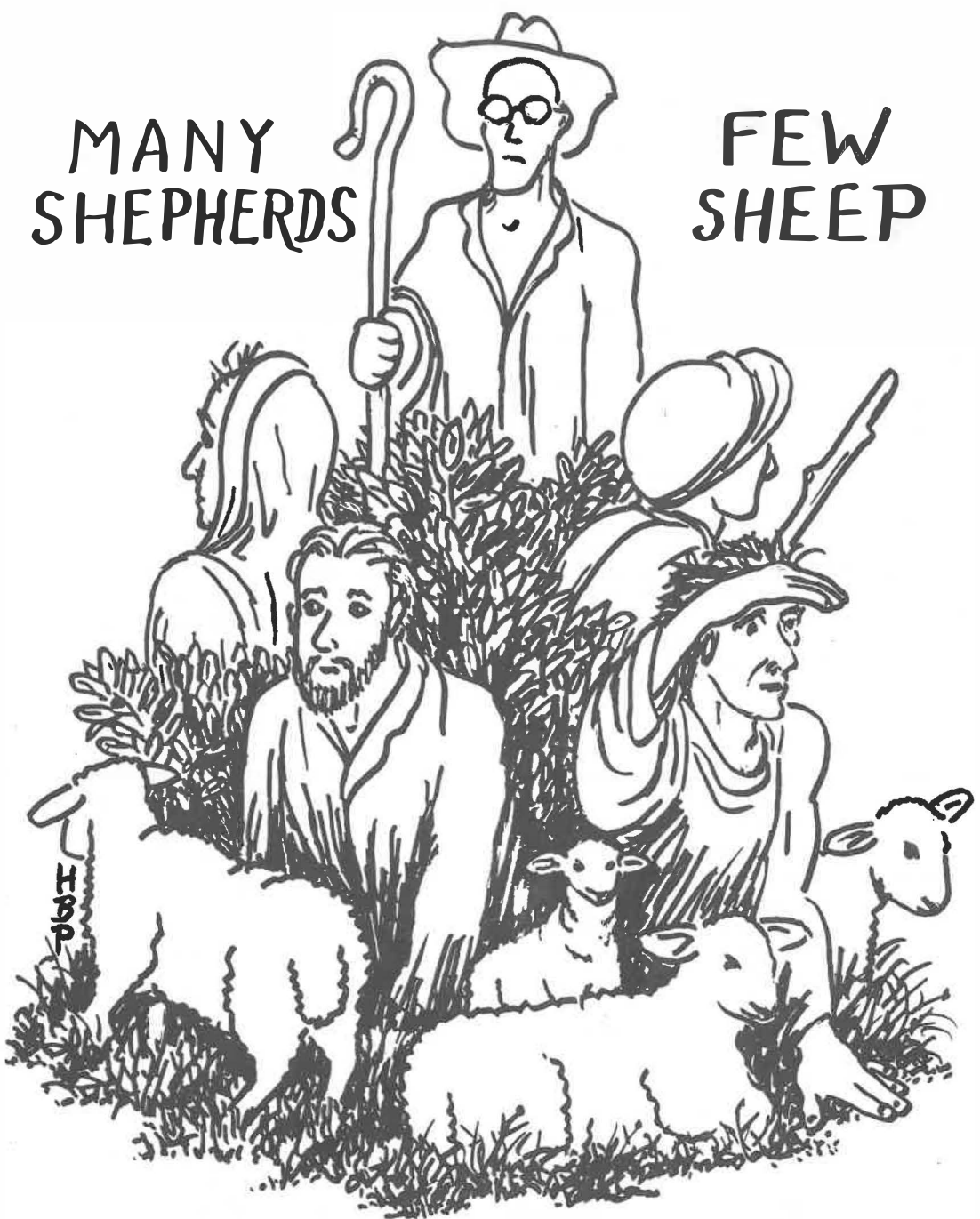


THE LIVING CHURCH

MANY SHEPHERDS

FEW SHEEP



Serious strategic changes are in order if we are to correct the oversupply of our priests [p. 11].



The First Article

Year's Beginning

As churchpeople we had our new year a month ago, but no matter! A good beginning deserves another. For those who are interested in creation, beginnings are especially important times. What has been going on for a year; time has already taken form, hardened into place, become committed to a pattern. Whether you are building a new house, or writing a book, or operating a business, or raising a family, once you get well into it, your course is largely determined by decisions that have already been made. At best, the beginning stage is over. At worst, what you are working on has become enmeshed in compromises, wrong decisions, unwise promises, and all the baggage of past mistakes.

At best, on the other hand, is to start with a clean slate. It is the time for vision, hopes, and dreams. It is the time of inventiveness, for experiments — solutions, for pioneering efforts — effort, for what we call creativeness. It is reaching out into space, the emerging of new ideas, the capturing of possibilities.

There is some of this, is there not, in

every man, every woman, and every child? Is it not one of our most precious attributes? How well do we respect it? How well do we use this quality in ourselves and in others?

We all know that so much of life becomes routine, humdrum, performed by rote, and ossified. A good routine is helpful, and good habits are certainly good, yet how easily life sinks into a series of repetitions which are gradually emptied of meaning! We all need, and keep needing, the challenge of the new, the opportunity that is fresh, the adventure of doing what we have not done before.

New Year's celebrations are at worst an effort to keep doing what we have done, although we grow older and have diminishing powers — a toast to *Auld lang syne*, "Old long since." At best they are a reaffirmation of hope, a renewed commitment to the future. For Christians such reaffirmation and such commitment are summed up in the little Child given the name of Jesus, who embodies all the hope, all the promises, all the ultimate ideals for human existence.

H. BOONE PORTER, Editor

Epiphany Retreat

Will the deep unending wintry night blot out the rays of noontide light?
 Will the pale reluctant harvest moon plunge us deeper into lingering gloom?
 Will the barren fields of amber grain leave us ought save famine's pain?
 Will the frozen fruit of an arbor-vine entomb our souls in bitter wine?

So long as a candle flickers within
 torched on the credence of Holy Light
 So long as stars touch a rampart of woes
 dispelling melancholia in our blinded sight
 exposing the heart to twinkling delight
 surely a chalice of Grace o'erflows.

Roy Holder

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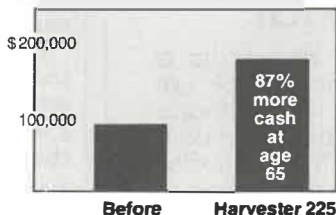
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Clergy Uniforms

response to the letter from the Rev. Brent H. Strohsahl on the subject of clergy dress [TLC, Nov. 27], I am reminded of the song from the show, "Annie": "It's what you wear from ear to toe and not from head to toe, that mat-

terial ministry is presence, not clothing; it's spirit, not material uniformity. I wonder if the 12 apostles did their work with black suits and round white collars?

(The Rev.) JEFFREY BATKIN
St. Francis of Assisi Church
Scotch Plains, N.J.

Conversation, No Food

response to Dr. Minifie's letter [TLC, Nov. 20], I beg to disagree. The fact that Morning Prayer, with the addition of a sermon and offertory, ever came to be a chief act of worship on the Lord's Day was a grave historical, liturgical, theological error — certainly not a part of the heritage of the Anglican communion and in violation of the command of our Savior and contrary to the practice of the church from apostolic times.

It is not to denigrate the Offices of Morning Prayer and Evening Prayer. They are important vehicles for growing our knowledge of God's word and reading to it. However, they were never intended to take the place of the Eucharist.

Offering only Morning Prayer on Sundays is like inviting well-dressed people

silver and china employed, along with stimulating conversation, but no food.

I am grateful for the Prayer Book of 1979, which makes quite clear the centrality of the Eucharist on the first day of the week. In turn, I am surprised that a graduate of General Theological Seminary would come to any other conclusion.

