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A new stained glass window dedicated to the life and work of the Rev. Julian Victor Langmead Casserley, was given by his family to Christ Church in Portsmouth, N.H. recently. Fr. Casserley, who died August 27, 1978, was a professor of theology at both the General Theological Seminary and Seabury-Western Seminary. He retired in 1975 to Kittery, Maine, and attended Christ Church. The window was designed and made by Fr. Casserley's daughter, Helen, and includes over 1,000 pieces of glass.



THE LIVING CHURCH

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Hidden Years

The flight of the Holy Family to Egypt and the visit of Jesus to the Temple as a boy, either of which may be read about this Second Sunday after Christmas, both remind us that our Savior did not go directly from the manger in Bethlehem to his later work of preaching and healing in Galilee. He had to spend many years passing through childhood, adolescence, and early adulthood. St. Luke (3:23) tells us Jesus was about 30 when his public ministry began.

The incarnation not only involved entering earthly flesh but also entering earthly time — time, the unbreakable chain which seems to encompass every aspect of our human existence; time, that invisible something of which there is always too much or too little; that something which we can never grasp, but from which we on earth are never free. The opening page of the Bible speaks of the stamp of time put on each stage of creation, and that stamp has never been obliterated. So our Lord also became subject to time. Looked at in this way, it is not surprising that it took 30 years to shape the human aspects of that personality which was to have such an impact on those who encountered him in later life. Most of us have made little enough headway after 60 years.

The so called "hidden years" of the boyhood and early manhood of Jesus re-

ceive little attention either in the Church year or in Christian thought for the obvious reason that these years are largely unrecorded. Yet if we balance the period of our Lord's public ministry — approximately three years — against what went before, it is also obvious that the preceding years involved the overwhelming majority of his earthly life. All those long 30 years seem to have found their purpose and fulfillment in the all-too-brief three years.

Is something like this also true for you and me? Who is to say? If someone becomes the president of a nation, or the primate of a church, or discoverer of an important new medicine, or the writer of a great book, it does indeed appear that the previous period of such an individual's life was a long and possibly hidden preparation. Most of us, however, do not expect to play a public role on the stage of history. For most people, the "hidden years" are all the years. We must do the best we can day by day, in 1986 and in every other year.

Yet, for Christians, there remains the sense in which all earthly life is preparation. This life, for all it may be worth, and this year, 1986, for all its opportunities, are not the ultimate goals. Our citizenship remains in that heavenly country where the passage of years will be no more.

H. BOONE PORTER, Editor

Epiphany

Even as they wandered seeking
Plying the continents of the universe
In fair weather and foul
Pursuing the fulfillment of ancient prophecy
However great the cost might be
Answering the persistent voices
speaking through their souls
Never did they lose the vision,
Yearning for the feast of Light.

Evelyn S. Turner

LETTERS

Letters from readers are welcomed by THE LIVING CHURCH, but selections for publication are solely at our editorial discretion and may be abridged as we see fit; 100 to 250 words are preferred. We request that all letters for publication be signed and each indicated as a "Letter to the Editor"; also, please include an address and phone number.

White Landscape

I do not argue with the premise of "Glimpses of Glory" [TLC, Dec. 8], but I feel very sorry for Isabel Anders and the darkness and gloom she sees in those December days. I can empathize with her, having grown up in the Chicago area. I never had a legal address outside of Illinois until I retired last year. But all of that is different now.

Here on the northern shore of Lake Ida in central Minnesota snow is not dirty, and even on the streets it doesn't turn to sloppy slush. It stays cold enough to keep that from happening. People here know how to live with cold and snow — clothing (even dress clothing) that is designed for it, snowblowers as a fact of home life, snowmobiles and 4x4 vehicles as both emergency transportation and recreation vehicles, cross-country skiing — yes, and municipal, county and state snow handling equipment that keeps roads and streets open most of the time.

Perhaps best of all in the context of darkness and gloom, when an immobilizing snowstorm hits, people have learned both the wisdom and the pleasure of quietly waiting it out. For one thing, they know there's no point in being frustrated at not getting to some planned activity, even one's job — because there simply won't be any such activity.

For my wife and myself it has been a never-ending source of pleasure to be part of this white landscape. There is no darkness and gloom as we look out on the frozen lake while reading the daily office together. On the contrary, when we get to free-wheeling intercessions, we are overcome with awe and gratitude as we contemplate the indescribable beauty and infinite variety of God's creative genius. It — and its evidence of God's unconditional love — gives us glimpses of hope and glory that strengthen our faith.

(The Rev.) PAUL C. BAKER
Alexandria, Minn.

Who Is Orthodox?

Why in the world do you refer to the members of the Evangelical and Catholic Mission as a fellowship of "orthodox clergy and laity within the church?" [TLC, Dec. 1]. Are those of us who follow

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the practices and teachings of the 1979 Book of Common Prayer unorthodox? Do you have to oppose the ordination of women to be claimed as orthodox in your pages? Or is orthodoxy now a pejorative term to be applied to dissenters?

For as long as we can remember those who dissent have claimed they were holding the "right belief" while the majority were ignorant or misled. But if your magazine is really "Serving the Episcopal Church" as you claim, then perhaps you need to be more careful when you say that dissenters are unorthodox and are thereby heretical.

(The Rev.) ROBIN P. MARTIN

(The Rev.) JOHN G. MARTIN

Christ Church and St. Michael's Philadelphia, Pa.

We hope and assume members of this body are orthodox, as are members of some other organizations in the Episcopal Church. We do not understand the question regarding BCP 1979. Leading members of ECM were active in compiling and promoting the new book.

Ed.

Independent Denomination

Reading about the meeting of the Evangelical and Catholic Mission in Dallas [TLC, Dec. 1] set me to thinking about the current struggle between the progressive and the regressive elements of the Episcopal Church.

How quaint, if not downright peculiar, that some Episcopalians are still not prepared to accept the priesthood of women. Don't they realize that that question was settled, for good, for all, and for everyone by the General Convention of 1976? That the Roman Catholics, the Greek Orthodox, and, for that matter, the greater majority of the Anglican

world all demur has nothing to do with the Protestant Episcopal Church of the U.S. We are an independent denomination and should not hold back just because the so-called "catholics" aren't moving forward into the 20th century.

I understand the E.C.M. group is opposed to the consecration of a woman bishop. They predict that when the rest of us do so (let nobody doubt it is going to happen in the next three years, we liberals are determined, and we have the votes), the Episcopal Church will be riven and torn apart as never before. Again, they appeal to the Anglican world *outside* the U.S., often mentioning the Lambeth Resolution No. 22, which says, in part, that "no decision to consecrate [a woman] be taken without consultation with the [worldwide Anglican] episcopate through the primates and overwhelming support in any member church and in the diocese concerned, lest the bishop's office should become a cause of disunity instead of a focus of unity."

We Americans should stand up for what we know is right! If the conservatives want to leave, let them. When they are gone, it will be easier for us to get on with some of the other much needed changes. We need to clean out the attic and the cellar of our quaint, antique theology.

FRANCIS CHILES

Boston, Mass.

Less than Ourselves

Thanks for the article on "Mystical Religion" by Joseph Elliott [TLC, Dec. 8]. He's right. The real problem is that we don't believe in anything beyond ourselves — and that puts us into the hands of many things and people that make us less than ourselves.

By abrogating the Christian mystical foundation we have put everything into the hands of cultists and rabble rousers, materialists and marxists, etc. etc. etc. Well, maybe, not everything. Thanks again.

(The Rev.) PAT HARBOUR Henderson, Nev.

Real Presence

With reference to my previous letter, "Little Faith" [TLC, Nov. 24], and the editor's comment, I'd like to cite this succinct statement from "Theological Outlines" [part 1, ch. 1, "Miracles," p. 4]: "Not every supernatural event is a miracle. Thus the Eucharistic mystery is supernatural, but as it is not wrought in the sensible sphere, it is not miraculous, theologically speaking."

The Real Presence is not a philosophical proposition, but a theological fact. The Christ present in the Blessed Sacrament is the whole Christ. Although not an exact parallel, I find this illustrated in the early church view of the Blessed Virgin Mary (as opposed to the Immaculate Conception) that when she conceived our Lord, she was cleansed of original sin because no taint of sin could coexist with his perfect holiness. So too no taint of ill — physical or spiritual — may intrude in the Blessed Sacrament — because Christ is there. No miracle. None is necessary.

