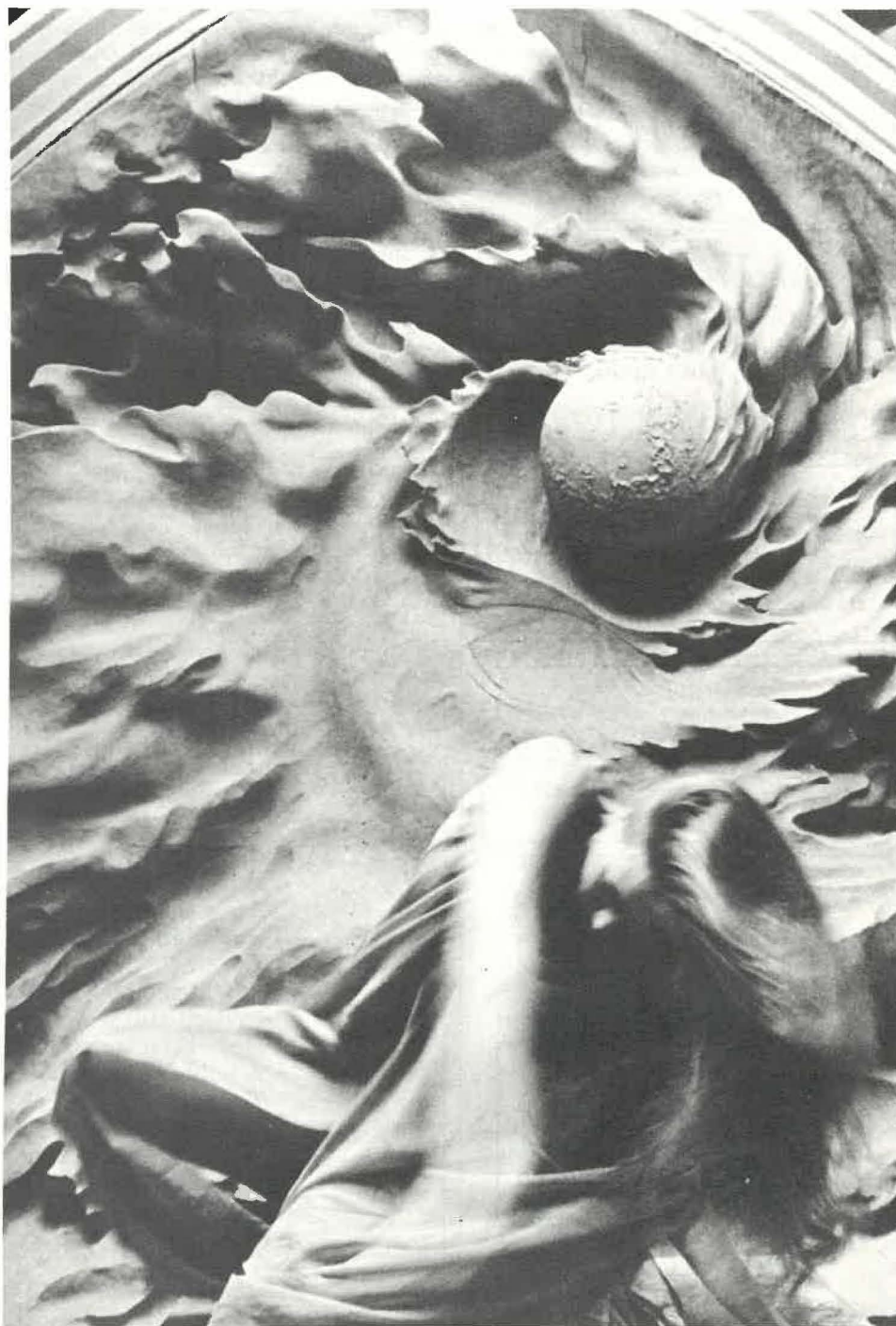


THE LIVING CHURCH

**Parish
Administration
Number**



Dancer Jeanne Ruddy, of the Martha Graham Company, is shown in a scene from a new film, "The Incarnation," being produced in conjunction with Washington Cathedral, Washington, D.C. Ms. Ruddy dances before Frederick Hart's plaster model of "Creation of Night," which is now being cut into stone for installation at the cathedral.

RNS

ECUMENICAL CONFERENCES AT
 AN AYIA NAPA CONFERENCE CENTER
 CYPRUS
 June 23-July 2, 1981
 August 12-21, 1981
 Brand-new, beautiful beachfront buildings
 dedicated May, 1978 in the grounds of Byzantine
 monastery set aside by Archbishop Makarios.
 Excellent program: international scholars, all
 meals, lodging, sight-seeing at the "Crossroads
 of the Middle East".
 * Optional Holy Land tour, Greek Isle cruises
 * Low cost trans-Atlantic transportation
 * \$469 per person; \$439 for spouse, student
 Prospectus from:
INTERNATIONAL SEMINARS
 150 Greeves Street Kane, Pa. 16735
 (814) 837-9178



MARY MOORE
 Box 3394-L
 Davenport, Iowa 52808
FINEST OLD WORLD CRAFTSMANSHIP
 Fair Linens Chasubles Communion Linens
 Chalice Palls Funeral Palls
 Needlepoint Pieces
 HERE THINGS ARE STILL CREATED
 OUT OF A LOVE OF EXCELLENCE
 Write for our Catalogue

Shrine of Our Lady of Clemency
 Continuous Novena
 Write for Information
 S. Clement's Church
 20th and Cherry Streets, Phila., Pa. 19103

VESPERS OF THE DEAD
 For Public or Private Devotions
 For further information, address
 The Secretary-General, Guild of All Souls
 233 Grove Road, South Orange, N. J. 07079

GIFTS • PARISH SUPPLIES • BOOKS
 CURRICULUM • CHURCH APPOINTMENTS
MOREHOUSE-BARLOW CO.
 78 Danbury Road, Wilton, Conn. 06897
 Telephone: 203 762-0721

UNDER ONE ROOF
 ALL THE NEEDS OF YOUR CHURCH
VESTMENTS & PARAMENTS
ALTAR LINENS
ECCLESIASTICAL METALWARE
CHOIR VESTMENTS
CLERICAL CLOTHING
 COME IN. PHONE. OR WRITE FOR INFORMATION
 **Cuthbertson**
 2013 SANSOM STREET • PHILADELPHIA, PA 19103 • 215-564-6033

As we continue to celebrate the birth and childhood of Jesus Christ, our thoughts continue to turn between the world and its Maker. In one sense, as we reflected last week, our feelings about the Christ Child are suggested to us by our feelings toward babies in our own families or families we know of. Our perception of the natural provides, as it were, a springboard for perceiving the supernatural.

On the other hand, the reverse is also true. What we think and feel about babies is given a new dimension by our knowledge that the eternal Son of God became a child. Christians cannot write off infants as noisy and irrational little animals. The age-old image of a child suckling at its mother's breast must be honored as sacred.

Many centuries ago, St. Irenaeus said that the Lord lived through every stage of human life so that every stage of our life might be redeemed by him. The knowledge that Jesus was a child has, in fact, taught us a greater appreciation for childhood and children. This has not been talked about too much (few early Fathers other than Irenaeus dwelt on this). Yet it has been a kind of slow leaven gradually working within the dough of Christian civilization. Christians very soon recognized that the pagan Greek and Roman practice of putting unwanted children out to die was

completely unacceptable. Today it is widely understood within Western civilization as a whole, that crimes and atrocities against children are particularly deplorable. Yet, such is the nature of human life, no problems are ever really solved. Today, possibly on a greater scale than before, children are killed or maimed in wars (because of the massive and indiscriminate impact of modern weapons), and children are abused and sometimes killed at home (apparently because of the violent breakdown of family life in post-Christian culture). The sudden explosion of abortion as apparently the most prevalent voluntary surgical operation in America implies drastically different attitudes toward life, toward the human body, and toward reproduction.

The Christian response is expressed in the continued observance of Christmas, the continued worship of Jesus Christ, and the continued honoring of his holy Mother. Perhaps civilization will never be truly Christian. Perhaps earthly history will always be a series of steps forward in some areas, while steps are taken backwards in other phases of life. Quite possibly so. Yet even our imperfect life in such an imperfect world has in fact been redeemed by the Lord Christ, in whom we look forward to a new creation.

THE EDITOR

An Image for a New Psalm
 Though he had missed the Word made Man,
 Had David been our harpist now,
 After the desolation spent
 Storming the rippling strings to speak
 His single grief and our lament,
 Would then his mind with clarity
 In deep still waters of inner sight
 Have been the vanished Lord's bequest,
 A holy tracery unlost,
 The pure pathway of Grace expressed?
 David, David, your voice would follow
 The silver image in your psalm –
 Singing, "After the Swan has passed
 And gone, wide is the wake of the Swan."
 Elizabeth Randall-Mills

THE LIVING CHURCH

Volume 182 Established 1878 Number 1

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

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

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

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

DEPARTMENTS

Books	5
Briefly	12
Deaths	15
Editorials	12
The First Article	2
Letters	3
News	6
People and Places	15

FEATURES

A Letter From England	Edward R. Hardy	8
Part Time Clergy	Allen Bartlett, Jr.	9
Ministry in Small Churches	Neff Powell	10

Board of Directors

Robert L. Hall, Milwaukee, president; Miss Augusta Roddis, Marshfield, Wis., vice president; the Rev. Kenneth Trueman, Wauwatosa, Wis., secretary; Warren J. Debus, Wauwatosa, Wis., treasurer; the Rev. Murray Trelease, Kansas City, Mo., Jackson Bruce, Jr., Milwaukee; Carl J. Bohne, Jr., Wilmette, Ill.; William W. Baker, Lake Quivira, Kan.

The Living Church Foundation, Inc.