(The Rev.) JOHN R. NEILSON
All Saints' Church
Scotch Plains, N.J.

Islam and Christendom

As recent visitors to the Middle East, we applaud your editorial calling for greater American effort to understand all the people of that troubled region [TLC, Nov. 27]. However, we would like to raise a red flag!

You state that, of all the world's non-Christian religions, "Islam should be one of the two which we recognize as most closely linked with our own." Yes and no.

Moslems and Christians agree on the Virgin Birth and many events of Jesus' life. But we part company at the empty tomb! Among the important teachings of Jesus that Moslems don't accept are his statements about himself, his relationship to the Father, and the purpose for which he came.

Some inscriptions in the Dome of the Rock do indeed refer to Jesus, but not in the complimentary ways in which Bishop Cragg's quote seems to imply. Fr. Jerome Murphy-O'Connor, in *The Holy Land: an Archaeological Guide from Earliest Times to 1700*, gives this partial translation:

...you people of the Book, overstep not bounds in your religion, and of God speak only the truth. The Messiah, Jesus, son of Mary, is only an apostle of God, and his Word which he conveyed into Mary, and a Spirit proceeding from him.

"Believe therefore in God and his apostles, and say not Three. It will be better for you. God is only one God. Far be it from his glory that he should have a son."

O'Connor goes on to say, "An invitation to abandon belief in the Trinity and the divine Sonship of Christ could hardly be put more clearly."

In cultivating a working relationship with those of other faiths, we need to be clear about what is distinctive in our own.

(The Rev.) JOHN M. LEGGETT
ELLIN R. LEGGETT
Trinity Church
Washington, Pa.

{ Bishop Cragg did not intend to imply that Moslems look to Jesus as we do, but rather that they are seriously concerned about him. Ed. }

The Parish Report System

You recently reported the death on September 8 of the Rev. Joseph Graessle Moore [TLC, Oct. 23]. The notice makes no mention of his invaluable service to many parishes and dioceses of the church nor of his 20 years of service to "the national church" and the Anglican Church of Canada.

I believe it was in 1948 that Fr. Moore started what later became the General Division of Research and Field Study of the then National Council of the Episcopal Church, operating this unit out of a modest house in Evanston, Ill. He offered to parishes and dioceses of the church his professional assistance in examining themselves, their communities, likely future developments in their areas, and the opportunities for their mission.

He and a tiny cadre of well-qualified sociologists/anthropologists put themselves at the service of their "clients" in a style not then generally perceived as characteristic of the national church staff. Highly regarded by his peers in academia and his counterparts in the member churches of the National Council of Churches, he and his associates became expert facilitators of their clients' self-study and planning.

His group's final report of a study was invariably a model of thoroughness, statistical accuracy, candor, and perceptiveness — typically it would perceive the potential available to the client in such a way as to start him on the road to realizing it.

His group is in large measure respon-

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essentially as we now use it. This deposit was instrumental in providing the first reasonably reliable annual statistics on the state of the Episcopal Church and thus materially influenced the development of the General Church Program by General Conventions in the '50s, '60s, and '70s.

Joe Moore was both by nature and by choice an all but anonymous servant of the Lord and his church, a dedicated, competent professional, thanks to whose talents and qualities many dioceses and parishes have been better enabled to pursue their mission.

His record of distinguished service to the church culminated in his appointment first as Executive Officer of the Strategic Advisory Committee to the Presiding Bishop and subsequently as the then Overseas Department's Regional Planning Officer for his beloved Province IX.

WARREN H. TURNER, JR.
Alexandria, Va.

Mr. Turner was a vice president of the Executive Council during the 1960s and was intimately involved in national church affairs in that period. Ed.

"The Day After"

It is the day after "The Day After" and I would like to share the message I personally received from that film. I think one's initial feeling in reaction is helplessness. What can an individual person do? Yet I see reason for great hope. I see in this film a strong call to personal holiness.

I think the basic scripture to keep in mind when thinking about the film is

the Russians. "Our fight is against cosmic powers, against the authorities and potentates of this dark world, against the superhuman forces of evil in the heavens." And Paul goes on to say what we can do about it.

I think we can look at the Old Testament prophets for guidance also, especially Jeremiah. While I certainly do not agree with the Moral Majority on many points, their repeated calling of the nation to repentance and prayer is right on target. Each one of us can fight Satan in our own daily life.

The other thought I had, and the one I tell children who are concerned, is that Jesus promised that this world would end. And it would be God's sense of humor to let man push the button. When he wanted to save the world, he let political leaders crucify his son.

For us, there is life beyond the holocaust; there is the resurrection life. I think it is important to keep that perspective.

(Sr.) JULIA MARY
All Saints Convent
Catonsville, Md.

Good News

I thought that the article, "The Good News in Africa" [TLC, Nov. 6], carried the best news I have read in any religious publication in recent years. It is the kind of news we long to hear, of the faith being extended, instead of debated. May God continue to prosper the work and witness of the Order of the Holy Cross.

(The Rev.) GEORGE RAYMOND KEMP
Church of the Resurrection
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The Reverend
D. Edward Emenheiser, Rector
Holy Trinity Episcopal Church
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Rev. Andrew Frederick Wissemann, rector of St. Stephen's Church in Greenfield, Mass., since 1968, was elected sixth Bishop of Western Massachusetts on December 3 at a special convention at Christ Church Cathedral in Greenfield.

Wissemann won election over a slate of nine candidates on the fourth ballot. His strong showing from the first ballot was gratifying to many of the delegates. Several expressed the opinion that his indicated a united and committed expression of support for the new bishop-elect.

Native of New York, Fr. Wissemann, who graduated from Wesleyan University and Union Theological Seminary, received his S.T.B. degree from Union Theological Seminary. Prior to being rector of St. Stephen's, Fr. Wissemann was rector of St. James' Church, Greenfield, Mass., and priest-in-charge of St. Andrew's Church, Turners Falls, Mass. He began his ministry in Westfield, serving churches in Westfield and Unionville.

During his time in the Diocese of Western Massachusetts, he has served on the diocesan council, the department of administration and finance, the nominating committee, and the commission on ministry. He represented the diocese at three General Conventions.

Since 1953, the bishop-elect has been married to the former Nancy Whitte. The couple has four children.

Head Resigns

Methodist Bishop James Armstrong, president of the National Council of Churches and bishop of the denomination's Indiana conference, resigned suddenly without warning from the episcopate and the council presidency.

Other bishops of the 9.5 million-member church received Bishop Armstrong's resignation at a regularly scheduled meeting in San Francisco, and on November 15, the 59-year-old clergyman telephoned his resignation of the office to the NCC headquarters in New York.

Although some reports speculated that family difficulties might be the reason for Bishop Armstrong's resignation, the 42-year-old issued a statement denying the rumors. The bishop him-

self cited "an exhausting and inhuman work schedule" which he blamed for failing "many persons as well as the Gospel." He said he was "physically and emotionally depleted."

Churches Protest Plan

Efforts by the South African government to force about 2,000 blacks of the Bakwena tribe to leave a community where their people have lived for many years has prompted vigorous church protest.

The Rt. Rev. Desmond Tutu, general secretary of the South African Council of Churches, and representatives from most of South Africa's other mainline churches, led prayer vigils in Magopa, a community about 125 kilometers west of Johannesburg.

The government wants the Magopa blacks to go to Pachsdraai, about 100 kilometers away, an area which is to be incorporated into one of the black "homelands," which South Africa has declared, or expects to declare, independent. The government's plan allots 13 percent of the country's land to 21 million blacks, with the remainder reserved for five million whites and 3.5 million people classified as Asian or mixed race.

