

THE LIVING CHURCH



Bishop Tutu at Washington Cathedral: "It is far easier to be a faithful Christian in South Africa, where the issues are so clear . . ." [p. 6].

Parish Administration Number

• page 8



An Epiphany Story

By JOANNE MAYNARD

One year, a photograph appeared on the front page of the local newspaper. It showed a statue of the Virgin and Jesus, which is on the campus of Holy Cross College in Helena, Mont. It is an Epiphany statue, with Jesus three years old, and Mary holding him out in front of her, instead of cuddling against her breast.

In the newspaper photo, someone had tied a bracelet around Jesus' wrist and a Santa hat on his head. The bracelet didn't bother me. I've seen pictures of Epiphany statues which have been decorated with necklaces and bracelets by children. But I didn't like the hat, until I remembered about my son, Andy, when he was two or three years

old. One of Andy's big sisters had a new, fuzzy hat, made of a pile fabric, with ties under the chin, and pom-poms at the ends of the ties. Andy latched on to that hat, and he wouldn't let his sister take it. I figured it was because of the teddy bear feel of the material.

So, in order to get Polly's hat back for Andy, I went looking for a replacement. I discovered that they don't make that sort of hat for a little boy. What I did find was a red and white plush Santa Claus hat, with a pom-pom on it. I thought that Andy would accept it, carry it around for a while, discard it, and then our hat crisis would be over.

But it turned out that he loved it and insisted on wearing it all that winter. People would smile, laugh, and comment in a friendly way when they saw him.

Jesus' Santa hat in the photograph took on a new meaning for me, as I remembered my own son and how much he'd liked his red furry hat. And I thought how Mary's son had been a little boy like my sons, and how he grew into a young man, as my own sons have done. And how he condescends to live in my sons and daughters and in me, and in all people everywhere.

My favorite version of the "Prayers of the People" is Form IV, because of the

petition: "Bless all whose lives are closely linked with ours, and grant that we may serve Christ in them, and love one another as he loves us."

And so the decorated statue, instead of being an insult or a joke, became an Epiphany for me, as Mary held her Son out for us to see and said, "All sons and daughters of earth have been made holy in my Son. I hold him out to the world, for it to do to him as it wills. But all the world's mockery cannot undo what has been done by God, through his Son, Jesus."

"God was in Christ, reconciling the world unto himself" (2 Corinthians 5:19).

The Fragmentary Forest

From my childhood, I have heard the gay garrulousness of groves, and longed to see from the vantage point of things that stay as joined to earth and sky as does a tree.

From my childhood, I have heard brown throats in gypsy chant exuberant and warm, and I have heard them in the keening notes of rooted things that wrestle with a storm.

So it does not surprise me when I draw from my guitar of rosewood, spruce, and pine evolved into a larynx, that same raw voice of trees too vital to confine:

My fingers sweep in gales across the strings — the fragmentary forest wails and sings!

Gloria Maxson

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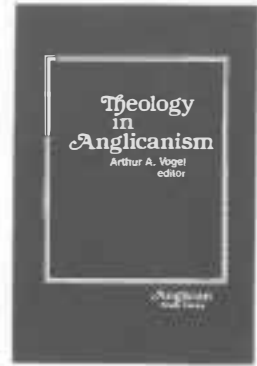
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Accountability of Seminaries

A letter by the Very Rev. Harvey H. Hie, Jr. [TLC, Nov. 11] on the subject of security of employment makes an interesting case for tenure, but when he comes to the issue of accountability, I think he misses the main point.

Although it is not only appropriate but very good that evaluations of seminaries are made by professional associations and by their trustees, yet their primary "clientele" are the parishes and agencies of the churches — vestry search committees, and typical members. There needs to be a much greater effort, not only to solicit evaluation from them, but to take it seriously. It is too hard to do. The writer had the privilege of serving on a special committee for the 1976 General Convention, regarding "Changing Patterns of the Church's Ministry" — with Dean Hie, among others. This group sought feedback from a large number of parishes, and search committees particularly. Much of it stressed the importance in their eyes of translating seminary training into parish concerns.

Ranking highest on the list of qualifications sought in a "search" were commitment of faith, depth of spirituality, openness and warmth in human relationships, and counseling skills. I believe there is a high level of trust in the capacity of the seminaries to maintain high academic standards, but very much need for them to respond in terms of accountability with regard to the ef-

fective use of the skills thus acquired. The church has responded very clearly in increased financial support. Expectation of response in terms of effective feedback is reasonable.

(The Rev.) W. WARD McCABE (ret.)
San Jose, Calif.

Bishops Are Clergy Too

There seems to be a practice developing of referring to bishops and clergy as if bishops were not themselves part of the clergy. Not only is our own Diocesan Press Service guilty of this, but so too is our news service in England.

For example, in a recent article entitled "What Does the Archbishop Do?" from Anglican Information, we read: "... the Anglican Consultative Council, which brings together bishops, clergy, and laypeople from all member churches."

Is "clergy" being used to avoid saying "priests and deacons?" Surely there can be no doubt that bishops are clergy, too. One is either clerical or lay. Now that we are acknowledging that deacons are members of the clergy along with our priests, are we beginning to think that bishops aren't?

(The Very Rev.) DONALD H. LANGLOIS
Editor, *The Herald*
Diocese of Eau Claire

Rice Lake, Wis.

Resurrection Body

The Rev. Jerome Taylor [TLC, Dec. 9] is perhaps right about what we were taught in seminary concerning the resurrection body. It may be that in seminary we were taught, along with many truths, a few falsehoods.

One claim that the letters of Paul indicate that the resurrected body is not the same as the body that dies. If that were so, how could Paul say, "This corruptible thing must put on incorruption, and this mortal thing must put on immortality?" Surely, this corruptible and mortal thing is the body that dies.

It is reasonable to suppose that what Paul says about our resurrection bodies in I Corinthians 15:52 also applies to Christ, who is, in relation to his resurrection, called the first fruits.

If the resurrection body is in no way the same as the body that dies, then it would follow that the resurrection of Christ is really an entirely new incarnation. It would also mean that our hope of resurrection anticipates not a new life for us, but a new act of God's creation, producing for the new age beings entirely different from us.

Yet Paul says, "The God who raised Christ Jesus from the dead will also give new life to your *mortal bodies* through his indwelling Spirit" (Romans 8:11). To be sure, Paul emphasizes the transformation that the mortal body undergoes when it is raised and glorified.

(The Rev.) J. WINFREE SMITH
St. John's College
Annapolis, Md.

What Clergy Were Taught

I am writing in response to the letter from the Rev. Jerome Taylor.

With reference to the Resurrection, it is said that the empty tomb doesn't prove anything. It does prove one thing — that the body of Jesus was no longer

A creative revival of an ancient tradition:

"BURIAL in THE CHURCH — not from THE CHURCH"

TO BE BURIED IN THE CHURCH . . .

A number of our parishioners were impressed by the Armento ads for a Columbarium and were intrigued by the idea that one can be buried not from the church, but in the church. Being buried in church seemed, until then, a privilege of nobility, bishops and prominent ecclesiastics, but after all, don't we all make up a "holy nation" and a "royal priesthood"?

Following preliminary telephone discussions, sketches of what the congregation wanted were sent to Mr. Louis Armento, who saw that every detail was handled to our complete satisfaction. Armento's unique modular construction style allowed us to install at this time two units of eight niches each, one on either side of a lovely terra cotta Madonna, on what had been a plain wall, at one side of the chancel. The installation of an altar created a simple and dignified "Lady Chapel" and shrine where the Holy Sacrifice can be offered at the place of interment. The unique Armento design will make it possible to add additional units in the future as needed.