It matters not one whit whether one drinks in faith or not. If it depended on that it would be heresy. What matters is what Christ is and that he is there.

(The Rev.) JOHN R. CHISHOLM (ret.) Lindenwold, N.J.

Clarification Needed

In response to the last paragraph of Emily S. Brown's letter [TLC, Dec. 1]:

An Armento Columbarium revives an ancient tradition:

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— Rev. John D. Lane, Rector, Church of the Holy Comforter, New Orleans, La. 70122



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I have called you by your name and you are mine ISAIAH 43:1

Several years ago a Canadian archbishop pointed out to me, "The vital distinction between orientation and practice is unfortunately ignored by persons on both sides of this debate."

With all due respect and affection for our Presiding Bishop-elect, I join with Ms. Brown in calling for "some clarifying statement . . . to settle the matter one way or the other." Sentiments such as "I do not believe we should put anybody down . . . We shouldn't legislate against people . . ." are just not precise enough, in terms of the debate regarding homosexual orientation and conduct which has been carried on in our church for the last few decades.

(The Rev.) LOWELL J. SATRE, JR.
St. Mary's Church

Kansas City, Mo.

Preaching and Teaching

I am writing to defend the teaching ministry of the church from the attack of the Rev. Richard Maddock in his article "Creative Preaching" [TLC, Nov. 17].

Fr. Maddock attempts to differentiate between teaching and preaching by saying "Teaching educates. Preaching excites." I see no parallel between those statements. He goes on, then, to say that "education is boring." Now no one with any education will deny that some teachers are boring. But educating,

"leading out" that which is within each learner, is one of the most exciting, challenging, creative, and crucial vocations a person can be called to, both inside the church and out.

In my twelve years of experience as a Christian educator, both in a parish and in the larger church, I have found attitudes similar to Fr. Maddock's among many clergy — attitudes which contribute as much as any single factor to the frustrations of implementing effective educational ministry in our parishes.

In Matthew 4:23 we are told: "And he went about all Galilee, *teaching* in their synagogues and *preaching* the gospel of the kingdom and *healing* every disease and every infirmity among the people." Fr. Maddock describes Jesus as "the most dynamic man who ever lived." The Gospel however, does not say his preaching was exciting and his teaching was boring.

CAROL INGELLS
Associate
School for Ministry

Lansing, Mich.

Still Divisive

While I do not wish to involve your correspondents in a long debate on the ordination of women to the priesthood, I am constrained to point out a serious error which has been made. It has been

stated that only 11 dioceses of the domestic Episcopal Church do not have women in the priesthood serving within their borders, and that all the other domestic dioceses have already accepted such ordinations.

I do not know where this obviously false and erroneous information came from. As a matter of fact, at least 22 domestic dioceses do not have women priests. There may be as many as three more in this category, but I cannot speak for certain, as I do know that at least five dioceses which do not have women priests will probably ordain or license them within the near future. However, in addition to over 20 domestic jurisdictions, there are at least 15 overseas Episcopal dioceses which do not ordain women to the priesthood.

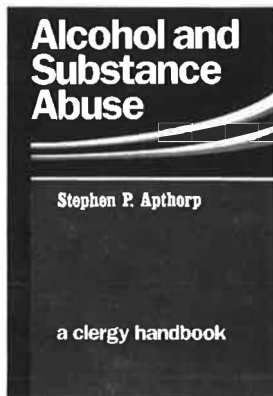
In the entire Episcopal Church (all nine provinces), almost 40 percent of the dioceses have not yet accepted or implemented the decision of the 1976 General Convention. To state that all but 11 domestic dioceses have accepted it, is to state a factual untruth, as well as to give the false impression that the issue has been almost totally accepted by Episcopalians. This continues to be a most painful and divisive issue.

(The Rt. Rev.) WILLIAM C. WANTLAND
Bishop of Eau Claire
Eau Claire, Wis.

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The suggested use is to have the insert for the following Sunday in this Sunday's bulletin so that it may be taken home and used during the week in preparation. The Gospel, then, will be a familiar reading when it is encountered in the liturgy.

There is in the introductory material a short and simple service outlined for dinner table or bedtime use which may be the means of gathering the family, or if single, for gathering thoughts.

From a practical standpoint the materials are easy to duplicate, the format is not fussy, inviting in its simplicity.

The virtue of these materials is that they offer a means of disciplined home prayer and study which is possible to carry out. Anyone who makes the effort to stay with this system for several weeks may find that these prayer times become events looked for in the week.

(The Rev.) SUSAN M. CLARK
Deacon, Christ Church
Whitefish Bay, Wis.

Stimulus vs. Debilitation

MANAGING STRESS IN MINISTRY.
By William E. Hulme. Harper & Row.
Pp. ix and 145. \$13.95.

This is a good book by a sensitive man. But it could have been an excellent one if the author had done more homework in the background literature and in the experience of the "tent ministers" in his own Lutheran tradition.

It is good because it understands the basics. Stress and tension are neutral facts. *Eu-stress* brings out broader capability. *Dis-tress* is debilitating. The latter is associated with burnout in clergy ministry and in other professions. Clergy have a stressful life in a stressful occupation because their work is much concerned with crises, with individual and community conflict. Also because all live in a stress-producing society, a competitive society which dreads failure, a "macho" society in which men cannot cry, and a chemical comforter society using artificial crutches. Institutional stress also comes from clergy unemployment, role ambiguity, and unsurfaced conflict.

Similarly good are Hulme's views on key ways to handle stress positively: focusing on the challenge in our jobs, needful support systems, and on a holistic rule of life (as Anglicans would label it) involving diet, exercise, prayer, study, and social interaction. His emphasis on balance is particularly helpful — of work and avocation, of prayer and meditation with physical exercise and social engagement. The best thing in the book to our mind is the dialectical balance between cross and resurrection, the complementary experiences of both suffering and joy.

Bad is the misinformation he imparts about clergy facing unemployment (p. 40 — "Clergy lack skills needed for employment outside the church"). The truth is that clergy who have survived in recent years have developed an amazing array of skills; what they need is training in seeing the applicability to outside occupations, and in marketing themselves and their skills.

Not good is the evident lack of acquaintance with the stress study of Koval and Mills, Roy Oswald's stress and burnout studies for the Alban Institute, and Charles Rassieur's *Stress Management for Ministers*, which supplied clear data on the nature and depths of stress periods, the expectations for successful coping, the best supports to choose, and the wellness/prevention model of managing stress holistically

Another Coming

Astounding that wise men would make such a foolish trip!
Divine inspiration or vain superstition, you may ask.
Visions and revelations converted to years of planning
and wandering

Ending at last by ox's manger
Nothing preventing Faith's sheer determination
To find truth.

Evelyn S. Turner

versus the sickness/abnormal model. The book is good as far as it goes, but it needs to have better background and go further.

(The Rev.) JAMES LOWERY
Enablement, Inc.
Boston, Mass.

Beauty and Dignity

MAKING EUCHARISTIC VESTMENTS ON A LIMITED BUDGET. A Handbook. By Linda C. Hall. The Hymnary Press (P.O. Box 5782, Missoula, Mont. 59806). Pp. iii, 48. \$8.50 paper.

This very fully illustrated booklet in large format (8 × 10^{1/2} inches) is intended for the artisan or needleworker who intends to make fine quality vestments of generally traditional design for use in the Episcopal Church. There is wide information on the selection of fabrics and very proper emphasis on the folds and draping of the vestment as decisive factors in the ultimate beauty and dignity of the product.

Classic medieval vestments are illustrated, and charts indicate how materials are to be cut. Many little-known techniques and fine points are explained. The introductory discussion of colors leaves a number of questions unanswered, but many interesting and creative suggestions are embodied here and there in the text — e.g., dalmatics and tunics need not be of the same color.

The late Mrs. Hall was a skilled maker of vestments, a leader of conferences and workshops, a writer, a student of the New Testament, and a redoubtable opponent of the cassock-alb. The handbook reflects her lifetime of experience, learning, and fine taste.

H.B.P.

Passion and Paradox

"SUFFERING, SEX, AND OTHER PARADOXES," Richard Holloway. Morehouse-Barlow. Pp. 144. \$10.95.

"The Lord has roared from Zion, and we are content because we got it on cassette." So Richard Holloway, former rector of the Church of the Advent in Boston, sums up the position of the church today.