In a message to Bishop Tutu, World Council of Churches general secretary Philip Potter said, "We have learned with deep dismay of the plan to evict 300 families . . . and resettle them in one of the so-called 'homelands' If carried out, this move will not only entail great hardships for innocent people, but will further demonstrate the continued disregard by the South African authorities for human dignity, justice, and peace in the region. . . ."

The Magopa people have built houses, schools, roads, and dams. At Pachsdraai, there are tin huts to live in and no taps or land cleared for farming.

Mixed Marriage Rules Criticized

Ireland's Roman Catholic bishops issued their long-awaited guidelines on mixed marriages in November and the result of their deliberations has elicited strong criticism from the island's Anglican leaders.

Although the new Catholic Directory reflects the post-Vatican II recognition that mixed marriages are inevitable in pluralistic societies, the code attempts

to preserve the religious faith of the Roman Catholic partner and, as in the past, demands a promise to try to rear children in the Roman Catholic Church. The chief difference is that the new rule permits an oral, rather than a written, promise.

The Church of Ireland, in a blunt statement by its House of Bishops, called the directory "a profoundly disappointing document." "The basic thrust of the directory appears to be the claim that the Roman Catholic Church alone 'has been endowed with the fullness of the means of salvation.' It is this very claim that Anglicans cannot accept," the statement said.

The Anglican bishops went on to cite the problem of the Church of Ireland's dwindling membership in the Irish republic, which is about 95 percent Roman Catholic. "An insensitive application of the Roman Catholic requirements that all the children of a mixed marriage be brought up in the Roman Catholic faith must inevitably have a devastating long-term effect on the Church of Ireland population in the Republic of Ireland," the bishops said. "The implications of this are as grave as they are unacceptable."

The directory warns that permission for a marriage to take place in other than a Roman Catholic church "will not be granted simply on request," and adds that "it would . . . be extremely rare" for permission to be given to the non-Roman Catholic partner to receive Holy Communion at his or her wedding.

The Roman Catholic view is that the new directory went as far as it could. Roman Catholic Bishop Kevin McNamara of Kerry said the bishops had done everything possible within the rules of canon and divine law to meet the objections of the other churches, which particularly had wanted the promise to bring up the children as Roman Catholics eliminated. Non-Roman Catholic church leaders made the point that they consider an oral promise to be as binding as the former written one was.

In their own statement accompanying the directory, the Roman Catholic bishops said they were conscious that the promise was resented by other Christians, and they stated that they wished to do all they could to reduce such resentments. "We recognize, however, that the essential difficulties surrounding mixed marriages will remain as long as the churches remain divided," they said.

accredited seminaries of the Episcopal Church. A budget of \$774,726 was adopted for 1984.

Two resolutions addressing human rights issues were passed by the convention. The first asks that the U.S. State Department confer extended voluntary departure status on Latin American refugees fleeing from violence in their homelands; the second directed the diocese to examine its financial portfolio to determine which of the corporations in which it is investing are engaged in activities in South Africa.

Present throughout the convention was the Rt. Rev. L. Edward Luscombe, Bishop of Brechin, in the Scottish Episcopal Church. The Dioceses of Iowa and Brechin began a companion diocese relationship in 1983.

• • •

At the 15th convention of the Diocese of Southwest Florida, which met October 21-22 at the Cathedral Church of St. Peter in St. Petersburg, two new missions were recognized and a proposal to fund the diocese by a program of voluntary giving was defeated.

The Rt. Rev. E. Paul Haynes, Bishop of Southwest Florida, welcomed Holy Trinity in Eastlake Woodlands and St. Mark's in Tampa as diocesan missions, and raised the Church of the Holy Cross, St. Petersburg, and the Church of the Holy Spirit, Osprey, to parish status.

The 24-hour convention signaled the beginning of a brief, more economical convention format for the diocese which recently raised \$1 million for "the hungry of the world." A resolution which urged each parish and mission to designate one percent of its net disposable income for the support of "quality theological education in our church" passed without objection.

• • •

The 73rd convention of the Diocese of Northwestern Pennsylvania was held at Cross Creek Resort near Titusville, Pa., on November 11 and 12.

In his address to the convention, the Rt. Rev. Donald J. Davis, Bishop of Northwestern Pennsylvania, reminded the delegates of the three divisions of church history: parable, which he defined as story-telling; paradigm, educating, planning, and administering; prophecy, the Body of Christ in the world.

Bishop Davis pointed out that each of the three occurs simultaneously in the church. He said that two dangers in the diocese threaten to disrupt the work of the church — clericalism and parochialism.

A new unified budget, recommended by the diocesan council, was approved by convention delegates. The new funding formula takes into account the size of a congregation's net disposable income and other relevant factors.

Revisions made in the script for next year's 350th anniversary performance of the Oberammergau Passion Play do not go far enough in reducing its anti-Jewish content, the Anti-Defamation League of B'nai B'rith announced recently from its office in New York City. "The production presently being prepared will offer audiences a view of Christianity transmitting not love, but anti-Semitic prejudice," stated Theodore Freedman, director of ADL's Intergroup Affairs Division. He pointed out that only five of 28 changes suggested by ADL to reduce the play's anti-Semitic tone had been made. Ten changes were proposed by two Temple University scholars who acted as ADL consultants — Prof. Leonard Swidler whose field is catholic thought and interreligious dialogue, and the Rev. Gerald S. Sloyan, professor of New Testament

■

King Hussein of Jordan recently awarded his nation's highest civil decoration to the Rt. Rev. Faik I. Haddad, Anglican Bishop of Jerusalem in the Middle East. Bishop Haddad's election to the Order of Independence the First Class said the honor was given "in appreciation and recognition of his services and endeavors during his episcopacy." During his six-year tenure Bishop Haddad's diocese has been involved heavily in educational and social service projects. The hospitals, orphanages, schools for handicapped people and other charitable institutions in the diocese serve on the basis of need, regardless of creed or race, and many recipients of their services are Muslims as well as Christians of all denominations.

■

Roman Catholic Bishop James Malone of Youngstown, Ohio, who received national recognition for his efforts to avert the closings of steel plants in the diocese, has been elected president of the National Conference of Catholic Bishops. In 1978, Bishop Malone, Episcopal Bishop John H. Burt of Connecticut convened other religious leaders in the area and formed the Mahoning Valley Ecumenical Coalition. A study financed by the coalition showed that reopening the Youngstown Sheet and Tube Company as a worker-owned business would be feasible, but the effort failed when the group was denied federal loan funds. However, the bishops' communications have helped to initiate similar projects on plant closings and unemployed workers throughout the region.

The Diocese of Missouri held its 144th convention in Sikeston on November 11 and 12. St. Paul's Church was the host parish, and the opening Eucharist, at which the Rt. Rev. William G. Black, Bishop of Southern Ohio, preached, took place in the local United Methodist church.

The Rt. Rev. William A. Jones, Jr., Bishop of Missouri, called attention to recent changes in the diocese and its administrative structure in his address to the convention. Bishop Jones said he expects the changes will enhance the sense of mission on both diocesan and parochial levels.

Three members of the diocese were commissioned by the bishop to spend three weeks in Nigeria in January as part of the companion relationship which exists between the Diocese of Missouri and all of Province V and the Anglican Church in Nigeria.

By resolution, the delegates endorsed the 1982 General Convention's appeal for support of the church's accredited seminaries. A new minimum stipend ranging from \$14,500 for a newly ordained deacon to \$16,500 for a person of 32, was established for diocesan clergy.

The delegates also passed resolutions establishing a committee on alcoholism and opposing the use of the death penalty in Missouri. A budget of \$735,900, which includes a pledge of \$144,000 to the national church, was adopted for 1984. This sum represents an increase of 9.5 percent over 1983.

