestments trimmed with gold, formerly used in Lent.

This new resource book goes over the ground rules and explains that the choice of vestments, vessels, and other appointments are governed by custom, propriety, artistic taste, common sense — and, in point of fact, by the decisions of the priest under whom the local guild works. Apart from a very few limits

CLASSIFIED

PROPSERS

NEW ENGLISH BIBLE lectionary for Sundays with collects, Psalms, and Prefaces from the new Prayer Book. Free Samples. The Propers, 555 Palestine Ave., Jersey City, N.J. 07307. (201) 963-8819.

RELIGIOUS COMMUNITIES

A TRADITIONAL monastic community has recently formed to live a life centered in prayer, study, community living, and service (service to the street people and poor of the area). If you are seeking a closer walk with our Lord and wish to try as a monk, please write us. The Servants of Jesus, P.O. Box 1209, Lexington, Ky. 40589.

WANTED

"THE PRACTICE OF RELIGION" by the Rev. Archibald Campbell Knowles, published by Morehouse-Barlow in the late '50s, early '60s. Contact: The Rev. John Elledge, 2220 Second St., Cuyahoga Falls, Ohio 44221.

USED vestments, sacred vessels and other chapel appointments, bought sold and exchanged to support an apostolate of helping Vietnamese refugee children and families. Contact: Fr. Lawrence, 1901 Eighth St., Berkeley, Calif. 94710. Donations cheerfully accepted.

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- (C) Resolutions and minutes of Church organizations: 28 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

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THE LIVING CHURCH

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fixed by rubrics, a wide variety of ceremonial and church decoration is quite lawful and within this latitude altar guilds must assist the clergy in ways that the latter find helpful.

Standard reference information is given regarding different vessels, altar cloths, and vestments, and there is detailed information on sacristy equipment, the care of linens, stain removal, flower arrangements, and other matters. This attractively produced book will be helpful to guilds throughout the church, and it reflects the wide experience of the authors. Mrs. Gent is a vice president of the National Association of Altar Guilds, and Mrs. Sturges is the past president.

H.B.P.

Books Received

WHAT WOULD JESUS DO NOW? By Wes Neal. Mott Media. Pp. 205. \$5.95 paper.

NO LAUGHING MATTER: Chalk Talks on Alcohol. By Joseph C. Martin. Harper & Row. Pp. xv and 166. \$11.95.

THE SACRAMENT OF THE PRESENT MOMENT. By Jean-Pierre de Caussade. Harper & Row. Pp. xxiv and 103. \$8.95.

IF ONLY HE KNEW. By Gary Smalley, with Steve Scott. Zondervan. Pp. 162. \$5.95 paper.

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.

January

- 3-6 North American Academy of Liturgy (St. John's University, Douglastown, N.Y.)
 10-14 Clergy and Layreader Conference, sponsored by the Office of the Bishop for the Armed Forces (Tokyo)
 21-22 Convention, Diocese of Florida (Jacksonville)
 27-29 Convention, Diocese of Atlanta (Columbus, Ga.)
 28-29 Convention, Diocese of Washington (Washington, D.C.)
 29 Convention, Diocese of San Diego (San Diego)

February

- 4-5 Convention, Western Diocese of Louisiana (Lake Charles)
 9-11 Executive Council Meeting
 10-12 Convention, Diocese of West Texas (Victoria)
 11-13 Convention, Diocese of Arkansas (Little Rock)

February (Cont'd.)

- 11-13 Convention, Diocese of Southern Virginia (Norfolk)
 16 Ash Wednesday
 24-26 Sindicators' Annual Conference (Tempe, Ariz.)