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, (ret.); the Rt. Rev. William A. Dimmick, Bishop of Northern Michigan; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee; the Rt. Rev. Quintin E. Primo, Suffragan Bishop of Chicago; the Rt. Rev. William C.R. Sheridan, Bishop of Northern Indiana; the Rt. Rev. William L. Stevens, Bishop of Fond du Lac; the Rt. Rev. Alexander D. Stewart, Bishop of Western Massachusetts; the Very Rev. O.C. Edwards, Evanston, Ill.; the Very Rev. Leslie Skerry Olsen, Topeka, Kan.; the Rev. Canon Richard J. Anderson, New York, N.Y.; the Rev. William H. Baar, La Grange, Ill.; the Rev. R. Emmet Gribbin, Jr., Northport, Ala.; the Rev. Darwin Kirby, Jr., Schenectady, N.Y.; the Rev. William S. Lea, Sarasota, Fla.; the Rev. Charles L. Poindexter, Germantown, Pa.; the Rev. H. Boone Porter, Milwaukee; the Rev. C. Corydon Randall, Ft. Wayne, Ind.; the Rev. Dudley J. Stroup, Tyrone, N.C.; the Rev. Murray Trelease; the Rev. Kenneth Trueman; the Rev. J. Lewis Warren, Wisconsin Rapids, Wis.; the Rev. Mother Mary Grace, CSM, Milwaukee; William W. Baker; Carl J. Bohne, Jr.; Jackson Bruce, Jr.; Peter Day, Milwaukee; James Dunkly, Nashotah, Wis.; Robert L. Hall; Mrs. William Horstick, Oconomowoc, Wis.; H.N. Kelley, Deerfield, Ill.; William L. McCowan, Milwaukee; George E. Reedy, Milwaukee; Prezell R. Robinson, Raleigh, N.C.; Miss Augusta Roddis; Frank J. Starzel, Denver.

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

PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photographs.

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

SUBSCRIPTION RATES: \$19.50 for one year; \$37.00 for two years; \$52.50 for three years. Foreign postage \$5.00 a year additional.

© The Living Church Foundation, Inc., 1981. All rights reserved. Reproduction in whole or part without written permission is prohibited.

LETTERS

THE LIVING CHURCH welcomes letters from readers. Contributors are asked to limit letters to 300 words. The editors reserve the right to abridge.

Finding a Parish

We were delighted to read the article by the Rev. Robert N. Davis about clergy deployment, not only for his witness to the help our office was able to offer, but also because of his encouragement to others to take the initiative in deploying themselves [TLC, Nov. 16].

It is true, as he says, that CDO did a special search of the open positions based on criteria chosen from his own profile, and this would be technically possible for us to do for any priest. I hasten to say, however, that these special searches have proved to be very costly and time-consuming, and for those reasons we must restrict this service to priests who are actually unemployed.

We very much hope we can soon work things out to make this service available to all. When and if we can, we will happily and quickly announce the fact.

(The Rev.) RODDEY REID
Executive Director
Clergy Deployment Office
Episcopal Church Center
815 Second Ave.
New York, N.Y. 10017

Maple Trees

This letter is in response to your First Article comment about the absence of reference to maple trees in our hymnody [TLC, Nov. 16].

For this allusion, one must go to the old Canadian hymnal, before the present joint Anglican and United Church edition. In the old hymnal, the national anthem of that country is given in its entirety. The second verse begins: "O Canada: where pines and maples grow. . ."

(The Rev.) LAWRENCE N. CRUMB
Eugene, Ore.

Quoting Gamaliel

In reference to the Rev. Wendy S. Raynor's quotation from the Book of Acts and Gamaliel's famous advice [TLC, Nov. 16]:

Before one adds the weight of Gamaliel's opportunist counsel to any side of the present church controversies, it might be wise to observe that Jesus the Christ is not a Theudas nor a Judas of Galilee, the prime figures of comparison raised by Gamaliel.

Their introduction clouds the whole

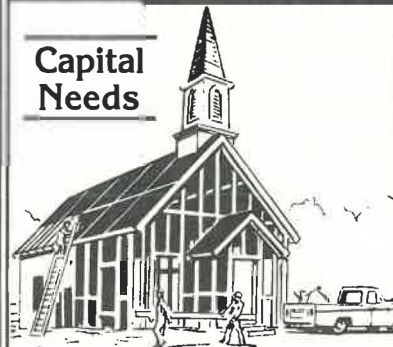
CELEBRATING DIAMOND JUBILEE



75 YEARS
of Service
through
FUND
RAISING

Directing Campaigns for Local Churches

Capital Needs



or

Budgets (operating expenses)
• Missions • Salaries
• Music • Maintenance
• Etc.

or
Both (simultaneously)

As always we continue to provide pre-campaign consultation where desired or advisable without cost or obligation.



Write or call us

**Ward,
Dreshman &
Reinhardt, Inc.**

First in Fund Raising Since 1905

Headquarters in Greater Columbus
P.O. Box 448
6660 North High Street
Worthington, Ohio 43085
Telephone (614) 888-5376

Founding Member:
American Association of
Fund Raising Counsel



**8th Annual Season of the
ECUMENICAL INSTITUTE
AT SALAMANCA, SPAIN**

July 24 - August 4, 1981

Lectures in English by Spanish & British leaders.
Optional Spain/Portugal tour & low cost
trans-Atlantic jet flights to Madrid & London.

SALAMANCA, gem of a medieval city, home of
one of Europe's oldest universities, founded 1222.

Climate: INVIGORATING! Welcome: WARM!
Prices: LOW!

Advisor: Spanish Secretariat for Ecumenical Relations,
and John XXIII Institute, Salamanca.

Prospectus from:

SALAMANCA INSTITUTE SECRETARY
150 Greevas St. Phone 814/837-9178 Kana, Pa. 16735



**UNLOCK
PROPHETIC
TRUTH**

**THROUGH THE WORLD'S
DEEPEST BIBLE STUDY
BY CASSETTE TAPES**

- FUNDAMENTAL IN DOCTRINE
- NON CHARISMATIC
- NON DENOMINATIONAL

Free cassette tape on the coming destruction
of Russia just for answering this ad.
Write for free details and your free tape
to: Lamp Light Cassette Fellowship,
P.O. Box Y Dept. E.,
Elyria, Ohio. 44036
SATISFACTION GUARANTEED

THE SOCIETY OF MARY

a Devotional Society within
The Anglican Communion

For more information, write
The American Regional Secretary
Mr. Everett Courtland Martin
P.O. Box 656
Alexandria, Virginia 22313

CONFRATERNITY OF THE BLESSED SACRAMENT

Founded 1862

A Devotional Society of clergy and laity through-
out the Anglican Communion to work and pray
for greater honor to Our Lord present in the
Blessed Sacrament of His Body and Blood.

For further information address
The Rev. William R. Wetherell, Sec.-Gen.
438 Valley St., Orange, N.J. 07050

FREE INSPIRATION

"PRACTICAL EXERCISES FOR INNER
HARMONY." Free booklet by Vernon
Howard who has six million readers.
It works.

New Life, Box 684,
Boulder City, Nevada 89005

Subscribe to

THE LIVING CHURCH

one year \$19.50

matter. And I submit that Gamaliel knew this, and so subtly contrived to obscure and evade the basic issue.

Peter had just stated unequivocally: "We ought to obey God rather than men" (Acts 5:29). Gamaliel's advice was "maybe, but let's wait and see." In other words, the time would come when men might sit in judgment on the Lord himself.

The question which he really faced might well be stated in the words which our Lord, addressed to a group of Pharisees while yet among them: "What think ye of Christ?"

In any event, the matter is clear. Gamaliel had a chance, and he rejected the Christ.

Gamaliel was a "sharp" Pharisee and a celebrated one, being the first, I believe, to receive the high title of 'Rabban.' And he knew what he was saying and what he was advising. He remained a Jew (legend to the contrary notwithstanding) and composed or at least sanctioned a prayer of dark portions against Christians.

Regardless of how one may stand in the current church situation, before Gamaliel is quoted as some kind of sober-sided and balanced judge laying down axioms for our Christian conduct, it ought at least be observed that his counsel did not lead him to confess Christ. Indeed, it led him in the other direction.

The Rev. SHERMAN S. NEWTON
Rector Emeritus
Church of the Holy Nativity
Chicago, Ill.

Short Sentences

May I ask, through you, if any of the liturgical experts out there in TLC-land can tell me why we now have to talk to God in such short sentences? On a recent day off, I counted words in the sentences of the Baptism consecration prayer in the 1928 book. It has just two sentences, one of 79 words, the other 73. The 1979 Prayer Book prayer over the water has sentences of ten, 11, 19, and 33 words in the first paragraph; and 9, 10, 9 and 36 in the second.

The worst offender of all is the new Eucharist Series III Consecration of the Church of England. There isn't a consequential thought in it; it's a series of proclamations, or affirmations, which could be arranged in any order whatsoever.

The impression conveyed, therefore, is that order and sequence and history are minor considerations, and that, indeed, the church is not trying to convey something which is either historical or reasonable; a strange feature for that particular prayer.

I wish someone would tell me why we have done this here (surely the English have learned it from us), and what the

benefits of this new style are meant to be, as it seems to me that long sentences tend to build relationships and to reveal thought-processes: they take a thought, develop it gradually, and end it gracefully; which gives even a sentence some of the quality of a short poem, or even a tune played briefly on, say, a violin. (82 words).

Now we must speak shortly. We tell him what he did. We say what we want. We proclaim that we love him. We praise him. But I don't like it. I think it comes from computers. He is not a machine. Help.

(The Rev.) TIMOTHY PICKERING
Church of the Redeemer

Bryn Mawr, Pa.

There are those who love to read long sentences, and there are others who can't. If young Americans, and the English, are less interested in reading than their parents were, the church has to accept that fact and accommodate to it. Not everyone likes his favorite tune played on a violin, it would seem. Ed.

You Anglo-Catholics

I am writing in regard to the article on Ezra Merrill [TLC, Nov. 16]. On page nine, column one: Why don't you give the name of the diocesan who was ready to throw a canonical lawsuit at the Church of the Advent? The diocesan was the Rt. Rev. Charles Lewis Slattery, who unfortunately died before the suit could be pressed.

Let me remind you also of something you as Anglo-Catholics don't want to hear, in this generation: Between 1922 and 1947, the Order of the Holy Cross had a school at or north of Sewanee, Tenn.; and one day a celebration respecting that "fine fellow," Charles the First, was held.

There was a procession. I recall the pictures and the writeup. You can check me up. A monk was in the procession with a small box. Bishop Maxon was there. As I recall, the bishop asked what was in the receptacle on the cushion.

The OHC monk replied, "A whisker (only one) from the beard of the holy St. Charles."

Whereupon Bishop Maxon got really mad - may have thrown his staff high in the air. Alas! Too late. *The New York Times* got the story and picture.

So you see how asinine you Anglo-Catholics can be. My advice, try to be honest and name names. I must admit neither the Advent or St. John's on Bowdoin Street ever were good Massachusetts parishes.