Cremation has always been acceptable in our Anglican tradition which does not encourage elaborate and costly funerals, preferring the beauty and reverence of the Prayer Book's rites over material grandeur or ostentation. Interment of the

cremated remains within the church building makes possible later visits by family and friends in comfort and privacy.

Funerals and Memorial Services need not be scheduled on short notice when the deceased is cremated, giving family and friends time if necessary, to come from distant places for such services.

At Saint Andrew's two families provided funds for the purchase and installation of the Armento Columbarium, thus no parish funds were required. Since the two families do not need all 16 units, other church members have already purchased units at a modest price.

Bishop Montgomery blessed and dedicated the Columbarium on July 1 as part of Saint Andrew's annual episcopal visitation.

by Pam Nussbaum
St. Andrew's Church, El Paso, Illinois 61738

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Photo by Jane Cluwer, El Passo Record

...nere. If there was no physical resurrection, what became of the body? Various attempts to explain the absence of the body are inadequate and raise more questions than they attempt to answer.

The Gospel accounts, the letters of Paul, and references to the Resurrection in the Acts of the Apostles clearly indicate that the apostles believed that Jesus had appeared to them in bodily form, with a new body, mysteriously changed, but still recognizable.

If it is superstitious to believe in a physical resurrection, what sort of resurrection are we to believe in? The immortality of the soul? The ancient Greeks believed in the immortality of the soul long before there were any Christians.

If the Resurrection is to be interpreted symbolically, what is the reality back of the symbolism? For a symbol always represents something real. Would St. Paul and the other apostles have risked their lives to preach a physical resurrection, if they were not convinced of it? Someone has said that a man will not willingly risk his life for something that he knows to be false.

Belief in any kind of resurrection, physical, spiritual, or symbolical, is ultimately a matter of faith. The objections to belief in a physical resurrection apply equally to the first article of the Apostles' Creed: "I believe in God. . ."

Let's not make a martyr of Bishop Jenkins. It doesn't take any great daring nowadays to challenge any of the articles of the Christian faith. People have been doing it for centuries. In the old days, it was dangerous to their health.

(The Rev.) HENRY H. CHAPMAN (ret.)
Asheville, N.C.

Hymnal 1982

Regarding the new *Hymnal* as reported in your issue of December 9, I hope the following will help clarify the situation in the upcoming issue of *THE LIVING CHURCH*.

There are three editions of the *Hymnal 1982*. The first for use by both congregations and choirs is the *Singer's Edition*. It will contain all necessary voice parts for the hymns and service music intended to be sung in harmony. Unison hymnody and service music will be printed with the melody line only.

Up to five stanzas of the text will be printed between the staves for part singing, and all stanzas will be printed directly under each melody line for the unison settings. The *Singer's Edition* will also contain descants for a select number of hymns.

The spiral bound, two volume *Accompaniment Edition* is designed for use by clergy and directors of music. It will contain all hymns and service music with their full accompaniments; performance notes; guitar chords; indications for the

use of oboe, percussion and other instruments where appropriate; liturgical rubrics; extensive indices, including an index of scriptural references, metrical psalms and texts based on psalms and canticles; and a list of hymns suitable for use with children.

The third edition, intended for use in the home, church schools, and conference centers, is *Hymns with Accompaniment*. In addition to all keyboard accompaniments, this edition will include indications for guitar, handbell, percussion and other instrumental accompaniments, and all indices pertinent to hymnody.

All three editions will be the size of the chancel edition of the Book of Common Prayer and will be featured in Church Hymnal Corporation's 1985 catalogue, to be mailed soon.

RAYMOND F. GLOVER
General Editor

Church Hymnal Corporation
New York City

Good News

Three cheers for Dean Werner's guest editorial [TLC, Dec. 9]. The clergy and laity are constantly presented with too many "downers" as examples of Episcopal Church life in the U.S. We suffer from a spiritual sickness that almost rejoices in emphasizing the negative.

I sincerely hope that every Episcopal Church publication, diocesan and national, will take to heart what the good dean has written. Surely, we need all the good news we can get from the front lines of the Lord's army.

(The Very Rev.) LLOYD G. CHATTIN
Trinity Cathedral
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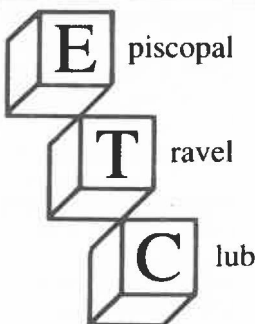
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South Carolina Elects Bishop

Episcopalians from the Diocese of Upper South Carolina met in Columbia on December 30 and elected the Rev. Roger Harris, rector of St. Christopher's Church in Spartanburg, to be the first African American Bishop of the diocese.

Delegates to the special convocation held at Trinity Cathedral chose Dr. Harris on the seventh ballot over a field of 11 nominees. After the election, the Rev. George Chassey, canon administrator of the diocese and Dr. Harris's mentor, urged the delegates to make their election unanimous. The cathedral rang out when the voting ended.

Dr. Harris, a native of Anderson, S.C., the new bishop-elect was graduated from the University of the South in 1952. After years of service as an officer in the Marine Corps, including one year in Vietnam, he returned to Sewanee as a seminarian at the School of Theology. He was ordained to the priesthood in 1958.

Dr. Harris's entire ministry has been in the Diocese of Upper South Carolina. He has served the diocese as president of the governing committee, spiritual director, Cursillo, head of a deanery, and in a number of various departments, commissions, and committees. He holds advanced degrees from the University of the South and Virginia Theological Sem-

inary and his wife, the former Anne Marshall Stewart, have three daughters and grandchildren. In his new position, Dr. Harris will assist the Rt. Rev. William A. Beckham, Bishop of Upper South Carolina since 1979.

AGNES LEE CLAWSON

Episcopalians Meet

Episcopalians from the Diocese of Maryland met in Baltimore on the weekend of November 1-2. Diverse secular organizations were represented at the convocation, which was opened by the Rt. Rev. William B. Spofford, Assisting Bishop of Washington.

Bishop Spofford told the gathering that his father had been a bivocational minister, working in Chicago during World War II in the early days of the labor movement and assisting at the same time in the revitalization of an inner city church. Bishop Spofford shared his own journey to become a tentmaker priest,

announcing that he had taken a secular position on the staff of an Idaho hospital.

The Rev. Mark Thompson-McCausland of the Church of England, served as conference leader. Fr. Thompson-McCausland spent 22 years in the parish ministry and was active in the Taizé movement and the Fellowship of Contemplative Prayer. He now works as an auto mechanic in London and serves an inner city church as a non-stipendiary priest.

The Rev. Pamela Shier, a priest who works as a hospital chaplain in the Diocese of West Virginia, reported to the conferees on a pioneer diocesan subcommittee on bivocational clergy which she chairs.

The Rev. Milo Coerper, priest and lawyer of the Diocese of Maryland, and past president of NASSAM, the National Association for the Self-Supporting Ministry, reported on NASSAM's recent national conference in Atlanta.

(The Rev.) MILO G. COERPER

Bishop Tutu at Washington Cathedral

The Rt. Rev. Desmond Tutu, speaking at an interfaith service held in his honor at Washington Cathedral on December 2, denounced apartheid as evil and said the Reagan administration's policy of "constructive engagement" was immoral and unchristian. Of the Nobel Peace Prize, the 1984 honoree said it was given "not for myself as an individual, but as a symbolic recognition for all who struggle for justice and peace and reconciliation."

The cathedral service drew a large congregation which included the Hon. Kjell Eliasson, Ambassador of Norway, where the prize was awarded on December 9. Also in attendance at the cathedral were the Rev. Jesse Jackson, long a critic of South Africa's racial segregation; District of Columbia delegate to the House of Representatives Walter Fauntroy; Randall Robinson, executive director of TransAfrica; and a number of ambassadors from African nations, among other notables.