April

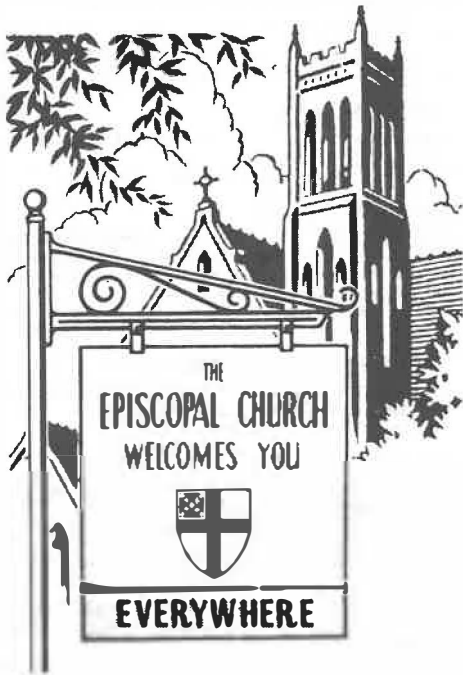
- 1 Good Friday
 3 Easter Day
 11-14 Associated Church Press (Boston)
 11-15 Episcopal Military Family Conference, sponsored by the Office of the Bishop for the Armed Forces (Berchtesgaden, Germany)

May

- 6-7 Convention, Diocese of Vermont (Burlington)
 14 Convention, Diocese of New Hampshire (Exeter)
 16-20 East Coast Chaplains' Conference, sponsored by the Office of the Bishop for the Armed Forces (College of Preachers, Washington, D.C.)
 22 Pentecost
 23-27 In House Week, Episcopal Church Center

June

- 10-11 Convention, Diocese of Central Pennsylvania (Lewisburg)
 15-17 Executive Council Meeting



CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

BOLINAS, CALIF.

ST. AIDAN'S 30 & Brighton Ave.
 The Rev. G. Peter Skow, v
 Sun Mass 10:45; Tues, Thurs 7:30; Sat 12:10 noon. Other wkdy Masses call 868-1050 or 868-0165. Daily Offices ex Sun & Mon 8:30, 12 noon, 6 & 8

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, the Rev. Matthew Conrad
 Sun HC 8 & 10; Wed HC & Healing 10.

DENVER, COLO.

ST. ANDREW'S ABBEY 2015 Glenarm Place
 The Order of the Holy Family 623-7002
 Masses: Sun 7:30 & 10; all other days (Sol on Feast) 12:10.
 Daily Offices: MP 8, Ev (Sol on Sun & Feasts) 5:30, Comp

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

CHICAGO, ILL.

ST. PAUL AND THE REDEEMER 49th & Dorchester
 The Rev. C. A. Lambelet, r
 Sun H Eu 8 & 10. Tues, Thurs H Eu 7, Wed 10

SPRINGFIELD, ILL.

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

BATON ROUGE, LA.

ST. LUKE'S 8833 Goodwood Blvd., 70806
 The Rev. Clarence C. Pope, Jr., r; the Rev. Rex D. Perry, the Rev. W. Donald George, the Rev. David L. Seger, the Rev. Donald L. Pulliam
 Sun H Eu 8:30, 10:30, 5:30. Mon-Fri MP 8:45. H Eu Mon 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9

BOSTON, MASS.

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

(Continued on next page)

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; hoi, 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.

CHURCH DIRECTORY

(Continued from previous page)

BOSTON, MASS. (Cont'd.)

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

MINNEAPOLIS, MINN.

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

LONG BEACH, MISS.

ST. PATRICK'S 200 E. Beach
The Rev. William R. Buice, v
Sun Masses 8 & 10, Ch S 10, C by appt. Ultreya 1st Fri 7

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main 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 E U 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

BOULDER CITY, NEV.

ST. JUDE'S RANCH FOR CHILDREN
Corner US Highway 93 at St. Jude's Way
The Rev. Herbert A. Ward, Jr, SCC, Dir; the Rev. Dale Hallock, chap; the Rev. Harmon Barash; the Rev. Ellsworth Wayland; Sisters of Charity
Sun Mass 10. Daily MP 8; Mass 8:15, EP 4:30

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 8 Eu

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

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

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; Wkdy H Eu Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 6; EP Mon, Tues, Thurs, Fri & Sat 5:15. Church open daily 8 to 6

CALVARY, HOLY COMMUNION & ST. GEORGE'S
Thomas F. Pike, D.D., r; Stephen S. Garmey, assoc; Eugene Y. Lowe, Jr., Martha Hedgpeth, 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 67th St. and West End Ave.
The Rev. Howard T.W. Stowe, r, the Rev. Roger Gentile, c
Masses Sun 8:30 Sung, 11 Low; wkdays as anno