Yes, I am a liberal evangelical but can't stand women priests or team ministries. Please find out what became of the whisker.

JOHN R. STEVENS
Providence, R.I.

BOOKS

From Abraham to Camp David

A HISTORY OF THE PEOPLE OF ISRAEL. By Alice Parmalee. Morehouse-Barlow. Pp. 148. \$4.95 paper.

As was to be expected, the latest addition to Alice Parmalee's little guides to reading the Bible (which were previously reviewed in these pages) is a worthy companion to its predecessors. The book covers the whole history of the Israelite nation from its remote beginnings in the age of Abraham to the signing of the Camp David peace agreement in our own day.

Because of the enormous span of time covered and the profusion of dates and proper names, the task for producing a suitable text for the common reader was a formidable one. But the style is clear and the chapters short; the material will not prove difficult to assimilate if taken in small doses. As in the other books, illustrative background matter from archeology and ancient oriental history is skillfully introduced at appropriate points.

(The Rev.) ROBERT C. DENTAN
Professor Emeritus of Old Testament
General Theological Seminary

With Lewis and MacDonald

THE OLD MAN AND THE BUREAUCRATS. By Mircea Eliade. University of Notre Dame Press. Pp. 128. \$8.95.

To open the pages of this small book is to unlatch the gate into a mysterious garden. Here good and evil pursue their ancient battle within a context of mystery and magic. As a teller of tales for adult readers, the author invites comparison with C.S. Lewis or George MacDonald.

The name of Eliade is known in scholarly circles throughout the world for his rich contributions to the history and comparative study of religions. His achievements as a writer of fiction are an added laurel for one of the great minds of the 20th century. H.B.P.

The Holy City

JERUSALEM, CITY OF JESUS: An Exploration of the Traditions, Writings, and Remains of the Holy City from the Time of Christ. By Richard M. Mackowski, S.J. Photograph by Garo Nalbandian. Eerdmans. Pp. 221. \$29.95.

Combining sound scholarship, orderly presentation, lavish photography, and beautiful production, this is a magnificent volume, one that can be enjoyed by a wide range of readers. All can savor the more than 150 colored photographs taken by one of Jerusalem's great art-

ists; and the attached captions and explanations will generally be understood with ease. Some 30 colored maps also lend clarity to the discussion at any point.

But the arrangement itself is thorough and is worth mentioning. After an introduction to the subject, there is a treatise on the roads that lead to Jerusalem; then on its geology (highly technical), its topography and walls, gates, water resources, and its fortress-like character.

Next there are chapters on the temple, on the upper room, on the crucifixion and burial of Jesus. There is a summary of holy week, 30 A.D., and finally an outline history of Jerusalem from its beginnings up to the present time.

The learned footnotes are placed at the end of the volume and will satisfy scholarly curiosity to the full. The bibliography is carefully chosen and is very much up to date. There is also a glossary of important terms and a thorough index.

This volume is a distinct credit to all who have had a hand in it. It is one that readers may refer to for years without ever exhausting it. The tone is one of deep respect, even while being gently intolerant of unsound piety.

(The Rev.) JOSEPH I. HUNT
Professor of Old Testament
Nashotah House

"Spiritual Pathways for Mature Christians"

January 26-30, 1981

A national conference to explore the life of spiritual discipline and growth. For clergy and laity who strive for a richer spiritual life. Fee, \$150, including room and board in Kanuga's beautiful mountain Inn.

Keynoter: The Very Rev. Urban T. Holmes, dean of the School of Theology, University of the South, and theologian in residence at Kanuga. For information contact the Rev. G. LaRue Downing, Kanuga's director of program.

Kanuga

AN EPISCOPAL CENTER
P. O. DRAWER 250
HENDERSONVILLE, N.C. 28793
704/692-9136



NEEDLEPOINT KNEELERS

We finish needlepoint kneelers, cushions and prayer benches using light/foot rubber filler. Estimates on request.

Elegant Needleworks

(Successors to Siebert Decorators)

4938 St. Elmo Ave.
Bethesda, MD 20014
(301) 654-1883

THE FAITH IS STILL THERE

DAVID H.C. READ

If you've ever wondered if it's still possible to be a truly committed Christian in today's frantically secular world, here's a book that will fill you with optimism. In it, one of America's most esteemed parish ministers, David H. C. Read, writes persuasively on a Christianity that responds to modern challenges and embraces the

ideals of the human spirit, yet is firmly rooted in biblical tradition. \$4.95, paper

abingdon
at your local bookstore

THE LIVING CHURCH

January 4, 1981
Christmas 2

For 102 Years
Serving the Episcopal Church

P.B. Fund Aids Earthquake Victims

The Presiding Bishop's Fund for World Relief has joined in the efforts to aid victims of the Italian earthquake with two \$10,000 emergency grants.

The Rev. Samir J. Habiby, fund director, announced that one of the grants was being sent directly to St. Paul's Episcopal Church in Rome as part of an Anglican relief campaign mounted in the wake of growing anger and despair over seemingly ineffective governmental efforts.

The second grant is part of a \$100,000 Church World Service effort to supply blankets and water purification material to the hundreds of thousands of survivors, trapped in the disease ravaged southern Italian mountains. Rescue and relief efforts have been severely hampered, and many of the 400,000 homeless were still fending for themselves more than a week after the temblor killed at least 3,000 people on November 23.

International response, aided by a massive outpouring from American Roman Catholics, has made shelter and other material available, and efforts now center on collecting the monetary support to make the efforts more effective.

The Average Parish

The average Episcopal Church parish has 259 communicants, 376 baptized persons, and slightly less than \$50,000 in receipts for general parish purposes, according to a survey just completed.

The vast majority of parishes are well below these average figures, and a few are well above, according to the Rev. John A. Schultz, statistical officer at the Episcopal Church Center.

In communicant strength, 30.5 percent of the parishes have fewer than 100 communicants, and 22.8 percent have fewer than 200. In membership, 38.2 percent of the parishes have fewer than 200, and 52.5 percent have fewer than 500 baptized persons.

On the financial side, 29.4 percent have general receipts under \$20,000, and 12.7 percent of the parishes have less than \$30,000.

The survey, which analyzed the 1979 figures from 3,302 parishes in 40 dioceses, showed wide variations. Larger dioceses tended to have a much higher percentage of larger parishes,

while some small dioceses had no parishes at all in the higher categories.

Fr. Schultz said that 15 percent of the dioceses had no parishes with more than 800 communicants, and only five (12.5) percent of the 40 dioceses had even one parish with more than 2,000 members. But nearly all dioceses had one or more parishes with a general income over \$100,000.

He said that no distinctly regional patterns were evident in the survey. The 1979 statistics report a total of 7,152 parishes in the United States, and 93 dioceses.

Unequal World

North-South — A Program for Survival, a report on issues of international development which was prepared by an international commission under the chairmanship of West German leader Willy Brandt, has earned the commendation of the Most Rev. Robert Runcie, Archbishop of Canterbury.

Dr. Runcie opened a seminar on the Brandt report convened recently by the international committee of the Church of England's Board for Social Responsibility in London, and said he wondered if the British people took seriously "the increased linkage between domestic and international affairs. . . . I fear we are in danger of subjugating the international

imperative to the domestic imperative, and if this is so, then it may prove to be a very dangerous and foolish mistake."

Referring to the Malvern Conference called in 1941 by the then Archbishop of Canterbury, the Most Rev. William Temple, Dr. Runcie said, "Forty years later the essential principle that Temple stood for has not changed. Those who follow Christ are obliged to support the weak, the poor, and the deprived."

He endorsed a statement by Robert McNamara, president of the World Bank: "What these countless millions of poor need and want is what each of us needs and wants — a better future for their children, an end to injustice, and a beginning of hope."

Dr. Runcie said that as a Christian, he would be failing in his responsibility if he ignored what we all know to be true: that for every ten children born in poverty, two die within a year; another will die before the age of five; only five will live to age 40. The nutrition level for one out of every two in the world's population is so low that millions of infants receive less protein than is need to permit optimal development of the brain, he said.

Archbishop Runcie quoted figures from the Brandt report which show that the world spends 450 billion U.S. dollars for military purposes annually, and that official development aid comes to less than five percent of that figure. He



On a recent visit to the Episcopal Church Center in New York, the Most Rev. Gregory Hla Gyaw, Archbishop of the Church of the Province of Burma, talked with Presiding Bishop John M. Allin. The archbishop reported that there are about 40,000 Anglicans in Burma, served by 105 young priests and many lay readers and catechists. The country, approximately the size of Texas, is divided into three dioceses and one missionary district.

noted the complexity of the post-war international system, with over 150 nations interacting with one another.

"Policy makers need to seek out new theoretical frames of reference to meet the appalling problems of our age." The Brandt report, said the archbishop, is one such frame of reference.

In conclusion, he made the point that self-interest alone dictates a wiser policy than that currently taken by Britain.

"But as a Christian, I would want to go further and ask us to be big hearted. As a nation, we are still capable of a warm and generous response and of a creative approach to the appalling problems which face our divided and unequal world," said Dr. Runcie.

Clergy Dismissals

Each year, one out of 100 churches in four major denominations dismisses its minister for reasons other than unethical or immoral conduct. This is the finding of a study published in November by the Alban Institute, Washington, D.C., and financed by the Episcopal Church, the United Church of Christ, the Presbyterian Church in the U.S., and the United Presbyterian Church in the USA.

The report examines 117 congregations in the four churches which have dismissed senior clergy over the past three years for causes other than stealing, promiscuous behavior, or unlawful acts. Based on interviews with the denominational executives and ministers involved and on case studies of the congregations, the report analyzes the reasons for such dismissals and their effects on clergy and congregations.

Ministers are "involuntarily terminated" for a variety of reasons, but a primary one is conflict within the congregation which existed before the pastor's arrival, the study says. Some 43 percent of the churches examined fall into this category. Among difficulties cited are the presence of factions within the church; disapproval of the minister by a powerful minority; unwillingness or inability of the congregation to identify problems early; goals, norms, and values being in disagreement between laity and pastor; and frustrated desires of members for big success in the church's ministry.

This kind of tension is apt to continue indefinitely, unless outside help is sought, the report points out. Almost a quarter of the churches studied had "fired" pastors before.