But this is on the final page of a book which begins with an eloquent survey of the hints and traces of a hidden God who "has limited himself with reference to his creation." In a book about the paradoxes of the faith, there is one underlying paradox: an author who seeks clarity and commitment but offers the vision of a world in which "a strange sense of demand . . . troubles me, yet never fully explains itself."

This is a collection of essays which began as addresses and sermons yet they do display, as Fr. Holloway hopes they will, "an underlying unity of approach." He writes with eloquence and passion of the logic of belief in spite of

suffering and the possibility of salvation "bit by tiny bit" in a world and church without heroes.

The opening essays would provide excellent material for the first sessions of an inquirers' class. The later essays on priesthood and preaching are mirrors for the clergy to look into. Between these two sections are essays on sexuality and divorce which portray our predicament but have little to offer by way of salvation. Given the reluctance of many to commit themselves to the "full, bonded, faithful love" which "is the desire of God for us in our sexual relations," Holloway "tentatively" suggests a continuum between unbridled promiscuity and the ideal marriage and places love affairs, stable unmarried relationships, and committed homosexual partnerships (in that order) along the way. Given the reality of divorce, the author speaks of "the dilemma that divides Christians, prophets from priests, the severe from the merciful." "Christ," he tells us, "was both," but "I choose mercy."

Well, then. Here is all the fire and passion of which the language is capable in the service of a limited vision. If we cannot have the ideal, perhaps the passion should be unleashed in the service of compromise rather than dazzle us with the ideal but leave us unsatisfied.

There are brilliant insights and strik-

ing analyses along the way, but the essay called "The Christian Answer" offers a tentative continuum: a Christian answer, perhaps, but not *the* answer for all people, places, and times. Fr. Holloway wants to be a prophet but finds himself a pastor — a good one. And this, too, is a paradox.

(The Rev.) CHRISTOPHER L. WEBBER
Christ Church
Bronxville, N.Y.

Books Received

THE DEEP FOREST AWARD. By Jean Bell Mosley. Crossway. Pp. 216. \$5.95 paper.

RENEWAL AS A WAY OF LIFE. By Richard F. Lovelace. Inter-Varsity. Pp. 206. \$6.95 paper.

EPHESIANS: Wholeness for a Broken World. By Andrew T. and Phyllis J. Le Peau. Inter-Varsity. Pp. 64. \$2.95 paper.

PHILIPPIANS: Jesus Our Joy. By Donald Baker. Inter-Varsity. Pp. 58. \$2.95 paper.

WHO SPEAKS FOR GOD. By Charles Colson. Crossway Books. Pp. 192. \$6.95 paper.

GRACE GROWS BEST IN WINTER. By Margaret Clarkson. Eerdmans. Pp. 207. \$10.95.

THE BLOOD OF ABRAHAM: Insights into the Middle East. By Jimmy Carter. Houghton Mifflin Co. Pp. 257. \$15.95.

SABBATH TIME: Understanding and Practice for Contemporary Christians. By Tilden Edwards. Winston-Seabury. Pp. x and 133. \$8.95 paper.

THE MORAL TEACHING OF PAUL. By Victor Paul Furnish. Abingdon. Pp. 144. \$10.95 paper.



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Uganda Appeals

Uganda Archbishop Yona Okoth has appealed to sister churches of the Anglican Communion for support and aid as fighting continues to shatter Uganda four months after a coup.

In the U.S., the board of the Presiding Bishop's Fund for World Relief voted an immediate \$150,000 grant to Archbishop Okoth to support his work, and a fund spokesman said that the agency will bolster support to neighboring countries which have taken in fleeing Ugandan refugees.

The Archbishop sent Canon Charles Obaikol to brief Episcopal Church officials and deliver the appeal. Fr. Obaikol met with the Most Rev. John M. Allin, Presiding Bishop, and his elected successor, the Rt. Rev. Edmond L. Browning in November.

In his letter, the Ugandan primate laid out the hardships faced by the church:

"I am cut off from the ten dioceses of the Western Uganda. We cannot communicate with them and in Kampala we have many displaced people caused by civil war. There is great need for food, clothing, transportation, shelter and medicine. Most of the schools are closed and there is a great loss of lives," he reported. Archbishop Okoth also detailed the efforts his bishops will make to help the clergy and people survive the

current strife:

"The church is planning to reach out to dioceses, assess their situation, assist them immediately with the necessary things such as food, medicine, clothing and shelter. The church, likewise is planning, where possible, to reach out to counsel priests and train them to help their parishioners at this time of fear, uncertainty and despair."

Adelaide Announces Compromise

In an announcement made in the *Adelaide Church Guardian* and reported by Australia's *Church Scene*, the Most Rev. Keith Rayner, Archbishop of Adelaide, said women clergy visiting the diocese cannot preside at the Eucharist but may perform "liturgical acts which are not reserved to bishops or priests."

Archbishop Rayner stressed the necessity of fellowship and hospitality towards visiting ordained women though he said he realized that "to give them hospitality seems to preempt the judgment which our synod still has to make about the rightness in theological principle of ordaining women."

For this reason, he said, he is advising his priests that he is not allowing visiting women priests "to exercise ministerial priestly functions in this diocese."

Diaconate Association

Anglican deacons and their friends in the United States and Canada will soon have a new organization with a new name — the North American Association for the Diaconate.

At its meeting last May the board of trustees of the National Center for the Diaconate enacted a new constitution, to go into effect January 1, 1986. One of the changes will be the new name. The international nature of the North American Association for the Diaconate (NAAD) is designed to include the Anglican Church of Canada, where there is growing appreciation of the ministry of deacons.

The National Center for the Diaconate is the successor to the Central House for Deaconesses, founded in Chicago in 1953 to train women as deaconesses. In 1974 the name was changed and the purpose was expanded to include the promotion and support of men and women deacons in the Episcopal Church.

Conference Center Dedicated

The James L. Duncan Conference Center was formally dedicated as a major new resource of the Diocese of Southeast Florida on November 17. The center, centrally located at Delray Beach, will be used for one-day programs as well as overnight conferences. Bishops of Province IV (southeast) dioceses will meet at the center in February.

"I didn't have to talk my fellow bishops into it. I just reminded most of them what the readings on their thermometers would be about that time of year," the Rt. Rev. Calvin O. Schofield, Bishop of Southeast Florida, said at the dedication.

The Rt. Rev. James L. Duncan, diocesan bishop from 1970-1980 for whom the center is named, called the dedication "the fulfillment of a dream that started many, many years ago."

The center opened with four buildings: a 24-unit guest lodge, a multi-purpose meeting building, dining room-kitchen facility, and an administrative-reception building.

Four more buildings are planned: a chapel, a second overnight lodge, and two more multi-purpose buildings, plus a swimming pool.

The center cost \$1.25 million and was completed in less than a year. The diocese and VIM sponsored the center.

ANDY TAYLOR



Canon Obaikol (center) meets with Bishop Browning (left), and Bishop Allin: a request for aid.

CONVENTIONS

The Diocese of Missouri met for its 146th convention in Grace Church, Jefferson City on November 22.

The Rt. Rev. William Jones, Bishop of Missouri, spoke to convention participants about the catholicity of the church, particularly in situations within the diocese, and called attention to several ways in which the diocese is expressing its catholicity in social programs.

In its business sessions the convention resolved to:

- study and recodify its constitution and canons in preparation for a new printing;
- approve a new minimum stipend for the clergy;
- authorize an annual collection in parishes and missions for structural maintenance of Christ Church Cathedral in St. Louis;
- authorize the appointment of a committee to study new sources of income for the church's programs;
- condemn the Soviet invasion of Afghanistan;
- address local officials in the matter of health care for the poor in metropolitan St. Louis.

A diocesan program budget of \$818,000 for 1986 was approved, an increase of \$11,418 over the 1985 budget.

(The Rev.) CHARLES F. REHKOPF

• • •

The 48th convention of the Diocese of Oklahoma was held November 7-9 at the Shangri-la Lodge, Afton, Okla. The convention opened with a choral Evensong, and the Rt. Rev. Gerald N. McAllister, Bishop of Oklahoma, presented the opening sermon.

St. Francis of Assisi Church, Edmond, was welcomed as a mission, and retiring diocesan comptroller, The Rev. James Harris, was recognized. Mr. Harris, a deacon, is retiring January 1 after over 17 years of service to the diocese. He was presented with a chalice and paten which were used at the 200th anniversary Eucharist at General Convention earlier this year.