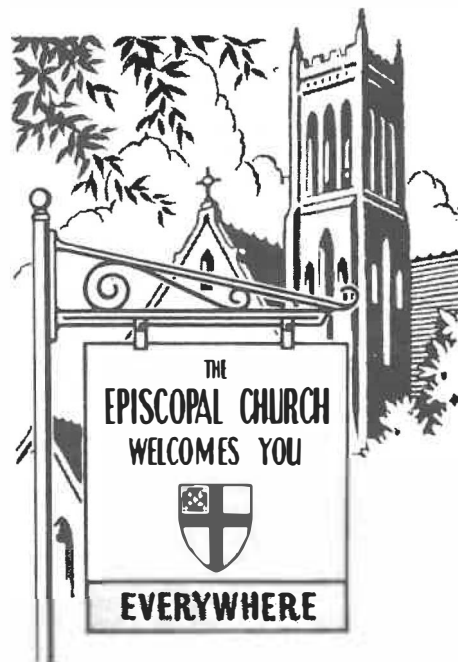
ST. MARY THE VIRGIN 46th St. between 6th and 7th Avenues
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, the Rev. John L. Scott
Sun Masses 9, 10, 11 (Sol), 5, MP 8:40, Ev & B 4. Daily MP 8:30 (ex Sat), Noonday Office 12, Mass 12:15 & 6:15, EP 6. C Fri 5-6; Sat 2-3, 5-8; Sun 10:30-10:50; Daily after 12:15 Mass. SM Wed 12:45-1:15

ST. MICHAEL'S Amsterdam Ave. at 99th St.
The Rev. Frederick Hill, r; the Rev. T. Jeffrey Gill, assoc; the Rev. John L. Miller, and the Rev. Susan C. Harris, ass'ts
Sun HC 8, Cho Eu 11 (1S & 3S), MP 11 (2S & 4S), Ch S 11, HC 12 noon (2S & 4S). Mon-Fri MP 8; Tues 6:30 EP & HC; Thurs 12 noon HC & HS

ST. THOMAS 5th Avenue & 59rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the Rev. Leslie Lang, the Rev. Gordon-Hurst Barrow
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Choral Ev 4. Mon-Fri MP 8, HC 8:15, 12:10 & 5:45, EP 5:30; Tues HS 12:10, Choral Ev 5:30 Wed 12:10 Choral 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



YOUNGSTOWN, OHIO

ST. ROCCO PARISH 239 Trumbull Ave.
The Rev. Robert W. Offerle, r
Sun Mass 8 & 10 (Sung); Sat Vigil Mass 5

PHILADELPHIA, PA.

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts., 563-1678
Sun Masses 8, 9:15, 11 (High), 8:15; Matins, 7:40; Sol Ev, Novena & B, 5:30. Daily: Matins 6:40; Masses 7 & 12:10 (Sat 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

NEWPORT, R.I.

EMMANUEL cor. Spring & Dearborn Sts.
The Rev. Roy W. Cole
Sun H Eu 8, Service & Ser 10 (H Eu 1S and 3S)

DALLAS, TEXAS

INCARNATION 3986 McKinney Ave.
The Rev. Paul Waddell Pritchett, 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 THE MARTYR 2716 Hurstview Dr. 76053
The Rev. Douglas L. Alford, r
Sun Eu 8, 9:30 & 11:15. Daily MP & Eu 6:45 ex Sat 10

SAN ANTONIO, TEXAS

ST. MARK'S 316 Pecan St. at Travis Pk.
The Rev. Sudduth Rea 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. Wed Night Life 5-9.

NORFOLK (OCEAN VIEW), VA.

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

MADISON, WIS.

SAINT DUNSTAN'S 8201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

MILWAUKEE, WIS.

ST. PAUL'S 914 E. Knapp St.
Anthony C. Thurston, r
Sun 8 H Eu, 9 Education Hour, 10:15 H Eu (1S & 3S), MP (2S, 4S & 5S)
Sun HC 8 & 6:30. Cho Eu 9:15 & 11:15