The service, which opened with *Veni Emmanuel* sung in procession, was basically one of Evensong with additional readings, from their respective liturgies, by representatives of the Jewish, Hindu, Buddhist, and Islamic communities in the nation's capital. These were read, or

chanted, from the lectern which stood just behind the blazing candles on the Advent wreath. Before and after the readings, choirboys sang plainsong settings of the Evensong canticles, *Phos hilaron* and *Nunc dimittis*.

In his introduction, the Rt. Rev. John T. Walker, Bishop of Washington, said, "Every now and then God raises up someone peculiarly endowed to carry his work into the world. Bishop Tutu is such a man. His ministry has been prophetic. We honor him here today as a friend and a modern saint."

Dr. Sylvia Talbert, vice moderator of the World Council of Churches' central committee and president of Church Women United, led the reading of Psalm 45, and Rabbi Eugene Lipman of Temple Sinai read from the Book of Isaiah.

Dr. S. Surya Prasad of Washington's Hindu community chanted a passage from the Srimad Bhagadgita (Song of the Lord), and verses from the Koran were sung by Imam Adil al Aseer of the Washington Islamic Center. The Ven. Bhikkhu Ajita of the Buddhist Vihara Society, in saffron robe and sandals, read from the Pali. The Most Rev. Eugene Marino read the New Testament Lesson.

Bishop Tutu, in rochet and chimere, ascended the Canterbury pulpit and began his sermon with "greetings from your brothers and sisters in South Africa, and our thanks to all who have supported our cause. We know we are, by our humanity, members of the human family. We believe that when we become a Christian, we are grafted into the body of Christ and into a worldwide fellowship, most members of whom we will not set eyes on this side of heaven. We know from our experience what it means to be upheld by the love and prayers of so many. There is almost a physical sense of being borne up by these fervent prayers."

The bishop said that "it is far easier to be a faithful Christian in South Africa, where the issues are so clear. . . . We are able to witness in South Africa as we do because you are faithful in your witness where you are. Because you are faithful, someone in South Africa receives an extra grace. Inexplicable! Perhaps he is being tortured at the time, but through this special grace is able to say that his tormentors, though they are behaving like animals, are still God's children. How can this be? It is because you here are all praying for the people in Africa."

He said he spoke for millions and

...nity: one man, Bishop Tutu said, sentenced to 12 years in prison, "was able, through your support, to appeal his case and win. He would like to thank you. His wife would like to thank you. His children would like to thank you. Above all, let us thank God."

He then spoke of those people who recently picketed the South African embassy and consulates and subjected themselves to arrest. "I thank you for caring in such a costly way," Bishop Tutu said. "Whatever you do to protest this evil system will not go unnoticed by those for whom it is being done."

In conclusion, he said that "the honor given me is a vindication of all those committed to work for justice and peace. Our cause will prevail. We must work together with God to change the evils of this world — oppression, disease, famine, poverty — into a world of justice and goodness, of joy and compassion, of caring and sharing. Then the kingdoms of this world shall be transformed into the kingdom of our God . . . and he shall reign forever and ever!"

The congregation sang "Thy kingdom come, O Lord," and Bishop Tutu gave the blessing in his native African dialect. He moved down the nave aisle in recessional to fervent applause.

The next day, he met with members of a U.S. House of Representatives subcommittee for a hearing called specifically to hear his views. It ended with a standing ovation. Later in the week, he met with President Reagan, urging the president to call for an end to the current violence in South Africa, the release of all detainees, an end to "banning" and forced removals, amnesty for all political prisoners, and a national conference to draw up a new society.

DOROTHY MILLS PARKER

Province I Meets

Strength and vitality both were evident at the second annual convocation of Province I (New England) in late November, which attracted 300 people from seven dioceses.

Three learning tracks highlighted the educational event. Lay ministry, the new *Hymnal*, and peace and justice were the subjects explored in depth in workshops and reviewed for everyone at plenary sessions.

A festival Eucharist in the vast chapel at Mont Marie Conference Center in Holyoke, Mass., was celebrated by the bishop of the host diocese, the Rt. Rev. Andrew Wissemann, Bishop of Western Massachusetts. Preacher was the Bishop of New Hampshire, the Rt. Rev. Philip A. Smith, vice president of Province I. All ten bishops from the seven New England dioceses were present at the service.

Dr. Alec Wyton, chairman of the

the discussion of church music. The lay ministry track was led by Dr. Fredrica Thompsett, professor of church history at Episcopal Divinity School.

Peacemaking and justice, with a subdivision on development, had as leaders the Rev. William Rankin of California and the Rev. Canon Martin Mbwana, provincial secretary of the Church of Tanzania.

HELEN FERGUSON

Chancellors Conference

Province IV's third annual chancellors' conference was held from November 9 to 11 at Brown Summit Conference Center in the diocese of North Carolina.

The Rt. Rev. Robert W. Estill, Bishop of North Carolina, and Mrs. Estill, were present to welcome the guests to the diocese as were Joseph Cheshire, chancellor of North Carolina, and Mrs. Cheshire. Bishop Estill celebrated the Holy Eucharist and participated in the discussions.

The Rt. Rev. William A. Jones, Bishop of Missouri, and Mrs. Jones were guests of the province, and Bishop Jones participated in the program, speaking on "The Role of a Chancellor as Seen by a Bishop."

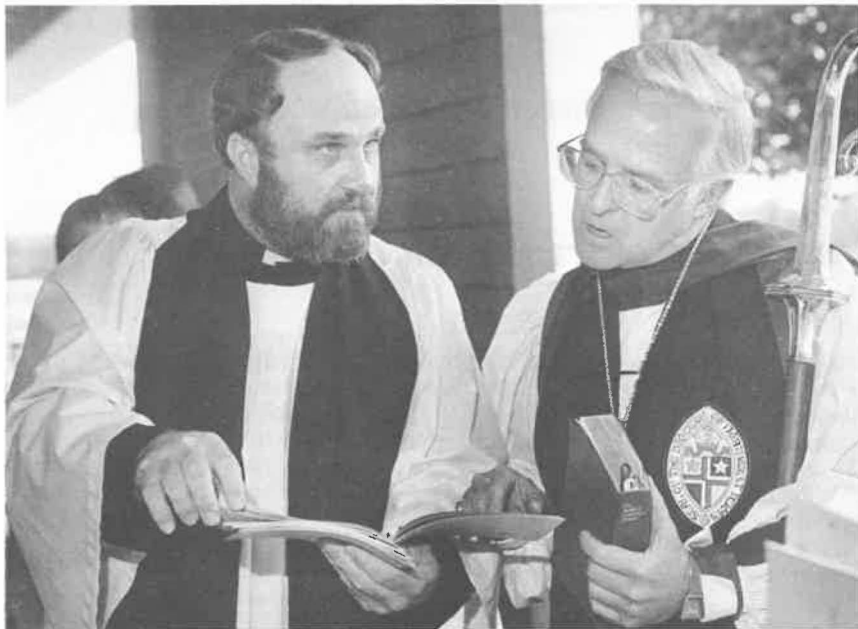
The chancellors discussed such matters as trust funds, diocesan and parish; contracts between rectors and parishes; the incorporation of parishes, pro and con; the proposal to establish a national advisory board for canonical interpretation, and the proposed structure of the chancellors' conference for the future.

FRANCES SWINFORD

BRIEFLY...

Instant death or serious injury been hanging over worshipers in sixth century abbey church at Scotland, according to Crichton an architect employed to inspect building. Mr. Lang recently disc that a two-ton bronze bell, several ries old, could have crashed 60 feet floor at any time. The bell rests o steel beams put in during the 1950 were found to have nearly rusted "As many as 150,000 people go th the abbey and pass under the bell year," said Mr. Lang. "It really wa scariest thing I have ever seen; i quite a horrific discovery." Tempora pairs have been carried out an beams eventually will be replaced stainless steel.