Resolutions passed dealt with minimum clergy compensation, outreach seed funds, and the appointment of a committee to propose a revision of the present diocesan assessment formula. In addition, a resolution was passed calling for the formation of a committee to study the moral, social, personal, and theological implications of abortion, and requesting that the findings of this committee be reported to the Executive Council and the 1986 convention. A proposed canonical change dealing with the diocesan regional structure was tabled. The 1986 budget of \$2,370,801 was passed.

JIM BARTON



RNS

Pope John Paul II, left, prayed with church leaders during an ecumenical service at the World Synod of Bishops on December 5. From left: the pontiff; Archbishop Jan Scholte of Belgium; Protestant pastor Jacques Maury; distinguished Anglican scholar the Rev. Henry Chadwick; and Orthodox Archbishop Stilianos Harkianakis.

Groups Take Root

The Diocese of Central Florida was faced with a problem. How could it reach out to its youth?

"Our youth ministry was not a strong point," said program coordinator Sally Harbold in Winter Park, Fla. "For our church to continue it has to address the needs of young people."

In 1984, the Rev. John Palarine, diocesan canon for youth ministry, decided to do something about the problem; the idea of Root Groups was formed. The model was designed in England by the United Society for the Propagation of the Gospel (USPG). Root Groups are made up of small teams of adults ages 18-35 who voluntarily devote 12 months to working with youth from sponsoring parishes.

So far two parishes in Florida, St. Andrew's Church in Ft. Pierce and St. Richard's Church in Winter Park, have sponsored teams from the new program. The parishes make a commitment to help find jobs and housing in the community for team members. In exchange Root Team members spend 15-20 hours a week involved with youth ministry in the local church. Members usually have a background in youth ministry and are trained intensively by the diocese.

The Rev. Watson E. Neiman, associate

rector of St. Richard's, said the Root Group program has worked "very well" in his parish and commented that "the young people thought it was grand." He added that St. Richard's intends to continue supporting the program because of the positive effect it has had on the parish's youth.

"God is blessing us with this," said Ms. Harbold in a phone interview. "The people in the parishes have been so supportive." Both parishes received the program very well and plan to continue sponsoring group members, she added.

Group members live communally and open their houses to teens. Through involvement in church choir, layreading and Sunday school, as well as through picnics and trips with teens, trusting relationships are built and young people are encouraged to be active in their parishes, Ms. Harbold said.

There are advantages for group members as well, she added. Of the six people involved in the Root Groups program in 1984, two were hired by the diocese and four plan to continue in youth ministry.

Though volunteers have come primarily from Central Florida, one came from as far away as Wisconsin and Ms. Harbold hopes to continue efforts to recruit out-of-state volunteers.

K.R.

Liturgical Recycle

By D. J. MADDUX



Restored 18th-century German chalice: half to a third of the cost of an equivalent modern piece.

On many occasions, people planning the purchase of furniture for their homes have discovered that new furniture and furnishings cost more than a variety of antiques and collectibles, when carefully selected. Furthermore, these older items are unusual and often much more beautiful than newer ones used for the same purposes.

Antique furniture, silver and other items are often handmade by an artist or artisan, and are stronger and richer in appearance than their mass produced counterparts.

My experience indicates that when building and furnishing churches, we would do well to explore the same avenues that we do in creating comfortable and livable homes. The fact that recognized companies sell custom design and stock furnishings for churches has often closed off all other sources of decorative materials and furniture. Yet beautiful articles from previous eras at good prices

or even as gifts from others are just as available to the church as they are to home furnishers and decorators.

Often our churches are bare and colorless because no one has had courage enough to select a few items from a former church building and integrate them into the new; yet these would give texture, richness and a focal point for a rather neutral modern structure.

Often the refurbishing of an old altar, window or other item has brought variety and life to an otherwise drab church or chapel. Many furnishings were poorly designed or out of scale in their original setting, and would be ruinous in a new one. Other times the main problem with old chancel furniture has been that it was too thickly settled in the space, too large and fastened to the floor. "Thinning" of furniture in many of our Victorian and early 20th century buildings can do a world of good to the appearance and to the function of the space as a setting for liturgy.

Many of our older churches have both pulpit and lectern; space could be conserved by having one or the other used for all reading and preaching. Other

chancels are overcrowded by screens, rails and kneeling desks which serve no current purpose except to clutter and cut down the flexibility of liturgical space.

Fewer people in the parish will be made unhappy if in the thinning process new uses for the excess furnishings can keep them in either the original building or some other. I have found that where the extra items are a help and not a hindrance to some other congregation, the concept of sharing will often cause people to give up much-loved items, making both congregations feel good about the relocation.

At one place I served, we put a venerable and impractical lectern in the narthex as an attractive stand for the visitor's book. In another instance, a lectern was removed from ancient moorings and made portable; it became useful for Palm Sunday and other special liturgies. Likewise, bits of rail and screen which were a disaster in the chancel have often been useful in the separation of a chapel, narthex or other area from the main church.

Ecclesiastical antiques are not much in demand in the general market. Given the appearance and bulk of many of them, this may not seem wonderful. There are, however, items which are very useful and fit the current liturgical needs better than some of the offerings of the church supply catalogs.

We recently bought, with memorial funds, a simple German chalice, made in 1741. The 200-plus years had caused some defects, but even after expert restoration, the total cost of getting this chalice was about half or a third of the cost of the equivalent modern piece. It is very large and is an excellent visual symbol, with a large wine capacity. In short, it is better suited to today's liturgical needs than many of the modern chalices being sold.

Furthermore, we do not always have to visit colonial or English churches to have some tangible reminders of the communion of saints.

Finally, remember that many antiques not created for churches are now well adapted for church functions. One of our churches now uses a linden wood bread tray carved in the Black Forest of Germany about 80 years ago as a paten for loaf bread.

This particular tray was used in a Christian household and came to the church as an heirloom gift. In addition it has heads of wheat and the petition for daily bread from the Lord's Prayer carved on the border. Could a church supply house do better?

Revision in liturgy calls us to rethink the use and symbolism of everything we use in worship. We must take care not to miss opportunities to make our churches beautiful and the liturgy rich and varied through the use of the art and craft of all ages, including our own.

The Rev. D. J. Maddux is rector of the Church of St. David of Wales, Shelton, Wash.

Care and Feeding of a New Rector

The relationship between the rector and parishioners must be one of mutual loving and caring.

By WILBUR H. TYTE

There is an old story about the visit of a bishop to a home for children in his diocese in England. The children were reminded over and over that the bishop must be addressed as "My Lord." When the bishop arrived, one of his first questions was directed to a small boy who was very nervous over facing such a great personage for the first time. "How old are you, my lad?" the bishop asked. The little boy swallowed and blurted out, "My God, I'm six."

Although some people seem to act as this little boy did, the new rector is not to be worshipped. He is neither a saint nor an apostle. He is not another archangel; he is another human being.

The new rector may arrive filled with ideas to inaugurate his new work. He may shake up things a bit, and some of his proposals could be impossible. Don't kill off anything he suggests unless you can prove it won't work. Remember that old saying that has held back the progress of many parishes: "But we have never done it that way before."

If he is married, he is married to a human being — of the opposite sex. He is not married to the church. His wife is not the rector; neither is she the eyes and ears of the rector. If one wants to tell the rector something he should know, the person should tell the rector, not the wife. She may or may not work (these days many ministers' wives do work), but she should not be expected to do more for the church than anyone else. If she is made to feel that she is different and is treated differently, so that she feels uncomfortable, she is being treated cruelly.

Some churches give a new rector a "pounding" at the church. Every family is to bring a pound of something — from

marshmallows to nails. That can be fun, but don't everyone leave after the event is over until the new rector has help in transferring to the rectory possibly one to three hundred pounds of gifts. In a new parish I was once until nearly midnight packing away a pounding.

If no pounding has been planned, another popular custom is to fill the rector's refrigerator with food before the rector's family arrives. If the refrigerator is not in place beforehand, only one or two persons should take the collected articles for the refrigerator to the rectory. The rest of the parish should stay away for a minimum of two weeks. Send word by an emissary of the willingness of other persons to help, along with a parish directory with names checked of those who would be willing to help in any way when called on.

On the subject of guilt, please, each time you meet the rector, don't say, "I don't know whether you remember me." If you say that, I have a hope that you get what you deserve — an answer of "Why should I?" Just say, each time you meet him, "I am Mary Doe." Finally, one day down the line he will say first, "Hello, Mary Doe." Then you will have arrived.