• • •

The 131st convention of the Diocese of Iowa was held in Des Moines on November 4-5. At the opening banquet, the Rt. Rev. Walter C. Righter, Bishop of Iowa, called the delegates to consider the place of ministry in "the culture that is Iowa."

Bishop Righter described his view of that culture, with its strengths and weaknesses, and asked rhetorically if a church with only about one percent of the population can have a significant effect. After affirming that the Episcopal Church in Iowa is indeed affecting the culture within which it lives, the bishop proposed a plan based on the five elements of SWEEP: service, worship, education, evangelism, and pastoral care "to help us take the next step."

The convention accepted guidelines for stewardship presented by the diocesan finance committee, reaffirming the tithe as the minimum standard for giving, and stating the expectation that at least 50 percent of the budgets of each unit will be spent for purposes and activities beyond themselves. Other resolutions dealt with the feasibility of con-

Building a New Church

By NEFF POWELL

Unless the Lord builds the house, their labor is in vain who build it" (Psalm 127).

St. Bede's Church is a small (50 families) mission congregation in Forest Grove, Ore., a college/farm town of 10,000, just outside of Portland. I was called as their first resident vicar in 1980. It was my first call after seminary two years as a curate in a large city town church.

The St. Bede's building was a former 19th Day Adventist church, built in 1900. The nave held 14 eight-foot pews, 7 on each side. It also held an appropriately small sanctuary.

At the back of the church was a modular parish hall and area for the altar. The kitchen was a four by five pass-through, with a double sink and a drained straight to the ground. The building had one bathroom. Wiring and plumbing had been added several years after the building had been built. The church was an old classroom with tiny rooms which served of Sunday school needs.

These facilities were located on a 100 x 100 foot lot. There was no off-street parking and no opportunity to purchase additional land.

Shortly after I arrived, I was standing in the nave with the wardens. We were trying to figure out where to place the newly ordered tabernacle and sanctuary lamp. The warden had been ordered as a memorial to my predecessor.

In the course of our conversation, I asked, "Why are these so large for such a small building?"

"Well," one of the wardens responded, "they're for the new church." "What new church?" I gasped.

They told me that there had been a special parish meeting about two years before to decide whether to build a new church or call a full-time vicar. They voted to call the full-time vicar with the expectation that sooner or later the new vicar would help them build up the need for a new church. This was news to me. It took about two more years for me to become convinced that St. Bede's was going to need a new church.

When I left St. Bede's after eight years, the mission had sold the old facility to the Four Square Church, purchased a former Roman Catholic convent, converted it into a "parish center," and built a new 140-seat nave and sanctuary.

This article is a reflection on my experience in that building program and my advice for those embarking on such a program. I will not detail every step that we took. I will highlight a few points that I think we did especially well. I hope that those who are contemplating building a smaller church will

find these remarks helpful.

Fairly early in the process we developed some principles under which we operated. When I followed the principles and when the congregation and committees followed them, things operated smoothly.

First, do everything in the open. Especially in a small congregation, it's critical to do everything possible to avoid the reality or even the appearance of secrecy. It will only work to your disadvantage.

Second, post on the bulletin board in a conspicuous place (and call attention to them) all minutes of meetings, correspondence, studies, etc. Also, do occasional mailings that summarize what has already been posted.

Third, explain, explain, explain. Be prepared to go over and over and over again what is being done. Make regular announcements from the pulpit and at guild meetings. Be prepared, in fact, for people to be "tired" of hearing about the building program.

Fourth, plan your steps carefully and take them one at a time.

Fifth, pray regularly both in private and in the church services for the guidance of the Holy Spirit throughout the whole project.

Sixth, be patient.

Seventh, use all your group dynamics skills as vicar and parish leader. It will take all of them. If you are the vicar or rector, take time at the beginning to think through carefully what your role in this project will be.

It is important in the overall design of the building to seek to strike a balance between the best current liturgical practices and the wishes and history of the congregation. For example, it would be highly inappropriate for the vicar to stand idly by while the building committee builds a church in the style of a long



St. Bede's Church, Forest Grove, Ore.: Establishing the need is the first step.

Reverend Neff Powell is now archdeacon and director of program in the Diocese of North Carolina. Many of the techniques mentioned in his article could be applied to projects in a small congregation.

tube with the altar fixed firmly against the east wall.

At the same time, the vicar and building chairman conceivably could engineer the building of a church that would be radically out of step with the traditions and feelings of the congregation. Vicars may come and go. The building and the congregation will be there a long time.

First Step

The first step that we took at St. Bede's was to establish the need for a new building. I would strongly suggest that once the priest and a few key laypersons become convinced as to the "felt need," have the vestry/bishop's advisory committee appoint a *special committee* to investigate that need.

In investigating this need, we found it helpful to draw a series of graphs that charted the past history of St. Bede's growth and helped to predict the future growth. We used a time span going back ten years and then tried to project this forward ten years.

Using church records, we graphed the following:

- (1) Sunday attendance.
- (2) Baptisms, differentiating between children and adults.
- (3) Sunday school attendance, again differentiating between children and adults.
- (4) Pledging units and dollars pledged.
- (5) Households.

Next, we went to the city planning department and studied the population studies for general growth during the previous ten years and the projections into the future. We also approached a recently chartered savings and loan institution and read their official application form to establish themselves in the community. The report had helpful pieces of information regarding projected growth in the area.

Another available source one might use is the public school system, which does these studies regularly. A newly established large business, such as a supermarket, would have done this and might also share its findings.

Our committee then took an inventory of the current facilities to see what was available and what could be expanded. This inventory was compared to future needs.

All of this was put in the form of a report and presented at St. Bede's to the bishop's advisory committee (vestry) with a request for permission to "seek a solution to the building needs." All of the findings should be reported to the whole congregation. It is critical that the congregational leadership be absolutely clear as to the need for a building program before the program is undertaken.

We lost, at St. Bede's, only one family in the entire process. I am convinced

that this success was due largely to the fact that the need was clearly established from the beginning.

We sent a mailing to the entire congregation which asked two open-ended questions: What do you want the new church to have? How do you want the new church to feel? Response was meager. Those who did respond made some very thoughtful comments.

I called a parish meeting for the purpose of gathering data. I put two big sheets of newsprint on the wall. At the top of one was written, "I want the new church building to have. . . ." and at the top of the other, "I want the new church building to feel. . . ." We then brainstormed for about 45 minutes.

"Feeling" statements tended to run in the area of: feel like a church, be affordable but not cheap, not cold, welcoming, like a family gathered about the altar. One person wanted it to feel "traditional"; another wanted it to feel "modern." The "have" statements included things such as solar heat, an altar railing, no altar railing, bathrooms, good sacristy, choir area, no choir area, harmony between the outside and the inside.

The brainstorming sheets were left up for several weeks. Some who could not attend added their input. Some who had attended the meeting added additional comments. The meeting was very helpful in gathering information and including many people. Most important, the committee was able to go forth with more confidence that they were in tune with the congregation.

Being a mission and an aided congregation, we were required to work closely with a number of diocesan committees and commissions. Over the course of the project we had at least one and usually several meetings with a half dozen diocesan groups.

Sometimes these meetings were frustrating and redundant. Other times, they were positive, helpful, and supportive. But these meetings insured that we were well prepared and on top of things at all times. It kept our goals and figures fine-tuned as we had to "sell" our project over and over.

When we showed the results of our brainstorming to the diocesan committee on art and architecture and the allied arts, they said it was the first time in the diocese that they had seen such a thing done. The usual custom was for the rector/vicar and the building committee chairman or senior warden to make all the decisions as to the style and design of the church.

Hiring the architect was a very important step to us. We had expected to use a contractor in the community. However, the diocesan art and architecture committee made it a requirement that we hire an architect.