Christ Church, Dallas, gave \$100,000 on the last week of 19 celebrate the 25th anniversary of t dination to the priesthood of its the Rev. A. Harrison Lee, III. The anniversary gift was distributed a a number of institutions in the U. abroad: the Episcopal Seminary Southwest, Nashotah House, the can School of Theology, St. Philip's munity Center and School in Dalla Bishop Davies Center, Dallas Vent Mission, the Church of the Provi Southern Africa, and the Living C Foundation.



The Rt. Rev. Sam B. Hulseley, Bishop of Northwest Texas, traveled to Abilene recently to take part in dedicating the new campus of St. John's School on November 26. The facility is a complete renovation of former Roman Catholic parochial school which has 250 students currently enrolled in kindergarten through eighth grade. Bishop Hulseley (right) is shown with St. John's chaplain, the Rev. G. Richard Thayer, as rector of the Church of the Heavenly Rest, Abilene.

Dor



Bible School (1984) at St. Christopher's Church, Tampa, Fla. (the Rt. Rev. E. Paul Haynes, Bishop of Southwest Florida, top, right): "... our children are

Plan Now For VBS

**The key to any successful Bible school
is dedication and hard work.**

By GRACE AND JOHN THOMAS

Episcopal children love vacation Bible school. This last summer, as they attended these fun and learning programs by the tens of thousands. Maine to Mississippi, from California, our children are learning Bible stories, singing catchy songs about Jesus and having fun.

Of course, most of these Episcopal children are going to churches of other denominations to do this, because many Episcopal churches do not have programs for the children in the summer-time. Church school is suspended until September, and there is no thought of a vacation Bible school.

However, there is a hopeful sign, similar to Elijah's "little cloud like a man's hand rising out of the sea." Across the land there is a small but increasing number of Episcopal churches that are seeing the value of conducting vacation Bible schools.

For the past three years, here at St. Christopher's, Tampa, Fla., we have had

an expanded vacation school. This parish, with 225 communicants, is just a congregation of moderate size. Yet this past summer we had 90 children and about 50 staff people for the two week session. Approximately 75 percent of the pupils had perfect attendance. The junior high class, with 12 pupils, had 100 percent attendance. Many of the children and some staff people came from outside the parish.

The key to any successful Bible school in the Episcopal Church is dedication and hard work. We start building our program in late February and early March. Dates are announced. The Sunday bulletins, the monthly newsletter, and posters (and talking about it) begin to impress on the congregation the impending event.

Training sessions for staff are announced early so that dates may be cleared. All pupils are preregistered, and this builds interest. The vestry is asked each fall to include a budget item in the coming year's finances. To those who say, "We can't afford up to ten dollars per child," we reply, "Those children will bring their parents closer." And so it has proved to be, each year.

The Vestry

The greatest obstacle to an effective vestry is members who do not yet know Christ. . . .

By JAMES D. CHIPPS

tired by the time summer comes around. They have held too many reins in their hands all year, and they don't want to work hard all summer. The key to this is to involve laypeople, both men and women.

Getting a "ramrod" to take charge is the secret. Here at St. Christopher's, we ask people to do hard things. We ask men to take part of their vacation time for VBS. And they do. We ask retired teachers to put their very capable skills to use for our Lord. We ask former dance band pianists to play for our daily singing sessions. A lively left hand on the piano is the greatest help in leading VBS songs. Never use the organ for VBS singing!

We find that staff is easier to come by if we use a departmentalized system. We ask teachers only to teach. Volunteers for music, handicraft, food serving, recreation, and traffic control do only their areas of work. For off duty times, we have a staff room with refreshments and one banner chairman in charge. This person has everyone take some part in making a new "theme banner" to be presented to the parish.

Even the bishop cuts out a felt letter when he comes to visit us each year. The rector also takes his share in the project. To see the bishop at work at the craft table, trying to cut a curved letter, puts things in a proper perspective.

Nobody, whether pupil or staff member, simply wanders around. Everyone is in an assigned place at all times. We don't have problems of morale, because everyone is happily being busy. Staff people report they enjoy their "banner room time," as they develop lasting friendships which never would have happened except for VBS.

Parents report that the children continue to sing the VBS songs all summer, long after the event is over. Everyone feels that our Lord and his church have been served well by the combined efforts of so many of the parish.

The Friday night closing exercises bring together skits, tremendous singing, laughter, and learning. The offering received at this service is the only time money is given. We make no charge for any child at any time. Parents give as they are able. This summer, our offering was half of the total cost to the parish.

Our vacation Bible school materials came from the Standard Publishing Co., but, there are others on the market. The Standard songbooks of VBS music this year were excellent.

So across the country, parish leaders can continue in lethargy during the summer and watch their children going to other Bible schools, or they can reevaluate their priorities and put VBS ahead of other parish activities. The results will be worth every hour of hard work, because our children are important.

The meetings were long and lifeless. Prayer was limited to the canonically required Lord's Prayer. The agenda upon which hours were spent usually consisted of deciding whether the new Prayer Books should have red or black covers, whether the coffee after services should be paid for out of the budget or by donations by the cup, and complaining to the junior warden that the lawn needed mowing.

Between the monthly meetings there was no other duty for the vestry, reinforcing the notion that it was a purely honorary, if thankless, title. Yet ours was a large congregation, 300 families, with many unmet needs, and the vestry members were competent government officials, military officers, successful business people, and professionals. With all that talent, why were budgets unmet, programs not started, teachers not recruited, repairs not made?

Despite everyone knowing this was an intolerable situation, neither Christ nor sound management practices seemed to enter the vestry room. Sound familiar? Everywhere I go I hear the same complaint: "I'll never serve on another vestry — the people are so fractious and never get anything done!"

Yet it doesn't have to be that way. St. Margaret's Church, Woodbridge, Va., turned it around in a short time, and the techniques we used can be applied anywhere, if a few dedicated leaders are willing to take the risks. We did it quite intentionally with a plan in mind. What follows is a set of maxims that might guide your parish as well.

(1) *Begin with conversion.* On the individual level, seek out persons who have experienced a personal conversion to Christ to elect to the vestry. Make use of Cursillo, Marriage Encounter, Faith Alive, Discovery Weekend — any tool of renewal that can ignite a few individuals

to experience Christ. But on a general level, the vestry must be converted to see that their leadership is a spiritual leadership, not a temporal leadership.

Sadly, the greatest obstacle to an effective vestry is members who do not yet know Christ nor his life-giving Spirit. Obviously such conversion is not easy if it were, the rest would be automatic. But the rector and wardens are the persons who can lead in raising the expectation that leadership empowered by the Spirit is the norm, not the exception, for vestry members.

(2) *Retreat together.* As soon as possible after the election of a vestry, retreat together at least overnight, preferably for two nights. Go without a business agenda. The form of the retreat is variable, but an essential task is witnessed — call it sharing spiritual journey, whatever, but during the retreat each person will be asked to tell about his or her journey with Christ, however long or short that may be. Christ is first, last and always the bond among us, and talking about him cements the bond.

(3) *Pray together.* Set aside about an hour of each vestry meeting for meditation, prayer, perhaps a meditation journal study, spiritual direction, and personal sharing. Aim for lay leadership in these activities: spiritual leaders should take practice. Form prayer partnerships within the vestry for prayers throughout the month. Introduce and encourage the vestry to take the lead in adopting new ways of life. During vestry meetings, if disputes arise, stop and pray about the problems.

When all these things are being done, there's a good chance the vestry will be aware of Christ's presence. Then it's time to begin to think about putting some sound management practice to the vestry.