This is a good point in these remarks to suggest that you refrain from talking about ex-rectors and their wives. It is astounding that so many people, when confronted by a new rector, can only talk about the old rector. They seem unable to talk about anyone else. Why, I don't know. Perhaps he was the only person they knew in the church, or else since they had hardly known or supported him, out of guilt, they felt compelled to talk about him. It gets awfully boring for a new rector to hear 100 accounts about the wonderful or poor work of the former rectors. If a new rector wants to know anything about an old rector, don't worry, he will ask.

Some churches are known as grave-

yards for clergy. They have left embittered because of cliques they had to deal with. They had no chance to carry on a strong ministry. If you present a united parish, the new rector will be able to make the parish a strong one. And let him be the unique person he is. Don't try to change him into the person you want him to be.

Enjoy the gifts he is able to give you. If he has faults, praise his good points, and perhaps, if it is necessary, have one and only one person approach him about needed changes.

In the cases of serious illness, physical injury and emotional problems such as grief, be sure that you let the rector know of this condition. He will certainly want to help you to the best of his ability.

Someone in the parish should regularly see if your rector is getting enough salary to live on, or as much as the average family in the parish. If he is having problems in a new position, meeting new expenses, he may be just having normal financial problems. If the problems become too big in the future to handle, don't be surprised to hear the announcement that he is accepting the challenge of a new parish. It will be too late to keep him when that happens.

Also, be sure to see that his discretionary fund is adequate. Normally, he will make contributions to persons or organizations from the fund. Long before any of you have received requests for donations, I can assure you that the clergy have already received theirs. We are the first solicited.

Not actually meaning to reprove anyone, church members sometimes ask members of their pastor's family to explain why they were absent from church. They forget that a clerical family must constantly adjust to the demands of church life each week, often sacrificing plans of their own. On an occasional Sunday one of them, like any other pa-

The Rev. Wilbur H. Tyte resides in Greensboro, N.C., and is a retired priest of the Diocese of North Carolina.

rishioner, may be ill or away from home.

One very important thing to remember is that a rector's family can be a very lonely one. "What?" you say, "when all the parishioners are their friends?" No, most of the parishioners are not friends. They are a bit more than acquaintances. A family needs closer friends than many rectors' families ever have. Many a rector has moved to another parish because he and his family were lonely.

On the other hand a balance must be preserved where friendships are concerned. A rector runs a risk of creating

jealousy if he and his family openly develop very close friendships with one or a few friends. Or they may be sought out and rushed by one or two families into a time consuming and forced friendship.

When relationships like that are perceived to exist, the parish must be understood and not critical.

One thing that you can always consider a certainty: all things equal, a rector will be only as happy as his family is, and, conversely, his family will only be as happy as he is.

Lastly, and probably most important,

pray for your rector regularly and be specific in your prayers, and honest, too. If you pray that he be of help to others, help him to help others.

You are employing a rector. However, as somewhere I once read, the church and the rector can never carry on the usual employer-employee relationship. This must be one of mutual loving and caring. I believe that most parishioners are capable of giving that kind of loving, caring relationship its fullest expression when they begin to work with their new rector.

The Children's Sermon

By STEPHEN L. BREHE

A happy dilemma occurred several years ago when we separated the education hour from the late service: more youngsters were in the pews, but many were fidgety. While it seemed like a good idea to have children present for the liturgy from a very young age, it was obvious that most of them were bored.

An occasional children's sermon seemed to be the right medicine. We planned them monthly, celebrated an occasional children's liturgy, sang a few children's hymns, and generally thought we were ministering to the needs of our youngsters during the liturgy.

One of the first clues that we were on the wrong track came from some parishioners who preferred the children's sermons to the adult ones. This bothered me; I shared my unease with a local minister and he pointed out that "you can really sneak in some good ideas for adults under the guise of talking with kids."

The Manipulative Liturgy

I have become convinced that many of the children's liturgies and messages in our churches are just what that minister said, "sneaky." In a word, they are manipulative. Children, whether they feel comfortable about it or not, are put on stage in front of their parents, older brothers and sisters and adults. It may make the preacher and parents happy, but in fact the young people are being treated as objects, not persons. This is further borne out in the content of many children's sermons. The messages are clearly over the heads of most young

children and have as a hidden agenda reaching adults instead. The children are just convenient stage props to "sneak in" examples and stories that would normally insult the intelligence of adults.

Two Alternative Styles

Liturgy is the work of the people; and for it to have integrity it needs to call upon the resources of people of all ages — including young children.

Young children (ages four through ten) can be involved in the Sunday liturgy in ways that are genuinely creative and unmanipulative. They can bring freshness and spontaneity to worship that enlivens the experience for everyone. Two particularly happy approaches with which we have experimented at St. Matthew's are the "simultaneous children/adult sermon" and the "integrated children/adult sermon."

"The simultaneous sermon" involves children and adults together at their own levels of understanding. When a series of lessons dealing with the bread came up, the church school had planned a bread-baking session during class. I suggested they might want to finish their bread-making during the sermon. A low table with bowls, yeast, flour, and rolling pins was placed in the center aisle before Mass. After the gospel lesson, children (along with their adult teachers) sat down to make bread. Meanwhile, I spoke to the congregation about the significance of Eucharist and bread, checking in with the children and teachers from time to time to see how they were doing.

After about 15 minutes the children had virtually completed a dozen little loaves. During the coffee hour they

baked them and in the following weeks the children presented their loaves at the offertory for the Eucharist.

Another time we focused on creation, with the children making special gifts during the sermon. At the conclusion they gave their creations to adults (not their parents) in the congregation. My wife was pregnant at the time with our first child and a little girl presented her a play-dough cradle with a little baby in it.

The second experiment is "the integrated sermon." Essentially this is a piggy-backed children's and adult's sermon. The physical setting is similar to the one above. Instead of putting the children in the front pew with the preacher towering over them, we toss some individual kneelers on the floor in the center aisle. The preacher sits down with the children at their level. This is critically important in order to make eye contact. Little people need this contact just as much as we adults do.

While the children and adults receive separate messages (about three or four minutes for the children who then return to their seats and ten or 12 minutes for the adults), the sermons share the same examples and stories.

One Sunday, when the topic was wounded healers, I began by asking a youngster to help me with a band-aid. All the people of the church were likened to band-aides in the box — ready to help bind up one another's hurts.

Another Sunday the focus was on miracles. For children, the goal was to see the beauty of God's creation with greater clarity. During sermon-time they passed around a magnifying glass and examined clover, wild flowers, leaves, and seed pods. For adults the magnifying glass illustrated the focused presence of God, like the sun beaming through the glass to ignite a piece of paper.

Children add an enlivening dimension to worship (and its preparation). They do not need to be shuttled off to church school classes, hidden in nurseries, preached down to by clergy, or bored in the pews. Children, like the rest of us, are vehicles of amazing grace.

The Rev. Stephen L. Brehe has been vicar of St. Matthew's Church, Sparta, Mich., since 1980.

Bringing in the New Hymnal

By EMMET GRIBBIN

An American returned home after living several years in Afghanistan. His friends began to tell him about all the changes that had taken place while he was away. Finally he said, "I'm more interested in the things which have not changed."

One of the things learned when the 1979 Prayer Book was introduced to congregations was that they too were often more interested in what had not been changed than in what had been modified or added.

Already before the new *Hymnal 1982* had been received, letters in the church papers and conservative voices in various forums were complaining that many favorite hymns will be omitted. Is this true? I think not.

At the General Convention of 1982 I was a member of the House of Deputies Committee on Hymnal Revisions. We met three days before the session. I have the book with all the words as proposed by the Standing Commission on Church Music, with the many revisions made by our committee, the few additional changes made on the floor of the convention, and all of which was finally adopted as the words for *Hymnal 1982*.

To check on how many favorite hymns have been omitted, either I myself, or a member of the parishes listed below, made a list from the Sunday bulletins of every hymn sung in those parishes in 1982 or 1983. The premise was that a hymn not sung in a year's time was not a favorite and not even in the parish's repertoire. The years 1982 or 1983 were chosen, as they were prior to when the clergy and musicians might have been influenced not to sing certain hymns, knowing that they would not be in the new hymnal.