Interpersonal difficulties are another major cause for clergy dismissals, according to the study. The ministers' authoritarian behavior or contentiousness accounts for 23 percent of all dismissals. Other failures are the inability of the minister to understand the congregational situation and his or her impact on it; his difficulty in delegating or

accepting responsibility; the use of divisive rather than integrative tactics with members; problems with self-expression; the need for constant emotional support, or the inability to provide it to others; and the tendency to feel threatened by differences.

The report finds value conflict a critical reason for firings in 20 percent of Episcopal churches, and the greatest tensions occur over social action and liturgy.

The majority of the ministers studied did not remain in parochial work after their dismissals. Among Episcopalians, 64 percent turned to other forms of livelihood. The ministers who did continue to serve local churches tended to move to smaller parishes at lower pay.

Throughout the termination procedure, congregational membership in all three church bodies has usually remained stable. Giving and attendance decreased during the time of conflict, but returned to previous levels after its resolution.

Most congregations and clergy do not request outside help until it is too late, the report states. Before they took their problems to denominational officials, 38 percent of the congregations examined had already decided to replace the minister. The hope that the denomination's executives would act on their own to "set the laity straight" was held by 44 percent of the ministers.

The study recommends more church support for clergy and churches that suffer minister-member conflict, especially counseling and guidelines to ensure fair decisions.

Other topics covered in the study include early warning signs of conflict, the role of the spouse and denominational executive in dismissals, denominational support currently available to ministers and congregations, and the repercus-

sions a dismissal has on the pastor and church.

The Rev. Roddey Reid, executive director of the Clergy Deployment Office and one of the advisors to the study, thinks it will "help bishops and other denominational executives in their work with congregations which have histories of disruptions and firings." He reports that a series of seminars for bishops and other diocesan leaders is being planned for 1981-1982 to study the report.

Celebrities Aid St. Jude's Ranch

Over 1,750 patrons contributed more than \$127,000 to support St. Jude's Ranch for Children at the facility's 14th annual "Nite of Stars" benefit. The dinner and show were held this year on November 14 at the Caesar's Palace Hotel Convention Complex in Las Vegas, Nev.

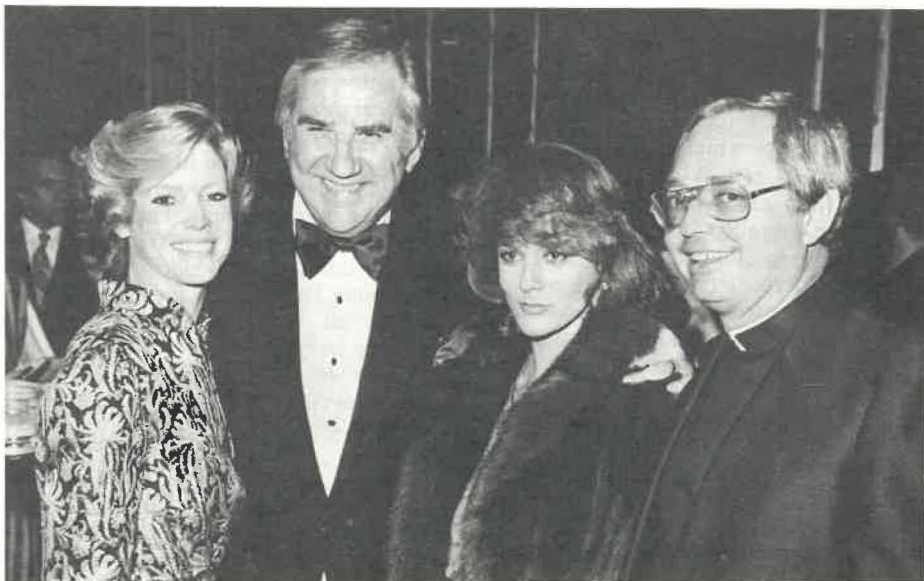
About 25 entertainers, including Frank Sinatra, donated their time to St. Jude's, and the patrons enjoyed what has been called "the finest annual benefit staged in America."

The Rev. Herbert A. Ward, Jr., executive director of St. Jude's, which provides a home and care for abused, abandoned, and neglected children, said, "Through God's goodness and the concern of so many people, both on stage and in the audience, the means have been supplied to take care of the children for another year."

St. Jude's relies on private donations to carry on its work, and funds raised at the show will provide approximately one-third of the ranch's annual budget.

Warnings Given at a Quiet English Synod

At the autumn meeting of the Church of England's General Synod, mission, mercy, and money were the topics up-



Emcee Ed McMahon (center) and his wife, Victoria Valentine (left), pose backstage at the recent "Nite of Stars," benefiting St. Jude's Ranch, with film star Ann-Margret and the Rev. Herbert Ward, director of the ranch.

permost in the delegates' minds, and very little politicking was on the agenda.

Controversial issues were shelved until the February meeting, and the synod ended its week-long session by voting to deplore recent cuts in Britain's overseas aid program. By a vote of 263-2, the synod agreed to send a written message to the British government, asking that the funds be restored at once. The action came as the result of a private member's motion.

The Rt. Rev. John Taylor, Bishop of Winchester, said that the motion was not an appeal to pity, but a recognition of the fact that the riches of the rich would soon collapse if the poor did not become less poor, according to a report in the *Church Times*. There is no longer an "elsewhere," said the bishop, it is all here. There is no longer a "them," only an "us."

This motion topped a long list of others for which the synod had no time on its last afternoon. One of the motions thus passed over sought an amendment to the 1701 Act of Settlement, and would have allowed members of the royal family to marry Roman Catholics without giving up their rights of succession.

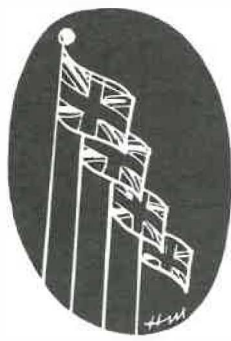
One afternoon was given up to a debate on the purpose of the church. A report, "What is the Church For?" from the Board for Mission and Unity, formed the basis for the debate, and the answer was, "mission." The Rt. Rev. David Brown, Bishop of Guildford, and president of the Board for Mission and Unity, told the synod, "Mission is concerned with change and renewal, not with maintenance."

Deteriorating relations between the police and minorities in British cities was behind a resolution passed by the synod which urged that Parliament be instructed to repeal the controversial "sus" law, which enables police to arrest loiterers on suspicion.

In an editorial summing up the synod's actions, the *Church Times* pointed out that although everyone at the synod was "on his or her best behavior" which made for "optimistic unity," there were "two warning shots which realists should not ignore."

The first of these, according to the Anglican weekly newspaper, was a warning against financial optimism. Greatly increased giving is essential if the church is to fulfill its responsibilities and raise the stipends of working clergy.

"The second warning shot," said the *Church Times*, "came from those who are conscious that the mood of optimistic unity may be destroyed rapidly and thoroughly when the synod turns, as it must, to three contentious issues: the Christian attitude toward the homosexual, the religious status of second marriages, and covenanting for unity with Methodism and the United Reformed Church."



A Letter From England

By EDWARD R. HARDY

The newly elected General Synod of the Church of England convened on November 11, and the opening service was held in Westminster Abbey. On the next day, at a session in the adjoining church house, the Queen was given a copy of the newly adopted *Alternative Service Book*.

This seems a good moment to write something about what is called "Synodical Government," brought into being in 1970 by various amendments and consolidations of the institutions developed since 1919.

For laity, the basis of the hierarchy of synods is the "electoral roll" of each parish. This is open to baptized residents in the parish area, which still means something in England, and regular worshipers wherever they live; the age for membership has recently been reduced to 16. The list is usually revised annually in preparation for an annual meeting at Easter.

Membership, incidentally, gives non-residents the privilege of being married in the parish church without a (rather expensive) special license; I recently saw a parish bulletin in which a church warden urged young people going away to university to enroll in a parish, in case this question should arise.

The main governmental function of the parish meeting is to elect the parochial church council, which more or less corresponds to our vestry, and lay delegates to the deanery synod.

Rural deaneries are often quite small, except, naturally, in urban areas. The title area dean is used in some places like the city of London, where "rural dean" would sound amusing. These deans are appointed by the bishop from the parish clergy, but the laity elect their own co-chairmen. In principle (with some variations), all active clergy within the deanery belong to it.

There is in England no status of canonical residence as such, so member-

ship depends on having been instituted to a benefice (parochial or cathedral) or "licensed under seal" as curate, chaplain, etc. (Retired clergy fall back into the lesser status of having permission to officiate, unless given some honorary position, such as the ancient one of public preacher.)

The deanery synod serves mainly as a forum for the discussion of proposals, official or unofficial, of local concern. But it also elects members to the diocesan synod. Since English dioceses have many more congregations than American ones do, representation of all parishes would create a body unwieldy for practical purposes, as were the informal diocesan conferences, which have now been superseded. The deanery synod members, some 40,000 in all, are the constituency for elections to the General Synod. These elections are by postal ballot, for which candidates may circulate election addresses.

To some extent, the system produces Anglo-Catholic, Evangelical, and Broad Church candidacies, though I believe that personal popularity is often more important.

Like our diocesan conventions, diocesan synods usually manage to get through their business in one day — as did their (wholly clerical) medieval predecessors, which were largely concerned with discipline of the clergy.

The General Synod sometimes "sends down" controversial matters for diocesan discussion, but the results do not constitute a binding referendum. The diocesan synod also adopts a budget, in which the main item seems to be "maintenance of the ministry," guaranteeing minimum stipends.

Ely may be typical, with a budget of nearly £1,100,000, of which some £50,000 is expected from the ancient endowments administered by the church commissioners, £150,000 from glebe lands (rather extensive in a rural diocese) and other funds, the remainder from parish quotas. Some 20 percent goes to diocesan expenses and ten percent to central expenses. One must remember that in England, missionary activities are still supported by voluntary societies, such as the Church Mis-

Continued on page 13

The Rev. Edward R. Hardy, formerly professor of church history at Berkeley Divinity School, and subsequently dean of Jesus College in Cambridge, England, continues to live in Cambridge, within the Diocese of Ely.

Part Time Clergy

When the part time clergy are involved seriously in the regular worship, a parish and rector stand to receive the many benefits which "tent makers" have to give.

By ALLEN BARTLETT, JR.

How is it best to staff a city parish of medium size? This was a question that confronted Christ Church Cathedral in Louisville, Ky., after a full time canon left in 1974 for post-graduate work. Rather than replace him with a full time person, the cathedral leadership elected to use a number of part time clergy in various ways. What was learned from this venture may provide clues to effective use of clergy elsewhere.