A small ad was placed in the *Portland*

Daily Journal of Commerce asking architects who would be interested in building a small church with some features to contact us. Through means and by word of mouth, we selected the names of 30 architects.

We took the information from brainstorming meeting and wrote a three page letter to all of them describing what we wanted to build. We received 23 responses, and we selected four people for interviews. We hired an architect who most clearly and enthusiastically responded to our expressed needs and who helped to offer solutions for other needs.

Throughout the process of working with our architect, I gained a great appreciation for the value of working with a responsive, supportive, and caring architect. Whether the data gathering brainstorming is done before or after hiring of the architect, it is critical to the whole building process.

Funding

A final area in which we did some citing things was the matter of funding. The congregation's capital fund was the main source of fund-raising. However, we cultivated two other sources of funding. One was that bishop called for a special offering taken throughout the diocese on the Feast of Pentecost for our building project.

The amount raised, about \$17,000, was a long way from the full amount needed, but it did provide an important boost to the congregation, both financially and morally. It helped us to be supported by the wider church and alone.

We also sponsored a "buy a square foot" program. This was used primarily to raise money in the community through approach friends of the congregation. Each person who donated the cost of a square foot of the new building received a certificate of "purchase" and had his or her name inscribed on a plaque in the new narthex.

I was pleased by the number of people in the Forest Grove community who were not members of the congregation who participated and donated to the building program. Several people viewed this as an opportunity to buy memories and gifts of thanksgiving.

These are the highlights of almost a year of work. The results were worth it. As we gathered on the eve of the Feast of Pentecost, 1983, to celebrate with Bishop Bigliardi and a deacon Lincoln Eng the dedication of the completed church, I felt that we had built a house of worship of which the congregation, the community in which we lived, and the diocese could be proud. It is a building for the joyful worship of the Lord.

The Interim Rector

An interim rector together with the wardens

and vestry can provide the necessary

leadership to strengthen and maintain a parish

during its search for a rector.

By DONALD R. WOODWARD

The calling of a rector is — under the supervision of the bishop — the prir-work of a vestry. The procedure is rich to discover God's will. The arguments under which we now engage at search are more extensive and diverse than in the past, but the goal is the same. Consequently, the search takes a longer period of time — from nine months to a year and a half. For a great many reasons, it is desirable that a parish call an interim rector, with the wardens and vestry can provide the necessary leadership to maintain and to strengthen the parish during the interim. Because this new search arrangement is widely used by the church, there has emerged a group of priests who are available for this necessity.

I am a member of that group. It is a joyful ministry, and I am grateful that God has called me to it, and that he has provided for me such an interesting and varied opportunity to minister. St. David's, Radnor, is the sixth parish I have served in this capacity. I have served in the Dioceses of New York, Massachusetts, and New Hampshire. Other parishes have had more than 100 members, two approximately 500, and one was a small parish of 150. They have been quite different in style, culture, and state of health.

In spite of all the exterior and visible differences, I have been rather surprised to discover that, at the core, they are all the same. I ought not to have been surprised, because I know and believe that

the church is *one*, as we say in the creed. But that unity is often obscured by the visible.

The following are some of the observations which appear to me to be characteristic of parishes in transition.

There is always a feeling of loss. While this loss may be focused to a greater or lesser extent upon a particular person, it basically is contained in feeling the loss of the stated leader. It contains feelings of anxiety, confusion, anger, fantasy (if we could now go back to the good old days), and hardening and regrouping of interests and concerns.

During the search process, all sorts of interests, concerns, issues, new ideas, some of which have been hidden or inarticulate, begin to emerge. This is like a churning up by the Holy Spirit, and at times it may seem bewildering and even frightening.

But this is a healthy sign. As we learn to listen and to learn from each other, a new kind of unity and purpose will begin to be recognizable. It will be the parish of the future, where we want to go, what we feel God is leading us to be.

It will contain what is solid from the past, reworked into a challenge for the future which will have wide and strong commitment.

In the old days, only a very few people — the vestry and the bishop — were involved in the search. Now, every member of the parish can be involved, at whatever level is desirable.

Sometimes things become very confused. But, gradually, some ordered pattern arranges itself, and the process of individual involvement provides for the vestry the desirable data to help them in the final choice.

During this period the parish does not grow and expand. While its life may be strengthened and some issues resolved,

and some new vision begins to appear, great steps forward are not taken. It is a period of transition. In one sense, it may be described as a time to "get our act together," in preparation for the new rector and the new ministry which will appear under his leadership.

Sometimes — after about six months, a rector has not been called, and the interim rector seems to be settling in — some people experience a sense of high anxiety. Nothing seems to be happening. Are we ever going to have a rector? What will happen if . . . etc.? When this happens, realize it is a normal experience. Pray for patience.

As the search process matures and approaches completion, a whole new sense of purpose, serenity, and confidence will begin to appear. We will discover a new unity of purpose, a clarification, expression and new definition of the future ministry of the parish, a new excitement of the expectancy that God will act soon in a definitive way — and it will be marvelous.

It has been my experience that the conclusion of the search process brings new life and enthusiasm, and the new rector is welcomed extravagantly. There is no question that there are times in the search process when we become anxious, confused, and sometimes very angry.

But the knowledge that God is always with us deepens our faith in him, so that we are sustained and brought to a magnificent conclusion. As the president of my college used to say, "The best days are before us."

Feast of the Holy Name

Jesus . . .
I look at you
And in your eyes I see
The hope of all I might become.

Jesus . . .
In the calling of your Name
I find my own.

Jesus . . .
In the firmness of your grasp
I know that all I am
Is good.

Jesus . . .
At this new year's beginning
Quicken the melody
Of my heart's song
As I
Praise and bless
Your Holy Name.

Elinor Schneider

Rev. Donald R. Woodward, *honored* of Grace and Holy Trinity Cathedral, Kansas City, Mo., is currently serving as interim rector at St. David's (Radnor) Wayne, Pa.

Parish Administration Number

We begin 1984 with good wishes to all, and with our customary Parish Administration Number. We hope such an issue is of particular interest to members of vestries and of committees at the local and diocesan levels, and of course to clergy. But parish administration, in the broad sense, is of concern to all church members. All of us need to know what is going on, why it is as it is, and how it might be better.

Many Shepherds: Few Sheep

But how does this situation affect an ordinary parish like ours? Why should we bother? These are questions anyone may ask about the surplus of clergy in the Episcopal Church today.

"Here at St. Anne's we just have the same rector we have had for the past 15 years, and it looks as if we will have him for the duration, whether we like it or not. An over-plus of priests doesn't affect us."

Or it may be said, "Here at St. John's we used to have a rector and curate. We strained to keep the curate just as long as we possibly could, but simply couldn't afford him any longer. We were sad and embarrassed to cut off his position, but now we get along, using more lay volunteer work. Our number of clergy is thus cut in half."

Or one may hear, "We lost our rector at St. Paul's a year ago. In spite of much consultation and many meetings, we still haven't gotten a new rector. That doesn't sound like a clergy surplus to me."

It may not sound like it, but it is. Of these three typical cases, *all are involved* in the clergy surplus scene. One, and probably two, of these three "ordinary parishes" are adversely affected by the problem, and the third possibly is also.

St. Anne's has a rector of long tenure, whether they "like it or not," and whether he likes it or not. There comes a time when a parish needs a change, and when a priest needs a change. Yet the rector of St. Anne's, like *thousands* of other Episcopal clergy, cannot resign because he has nowhere else to go. He may have applied for the position at St. Paul's, but there are 70 or 80 chances to one that he will not be selected. He probably will have to remain until retirement, even if he is discouraged, demoralized, and bitter.