The *Hymnal 1940* contains 600 hymns. Very few congregations sing as many as 150 of these, although when I

The Rev. Emmet Gribbin, TLC correspondent for the Diocese of Alabama, has recently retired after a long and distinguished ministry within his own diocese and in the national church.

Opposition to the Hymnal 1982 may be disarmed if churches check to see how few of the hymns in their repertoires have been omitted.

was chaplain of Canterbury Chapel we kept over 180 hymns in our repertoire. Of course the parishes which sing 135 hymns do not always sing the same 135, but by and large most of the hymns sung by one congregation are sung by most congregations.

Here is a table showing the number of hymns actually sung in a year in several parishes, and how many sung by each parish are not in the new hymnal. The parishes listed are different in size and kinds of persons who belong, but these parishes are generally more on the conservative side than otherwise.

Christ Church, Tuscaloosa, sings 117 hymns of which eight are not in *Hymnal 1982*.

St. Stephen's, Eutaw, sings 123 hymns of which ten were dropped.

Trinity Church, Florence, sings 129 hymns of which ten were dropped.

Nativity, Huntsville, sings 129 hymns of which five were dropped.

St. Mary's on the Highlands, Birmingham, sings 139 of which four were dropped.

With a few exceptions most of the hymns in the old hymnal which were omitted in the new book are those which a survey of 6,000 parishes indicated were not sung frequently, if at all. Have you ever sung #588 "O Paradise, O Paradise, who doth not crave for rest?" The survey

showed this to be the least sung hymn of all 600 in *Hymnal 1940*.

The words of a few well known hymns are omitted because they were deemed theologically awry. Two of these are #536 "Turn back, O man, forswear thy foolish ways," and #519 "Once to every man and nation comes the moment to decide." In *Hymnal 1982* new words have been set to these excellent tunes.

An interesting fact which the survey revealed was that the first six hymns most frequently sung by the 6,000 congregations were all seasonal, such as "Silent Night." The seventh most popular hymn, that is, the general hymn sung most by Episcopal congregations, is #279 "Praise to the Lord the Almighty, the King of Creation." This is an old German hymn translated into English and set to a magnificent 17th-century German chorale tune. Neither the words nor the music of this hymn were ever in any Episcopal hymnal until *Hymnal 1940*, which actually was printed in 1943. So in the 39 years from 1943 to 1982 a hymn absolutely new to Episcopalians became the most widely known and used of any general hymn in the hymnal. It cannot be said that Episcopalians will not learn new hymns.

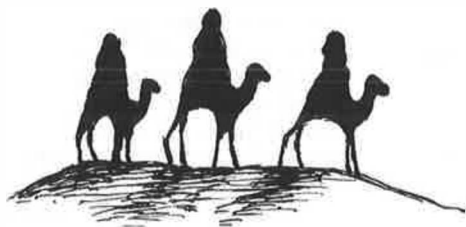
I suggest that as the new hymnal arrives opposition may be disarmed and a positive attitude may be created toward the hymnal if you check your own parish's repertoire and learn how few of the hymns you customarily sing have been omitted. You might find something like what St. Mary's on the Highlands will find. The four hymns they sing which are not in the new book are #166 "Sun of my soul, thou Saviour dear," #257 "Hasten the time appointed," #519 "Once to every man and nation," and #536 "Turn back, O man, forswear thy foolish ways." The worship life of St. Mary's will not be greatly altered if these hymns are no longer sung.

Best wishes and good musical cheer to all as, after the new hymnal arrives, we keep singing hymns we know, but also obey the psalmist's admonition and "Sing to the Lord a new song."

EDITORIALS

Parishes and Future Parishes

It has long been our custom to begin the new year with a Parish Administration Number, a way of expressing our good wishes to the parishes of which our readers are members. It is also an expression of our conviction of the importance of parish life. All sorts of resolutions may be passed by meetings, all sorts of learned books may be written, and all sorts of newsworthy events may take place at the national or international level, but if all of this is not being put to con-



Epiphany

Naked child,
into the cave come
dangerously soft
as water against rock,
no walls contain:
you ignite our hearts
like straw.

Through desert days
we follow; our camels
cast pretentious shadows
against the stars —
yet we find no king
but Herod everywhere.
Sand-blind, we finally
have no dreams left
to ride. Then can
our bleeding feet
stumble into the cave
where you always Are.
In infinite surprise,
eyes open, we are ourselves
newborn in Bethlehem!

With tender hands You —
Mother, Father, King — holy and wise,
raise us from cradle-grave,
wash dusty feet
and carry us home,
each one naked as a child
in January.

Janet Adkins

structive use by real people at the local level, it is of little value. So we wish to affirm in 1986 and in other years, the crucial importance of the parish for the total life of the church.

Having said that, we wish to go on to say that the shape and character of parish life need not be inflexible. European settlers — Presbyterian, Anglican, Lutheran or Roman Catholic — brought to North America the old European ideas of parishes in a state church. Each village was a parish, each town was divided into several parishes, and each city was divided into many parishes. Firm boundary lines divided each parish from its neighbors. In each parish was a church, and near each church was a parsonage, vicarage, manse, rectory, or whatever they called it.

In each clergy house dwelt a pastor, parson, priest, dominee, or whatever, who in many cases was the one educated professional person in the community. His stipend was paid by endowments, as still is the case in England, and he sometimes farmed land belonging to the church. His job was to “do religion” for the natives. Neither Catholics nor Protestants from the European state churches questioned this system.

This idea of parish, a little community cut off from neighboring churches, with religion primarily the responsibility of a pastor paid to do it — this idea took root all too firmly in the new world. Is this the only concept of a parish we can have? Can the little congregations which make up so much of the Episcopal Church today afford to operate as isolated entities? Should not the deanery, archdeaconry, or cluster, or regional grouping of whatever name, also be important? Do we not need regional programs in many areas in which different parishes can share? And do we not need regional authorities, deans, archdeacons, or directors of some sort, who can coordinate planning, training, and development for adjacent parishes?

We believe the need is there for rethinking many of the assumptions which we have inherited about parishes. If Episcopalians would apply to their churches the resourcefulness and energy they have applied to businesses, schools, political agencies and so forth, some great years could lie ahead.

Evermore Happy

We recently received a letter from a subscriber which began like this:

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Short & Sharp

By TRAVIS DU PRIEST

THE NUCLEAR DILEMMA: A Search for Christian Understanding. Committee on Inquiry, Commission on Peace, Diocese of Washington. (The Peace Commission, Church House, Mount St. Alban, Washington, D.C. 20016). Pp. 120. \$3.00 paper.

A serious look at the moral and political ramifications of the arms race based on testimony from over 45 military and political policy makers. Addenda include a glossary of terms, an annotated list of the committee of inquiry, and a selected bibliography.

A PLACE APART: Monastic Prayer and Practice for Everyone. By M. Basil Pennington. Image. Pp. 165. \$5.95 paper.

The author of the well known books, *Centering Prayer* and *Daily We Touch Him*, which belong in every mature Christian's library, now goes deeper into adult prayer life and explores the venerable monastic tradition — its theology of prayer and its deeply transforming ways. Of particular interest is Fr. Basil's exploration of the Benedictine method which is at the heart of Anglican prayer. An excellent book.

THE MYSTERY OF THE KINGDOM OF GOD. By Albert Schweitzer. Prometheus Books. Pp. xxii and 74. \$11.95 paper.

A new edition of one of Schweitzer's early classics, originally published in 1901 before his seminal *Quest of the Historical Jesus*. Readers can herein see Schweitzer's critical-historical approach applied to Gospel passages which later serve as the fulcrum of his controversial ideas.

THE FUTURE OF OUR PAST: The Spanish Mystics Speak to Contemporary Spirituality. By Segundo Galilea. Ave Maria Press. Pp. 94. \$4.95 paper.

It is good to see such a book amid the current interest in spirituality, which, interestingly, the late Urban T. Holmes predicted decades ago. Why? Because the great mystical tradition is so often overlooked or misunderstood. Here a Spanish American, Roman Catholic priest gives solid treatment to the great Spanish mystics, Teresa of Avila, John of the Cross, and Ignatius Loyola in light of the contemporary mission of the church.

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Feasts, Fasts and Ferias

A Light to Enlighten the Nations

We are pleased to reinstitute "Feasts, Fasts and Ferias" as a monthly column, normally to appear in the first issue of the month. Liturgical planning, church music and furnishings, preaching, Christian education, and various other parish activities will be written of during different months.