(4) *Organize around a parish mission statement.* A concise statement of the parish's purpose, which captures the sense of identity, will enable the parish to rally around a common cause. The statement we used at St. Margaret's was "to know Jesus Christ and to make

James D. Chipps is an Army lieutenant colonel, a logistician, and a past senior warden of St. Margaret's Church, Woodbridge, Va.

... This characterized us as a
... seeking spiritual formation while
... ssing to others. Make every pro-
... of the church directly supportive
... r stated purpose.

Leadership requires responsibility.
... each vestry member individual
... ght responsibility for some aspect
... church's program. He or she will
... point of contact on the vestry for
... parish leaders to raise needs and
... will assist in preparing the budg-
... r the oversight activities, assist in
... ting people to lead and operate the
... programs, and follow up to ensure
... sful execution.

... s not desirable for the vestry per-
... so to operate the programs (e.g.,
... Sunday school superintendent), as
... would stifle additional lay leader-
... even if the needed time were avail-

... h responsibility must go authority,
... rest of the vestry and the rector
... relinquish the urge to control. Un-
... is arrangement, the real work of
... vestry is not done within vestry
... ngs at all, but between them.

Organize functionally. In dividing

... vestry oversight responsibilities among
... individuals or subcommittees, group as-
... pects of the church program function-
... ally. Typical would be: education/
... spiritual development; outreach;
... pastoral service; worship; buildings and
... grounds; stewardship/finance; adminis-
... tration. It is good to write out the re-
... sponsibilities expected of the subcom-
... mittees or individuals. It should be
... remembered that no subcommittee is ef-
... fective if it has more than three mem-
... bers.

(7) *Set objectives for parish programs.*
... Annually, as part of the budget process,
... set specific objectives and periodically
... review them. Coordinate them with the
... many parish leaders not on the vestry,
... and place them in priority. Objectives
... are short-term and realistically attain-
... able, such as "paint and refurbish offices;
... add 50 titles to the library; conduct one
... parish retreat and two teaching work-
... shops; contact 100 unchurched families."

The vestry holds itself accountable for
... these by periodically reviewing perform-
... ance and publicizing accomplishments
... (and failures) to the parish. An annual
... parish report is desirable.

Peter's Wife's Mother

Peter's wife's mother lay sick of a fever.
Peter's wife felt she couldn't leave her.
She let the others go without her.
She was a worrier. She was a doubter.
She fussed by the fire over her cooking.

"Always diving and never looking —
We know what kind comes from Nazareth,
But I might as well have saved my breath.
Trotting along behind his brother —
Andrew's a softhead and Simon's another."

She felt her mother's face and said,
"Hotter and drier and out of her head.
Andrew's a softhead and Simon's a hurrier.
I'm a doubter and a worrier.
And the only one of us who is wise
Is down and helpless — Suppose she dies!"

She dropped on the mat and forgot her bread,
Scared and rocking, 'til someone said,
"In here, if you please — Simon's mother-in-law."

And she wondered and lifted her face and saw
A Stranger's hand on her mother's hand
And she saw her mother rise and stand,
Cool and cheerful and natural-looking,
Thanking the Stranger — and off to her cooking.

The Nazareth carpenter turned to meet her.
"Ask him to stay," said his wife to Peter.

Elisabeth Freeland

... of the budget to the annual pro-
... statement. In drawing up the budget,
... the first consideration is "What do we
... want the budget to say about ourselves
... and our spiritual priorities?" Percent-
... ages rather than specific expenditures
... are useful in making such statements,
... such as "Salaries, not more than 40 per-
... cent; diocesan pledge, ten percent; out-
... reach, ten percent."

Though supporting documentation
... may be detailed at the subcommittee
... level, arrange the budget line items into
... broad categories (say, Sunday school,
... \$2000) rather than detailed lines, for
... maximum flexibility. Review spending
... versus the budget for readjustments due
... to unforeseen circumstances at least
... once during the year, but not too fre-
... quently, or it isn't a budget.

(9) *Decentralize budget execution.* By
... appropriating a budget line item, the
... vestry delegates authority to spend
... funds to the vestry subcommittee or re-
... sponsible individual. This serves three
... purposes: it prevents wasting time at
... vestry meetings; it permits speedy ac-
... quisitions or payments (no additional
... meetings are needed to appropriate); and
... it forces responsibility and delegates the
... needed authority onto the individual
... vestry persons.

Actual payments can still be made
... with a voucher system through the treas-
... urer, or check writing authority can be
... given to various vestry persons. Of
... course, monthly spending rates need to
... be planned and coordinated with the
... treasurer to avoid cash flow difficulties.

Delegation of spending authority at
... the beginning of the budget year is the
... single most effective way to deter
... Parkinson's Law, the death of vestries:
... "The amount of time spent on an item
... varies inversely with its importance."
... And it will free the vestry to take
... committee-of-the-whole action only on
... policy issues affecting the whole church,
... entrusting other issues to subcommit-
... tees or individuals who report actions
... taken to the whole vestry periodically.

(10) *The vestry is the parish model for
... stewardship.* If the vestry members
... adopt the biblical tithe as the standard
... for their own individual giving (or a pro-
... gram leading to it), then the parish will
... follow. In this regard, stewardship must
... be taught and preached year-round. The
... best preaching is personal witness on
... the part of vestry members.

It will not be easy to follow these max-
... ims. The prime ingredients are a rector
... who will trust the vestry to be mature
... ministers of Christ and let go of control;
... a senior warden who will spend a lot of
... time on the phone following up, holding
... hands, and sharing the vision of what is
... to come; and, most of all, vestry mem-
... bers trusting each other and trusting
... Christ to be with them through all
... things. It can happen!

Some Reflections on the Search Process

By ARTHUR W. MACHEN, JR.

Having served on three search committees for a new rector over a span of 35 years, I am impelled to share with readers of *THE LIVING CHURCH* some reflections on the new process as compared with the old. The reviews are mixed.

My parish is the Church of the Good Shepherd in the residential community of Ruxton, in the suburbs of Baltimore. Its second rector was called in 1949, its third in 1965, and in both cases the new man arrived the Sunday after his predecessor's departure, the search having been started and completed while the retiring priest was still on the scene. The transition was accomplished smoothly and without interruption in command.

Today that is taboo, as most bishops and deployment counselors insist that the calling process be delayed until the old rector has physically taken his leave. Sometimes I wonder if this practice has been promoted by a little known society identified as SPSP — the Society for the Preservation of Supply Priests.

A second difference between the old process and the new is the parish profile, a feature of the new that deserves, in my estimation, an enthusiastic kudo. From the results of the parish questionnaire and with the assistance of parishioners gifted in the art of graphic communication, we developed a handsome brochure describing the geography and demographics of the community and tabulating the statistical results of the survey.

It proved an instant success and best

seller. Its preparation was a wholesome exercise in self-examination, and the finished product was invaluable in describing our parish to interested candidates.

A third difference between the old and the new processes is the means by which names were brought to the attention of the search committee. In 1949 and 1965, we used only the "old boy" method, *i.e.*, recommendations passing by word of mouth to the committee, from the bishop, concerned parishioners, other clergy, and friends of the parish.

In 1984, we had two other sources of names, *i.e.*, direct applicants and CDO candidates — those suggested by computer printouts from the Church Deployment Office in New York.

Of our 81 candidates, 22 were direct applicants, some from climes as distant as California. In 1949 and 1965, we would have shied away from such applicants with the ancient cry of "Unclean!" But this time a member of this category became one of three finalists.

Like other candidates, some applicants can be persons looking for somewhere else to take their problems, but they should not be dismissed out of hand. They made a significant contribution to our process.