St. John's used to have two priests. Rising costs have forced the clergy staff down to one, as is the case in hundreds of other parishes. This means hundreds of fewer jobs for clergy. This has contributed to the nationwide problem. Yet we are not suggesting that parishes should keep a curate whom they cannot afford, simply to provide a job for an unneeded priest. He might have left earlier, and more gracefully, if he had had another job to go to.

Many such parishes are doing as well with lay workers, perpetual deacons, or non-stipendiary assistant priests (or combinations of all three). The church as a whole may be better off if we stop assuming that large

parishes will automatically employ more people than a few can afford it, or the money may be spent in other good ways.

What about St. Paul's and its continuing vacancy? Yes, that also is typically the result of *too many priests*. Years ago, when a parish became vacant, the vestry was usually given a list of several likely clerics and after some correspondence and visits, one was chosen. The system (or non-system) worked reasonably well and was not too difficult.

Today, even a small parish, if its vacancy is publicly known, may have 75 or more applications submitted. If it, many from unknown but perhaps highly qualified clergy in other parts of the country. Many parishes benefit from the wide field for selection, but many not. With a typical vestry and a half-time parish secretary, it becomes literally impossible to cope with the flood of applicants while, at the same time, struggling to keep the church open in the absence of a resident priest. Hence we find very protracted vacancies becoming common.

Picture it this way. If you are using a coin-operated vending machine, and if you have several coins in your pocket, it is easy to pick out a quarter and put it in the slot. On the other hand, if you have a large hank of miscellaneous change and simply push it at the machine all together, it is very unlikely, except through sheer good luck, that any quarter will find its way into the slot. The oversupply is counterproductive.

Of course the term oversupply needs to be used with care. We probably do not have too many bishops: several dioceses could be divided into two or three. We do not have too many permanent deacons. Hundreds, even thousands of parishes could benefit from the assistance of one or more well-qualified and financially self-supporting deacons. When we speak of a surplus

Epiphany

The gift I brought was myrrh,
Stopped in an alabaster bottle —
Fit tribute, I thought, to offer.

When we came to the place
Where the star blaze had led us,
We were amazed.
It was no palace, but a stable.
But the Babe was there, and cattle too,
Who nuzzled at the manger where he lay,

And so I gave my gift to the Child.

He smiled and lifted up his hands
And took it, sucked happily on the stopper,
Chuckled and puffed as babies do in glee.

But I could see when I looked into his eyes
That such a thing as I had brought
Would in no wise be enough
To satisfy this infant King.

Patrick H. Hodgkin

ven there, we need to know what we mean. No
bt a thousand more self-supporting or tent-making
sts could be used to great advantage, but neither
national church nor many dioceses have developed
ategic plan for deploying them in appropriate pas-
l or missionary roles.

e do not have a surplus of black, Hispanic, Indian,
Asian American priests. To meet fully the church's
ls with such groups, we must go outside the usual
line of seminary training, canonical exams, and
er routine diocesan approval. Both the national
ch and the dioceses are slow to move outside the
em which produced the present leaders who con-
the system. Healthy change here will not occur
l we are willing to elect more lay and clerical lead-
at both the diocesan and national levels, who are
ncritically committed to the system in which they
nurtured.

hat it comes down to is the oversupply of our
nary priests, expected to serve first as curates and
as rectors, of middle-sized, reasonably prosper-
residential parishes. We have enough well-trained,
qualified, and dedicated priests to serve all the
lable openings in this field. Yet every commence-
t day, hundreds of new ordinands come from semi-
into this overloaded system. We are shoving
lfuls of pennies, nickels, dimes, quarters, and 50
pieces at a machine which can only accommodate
ccasional properly placed quarter.

hat is the answer? We believe that serious strate-
changes are in order. We need a new kind of person-
killed in evangelism, missionary work, youth min-
and church founding. Only by gathering a larger
can we provide work for the present roster of

shepherds.

More about this will appear in this magazine next
week. Meanwhile, if you ask which parishes are di-
rectly or indirectly now affected by the clergy surplus,
the answer is: *probably your own.*

New Hymns

During 1984 we plan to continue printing, in the
first issue of the month, a new hymn from the
revised hymnal. We hope these are both of interest and
practical use. On some occasions this year, we antici-
pate printing new music, as well as new words. We
remind readers that the words of *Hymnal 1982* were
adopted at the last General Convention, but the musi-
cal parts of the book are now being completed.

This month's selection, "When Christ's appearing
was made known" [p. 15], has particular usefulness
this year, when the feast of our Lord's Baptism comes
right on top of Epiphany, of which it is really a part. We
would urge that parishes immediately consider using
this hymn next week, January 8, or perhaps the follow-
ing week when, on Year A, we have a second part of the
story of our Lord's Baptism. It is a real help to have a
hymn such as this to supplement the inadequate refer-
ences to our Lord's Baptism in *Hymnal 1940*.

The editor of the hymnal suggests two tunes for this,
both appearing with it in the book *Hymns III* (1979).
Parishes which do not have this book can substitute
one of the many familiar tunes used in *Hymnal 1940*
with hymns designated "L.M." (long meter). We are
attracted to the tune Melcombe (nos. 111, 155, 256) as
congenial to this text.

BOOKS

Ministry

**TEACHING PEOPLE LEARNING TO
MAKE A DIFFERENCE THROUGH
PARTICIPATION.** By Mary Conway
Seabury. Pp. 121. \$7.95 paper.

**YOUTH LEADER'S SOURCE
BOOK.** Edited by Gary Dausey. Zonder-
Baker. Pp. 332. \$14.95.

Mary Conway Kohler, founder of the
National Commission on Resources for
Ministry, has long had a distinguished ca-
reer in youth work. Now 80 years old,
she began work in 1929 as a probation-
er in San Francisco. She sees in to-
day's youth much wasted potential, and
blames our society for putting its
youth "on hold" until they have gradu-
ated from college or are holding their
jobs.

"Indeed," she says, "we Americans
are almost obsessed with prolonging
childhood of our adolescents." To
the author, what our youth need above
all else is meaning for their lives, and she
gives one example after another of how
they can find this meaning through

service to others. Her chapter on tutor-
ing programs is particularly good,
though she gives an equally fine discus-
sion identifying genuine community
needs.

One wishes that she had discussed
failure a bit, for obviously not all such
programs had equal success. One also
wishes that one steeped in Christian ed-
ucation would have written a lengthy
introduction, one showing how the au-
thor's secular insights relate to the
broader Christian Gospel.

Gary Dausey, executive vice president
of Youth for Christ/USA, offers a valu-

able anthology in which prominent evan-
gelical ministers discuss varied aspects
of youth work. Many areas of youth
ministry are covered, and special arti-
cles are included on camping, biking, and
music. Readers will gain some grasp of
"teenage country," the need for a theo-
logy of youth ministry, ways to analyze
successful programs, how to conduct ba-
sic Bible study, and the awkward junior
high years.

The book could offer more material on
content, less on technique and group dy-
namics. However, Dausey's collection
can give most helpful guidance to youth
workers of various theological tradi-
tions.

(Prof.) JUSTUS D. DOENECKE
Division of Social Sciences
New College of the
University of South Florida
Sarasota, Fla.

Henry Vaughan

All day.
All day to the crest of the hill
through garden walks,
slow, up, round
toward the center, where
the fountain crowns the summit
in cool and wet mist,
where rest is possible,
perceived and enjoyed.

Travis Du Priest

Positive and Constructive

**CHURCH FINANCE IN A COMPLEX
ECONOMY.** By Manfred Holck, Jr.
Abingdon Press. Pp. 128. \$5.95 paper.

This is the best thing I've ever seen on
the subject, after 40 years of full-time
parish work.

Note the subjects: imitation, CRT, INS, EMC, clergy compensation, and many more. Note the affirmations: sometimes money should be borrowed, rather than waiting until "we save it up." Most parishes can give much more money if they are approached constructively. Most parishioners strongly desire to give more. Most churches don't need to be in debt the way they are.