By JOSEPH A. KUCHARSKI

For the first time in some years, the festival of Candlemas, the Presentation of Our Lord Jesus Christ in the Temple, will fall on a Sunday this year, as the first Sunday in February. Item 2, regarding Sundays, on page 16 of the Book of Common Prayer, states that this holy day is to be observed in place of the regular Sunday propers. This feast is also known as the Purification of St. Mary the Virgin.

Here is a fine opportunity for the entire parish to take part in the special liturgy for this day which is most often celebrated quietly during the week. It consists of the distribution and lighting of candles with appropriate prayer, followed by a procession. Some places observe the old custom of ordering in advance the supply of candles needed for the church during the ensuing year, and blessing them at this feast with one or more suitable prayers, together with the small candles distributed to the congregation at this time. Directions for the Candlemas ceremony begin on page 51 of *The Book of Occasional Services*. Somewhat more elaborate options are provided by Dennis Michno in *A Priest's Handbook*, on page 150 and following.

It should be emphasized that this may be carried out as a very simple rite, with priest in surplice and stole, with only the singing of familiar hymns and with little outward ceremony. In other parishes it may be elaborately performed with the priest wearing a cope and using incense and holy water at the blessing of the candles.

The essential action, in any case, is that appropriate prayer is offered, the candles are given out, and a procession takes place, with the congregation singing and carrying lighted candles. As always this is something young and old alike love to do. The procession may go around the inside of the church, or from the vestibule to the chancel, or, even better, from the parish house to the church.

If the church has a Lady chapel, or a side altar dedicated to the nativity, or a statue of the Madonna, that is an appropriate "station" at which the procession may stop, while the priest recites the station prayer given in the book of offices, page 53. (One of the Christmas

collects, or that for the First Sunday after Christmas, could appropriately be used instead or in addition.) Many of our older churches have a stained glass window depicting the Presentation. That would constitute an excellent place for such a station. The procession is normally led by a crucifer accompanied by acolytes carrying processional tapers or longer candles.

After the procession the Holy Eucharist begins. If the people are crowded and if adequate bobeches are not available to catch dripping wax, the candles had best be blown out at the beginning of the Eucharist. If convenient, however, it is symbolically appropriate to keep them lighted through the reading of the Holy Gospel, when they may be held high to acclaim Christ as Light of the World.

A list of appropriate hymns may be found in *The Episcopal Choirmaster's Handbook* on pages 108-109. "Hail to the Lord who comes," no. 115, "O Sion, open wide thy gates," no. 116, and "Hail to the Lord's anointed," no. 545 from the Hymnal 1940 (nos. 259, 257 and 616 respectively in the Hymnal 1982) are especially appropriate for this day.

The canticle "Nunc Dimittis" is sung during the lighting of the candles. The Rite I text appears as nos. 667-673, in Hymnal 1940; and C-76 — C-80, in *The Book of Canticles*; or Rite II text is C-151 — C-157, (the third verse may be used as an antiphon). "Lord God, you now have set your servant free," no. 499, is a metrical version of the text in the Hymnal 1982 by Rae Whitney, who often writes for THE LIVING CHURCH. Psalm 48:1-2, 10-13, may be sung as the procession enters the chancel. Another canticle which may be used very appropriately before the gospel is "Surge, illuminare," The Third Song of Isaiah, C-106 — C-115 in *The Book of Canticles*.

It seems especially appropriate to remember those missionaries and people who spread the healing and reconciling Light in all the troubled nations. "Christ for the world we sing," numbered 537 in both of our hymnals, sums this up very well. Our special Candlemas prayer should be "That there may be justice, freedom and peace on the earth."

Shop Around for a Pastor

By ELDRED JOHNSTON

On a recent Phil Donahue show dealing with dissatisfactions among Roman Catholic laity; one priest-theologian advised unhappy laymen to shop around to find a parish with a broad-minded priest. (They were disturbed mainly with strict birth-control edicts.)

No doubt this advice will evoke sharp criticism; but admitting that most pastors are worthy, can't we agree that there are certain pastor types from which escape seems the only solution?

The Neurotic: This is the pastor who can't cope with his own personal problems. He might express this in several ways: self-pity, resentment, over-dependency, depression, persecution complex, etc.

The Parochialist: His sole concern is his local parish. For him success is growth in membership statistics, increasing attendance, ample financial support. He shows little concern for wider church or ecumenical projects, or for community or social problems.

The Social Reformer: Diametrically opposed to the parochialist. He seldom has time for the people of his parish. He is continually caught up in some movement to change the social structure. He's always beating the drum for some cause: ecology, nuclear arms freeze, minority rights, etc.

The "Spike:": He is absolutely rigid about his favorite liturgical practices. He might be at one end of the spectrum calling for full vestments, uniform devotional gestures, and classical chants; or, just as rigid, at the other end, is the clergyman who treats all tradition and rubrics with disdain. At times he seems to verge on iconoclasm.

The Sycophant: He is very careful never to offend anyone. His highest aim in life is to win the popularity contest — to be "Mr. Nice Guy."

The Innovator: Continually experi-

The Rev. Eldred Johnston is a retired priest in the Diocese of Southern Ohio and is a resident of Columbus, Ohio. This past fall he was named rector emeritus of St. Mark's Church, Upper Arlington, Ohio.

ments with new gimmicks: clowns, balloons, liturgical dance, strobe lights, sound effects, etc. Every Sunday promises a surprise — if not shock. (Makes one wonder if he is not bored with the church — and perhaps, with religion.)

The Pedant: Every service is for him an opportunity to display his intellectual prowess. His sermons are treatises (theological, philosophical, exegetical) which would be more suitable as a seminary term paper.

The Mystic: His speciality is the devotional life: prayer, Bible study, meditation. He is out of touch with the common, every-day problems of people.

The "Psychologist": He believes that every problem from heresy to marital infidelity should be diagnosed as emotional dysfunction and therefore should be treated psychotherapeutically.

The Authoritarian: He makes adamant rules covering morality, religious education, church administration, etc. For example, he will not perform a wedding for anyone who has been widowed

for less than a year. He publishes names of members who are delinquent in their financial pledge. He makes all major decisions in his parish without consulting anyone.

The Inferior Preacher: His sermons are boring, uninspired, prosaic, egocentric, irrelevant, etc.

This list does not exhaust the possibilities but it is long enough to make the point that at times the lay person's desire for escape is understandable. Some of the listed traits, taken at their lowest degree, are acceptable — it's the exaggeration that makes them unbearable. For example, an occasional clown liturgy is not offensive but for every service it borders on the ridiculous.

Now, let's ask what can we do if we feel trapped in a parish with one of the clergy types mentioned above? Consider the following:

- Confront the pastor with the problem. Perhaps he is unaware of the offending behavior. Your attitude for this approach is important: it must not be pejorative, but empathic and open-minded.
- Appeal to your parish officers or your bishop or denominational executive for help.
- Organize a small group for prayer and Bible study — not to replace the church service but to supplement it.
- Concentrate on the church's liturgy rather than on the pastor.
- Ask one or two friends who are objective to examine your criticism. (You may be the one who needs changing!)
- As a last resort shop around for a different pastor. If there is nowhere else to go, grin and bear it. Maybe God wants you there!

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by

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Refer to Key on page 20.

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PEOPLE and places

Deaths

Carl E. Steiger, distinguished businessman, civic leader, and a member of the Living Church Foundation, died at the age of 89 on October 22 in Oshkosh, Wis.

In recognition of a lifetime of outstanding public service, the Oshkosh Common Council designated January 27 through February 2, 1985 as "Carl E. Steiger Week" and named him the city's official "Mr. Oshkosh." Steiger attended the University of Wisconsin-Madison and later became general manager, president and chairman of the board of his family business. He served on the board of regents of the University of Wisconsin and for 30 years he was on the board of directors of Mercy Medical Center. He was a vestryman and senior warden of Trinity Church, Oshkosh. He is survived by his wife of 61 years, Ruth, four children, 16 grandchildren, and five great-grandchildren.

Calendar of Things to Come

This calendar is provided as a service to readers normally in the first issue of every month. We regret space does not permit inclusion of detailed information. Organizations and agencies submitting information for the calendar should send it to us at least six weeks prior to intended appearance in print. Material selected is at our editorial discretion.