CDO proved a disappointment. In order to minimize the cost and inconvenience of extensive travel, we had asked that the initial computer search be limited to Maryland and six neighboring states, but out of the 27 names submitted, only seven were in this category, of whom only one was in Maryland. The others were scattered as far west as Wyoming and as far south as Florida.

We summarily rejected all but eight CDO candidates, only two of whom gave promise of being serious prospects. One had accepted another call before we

reached him, and the other told us not want to be considered.

After 35 nocturnal meetings spread over seven months, two open hearings, a number of interviews of candidates at their home parishes, and an estimated 2,000 "person-hours" of labor, we recommended and the vestry approved to a priest in Virginia suggested to the "old boy" method, the initial call having been made through a Presbyterian friend of one of our committee members. The third finalist was also a "boy" product.

One reason for our disillusion with CDO may be that we expect much of it. We are so accustomed to mechanical miracles wrought by the computer that we tend to attribute such wizardry even in areas requiring subjective human judgment. May the skills of a person against a judgmental prescription cannot be done entirely by objective means.

Also, we have since learned that it is not exclusively a computer operation but has been more aptly described "an electronic filing system."

Finally, as in other forms of dialogue, the degree of understanding between the parties depends on the use of words and phrases with the meaning. A parish submits to CDO a profile enumerating in order of priority the desired attributes of its new rector. This information is then correlated with CDO with data listed by the clerics in their individual profiles.

But if the parties do not mean the same thing when they use, for example, such undefined phrases as "spiritual leadership," or, worse yet, if they misjudge the strengths of their own talents, then the effectiveness of the conversation is impaired.

In a nutshell, CDO is another source of names, but it is no substitute for the laborious screening process that search committees have used for years.

We hope these reflections will prompt comment and further discussion on an important subject. The call of one man as priest, pastor, counselor, preacher, teacher, executive, and friend is not among the heaviest responsibilities charged by the laity in the polity of the Episcopal Church.

Arthur W. Machen, Jr., is an attorney in Baltimore, Md., the chancellor of the Diocese of Maryland, and a former deputy to several General Conventions.

Miracle on the Hill

In Hoodspport, Wash., a small congregation found

that by working in unity and carefully using

every resource, they could build

a functional and beautiful church

at a very modest cost.

By D.J. MADDUX

The building committee of the mission had done a careful job of evaluation. The people of the church had received rather complete questionnaires. There were a great many facts known about the kind of church that was needed and the resources that were available to build it.

The facts were something like this. The congregation at Hoodspport, Wash., which gathered on Sundays had grown. There were now usually 15 to 20 people on Sunday, rather than the former 10 to 12. Giving to the mission had increased to the point of at least a thousand dollars average per month. The building site was about to be paid off and there would be something like \$10,000 in the bank.

Direct aid in dollars could be expected from the sponsoring parish at Hoodspport, which shared ministry, or from the diocese. Another fact was that most of the congregation were excluded by ill health from doing major construction work. Most of the work would have to be done by paid professionals.

At most of the people of the church had been in a fairly traditional church building. Nothing too elaborate was

needed, just a church that seated 50 to 75 people and had an adequate hall for the usual meetings and potlucks. The congregation also wished to be able to serve the small community as a food bank.

A few extras would be needed to make the place seem like a real church, a small steeple with a bell, perhaps some stained glass, a stone font and altar, pews, and carpets — and, while dreaming, why not include a fieldstone wall behind the altar? The kitchen would have to have lots of new cabinets to make it what it ought to be, and a real sacristy with plenty of hot water, cabinets, and a piscina would seem essential. Yes, and one cardinal point to remember is that the whole thing must not cost over \$40,000.

This was the ground from which St. Germain's Church, Hoodspport, Wash., grew. The amazing thing is that this happened in 1983-84 and that the building was built for slightly under the ceiling.

On the Feast of St. Peter's Deliverance, August 1, 1984, the Rt. Rev. Robert Cochrane, Bishop of Olympia, consecrated and dedicated a building which dominates a section of one of Hoodspport's main roads. This new church is proof that even now a small congregation working in unity and carefully using every resource can build a functional and beautiful church building at a very modest cost. The total indebtedness of St.

was less than \$26,000, with a loan payment which represents almost the same figure as the rent formerly paid for makeshift quarters.

One of the key figures in the building of the church was Bill Gray, a member of the congregation who had just built his own home, serving as contractor and choosing sub-contractors to work under his direction. Mr. Gray served in the same capacity at the church without charge and used volunteer labor from the congregation when possible, in combination with carefully screened sub-contractors from the local community.

Talent for the project was as varied as the membership. Emery Winters, a retired logger, felled the trees on the site. Because of his expert work, the timber sold for more than had been estimated, turning clearing costs into a profit. Joan Gruden, a former interior designer for a large Chicago department store, put her skills to work in color coordination. Joetta Walton, altar guild directress, who had learned her work in Our Savior's Church, Chicago, helped to arrive at the design of the sacristy.

The rector cut the stones for the altar from an old fireplace mantel and cleaned them of paint. Helen Gray, Bill's wife and a layreader, worked side by side with the masons to produce a rock wall of varied local stones dotted with bits of historic and sentimental stone gathered by many people.

A member of St. David's, Shelton, the sponsoring parish, Verne Giddings, made a carved Celtic cross and aumbry in oak. Pews were purchased from a Roman Catholic church and rebuilt by Tom Wynne, a St. David's vestry member.

There were many exciting moments in the construction of this little church which the members sometimes call "the miracle on the hill." All culminated as Bishop Cochrane stood over the altar with outstretched hands as the oil of chrism was sealed into the mensa by flames on the consecration crosses.

For many, however, there were other moments which represented the work of God's people just as fully. No one who participated in the lifting of the 400 pound mensa into place on the stone piers which support it will forget the experience, nor are they apt to forget how long it took to get rid of the spattered paint which marked them as members of that Christian congregation with more indelibility than Ash Wednesday's ashes.

Today, St. Germain's congregations are roughly double those of one year ago. Most of the work of creating of a first real church home is over. The strength to build an altar was a gift of God. The strength which is found around that altar is a continuing gift which we hope will carry us onward in the building up of his body.

Rev. D.J. Maddux is the rector of the Church of St. David of Wales, Hoodspport, Wash., serving St. Germain's, Hoodspport.

Epiphany in 1985

We rejoice on those years, like this one, when the Feast of the Epiphany of our Lord falls on a Sunday, and this festival can receive the attention it deserves. It is one of the oldest feasts in the Christian calendar, and many different meanings have been expressed in its celebration.

Historically, this is the national holiday of Christian Ethiopia, a day of solemn worship, feasting, and merry-making. There will be little festivity in that unfortunate nation this year. The people of Ethiopia, and of adjoining areas, need all the help that churches, governments, and other agencies can give.

We urge that our readers, in their private prayers and in the liturgy in church, offer earnest intercession for the millions who are in such dire need. The manifestation of Christ to all nations, peoples, races, and cultures is part of the meaning of Epiphany. This has a special force for us this year in the northeastern portion of the continent of Africa.

Parishes Within the Church

We hope that 1985 will be a good year for our readers, and for the parishes to which they belong. As is our longstanding custom, our first issue of the year is a Parish Administration Number.

The parish is crucial in the life of the church as a whole. Parishes are the building blocks of which dioceses are made up, as the dioceses in turn make up the church on a national basis. Our Anglican national churches, in turn, make up the Anglican Communion. Working in the other direction, it is the parish which gathers up the spiritual life of the families, groups, and individual members of the church.

Meanwhile, parishes are, or should be, in some sort of partnership with other agencies, institutions, religious



orders, and various organizations which strengthen the life of parishes, dioceses, and individuals. We hope our readers would agree that the church press performs a unique and important function within this whole interconnected life of the church.