The persons involved in various aspects of the Louisville cathedral's ministry were a diversified group, like the cathedral congregation itself. The Rt. Rev. C. Gresham Marmion, Retired Bishop of Kentucky, was one participant; he took a noon weekday service and did several hours of calling each week.

There were several priests involved. The Rev. Canon Ken Thompson, a bank vice president, was present on most Sundays and took a keen interest in lay ministry and spiritual renewal. The Rev. Canon F. David Banks, president of the board of aldermen of the city of Louisville and an attorney, did some urban mission work until his other duties took most of his free time. He took an active part as eucharistic celebrant and preacher.

In addition, the Rev. Canon Robert Burchell, campus minister at the University of Louisville, was vitally active with the cathedral's youth group and did some adult work. The Rev. Canon Charles Tachau, administrative assistant to the bishop, and vicar of an inner

city mission, St. George's, and the Rev. Canon Mark Thornewill, chaplain at Norton-Children's Hospital, usually attended cathedral clergy staff meetings and added special information from their perspectives.

The project produced new or sharpened position descriptions, better communications, more sharing of the preaching, and a broadened perception of ministry by the congregation. There were also a number of unexpected benefits, such as enhanced spiritual renewal, a thrust toward evangelism, and better assimilation of newcomers.

Some of the learnings about part time, non-stipendiary clergy were as follows:

1. Use of such clergy in liturgy is essential, because of the powerful symbolic role of clergy, yet it is complicated to plan.

2. The variety of preaching was much appreciated by the congregation.

3. Non-stipendiary clergy tend to move less geographically and more vocationally.

4. Communications are most difficult and must be scheduled, rather than left to "when I see you."

5. Pastoral calling tends to suffer, due to increased administration by the rector.

6. Part time clergy vary greatly in the amount of involvement desired.

7. The role model of the full time parish priest haunts some people.

8. The pressure of time is intense, and the rector must be considerate of this. He does not control his assistants' time.

9. The congregation is, by and large, very affirming of the use of part time clergy.

10. The rector must be a secure person, for non-stipendiaries are apt to be of independent minds.

11. Performance evaluation for personal growth seems useful; there is doubt that evaluation for institutional control is useful.

12. The dean experienced a sharpened sense of his own task and began sharing more responsibility; he scheduled more events with the clergy, and understood better how this process was integral to the effectiveness of the ministry of the parish.

The theological reflection which undergirded the whole project was very productive. It was arresting to perceive the vision of Roland Allen, "the morning star of the voluntary priesthood," who summoned the Church of England to this more than a half century ago. More recently, Urban Holmes, perceiving the priest as "mana-person," "shaman," and/or "enchanter," shows how mere professionalism, while necessary, is inadequate to authentic priesthood.

The question arises for the ordained individual, however: how to fulfill this liminal, symbolic role in a congregation served only part time? It is further complicated in that this is not automatically conferred by ordination, at least in the minds of today's parishioners.

The secret lies in conveying to part time clergy some arena of ministry in which they must struggle and experience success, failure, acceptance, and forgiveness among the people whom they serve. Furthermore, they must be involved seriously, not just ceremonially, in the regular worship.

If and when this occurs, the parish and the rector stand to receive the many benefits which "tent makers" have to give. These include diversity, maturity, and support, and they function as a sacramental sign of the wholeness of life. Three warnings need to be uttered:

1. There must be a housekeeper, a person at the center skilled in administration.

2. Not all non-stipendiary clergy are qualified or helpful.

3. Every congregation is different, and other ways of staffing are useful as well.

However, the church can and should deliberately seek to use part time clergy in the parish setting, creatively enabling the exercise of their talents, always within a responsible structure. Many a parish may find it a route toward a far more effective ministry of both laity and clergy.

It may well be that this form of clergy staffing will be the shape of the future, as the church seeks to carry forward its mission in the last decades of the 20th century.

The Very Rev. Allen Bartlett, Jr., is the dean of Christ Church Cathedral, Louisville. The initial success of the plan he describes encouraged him to examine it in a "more disciplined and analytical way." It became a thesis project for his seminary doctoral study.

Ministry in Small Churches

*Once having learned to survive in a small church,
the author began to learn to let go,
and to enjoy his ministry.*

By NEFF POWELL

I grew up in a big church. St. Paul's, Salem, is, by Episcopal Church standards, a large congregation. There was always the full complement of staff: rector, assistants, choir director, sexton, secretaries, *et al.*

By comparison, the parish I attended in college and my field work parish were quite small. But in both cases, there was still paid secretarial and music help. They were basically "small big churches" or immature big churches, either in the process of growing into big churches or hoping to grow into big churches.

And, of course, my first job out of seminary was at Trinity Church, Portland, Ore. I stayed at Trinity just long enough to start to learn how to spend money. There was always plenty of money for program, it seemed.

And as second assistant, I always seemed to have plenty of time for personal contact. If there was a need for a youth group mailing, I simply drew up the postcard and gave it to the secretary. I would sign and she would send the mailing out. Just that simple.

I mention these past experiences because they did shape my expectations when I went to St. Bede's.

I knew that things would be different in a small congregation, but I was sur-

prised at how different they were.

Not only was St. Bede's smaller and poorer than Trinity or St. Paul's, but it was significantly smaller and poorer than Christ Church, Ontario, Calif., or Church of Our Saviour, Milford, NH. It was even smaller and poorer than St. Dunstan's, Ellsworth, Maine.

The facilities alone, of the small churches I had experienced in California and New England were palatial compared to what I was now experiencing. But luckily, I was full of enthusiasm and felt (and feel) called to town ministry.

A lot of my frustration at St. Bede's, especially at the beginning, and as I understand it now, was the contrast between my program expectations and the fact that small churches run not so much on program as on personal relations. Big churches run on program; small churches on relations.

Just before I went to St. Bede's (that is, after I had been called and before I moved onto the premises), someone called me from St. Bede's and said, "Father Powell, the church office does not have a file cabinet, but we have money for a new one. We held off buying one until we had called a new vicar. What kind of file cabinet would you like? After all, you are the vicar, and you will be using it."

I thought about this for a few moments and then replied, "I just have three requests: that it be two drawer; that it have locks on the drawers so it

cannot be looked into casually; and that it be of the style that will hold legal folders." (All of my files were in legal size folders.)

When I moved into the office a couple of weeks later, there in the study was the new filing cabinet — two drawers high, but without locks and of standard width. One out of three requests!

The person who showed me into the office was really excited: "Look at the beautiful new file cabinet we got for you. And we got 30 percent off because it is dented on the bottom. But don't worry, no one will notice."

We went through a similar experience with the placing of the ambry. My predecessor had ordered an ambry and sanctuary lamp ("Big enough for the new church," I was told later. "What new church?" I gasped).

My wardens asked, "Where do you want it placed, Father?" I pondered for a moment as I racked my brain trying to remember where every ambry I had ever seen was placed. I looked around the sanctuary, opted for the "St. Paul's, Salem, placement" and said, "I think that it should go over there."

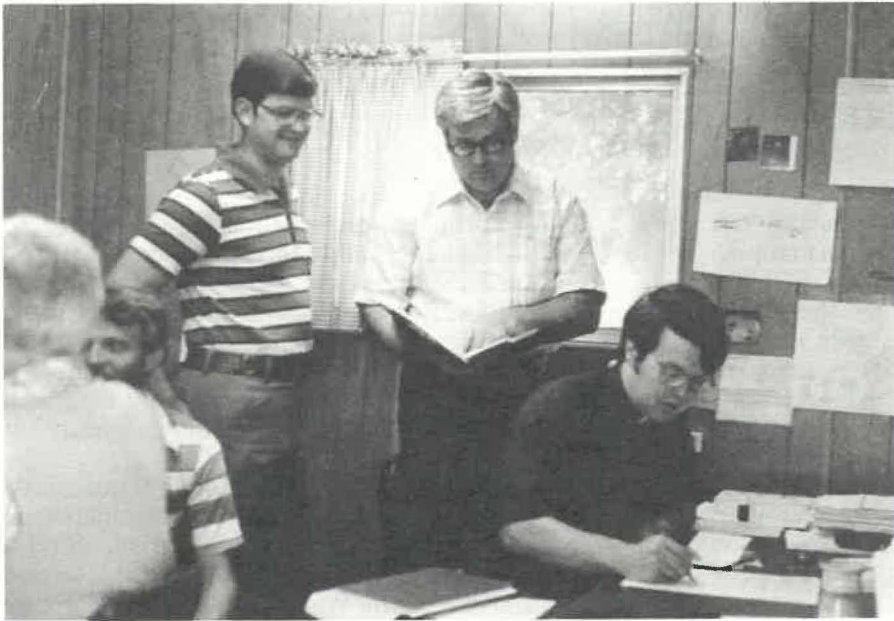
"Won't go there, Father," said the senior warden. And he proceeded to tell me why not.

I made another suggestion, and met the same reply.

Finally I said, "Well, where do you think it would be best?"

"Right over there, Father," he said, and proceeded to give very good reasons for the proposed location, involving the structure of the building, the movement in the sanctuary, relationship to the altar, etc.

So, it was to go there. The senior warden called one of the members of the congregation to install it. And when I came



Fr. Powell and parishioners: Building relationships.

in the next day, the ambry was in a still different location, where this member thought it belonged. After all, he reasoned, he was doing the installing and therefore he knew best where it belonged.

Both of these episodes produced in me a great deal of anxiety and anger at the time. They produced a radical tension in me, between my expectations and my program (*i.e.*, my authority) on the one hand, and the reality of personal relationships in a small congregation, on the other hand.

What I had done was perfectly logical and rational, given my background of big church experience and seminary training.

Now, five years later, I can look back on these incidents with amusement and see the relationships and reality of small congregations. It is funny and typical of the kinds of things that go on in small churches.

And unless I want to have an extremely frustrating and angry ministry, I had better learn to shift gears and enjoy the relationships, instead of fighting for more program – my program.

The tension between my programs and professional expectations and “big church” experience and background on the one hand, and the reality of small church personal relationships and experiences on the other hand, comes out very strongly as I look around my office.

My desk, walls, floor, and bookcase are all cluttered with what the department of missions’ quarterly report form calls “the joys and frustrations” of my ministry. There must be a dozen half-finished “programs” in evidence.