The book radiates a positive mood. Its author is obviously most able. Laity will be glad to pay attention to him. There's a good bibliography.

Give a copy to one of your lay leaders, then watch him or her recommend it to others. I close as I started: It's the best thing I've seen on budgets and stewardship in all my life.

(The Rev.) PAUL Z. HOORNSTRA (ret.)
All Saints Mission
Tybee Island, Ga.

Training Course

THE CARING CHURCH: A Guide for Lay Pastoral Care. By Howard W. Stone. Harper & Row. Pp. ix and 117. \$5.95 paper.

This book has a lot going for it. Stone writes from his experience as a leader of workshops for the laity. He also knows that training for lay pastoral care is a key to reshaping the church's whole way of understanding ministry. He defines clearly the difference between pastoral care and pastoral counseling, noting that as clergy have gained skills in the latter, laity have unfortunately come to feel more inadequate in the former.

Stone provides a ready-to-use, eight-session lay training course within the 12 chapters of this book. With lots of practical advice about pitfalls to avoid and helpful strategies to use in adapting the course to parish settings, he presents the very best handbook available, to my knowledge, for a congregation which wants to start being intentional about the ministry of the laity.

(The Rev.) JAMES L. GILL
Trinity Church
Easton, Pa.

Books Received

JOHN R. CLAYPOOL: *Opening Blind Eyes.* Robert A. Raines, editor. Abingdon Press. Pp. 128. \$12.95.

TO KISS THE JOY. By Robert A. Raines. Abingdon Press. Pp. 151. \$3.50 paper.

UP FROM APATHY: *A Study of Moral Awareness and Social Involvement.* By Richard A. Hoehn. Pp. 172. \$9.95 paper.

LIGHTNING EAST TO WEST. By James W. Douglass. Crossroad/Continuum. Pp. xiii and 98. \$6.95 paper.

PRAYERS FOR OUR TIMES. Edited by John Cumming and Paul Burns. Crossroad/Continuum. Pp. xii and 125. \$12.95.

PRAYER INVADING THE IMPOSSIBLE. By Jack Hayford. Ballantine. Pp. 148. \$2.50 paper.

THE POWER OF GOD. By Daniel L. Migliore. Westminster Press. Pp. 115. \$5.95 paper.

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ALABAMA
STATE OF ALABAMA **Tuscaloosa**
ERBURY CHAPEL 850 Hackberry Lane
 ev. James P. Woodson, chap
 IC 8, 10:30, Folk Mass 6.

GEORGIA
UNIVERSITY **Atlanta**
ORTHOLEMEW'S 790 Lavista Rd.
 ev. Chester Grey, r; the Rev. Nancy Sibley, chap
 , 10, 6; Wed 10:30, 7:30; Fri 7

ILLINOIS
STERN ILLINOIS UNIV. **Charleston**
OPAL CAMPUS MINISTRY 2202-4th St.
 ev. Donald J. Schroeder, chap
 dweek & holidays as announced. 345-8191

E FOREST COLLEGE **Lake Forest**
CHURCH OF THE HOLY SPIRIT
 ev. J. Clark Grew, r
 :30, 9, 11; Tues 7; Wed 9:30

UNIVERSITY OF ILLINOIS **Champaign**
CHURCH OF ST. JOHN THE DIVINE 1011 S. Wright St.
 ev. Timothy J. Hallet, chap
 | Eu 8, 10, 5; Tues 12:10; Wed 7, Thurs 5:10; Fri 7, EP
 5:10

KANSAS
SAS STATE UNIV. **Manhattan**
ST. FRANCIS AT KSU 1801 Anderson
 ev. Ron Clingenpeel, chap 537-0593
 ; Wed 12:10; HD 7:45

STATE OF KANSAS **Lawrence**
ERBURY HOUSE 1116 Louisiana
 ev. Peter Casparian, chap
 noon; Sun H Eu 5;

MARYLAND
STATE OF MARYLAND **College Park**
ST. MARY'S CHAPEL The Rev. Wofford Smith, chap
 C & Ser 10; Wed & Fri HC noon. A ministry of the
 diocese of Washington

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SACHSUNETS & UNIV. OF LOWELL
ST. JOHN'S (452-2150) Merrimack St., Lowell
 ev. Marshall W. Hunt,
 Edmund A. Bellegarde, ass't
 HC, 10 MP (HC 1S & 3S), Tues 12 noon HC

NEW YORK
SKIDMORE COLLEGE **Saratoga Springs**
BETHESDA CHURCH 41 Washington St.
 The Rev. Thomas T. Parke, r & chap
 Sun 6:30, 8 & 10. Tues 6 Wilson Chapel

OHIO
MIAMI UNIVERSITY **Oxford**
HOLY TRINITY Walnut & Poplar
 The Rev. John N. Gill
 Sun 8, 10; Wkdays as announced

OHIO WESLEYAN UNIV. **Delaware**
ST. PETER'S 45 W. Winter St.
 The Rev. Clark Hyde, r
 Sun H Eu 8, 10:30; Thurs 7; daily MP 7:15

TEXAS
SAM HOUSTON STATE UNIV. **Huntsville**
ST. STEPHEN'S—Epls. Student Center 1603 Ave. J
 Fr. J. Jerald Johnston, r; Fr. Mitchell Keppler, chap
 Sun 8:30, 10:30, Canterbury 8. Wed 6:45. Canterbury 6; Fri
 12:05

TEXAS SOUTHERN UNIV. **Houston**
ST. LUKE THE EVANGELIST 3530 Wheeler Ave.
 The Rev. Theodore R. Lewis, Jr., r & chap
 Sun 9:30; weekdays as anno

VIRGINIA
WASHINGTON AND LEE UNIV. **Lexington**
VIRGINIA MILITARY INSTITUTE The Rev. Peter J. Bunder
R.E. LEE CHURCH 123 W. Washington St.
 Sun 8:30 & 10:30, Wed 5:15

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DIocese OF EAU CLAIRE,
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 Ashland, St. Andrew's Church
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 Warren, III, canon pastor
 Sun: H Eu 9 (Low), 11 (1S, 3S, 5S) 12:10 (2S, 4S); MP 11 (2S,
 4S). Wkdays: H Eu 12, Tues with Healing (Summer: Tues &
 Thurs 12). C by appt. Cathedral open 9-12:30, 2-5 daily. St.
 Anne's Chapel, St. Germain-en-Laye, Sun H Eu 10:30.

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

Calendar of Things to Come

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

January

3-6 North American Academy for Liturgy (Chicago)

18-25 Week of Prayer for Christian Unity

26-28 Convention, Diocese of Atlanta (College Park, Ga.)

26-28 Convention, Diocese of North Carolina (Raleigh)

27-29 Convention, Diocese of Virginia (Arlington)

28 National Meeting, Society of King Charles the Martyr (St. Ignatius' Church, New York City)

February

2-4 Convention, Diocese of West Texas (McAllen)

2-4 Convention, Diocese of Central Gulf Coast (Pensacola, Fla.)

10-12 Convention, Diocese of Southern Virginia (Williamsburg)

18 Convention, Diocese of Long Island (Garden City)

20 Observance of Washington's Birthday

24-25 Convention, Diocese of Arkansas (Little Rock)

27-29 Executive Council Meeting (Sarasota, Fla.)

March

7 Ash Wednesday

24-30 Church Periodical Club Board and National Books Fund (Mendham, N.J.)

April

20 Good Friday

22 Easter

May

7-9 Church and City Conference (St. Luke's Church, Scranton, Pa.)