One reader recently called *THE LIVING CHURCH* "my second parish." He did not mean this in any sense of detracting from the local congregation to which he belongs and in which he is a faithful participant. Rather, he sees, as we hope others see, this magazine as an additional stimulus, an additional source of vision and understanding, a window into other aspects of

church life, past, present, and future, and, through printed page, a means of communion and spiritual partnership with countless others who share with the ongoing life of the church.

New Foundation and Board Members

We are pleased at this time to include on our masthead new members of The Living Church Foundation and also those newly added to the Board. These were elected at the annual meeting in the latter part of last year.

Foundation members are the men and women who assume formal and legal responsibility for this nonprofit publication, and all of us owe them a debt of gratitude. The Board of Directors, in addition, holds more frequent meetings requiring their time and attention. It is a pleasure for the editor to acknowledge the importance of their counsel and assistance.

It is also a privilege to express appreciation to those who have served in the past, and have completed their term of membership. Special mention must be made of Robert L. Hall, who first came on the Board in 1961 and later served many years as president. Although he has now retired from the Board, we rejoice that he continues as a member of the Foundation.

Finally, we remember with faith and gratitude the members of the Foundation who died during the past year, the Rt. Rev. William A. Dimmick and John Grant, M.D. Both made important contributions to this magazine and to other aspects of the church to which they were so devoted.

The Weeks Ahead

Next week, on the Feast of the Baptism of our Lord, we take note of this theologically significant occasion. The following Sunday, January 20, 1985, is in the Week of Prayer for Christian Unity and we call attention to the ecumenical movement.

Meanwhile, we will also begin a series of articles extending for several weeks, on the topic of preaching. We hope these will be of interest to laypeople, as well as to clergy. It is, after all, the presence of attentive and concerned listeners which constantly encourages preachers to improve their preaching.

The Light Shines in Darkness

Our guest editorial this week was written by the Rev. Robert W. Woodroffe, who serves St. Peter's Church in Butler, Pa.

In Epiphany, a theme of light and enlightenment is dominant in our liturgical prayers and readings. The question arises, "Whose light is it?" Is it our li-

...light produced in a man-made light bulb or fluorescent tube can trace its ultimate source to the light of the sun. In a similar way, whatever light we seem to have has its ultimate source in God. Unless Christians can see themselves as both sources and recipients of the light of Christ, they will be uncomfortable with the mission of the church: a mission which includes evangelism, witness, and service. Whether we understand ourselves as reflectors of God's light, a piece of cable to transmit his power, or a candle to be burned by his incandescence so that others might see, somehow within our own image and God's Christian job description there has to be found evidence that we are prepared to carry some of God's burden. Many of you back away from this ordeal; it can easily

...seen easily, innocently, even arrogantly. We've encountered people who glibly said that they represent the Lord; they made a poor impression. "Better not get involved in this sort of hypocrisy," we say to ourselves.

I am certain that no one can tailor to another's specifications how to achieve the Christian behavior of evangelism, witness, and service. I can only affirm that these components need to find their way into our lives. We can avoid most arrogance and presumption, I believe, by constantly reminding ourselves of the source of our light, and remember that none of it originates with us.

This reminder of our light's origins comes most immediately and insistently through immoderate prayer alone before God; it gives us the courage and presumption to reflect, transmit, and even burn as the light of God.

STS, FASTS AND FERIAS

Liturgical Planning

By CLARK HYDE

There is nothing so satisfying or edifying as a celebration of the Eucharist in which all the parts fit together, the Gospel is powerfully proclaimed in various ways which make up a whole. In such a liturgy, the spoken and sung Word, music and action, all come together. Hymns and anthems pick up motifs from the Bible and ideas from the sermon. Together, they focus the people's attention on the Eucharist and connect it with their lives in God's world. People are fed on Word and sacrament, nourished, empowered, and sent out to be God's people. For many, the architecture of a liturgy is perceived intuitively, not explicitly. Not many people ever say to a preacher and say, "I loved the hymns fit the lessons, and the themes picked up the sermon, and they went together." Nonetheless, deep in the liturgy leaves its mark, forming Christian consciousness. I am convinced that the Sunday Eucharist is of supreme importance in the life of the church, and that good performance of the liturgy is essential to the church's good health. But it doesn't fail by accident. This reflection is a guide for giving each Sunday service the

importance and care which the worship of God deserves.

We Episcopalians are supposed to be the liturgical specialists, but I have participated in far too many sloppy, chaotic, and thoughtless liturgies to believe that this is always and everywhere true. Good liturgy will not happen unless we make it happen, and I believe that three elements need careful attention: planning, close cooperation between musicians and clergy, and a commitment to preaching.

A good liturgy must be planned. Those who lead worship, clergy and laity, need to sit down in advance, read the service, and especially the rubrics (the choreography) and think about what should happen on a given Sunday. Just having the Prayer Book, as splendid as it is, won't make it all work.

Everyone who has a part in the liturgy must be trained and supervised — altar guild, acolytes, musicians, readers, ushers, and even the congregation. They must be taught, so they can participate intelligently, and they must know that great things are expected of them.

The concerns of the community and the congregation also need to be incorporated into the service. An intelligible bulletin should be produced so that visitors can join in. Many details must be dealt with in advance. All this takes time and care, but the result is well worth the effort.

Second, clergy and musicians are natural allies and collaborators. They need to work together, so that their efforts are complementary and coordinated. There are many ways to do this, but all involve mutual respect and communication. This is always important, but will become crucial as we introduce the new hymnal.

At our church, the organist, the curate, and I get together about once every six weeks, or in advance of important seasons, and pick the hymns. Actually, really we do a lot more than that. We look at the lessons, discuss the themes we find there, think about how a sermon from them might develop, work out any seasonal emphasis we want, and evaluate previous efforts. We joke and laugh, too.

These times help the curate and me to work out sermons, the organist to pick appropriate anthems, and all of us to cement a good working professional relationship. I also believe that the quality of our relationship communicates itself to the choir and congregation and binds them into a team, helping them to do the work of the people (*leitourgia*) together.

Finally, good liturgy requires careful attention to preaching. I don't believe that the sermon is obsolete, that people don't listen. People don't listen to *bad* sermons; they don't want to be bored. But give them an imaginative and careful proclamation of the Word of God, and they will listen, learn, and inwardly digest.

A Resolution

In A.D. Eighty-five
All Souls amongstst you
Shall yet come alive
In Zion's zoetic Jesu.

Ray Holder

Rev. Clark Hyde, our guest columnist, is the rector of St. Peter's Church, Delaware, Ohio.

has set off in us.

Then, at the Offertory, we are called to respond by giving all that we have and all that we are to God. And, as God has fed us with his Word, so we are also nourished in a wonderful way at his table.

Even the physical act of getting up to go to Communion symbolizes the way in which the Word, fitly proclaimed, gets right into our bones. A sermon appended to Morning Prayer can all too often be an essay or an exercise. A good sermon at the Eucharist is an event, a participation in the Incarnation of the Eternal Word. It is the primary way in which the people of God have been fed over the centuries.

When all the pieces are carefully put together, and the Holy Spirit is given some room, the Sunday Eucharist can be the most glorious experience in the week, a genuine foretaste of the heavenly banquet. When planning, communication, music, and preaching are all brought together with discipline and imagination, what a wonderful thing God can make of it all!

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When good pastors, who have listened to the people they serve, know the concerns of these people, and are steeped in the scriptures, ascend the pulpit or stand in the center aisle, the people do listen, and they participate in a kind of dialogue that allows the Holy Spirit to carry the Word into their hearts. This is especially so if the rest of the liturgy provides a context for the Word, so that it may go on reverberating, even after the readings and sermon are done.