On the wall is also the picture of the dozen people who went on our first pre-Lenten family beach weekend. As I re-

member, the program was less than stellar, but we sure had fun.

Also on the wall is the poster from our Seder supper, 1979. We found out in 1980 that we had been doing them all wrong for four years – technically wrong – but we had fun, learned more about our Old Testament and Jewish heritage, and we broke bread together and came closer to each others’ lives.

The ultimate frustration and tension in my office is that it is not mine alone. I will not even take time to discuss the tension between its being an office or a study – that is too fine a distinction for St. Bede’s.

Although I am alone in that 9 by 9 room most of the time, if the volunteer secretary decides she is ready to type the bulletin, I had better move out. There is not room enough for both of us.

If someone wants counselling on Saturday morning, we have a problem, since we are a volunteer congregation, as small churches have to be, rather than a congregation with paid staff and professional counselors, and it is very unlikely that we will have an uninterrupted Saturday morning meeting.

Nor at Trinity would I have cleared out of my office so that an optometry student could write job application letters on the electric typewriter.

In dealing with and analyzing some of these frustrations, Dudley (Carl Dudley: *Making the Small Church Effective*) identifies three kinds or styles of pastoral relationships.

One is the specialist. When serving on the staff of a large church, the clergy must be a team player with some sort of special skills.

Under Dan Ferry at St. Paul’s, Salem, there were three professionals on the staff: someone new out of seminary to do

the Sunday school, acolytes, and youth work; a second priest, such as Cecil Dicken or John Power, to do hospital work, calling, and ministry to the older members; and the rector who saw himself as a business-oriented manager.

On big church staffs, each member is employed for the particular skills he or she brings to the team. However, if the congregation has only one professionally prepared person, the pastor must be a generalist. The pastor is a one person staff. The priest may not do everything equally well, but all dimensions of the organization must be covered.

As Dudley points out, the truly small congregation cannot afford a specialist and is not interested in a generalist who builds program. The members of a small congregation want a person who is interested in relationships more than program. Dudley calls this the lover.

A lover is a minister who cares for and loves the people – “warts and all.” Professionalism builds distance between clergy and congregation, and small church folk love the closeness and want to be able to tell stories about their minister/pastor/priest.

They seek and desire a relationship that allows the pastor to be a human being and to be part of the relationships of the congregation.

When I was at Trinity, if the service had started 10 minutes late because the organist was late, there would have been a major staff crisis, not to mention much agitation in the congregation.

At St. Bede’s, with a volunteer organist, it is becoming a norm to start late, and people say, “That’s small churches for you. They sure are fun.”

When first I was at St. Bede’s, if a child squirmed or fussed or dropped a book, I would actually break out in a sweat. I would start giving “teacher looks.”

If I had not been intellectually committed to the theological notion that baptized children are, in fact, Christians, I would have sought to ban all children from the building. (Also, I knew that children did inflate my attendance figures.)

Nowadays, if the children of Israel really take off at the 9 o’clock service, I just roll with the punches. That is not to say that I accept or strive for sloppy liturgy; it just means that I am much more at ease with the reality of our life together.

Having come from a big church, “multi-celled church” background and only two years out of school, I had found the shift to small church ministry difficult and traumatic.

But, based on my own experience, I am convinced that Carl Dudley’s model of the small church pastor as “lover” is the only way to survive. And, once having learned how to survive, I have begun to learn to let go and enjoy my ministry.

EDITORIALS

The Pastoral Parish

We are proud of the pastoral tradition of our church. For centuries Anglicanism has emphasized the pastoral responsibilities of its clergy. The priests and deacons in our parishes treat those who come to them as individuals, not just as members of a group or class of people, and the effort is made to respect the dignity and personhood of each one.

In the present century, we have become increasingly aware that all of this is not simply the responsibility of those who are ordained. Whatever the church does is mostly done by lay people. Apart from rectory families, very few individuals are in daily contact with clergy. To be effective, the pastoral spirit of a parish must be expressed in its membership as a whole. It is Christian men and women and boys and girls who must show concern for other people in Christ's name in their daily life and work. This is part of being a baptized person. We will have more on Holy Baptism next week.

This Month

We begin this month with our Winter Parish Administration Number, and we hope it will be a helpful issue for our readers and their churches. Our monthly column, Feasts, Fasts and Ferias, will be deferred until next week, but we include, as normally on the first week, our Calendar of Things to Come. We hope this calendar is proving increasingly helpful to people who are planning meetings and other activities and wish to avoid conflicts.

Next Sunday is the Feast of our Lord's Baptism. We are glad that this celebration is receiving increasing observance in the church, and Holy Baptism will be a major topic in next week's issue. The third full week of January this year is the Week of Prayer for Christian Unity, or Church Unity Octave, to which we will give attention on January 18. Coverage of a controversial topic is planned for the last issue of the month. Good reading to you!

BRIEFLY . . .

The University of the South, Sewanee, Tenn., has been made the recipient of a **\$750,000 William R. Kenan professorship**, and has chosen Dr. Harry C. Yeatman to become the first Kenan professor at Sewanee. Dr. Yeatman has taught biology at Sewanee for 30 years, and is recognized as a world wide authority on copepods, near-microscopic relatives of lobsters and shrimp. William Rand Kenan, Jr., was a prominent industrialist who began his career as a school teacher. He left most of his \$100 million estate to endow the trust named for him. Duke, Harvard, the University of North Carolina, and Vanderbilt are among the universities which have received Kenan professorships.

The Rt. Rev. Frederick B. Wolf, Bishop of Maine, declared recently that some Episcopal clergy in his diocese are so poor that they are eligible for welfare. Base pay for an Episcopal priest in a parish is \$9,500 in Maine.

At a recent meeting of the board of trustees of General Theological Seminary, in New York City, it was announced that the first one million dollars in gifts and pledges has been received in

the \$10 million "Campaign for General," which began a year ago. The \$10 million goal is to be divided evenly between providing instructional endowment and making capital improvements to the existing physical plant of the church's oldest seminary. It was founded in 1817, and has occupied its present location since the mid 1820s. Most of its buildings date back to the mid 19th century.

The Rev. Victor Rafransoa, a minister of the Church of Jesus Christ in Madagascar, has been appointed general secretary of the All Africa Conference of Churches (AACC). Mr. Rafransoa's appointment appears to have ended a leadership crisis that began two years ago when the then general secretary, the Rev. Canon Burgess Carr, an Anglican priest, began a sabbatical leave in the U.S. and said he would not go back to Kenya, where the organization has its headquarters. Problems with government officials in Kenya and a power struggle in the AACC were cited as factors in Canon Carr's decision.

A resource booklet entitled *A Multitude of Voices: Funerals and the Clergy* has been developed by the Continental Association of Funeral and Memorial Societies (CAFMS) under a federal grant as an aid to clergy and other religious leaders who want to be able to provide useful information to their congregations. CAFMS, a network of organizations concerned with helping people

obtain "dignified and economical" funerals, prepared the material with the help of clergy of all faiths. The Rev. William Wendt, an Episcopal priest, is quoted in the booklet as saying, "If the church allows the funeral industry to become the principal counselors in death and dying, it will have thoroughly abdicated its ancient responsibility for the totality of death." The publication is available for one dollar from CAFMS, 1828 L St. NW, Suite 1100, Washington, D.C. 20036.

Betty Brenner, religion correspondent for the Flint, Mich., *Journal*, has been awarded the 1979 William E. Leidt award for her six part series examining the development and influence of the black religious community. The award, which includes a \$100 honorarium, is given annually by the Executive Council to encourage the editorial treatment of religion as legitimate news.

The Rt. Rev. Paul Moore, Bishop of New York, was one of 41 religious leaders who signed a recent petition from the midwest office of Clergy and Laity Concerned, calling on President-elect Reagan to abolish peacetime draft registration in accordance with his campaign promises. The anti-war group warned that conventional conflicts threaten to develop into nuclear war, and that "peacetime registration and the draft increase the probabilities of triggering such a tragic conflict."

NEWS

Continued from page 8

sionary Society and the United Society for the Propagation of the Gospel.

Enough of these details; let us proceed to the General Synod, which has succeeded to the ancient claim of the clerical convocations to be "the Church of England by representation." There are three houses — bishops, clergy, and laity — the first two being formally the Upper and Lower Houses of the convocations of Canterbury and York.

The Upper Houses comprise the diocesan bishops plus — a recent innovation — nine suffragans elected by their brethren, six from Canterbury and three from York.

The Lower Houses consist mainly of proctors of the diocesan clergy; the *ex-officio* element, once considerable, has been greatly reduced. However, there is still one archdeacon from each diocese, and the cathedral deans and provosts (the title used in most modern parish-church cathedrals) elect 15 members, ten and five from the two provinces.

There are also a few officials, and six university members, from Oxford, Cambridge, London, Durham with Newcastle, and two from the "others," chosen by the clerical members of their faculties; these are presumably retained to facilitate the presence of theology in the synod.

The diocesan proctors are a proportionate number from each diocese, in contrast to our 18th-century inheritance of four from each, and the House of Laity is similarly apportioned. A recent addition to it are clerical and lay members of religious communities, one of each from each province. Abbots sat in medieval convocations, but their modern successors are usually a priest and a sister.

To complete this technical survey, the two archbishops are president and vice president of their house and the synod; the House of Laity elects its own chairman; and each Lower House of convoca-

tion its own prolocutor, a title invented long ago as a Latin term for speaker.

Apart from these elections, the convocations do not seem to meet separately, though the possibility is envisaged; the House of Bishops does have several separate meetings a year, mainly to discuss matters of policy. Much of the actual presiding at synod meetings is done by a team of what Americans would, I fear, call chairpersons; they include several efficient and much appreciated ladies.

In contrast with our General Convention, the three houses of the General Synod meet, discuss, and usually vote as a unit. The total membership is about 500, not an impossible number for a deliberative assembly. However, a vote by houses is required for matters involving worship and doctrine, and may be called for in other connections. As a prominent bishop once remarked to me, you call for a vote by houses when you want to defeat something, as happened with proposals for the ordination of women.

How effective is the synod as a representation of the church at large? As with our House of Deputies, the lay members are several stages removed from their ultimate constituency, and there is the limitation that members have to be able to spend three or four days in London three times a year. The experiment has been tried of a weekend meeting in one of the university colleges at York, but it does not seem to have appealed and has not been repeated.