January

- 11 Enthronement of the new Presiding Bishop (Washington, D.C.)
- 23-25 Convention of the Diocese of Atlanta (Athens, Ga.)
- 29-31 Consortium of Endowed Episcopal Parishes (Washington, D.C.)
- 30-Feb. 1 Convention of the Diocese of North Carolina (Charlotte)
- 31-Feb. 1 Convention of the Diocese of Florida (St. Augustine)

February

- 6-8 Convention of the Diocese of Texas (Austin)
- 8 Convention of the Diocese of San Diego (La Jolla)
- 12 Ash Wednesday
- 20-22 Annual Meeting of Sincicators (Scottsdale, Ariz.)
- 26-Mar. 1 Sixth National Assembly of Episcopal Urban Caucus (Pittsburgh, Pa.)
- 28-Mar. 1 Convention of the Diocese of Arkansas (Helena)

March

- 12-16 Meeting of Primates of the Anglican Communion (Toronto)
- 30 Easter Day

May

- 1-4 Semi-annual meeting of the National Executive Committee of the Episcopal Peace Fellowship (Vails Gate, N.Y.)
- 10 Convention of the Diocese of New Hampshire (Wolfeboro)
- 15-17 Convention of the Diocese of Western North Carolina (Kanuga)
- 16-17 Convention of the Diocese of Maryland (Baltimore)
- 18 Pentecost

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WARM-HEARTED parish in northern Minnesota needs a rector. Please send C.D.O. profile and resumé to: Carolyn Davison, 103 Terrace Lane, International Falls, Minn. 56649.

POSITIONS WANTED

ORGANIST-CHOIRMASTER: M.M., 10 years experience, seeks active family-oriented parish east coast. Men and boys and mixed choir experience. RSCM chorister training, liturgy, workshops, outreach. Top references. John W. Brooks, 28 Greenfield Ave., Bronxville, N.Y. 10708.

CARING and gifted pastor desires a change. Interested in spiritual renewal. Reply Box E-628*.

RELIGIOUS COMMUNITIES

MONASTIC VOCATION: Seeking a spiritual journey as a monk while serving the needy through a learning center — live a life of prayer, worship, study and service, contact: The Servants of Jesus, 430 N. Limestone, Lexington, Ky. 40508 or call 606-252-4354.

TRAVEL

ANGLICAN PILGRIMAGE to British Shrines and Holy Places. June 9-25, 1986. Inverness, Culloden, Aberdeen, Edinburgh, Lindisfarne, Durham, Lincoln, York, Walsingham, London, Glastonbury, Windsor, Norwich and Wells. Tour limited to first 25 persons. \$1,595 per person, double occupancy. Write Fr. Charles, Lynch, 833 W. Wisconsin Ave., Milwaukee, Wis. 53213 or call (414) 271-1340 or (804) 740-5198.

WANTED

COPIES of the English Gradual, Part II or Supplement. Please respond to: Fr. Charles Lynch, St. James Church, 833 W. Wisconsin Ave., Milwaukee, Wis. 53223.

PRIESTS for the Anglican Church of Newfoundland. Also Eucharistic vestments and church furnishings. Write: St. Paul's, 390 Main, North Andover, Mass. 01845.

SIX SILVER office lights and two communion candle holders, preferably old. Price negotiable. St. John's Church, Fort Hamilton Parkway at 99th St., Brooklyn, N.Y. 11209.

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

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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.

SAN DIEGO, CALIF. (Pacific Beach)

ST. ANDREW'S-BY-THE-SEA 1050 Thomas Ave., 92109
The Rev. Robert D. Keirsev, r
Sun Eu 7:30 & 10; Wed Eu 10 & 6:45

SAN JOSE, CALIF.

TRINITY St. John Street at Second on St. James Sq.
Founded 1861 — Erected 1863 (408) 293-7953
The Rev. David A. Cooling, r
Sun H Eu 8, 10:30. Wkdy H Eu 12:10 Mon-Wed-Fri

WASHINGTON, D.C.

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

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

ORLANDO, FLA.

CATHEDRAL CHURCH OF ST. LUKE 130 N. Magnolia Ave.
The Very Rev. Harry B. Sherman, dean; Robert J. Vanderau, Jr., canon; Ronald F. Manning, Gloria E. Wheeler, Ashmun N. Brown, deacons
H Eu Sun 7:30, 9, 11:15, 6. Mon 7, Sat 8. Mon-Fri H Eu 12:05, MP 7:30, EP 5:15

ATLANTA, GA.

CHURCH OF OUR SAVIOUR (ECM) 1068 N. Highland Ave.
Fr. T.B. Rudd, r; Fr. R. Pettway, r-em; Fr. J. Griffith, c, Fr. B. Hatchett, Fr. W. Garrison III
Sun Masses 8:30, 10:30, 6:30. Daily call 872-4169

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Roger Scott Gray, dean & r
Sun Eu 8, 9 (Cho), 11 (Cho Men & Boys). Daily Eu 7 (ex Wed 12:05, Sat 8). HD 12:05

BOSTON, MASS.

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

BOSTON, MASS. (Cont'd.)

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

ST. JOHN THE EVANGELIST 35 Bowdoin St.
The Rev. Emmett Jarrett, v; the Rev. Margaret Rose, c
Sun Sol Eu 10:30. Daily as announced

LONG BEACH, MISS.

ST. PATRICK'S ON-THE-GULF 200 E. Beach
The Rev. Meredith Spencer
Sun Mass 11, Ch S 10:30, C by appt. Ultraya Wed 7

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r; the Rev. Marion W. Stodghill, c, the Rev. Donald D. Hoffman, d
Sun 8 HC, 9 H Eu, 10 Ed Hr, 11 H Eu (1S, 3S, 5S), MP H Eu (2S, 4S), Fri 12 noon H Eu & Healing

ST. LOUIS, MO.

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

OMAHA, NEB.

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

NEWARK, N.J.

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

BROOKLYN, N.Y.

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

ST. PAUL'S 199 Carroll St. (at Clinton St.)
The Rev. Samuel O. Cross, r
Sun Sol High Mass 11. Tues EP 7, Mass 7:15; Sat Angelus, Noon Off noon. 1st Sat Requiem Mass noon

LAKE RONKONKOMA, N.Y.

ST. MARY'S Overlooking the Lake
The Ven. Edward A. Wisbauer, Jr., r; the Rev. Robert Broesler, the Rev. McCrea Cobb
Sun H Eu 7, 8, 9, 10:30. Daily MP 8:30, H Eu 9. Wed Eve H Eu 7:30

NEW YORK, N.Y.

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

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

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

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

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th and 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital, 1st Wed of mo. 12:45-1:15

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, v; the Rev. Robert Stafford, c; the Rev. Gordon-Hurst Barrow; the Rev. James P. Nicholls; the Rev. Leslie Lang
Sun Eu 8, 9, 11 (1S), 12:05, MP Sung 11, Choral Ev 4, Tues HS 12:10, Choral Ev 5:30, Eu, Wed Choral Ev 12:10. Daily MP & Eu 8, 12:10, EP & Eu 5:30

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

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

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

WATERTOWN, N.Y.

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

ASHEVILLE, N.C.

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

PHILADELPHIA, PA.

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts., (215) 563-1876
Sun Masses 8, 9:15, 11 (High), 6:15; Matins, 7:40; Sol Ev. Novena & B 5:30. [Mid-June through Sept: 8, 10 (Sung). 6:15; Ev & Novena 5:30] Daily: Matins 6:40; Mass 7 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

CHARLESTON, S.C.

HOLY COMMUNION 218 Ashley Ave.
The Rev. Maurice Branscomb, r; the Rev. Samuel Fleming, r-em; the Rev. Nutt Parsley, the Rev. Kent Belmore, c
Sun Eu 7:30 & 10; Mon-Wed-Fri Eu 12:10; Tues Eu 5:30; Thurs HU & Eu 9:40; Sat Eu 9

DALLAS, TEXAS

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

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. William A. Cray, Jr., r
Sun Eu 7:45, 9, 11:15 & 5. Ch S 10:15. MP & Eu daily 6:45 (Thurs 6:15), EP daily 6. Wed Eu 10

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Logan Taylor, assoc r; the Rev. Frank Ambuhl, the Rev. M. Scott Davis, the Rev. John F. Daniels, parish visitor
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S), 11:15 Rejoice Eu (Rite II). Daily 8:30 MP, 12:10 HC. Wed Night Life 5:30-8

MADISON, WIS.

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

MILWAUKEE, WIS.

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

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.