11-12 Convention, Diocese of Vermont (Burlington)

19 Convention, Diocese of New Hampshire (Nashua)

24-26 National Conference on the Diaconate (University of Notre Dame)

28 Memorial Day Observance

June

7-9 Executive Council Meeting (San Francisco)

8-9 Convention, Diocese of Central New York

8-9 Convention, Diocese of Central Pennsylvania (Lewisburg)

11-15 Conference, "Ministering God's Word," led by the Rev. Everett Fullam (Garden City, N.Y.)

New Hymn Text of the Month

HYMNAL 1982

1. When Christ's appearing was made known,
King Herod trembled for his throne;
but he who offers heavenly birth
sought not the kingdoms of this earth.
2. The eastern sages saw from far
and followed on his guiding star;
by light their way to Light they trod,
and by their gifts confessed their God.
3. Within the Jordan's sacred flood
the heavenly Lamb in meekness stood,
that he, to whom no sin was known,
might cleanse his people from their own.
4. Oh, what a miracle divine,
when water reddened into wine!
He spoke the word, and forth it flowed
in streams that nature ne'er bestowed.
5. All glory, Jesus, be to thee
for this thy glad epiphany:
whom with the Father we adore
and Holy Ghost for evermore.

Coelius Sedullus (fifth century). Translated by John Mason Neale (1818-1866) and the first stanza prepared by the compilers of *The Hymnbook of the Anglican Church of Canada and the United Church of Canada, 1971, alt.*

Metre: L.M.

This text, introduced to Episcopalians for the first time in the *Hymnal 1982*, is most appropriate for Epiphany and the Baptism of our Lord. It is a part of Coelius Sedulius' "*Paeon Alphabeticus de Christo*" ("*Hymnus de Christo*"), which presents an unusual style of hymn writing.

In the original poem, the life of Christ is presented in verse, and each of the 23 stanzas begins with one of the letters of the alphabet. A doxology from a different source was added later. The hymn, designated for use in Epiphany in the Roman and Sarum rites, is also found in the ancient Mozarabic rite of Spain.

Sedulius is generally believed to have been born in Rome. Late in life,

he was converted to Christianity and wrote several poems on the life of Christ. Except for the first stanza, *Hymnal 1982* uses the translation by the English priest, John Mason Neale.

Suggested tunes: *Hostis Herodes impie, Hymns III, H-116. Erhalt uns, Herr, Hymns III, H-117.*

Stanzas 1, 2, and 5 would be appropriate on Epiphany; 1, 3, and 5 on the First Sunday after Epiphany; and 1, 4, and 5 on the Second Sunday after Epiphany, when the Gospel tells of the wedding at Cana. This text may be reproduced for church use with the following copyright notice: From the *Hymnal 1982*; copyright, the Church Pension Fund. Used by permission.

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BOOKS

BIBLIOGRAPHY FOR ANGLICO-CATHOL prepared and annotated by Society SS. Pet Paul, c. 1942, 20 pp. Reprint \$3.00 from The A can Bibliopole, R.D. 3, Box 116d, Saratoga Spr N.Y. 12866.

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JENIX, ARIZ.

ARY'S 39th Ave. & Maryland
4P 7, HC 8 & 10, EP 6. Mon-Fri MP 6:30, HC 7. Sat MP
HC 9. Mon & Wed HC 6, Thurs 9. EP daily 5

TA CLARA, CALIF. (and west San Jose)

ARK'S 1957 Pruneridge, Santa Clara
ev. Canon Ward McCabe, the Rev. Jos. Bacigalupo,
ev. Maurice Campbell, the Rev. Frederic W. Meahger,
Ian Hall, the Rev. Ann B. Winsor
4C 8 & 10; Wed HC & Healing 10.

JVER, COLO.

NDRUE'S ABBEY 2015 Glenarm Place
rder of the Holy Family
es: Sun 7:30 & 10; all other days (Sol on Feast) 12:10.
Offices: MP 8, Ev (Sol on Sun & Feasts) 5:30, Comp 9.
11-2

SHINGTON, D.C.

LUL'S 2430 K St., N.W.
ev. James R. Daughtry, r
fesses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7;
ues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12
& 6:15; MP 6:45, EP 8; C Sat 5-6

ONUT GROVE, MIAMI, FLA.

EPHEN'S 2750 McFarlane Road
IP & HC 8, HC 10 & 5; Daily 7:15

ANTA, GA.

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

INGFIELD, ILL.

EDRAL CHURCH OF ST. PAUL 2nd and Lawrence
ev. Gua L. Franklin, pastor Near the Capitol
lass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15
fues, Thurs, Fri. 5:15 Wed

ON ROUGE, LA.

KE'S 8833 Goodwood Blvd., 70806
v. Clarence C. Pope, Jr., r; the Rev. Rex D. Perry, the
v. Donald George, the Rev. Donald L. Pulliam
Eu 8:30, 10:30, 5:30. MP 8:40 ex Sun 8; EP 5.
| Eu 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9, Sat 9. C Sat
4, Sun 4

IRCHVILLE, MD.

CH OF THE HOLY TRINITY 2929 Level Rd.
v. James A. Hammond, r; the Rev. Nancy B. Foote, d
orship: 8, 9:15 & 11

TON, MASS.

CH OF THE ADVENT 30 Brimmer St.
d Holloway, r
asses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

BOSTON, MASS. (Cont'd.)

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

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

MINNEAPOLIS, MINN.

THE CHURCH OF GETHSEMANE 905-4th Ave., So.
The Rev. Thomas L. Monnat, r
Sun H Eu 8 (low) & 10 (sung), HS 4S 4. Wkdy: MP 8:45, EP 5,
H Eu Wed 5:15 (other days as anno)

LONG BEACH, MISS.

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

KANSAS CITY, MO.

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the Rev. John W. Bonell, the Rev. Donald D. Hoffman, d
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S),
MP/H Eu (2S, 4S). Fri 12 noon H Eu & Healing

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OMAHA, NEB.

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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. John G. Gardner, c;
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Sun HC 8; 9:30; Lit & Ser 11; EP 4. Daily HC 7:15; EP 5:15
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EP 8. C Fri 5-6; Sat 2-3, Sun 10:30-10:50 and daily after 12:15
Mass. Organ recital Wed 12:45-1:15

ST. THOMAS 5th Avenue & 53rd Street

The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the
Rev. Gordon Duggins, the Rev. Dorsey McConnell, the Rev.
Leslie Lang
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Choral Ev 4. Mon-Fri MP
8, HC 8:15, 12:10 & 5:45, EP 5:30; Tues HS 12:10, Choral Ev
5:30. Choral Eu 12:10 Wed

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Sat HC 9; Thurs HS 12:30

ST. PAUL'S Broadway at Fulton

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Novena & B, 5:30. Daily: Matins 6:40; Masses 7 & 12:10 (Sat
10), Ev & Novena 5:30. C Sat 5-6, at any time on request

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MADISON, WIS.

SAINT DUNSTAN'S 6201 University Ave.

Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

— Light face type denotes AM, black face PM;
, address; anno, announced; A-C, Ante-
-munium; appt, appointment; B, Benediction; C,
fessions; Cho, Choral; Ch S, Church School; c,
te; d, deacon, d.r.e., director of religious educa-
; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong;
, Episcopal Young Churchmen; ex, except; 1S, 1st
day; hol, holiday, HC, Holy Communion; HD, Holy
s; MH, Holy Hour; HS, Healing Service, HU, Holy
tion; instr, Instructions; Int, Intercessions; LOH,
ng On of Hands; Lit, Litany; Mat, Matins; MP,
ning Prayer; MW, Morning Worship; P, Penance; r,
or; r-em, rector emeritus; Ser, Sermon; SM, Service
usic; Sol, Solemn; Sta, Stations; V, Vespers; v,
r, YPF, Young People's Fellowship.