I would say that the synod has somewhat the character of a jury, or opinion poll, and probably represents fairly well the point of view of the active members of the church. Clergy and laity are elected for five year terms. Much of the business is likely to have a technical or legal character. But we may hope that it will be able to respond to the leadership of the Most Rev. Robert Runcie, now Archbishop, and be prepared to face the needs of the church in the 1980s. More can scarcely be said.

Winter Meditation

Bright sun on snow:
Ice flash fearful as Yahweh's face.
What do blackbirds know of grace
That scratch and peck in this holy place
And freely come and go?

Patricia Knight Cluett

SCHOOLS

FOR BOYS

THE CHURCH FARM SCHOOL



A college preparatory boarding school for boys where the natural mother and father no longer live together. Sons of any clergy or active military personnel excepted from this requirement. Grades 7 through 12. Tuition, room and board \$1,000.00 per year. Fees \$100.00. Because of fund raising and endowment income, the total cost to parent is one of the lowest in the country. 90% of graduates go on to college. Located 25 miles west of Philadelphia, Pa. Write, Director of Admissions, Box S, Paoli, Pennsylvania 19301. Telephone 215-363-7500.

FOR GIRLS

PERSONHOOD—WOMANHOOD

"This is an excellent school which prepares girls for the fullness of living. We are basically college oriented, but our small size allows us to give individual attention to all motivated students."

The Rev. Edwin H. Cramey, Headmaster.

ST. JOHN BAPTIST SCHOOL—Boarding and Day—Grades 7-12, Mendham, New Jersey, 07945. Telephone: (201) 543-4161.

COEDUCATIONAL

The Bishop's Schools

in La Jolla, California

Founded in 1909

For boys and girls grades, 7-12.
Residential for girls; coeducational day school.
Preparation for college & responsible citizenship.
Broad academic, spiritual & athletic curriculum.
Fully accredited/small classes.
Episcopal Diocese affiliation.
Admission based on merit only.
Beautiful campus near ocean.

An environment for excellence

Director of Admissions, The Bishop's Schools, Dept. B,
P.O. Box 1948, La Jolla, California 92038 (714) 459-4021

When writing to advertisers
please tell them you saw their
advertisement in

The
Living Church

CHURCH SERVICES NEAR COLLEGES

Calendar of Things to Come

Refer to Key on back page.

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.

ARIZONA
UNIVERSITY OF ARIZONA **Tucson**
 EMMAUS CHAPEL 622-3208
 HC Sun 6, Wed 12 Campus Christian Ctr. 715 N. Park
 The Rev. Carey Womble, chap. 1919 E. 5th St. 85719

CONNECTICUT
YALE UNIVERSITY
 EPISCOPAL CHURCH AT YALE (Dwight Chapel)
 The Rev. Arthur H. Underwood, chap
 HC Sun 5:30. Full-time active program

FLORIDA
NEW COLLEGE
RINGLING SCHOOL OF ART **Sarasota**
 CHURCH OF THE REDEEMER 222 S. Palm Ave.
 Fr. J. Iker, r; Fr. T. Aycock, Fr. R. Hooks, ass'ts
 Sun 7:30, 9, 11; Daily 10; Wed 7:30; Thurs 5:30

UNIV. OF SOUTH FLORIDA **Tampa**
 ST. ANSELM'S CHAPEL
 The Rev. Robert Giannini, Ph.D., chap
 Wkdys EP 5:30. Wed HC 5:30

ROLLINS COLLEGE **Winter Park**
 ALL SAINTS' 338 E. Lyman Ave.
 Donis Dean Patterson, r
 Sun 7:30, 8:45, 11:15; Wkdys 12:05; Thurs 6:30, 9:15; C Fri 11:15

GEORGIA
GEORGIA TECH **Atlanta**
 ALL SAINTS North Ave. & W. Peachtree
 The Rev. Paul R. Thim, chap
 Sun 8, 9, 11:15; Tues Supper 6; Wed 12:05 HC

ILLINOIS
UNIVERSITY OF ILLINOIS **Champaign**
 CHAPEL OF ST. JOHN THE DIVINE 1011 S. Wright St.
 The Rev. Timothy J. Hallet, chap
 Sun HC 8, 10, 5; tues 12:05, Wed 7, Thurs 5:05; Fri 7, EP daily 5:05

NORTHERN ILLINOIS UNIV. **DeKalb**
 ST. PAUL'S 900 Normal Rd.
 The Rev. C.H. Brileant, v; the Rev. William Bergmann, chap
 Sun HC 7:30, 9:30, 5:15; Mon 6; Wed 9, Fri 7. Office hours 9-12 Mon-Fri

MARYLAND
UNIVERSITY OF MARYLAND **College Park**
 MEMORIAL CHAPEL
 The Rev. Wofford Smith, chap
 Sun HC & Ser 10; Wed & Fri HC 12 noon. EP Thurs 5. A ministry of the Diocese of Washington

NEW YORK
ROCKLAND COMMUNITY COLLEGE
 CHRIST CHURCH OF RAMAPO Suffern
 The Rev. John A. Andrews
 Sun Eu 8 & 10; Wed noon Christian Healing. Mon-Fri Matins 8:30 — chapel; EP 5:30 — chapel

TEXAS
NORTH TEXAS STATE UNIVERSITY
TEXAS WOMAN'S UNIVERSITY **Denton**
 ST. DAVID'S 623 Ector St.
 The Rev. Edward C. Rutland, r; the Rev. Raymond Abbitt, ass't
 Sun Eu 8, 10 & 5:30

FRANCE
(Junior Year Abroad Programs)
 THE AMERICAN CATHEDRAL IN PARIS
 23 Ave. George V, 75008
 The Very Rev. James R. Leo, dean; the Rev. Canon J. Douglas Ousley, the Rev. Canon David R. Holeton; the Rev. John C. Fisher, hon. ass't
 Sun H Eu 9 & 11 (1S & 3S), MP (2S & 4S). Wkdys: H Eu 12:30

January

5-8 North American Academy for Liturgy
 5-9 General Ordination Examinations
 18-25 Week of Prayer for Christian Unity
 23-24 Convention, Diocese of Florida
 29-30 Convention, Diocese of Tennessee (Memphis)
 30-31 Convention, Diocese of Newark
 30-31 Convention, Diocese of Atlanta (Atlanta)
 30-31 Convention, Diocese of Washington
 30-Feb. 1 Convention, Diocese of Southwestern Virginia
 30-Feb. 1 Convention, Diocese of Mississippi (Columbus, Miss.)
 31 Convention, Diocese of San Diego

February

5-7 Convention, Diocese of West Texas (San Antonio)
 12-14 General Ordination Exam evaluation conferences (various locations)
 13-14 Convention, Diocese of Louisiana (Baton Rouge)
 13-14 Special convention to elect a bishop, Diocese of Kansas
 14 Special convention to elect a bishop, Diocese of Western Kansas
 17-20 Standing Commission on Ecumenical Relations
 21-28 Convention, Diocese of Long Island (Garden City)
 24-29 Institute of Liturgical Studies (Valparaiso University, Ind.)
 25-27 Executive Council
 26-28 Sindicators (Tempe, Ariz.)

March

2-6 In house week (Episcopal Church Center)
 4 Ash Wednesday
 5-7 National Convention, American Choral Directors' Association (New Orleans)
 6 World Day of Prayer, Church Women United

April

4-7 National Workshop on Christian Unity (Boston)
 17 Good Friday
 19 Easter
 26-May 2 Primates of the Anglican Communion (College of Preachers, Washington)
 29-May 1 New Directions for Churches in Small Communities, Northeast Conference (Burlington, Vt.)

May

1-2 Convention, Diocese of Nebraska (North Platte)
 6-9 Associated Church Press (Philadelphia)
 12 Convention, Diocese of Fond du Lac
 12-14 Worship '81 (London, Ont.)
 12-16 Council of the Associated Parishes (Waverly, Ga.)
 16 Convention, Diocese of Maryland (Frederick, Md.)
 21-23 National Episcopal Conference on Diaconate (Notre Dame University)

June

7 Pentecost
 8-19 Leadership Academy for New Directions (DeKoven Foundation, Racine, Wis.)
 12-13 Convention, Diocese of Central Pennsylvania (Lewisburg)
 16-20 Executive Council

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.

PEOPLE and places

Appointments

The Rev. Joseph R. Beckman is curate, St. Stephen's Church, New Port Richey, Fla.

The Rev. Frank Brannon is assistant, St. Thomas' Church, E. Sunset and Bridge Avenues, Red Bank, N.J. 07701.

The Rev. Louis C. Breitenbach is rector, Grace Memorial Church, Port Republic, and Church of St. Stephen and The Good Shepherd, Rocky Bar, both of Lynnwood Parish, Va.

The Rev. Samuel M. Burns, Jr., is rector, St. Mark's Church, Casper, Wyo. Add: 701 S. Wolcott 82601.

The Rev. Lloyd A. Clarke is vicar, St. Mark's Church, Pecos, Texas.

The Rev. Ellis E. Clifton is assistant, St. Andrew's Memorial Church, Detroit, Mich. 48202.

The Rev. Edward M. Covert is rector, Christ Church, 311 East Church St., Martinsville, Va. 24112.

The Rev. Paul Felton is assistant, Church of the Messiah, Detroit, Mich. Add: 231 E. Grand Blvd. 48207.

The Rev. Richard Hayes, Diocese of Southwestern Virginia three-year parish developer. Effective January 15, 1981.

The Rev. William G. Johnson is assistant, Church of the Ascension, Atlantic City, N.J. Add: R.D. #1, Millville, N.J. 08332.

The Rev. Donald L. Garfield is associate rector, Grace and St. Peter's Church, Baltimore, Md.

The Rev. Joel T. Keys is rector, Trinity Church, Statesville, N.C.

The Rev. David Lee Manning is assistant rector, St. Paul's Church, Richmond, Va.

The Rev. Ronald W. Parker is rector, St. Paul's Church, 214 Church St., Bound Brook, N.J. 08805.

The Rev. Alfred W. Sausbury is priest-in-charge, St. Andrew's Church, Harrisville, Mich. Add: 982 S.W. Parkway, Box 95, Tawas City, Mich. 48763.

The Rev. Jean R. Smith is assistant, Trinity Church, Princeton, N.J. Add: 33 Mercer St. 08540.

The Rev. William R. Speer is assistant, Christ-the-King Church, Willingboro, N.J. Add: 40 Charleston Rd. 08046.

The Rev. James Trippensee is administrator of the Cathedral Terrace, 80 E. Hancock Ave., Detroit, Mich. 48201.

The Rev. George Francis Weld II is rector, Ascension Church, 1847 Main St., Amherst, Va. 24521.

The Rev. Stewart Wood is priest-in-charge, Good Shepherd Church, Buras, La.

Retirements

The Rev. J. Edison Pike, rector, Christ Church, Andover, Mass. Add: Birdwood, Brixham Rd., Eliot, Maine 03903.

The Rev. W. Kirk Cresap, rector, All Saints Church, Sellingsgrove, Pa. Add: 554 Western Dr., Macon, Mo. 63552.

The Rev. Harry J. Rains, vicar, Christ Church, Lexington, Mo.

The Rev. Stanley P. Gladfelter, rector, Church of St. James the Greater, Bristol, Pa.

The Rev. John V. Thorpe, rector, Emmanuel Church, Wakefield, Mass. Add: 121 Azalea Dr., Waynesville, N.C. 28786.

Resignations

The Rev. Guy O. Collins as vicar, St. Mary's Church, Detroit, Mich.

The Rev. Peter Groschner as rector, St. Timothy's Church, Detroit, Mich.

The Rev. David Plumer as rector, Trinity Church, West Branch, Mich., vicar, St. Andrew's, Rose City, and missionary of St. Bartholomew's Church, Mio, Mich.

Deaths

The Rev. Verne C. Hohl, rector emeritus of All Saints' Church, Saugatuck, Mich., died September 23, at the age of 72.

Fr. Hohl was born November 18, 1907, in Pueblo, Colo. He was ordained a deacon in 1957 and priest in 1960. He served at All Saints', first as a deacon, and then as rector from 1958, until his retirement in 1977.

Fr. Hohl is survived by his wife, Lorraine, a daughter, Laurie, and a son, Verne C. Hohl, Jr.

Mary Caress McClausland, great-granddaughter of Edward Bouverie Pusey, one of the leaders of the Oxford Movement, died October 24 in Richmond, Va. She was 85 years old.

Miss McClausland was born in England and came to this country with her mother and sister in 1912. She was employed at Colonial Williamsburg, Williamsburg, Va., and later became a novice in the Order of St. Anne, Arlington Heights, Mass. After leaving the convent she became manager of the Episcopal Book Store in Richmond, Va. Miss McClausland had been parish secretary of St. Luke's Church, Richmond, and was treasurer of the parish for 15 years. She had been a member of the vestry and served as parish secretary of both the Confraternity of the Blessed Sacrament, and the Guild of All Souls. She is survived by her sister, Miss Eileen M. McClausland.

CLASSIFIED

advertising in **The Living Church** gets results.

CHURCH MUSIC

ST. MICHAEL'S MASS Rite II, 1979 BCP, by Benjamin Harrison. Send \$2.00 for complete Packet of Priest/Organist/Pew edition plus "Hyfrydol" anthem. Music for Eucharist, 6630 Nall Ave., Mission, KS 66202.

STRING BAND Music for Eucharist, Rite II. Syllabic setting by Jack Abell. Send \$1.50 for sample copy with guitar chords and demo cassette. Ivory Palaces Music Publishing Company, Inc., 3141 Spottswood Ave., Memphis, Tenn. 38111. Ask for free catalog.

FOR SALE

IF you buy palm crosses made in Africa, you help people whose income is \$55.00 per year to buy the bare necessities of life and to fill health and educational needs. All work done in this country is volunteered. Orders are acknowledged and must be received by March 31 to assure delivery by Palm Sunday. Rates based on \$6.00 per 100; \$3.00 per 50, in multiples of 50 only. Only individual-sized palm crosses are available. Inquiries invited. Include your street address for United Parcel Service delivery. African Palms, P.O. Box 575, Olney, Md. 20832.

NECKTIES with embroidered Episcopal Church shield, superbly woven in England, available on Navy or Burgundy background. We also have ties with shield of Christ, Grace, Andrew or Trinity, on Navy background only. An ideal gift. \$14.00 plus \$1.50 for shipping. Church Ties, P.O. Box 1445, Tryon, N.C. 28782.

POSITIONS OFFERED

EPISCOPAL parish is seeking a dynamic director for its Lay Ministry and Counseling Center. Must have degree and certification; age 30-45; experience in counseling and group dynamics. Salary and working conditions excellent. Reply: LMCC, All Saints Episcopal Church, 4171 Hendricks Ave., Jacksonville, Fla. 32207.

POSITIONS WANTED

EUCCHARISTIC-centered priest, 56, seeks position as rector. Faithful pastor, counselor, good preacher, teacher, administrator. Presently rector 10 years in fine parish. It is time to change. References from bishop and parish. Reply Box G-479.*

PRIEST seeking position as rector or assistant rector. Strong ability in Christian education, teaching, worship, and ecumenical relationships. Resume/profile on request. Reply Box P-480.*

PRAYERS

YOUR intercessions and thanksgivings gladly received and offered. Poor Clares of Reparation - Enclosed Contemplatives (Episcopal) - St. Clare's Convent, Box 342, Mount Sinai, Long Island, N.Y. 11766.

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

WANTED

EARLY issues of "The Christian Challenge," Volume I, issues 1, 3, 4, 6, 7 & 8. Volume V, issues 1 & 2. Fr. Burt, R.D. #2, Box 401, Harvard, MA 01451.

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 29 Cts. a word for one insertion; 26 cts. a word an insertion for 3 to 12 insertions; 24 cts. a word an insertion for 13 to 25 insertions; and 22 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$3.00.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$2.00 service charge for first insertion and \$1.00 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 22 cts. a word.
- (D) Copy for advertisements must be received at least 20 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street

Milwaukee, Wis. 53202

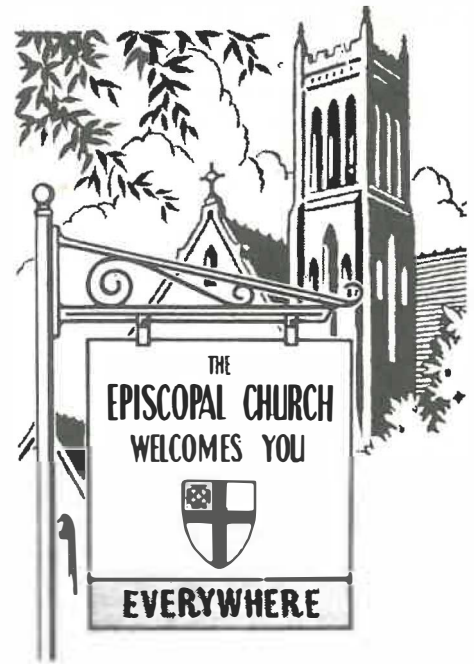
NOTICE TO SUBSCRIBERS

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

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

CHURCH DIRECTORY

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**



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. Richard Leslie, the Rev. Frederic W. Meagher
Sun HC 8 & 10; Wed HC & Healing 10.

DENVER, COLO.

ST. ANDREW'S ABBEY
2015 Glenarm Place 623-7002
The Order of the Holy Family
Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8; Ev Sun-Fri 5:30; Comp Sun-Sat 9; Sat 4:30-5:30

EPISCOPAL CENTER 1300 Washington
HC Mon-Fri 12:10

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. H. Stuart Irvin, D.Min.
Sun H Eu 7:30, Service & Ser 9 & 11:15 (H Eu 1S & 3S). Daily 10

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 8; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

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

ATLANTA, GA.

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

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Very Rev. Eckford J. de Kay, dean Near the Capitol
The Rev. Gus L. Franklin, canon
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 6:30 Mon, Tues, Thurs, Sat; 10 Mon; 12:15 Tues, Thurs, Fri; 5:15 Wed. Daily office at 12 noon. Cathedral open daily.

BOSTON, MASS.

CHURCH OF THE ADVENT Beacon Hill and Back Bay
The Rev. Richard Holloway, r 30 Brimmer Street
The Rev. Robert Malm, the Rev. Geoffrey Hahneman, the Rev. John W. Rick, III, the Rev. Richard Kilfoyle
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily: MP 8, EP 5:45, Mass 6 (ex Sat) additional Masses Sat 8:30, Wed 8:45, Tues 12:30, Fri 12:30 with LOH and HU. C Tues, Fri noon; Fri, Sat 5

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

ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. Gen. Hospital
Sun Sol Eu 10:30; Mon, Wed, Fri Eu 12:10

KEY. — Light face type denotes AM, black face PM; add, address; anno, announced; AC, 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.

KANSAS CITY, MO.

ST. PAUL'S 40th & Main Sts.
The Rev. Murray L. Trelease, r
Sun 8 HC, 9:30 Education, 10:30 Nave H Eu 1S & 3S, MP 2S & 4S, 10:30 Parish Hall H Eu (Rite II); Tues 5:30 EP (H Eu 4th Tues); Fri 12:00 noon HC

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

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz
Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

ATLANTIC CITY, N.J. 08401

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

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 (Wed wth Ser), Sat 10; Organ Recital Thurs 12:30; 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; EP 4. Daily MP & HC 7:15; EP 3:30. Cathedral Choristers 3:30 Tues & Thurs. Wed HC & healing 12:15

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

EPIPHANY 1393 York Ave. at 74th St.
Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, curates; J. Johnson, J. Kimmey, J. Pyle, 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

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

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

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

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

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

TROY, N.Y.

ST. PAUL'S Third and State Sts.
The Rev. Robert H. Pursell, Th.D., r; the Rev. Hugh Wilkes, d; the Rev. Canon Robert A. Jordan; Donald Ingram, org./chm.; Mrs. Robert A. Jordan, d.r.e.
Sun H Eu 8, 10:30 (1S, 3S, 5S), MP (2S & 4S); Wed H Eu 12:05; Ev & HD anno

PHILADELPHIA, PA.

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

BROWNWOOD, TEXAS

ST. JOHN THE EVANGELIST 700 Main St., 76801
The Rev. Thomas G. Keithly, r
Sun Eu 8, 10 (Cho); Wed Eu 7:15; Thurs Eu 10

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchardt, r; the Rev. Joseph W. Arps, Jr.; the Rev. C.V. Westapher; the Rev. Jack E. Altman, III; the Rev. Henry C. Coke, III
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

RICHMOND, VA.

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

MADISON, WIS.

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