The most appropriate context for preaching is the Eucharist. I don't believe that a service of Morning Prayer and sermon makes for good preaching. In that service, the sermon usually comes nearly at the end. A hymn is sung, a collection is taken, a few perfunctory prayers are said, and everyone goes home.

There is no reinforcement of the Word, no opportunity for corporate reflection, rumination and, above all, response. At the Eucharist, the sermon continues on into the prayers, as we offer up the thoughts, intentions, and concerns it

CONVENTIONS

The Rt. Rev. Donald J. Davis emphasized the church's public ministry at the 74th convention of the Diocese of North-western Pennsylvania, which met in West Middlesex November 9 and 10.

The keynote speaker for the convention banquet was the Rt. Rev. Porfirio B. de la Cruz, Bishop of the Philippine Independent Church, who also led a question and answer session at one of the convention's four evening forums dealing with ministry and commitment.

Among other resolutions adopted, the delegates decided to set aside the first Sunday in October as diocesan hunger Sunday; to allow the ordination of non-stipendiary priests to serve congregations unable to support a full-time priest; to commend a statement of principles and standards regarding the use of alcohol and other drugs; and to call upon the diocesan council to investigate the feasibility of employing a director of religious education.

A budget of \$386,301 was adopted for 1985.



Actions taken by the delegates at the 200th convention of the Diocese of Massachusetts will result in the selection of a Bishop Coadjutor in May and the installation of a new dean at St. Paul's Cathedral, Boston.

The November 16-17 convention weekend was the climax of a year-long celebration of the diocese's bicentennial. Honored guests included the Primus of Scotland, the Most Rev. Alastair Hag-

gart; the Rt. Rev. Peter Hatendi, Bishop of Harare in Zimbabwe; and Presiding Bishop John M. Allin.

As had been expected, the Rt. Rev. John B. Coburn, Bishop of Massachusetts, called for the election of a bishop coadjutor to succeed him. Bishop Coburn, 70, has served as diocesan bishop since 1976. He plans to retire at the end of September, 1986.

It was announced that the Rev. Canon Thomas Blaine Kennedy, a graduate of the Episcopal Divinity School in Cambridge and formerly at Trinity Church in Boston, will be the new dean of St. Paul's Cathedral. Bishop Coburn has been serving as dean to symbolize the centrality of the cathedral. Canon Kennedy has been canon pastor for the past year.

Bishop Coburn told the convention that the diocese has raised \$9 million in the last three years. Of this sum, approximately \$3 million has been added to diocesan endowments and \$3 million spent on mission. The remaining third has been designated for St. Paul's Cathedral in the heart of Boston — \$1 million as a bequest for the poor and needy; \$2 million an anonymous bequest for renovation. Even more important than its financial success, Bishop Coburn said, was the "deepened sense of mission" the successful campaign had engendered in the people of the diocese.

A convention highlight was an all-day forum to discuss the issues which will confront the 21st century church. On the convention's eve, a gala performance by opera star Leontyne Price dazzled a capacity crowd at Boston's Symphony Hall.



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New Hymn Text of the Month

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This text and tune, new to Episcopa-
lians, herald the series for 1985. The
text, a hymn of praise for the New Year,
is a translation of a 17th century Slovak
carol by Jaroslav J. Vajda, "How great
the swiftly changing year." It was first
published in 1969 for the *Worship Sup-
plement* to the *Lutheran Hymnal*.

Born in 1919 in Lorain, Ohio, this poet
saw service as a Lutheran pastor until
1963 and was the editor of two Lutheran
magazines and book editor and devel-
oper for Concordia Publishing House.

The tune, "Sixth Night," written for
the *Hymnal 1982* for use with this text,

is the work of Alfred Fedak of Wanaque,
N.J.

Born in 1953 in Elizabeth, N.J., Mr.
Fedak currently serves as director of mu-
sic at the Pompton Reformed Church,
Pompton Lakes, N.J.

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1. Now greet the swift - ly chang - ing year with
2. For Je - sus came to wage sin's war; this
3. His love a - bun - dant far. ex - ceeds the
4. With such a Lord to lead our way in
5. "All glo - ry be to God on high and

joy and pen - i - tence sin - cere; re - joi - ce, re - joi - ce, with
Name of names for us he bore; re - joi - ce, re - joi - ce, with
vol - ume of a whole year's needs; re - joi - ce, re - joi - ce, with
haz - ard and pros - per - i - ty, what need we fear in
peace on earth," the an - gels cry; re - joi - ce, re - joi - ce, with

thanks em - brace an - oth - er year of grace.
thanks em - brace an - oth - er year of grace.
thanks em - brace an - oth - er year of grace.
earth or space in this new year of grace?
thanks em - brace an - oth - er year of grace.

BOOKS

Parable and Fantasy

ONCE UPON AN ETERNITY. By David Edman. Resource Publications, Inc. (160 E. Virginia St., No. 290, San Jose, Calif. 95112). Pp. 108. No price given, paper.

This is a delightful story of two heavenly beings, one a somewhat stuffy and proper "elder" angel who has under his wing an irrepressible younger angel-in-training, eager to do battle with the forces of Everlasting Darkness.

The story, authored by an Episcopal priest from Worcester, Mass., weaves its way through the themes of creation, the Fall, and the process of evolution, skillfully avoiding the common traps of literalist creationism on one hand and secular cosmic evolutionism on the other. The story is sprinkled with ironies of the sort that one might expect to encounter when God entrusts a part of the creation process to mere creatures, two very "human" angels making decisions about who shall be invited to the heavenly banquet.

One does not necessarily agree with all of the subtle and complex implications of such a story, but Fr. Edman does present us with an enjoyable hundred pages or so that would make good reading around a family circle, being, as good stories are, adapted to a wide age span.

(The Rev.) EARLE FOX
Norwalk, Conn.

Imagination and Charm

LETTERS FOR GOD'S NAME. By Gail Ramshaw-Schmidt. Illustrated by Tom Goddard. Winston/Seabury. Pp. 82. \$4.95 paper.

Gail Ramshaw-Schmidt is a poet, a leading liturgical scholar in American Lutheranism, and one who speaks and writes with grace and charm. In this attractive volume, she presents 26 short essays, dealing in alphabetical order with persons or things which in some way disclose God.

A is for the prophetess Anna and Advent; B is for birth, babies, and baptism; C is for cup and chalice; D is for David; E for the *Exsultet* chant, and so forth. Some are imaginative, some realistic, and some humorous, but all have some serious element.

Throughout the book are strikingly appropriate quotations from the Psalms. Tom Goddard has provided a drawing for each letter, felicitously reflecting the somewhat whimsical character of this delightful book.

Mrs. Ramshaw-Schmidt is especially interested in the images and metaphors used in Christian religious language, and in these essays she experiments and

tries out different possibilities. Several feminine images are effectively used.

Opinions may differ as to her suggestion that the term Father is simply one image among many for God. Is it not also true that the word "God" (a term of pagan origin in English, Greek, and Latin) is a metaphor for the eternal Father? In any case, Mrs. Ramshaw-Schmidt is a most agreeable author with whom the reader can silently exchange questions worth asking.

H.B.P.

Monumental Work

THE RISE OF CHRISTIANITY. By W.H.C. Frend. Fortress. Pp. xvii and 1022. \$49.95.

Few scholars have studied the early church as thoroughly as W.H.C. Frend. Professor of ecclesiastical history at the University of Glasgow, he made his professional reputation by highly-respected studies of martyrdom and of early heresies. Now, in a masterful work addressed to a more general readership, Frend covers some six centuries of church life.

Only rarely does such a monumental work appear: the book is a massive one, well over a thousand pages, heavily footnoted, and rich in detail. The focus is on institutional history, that is, how the

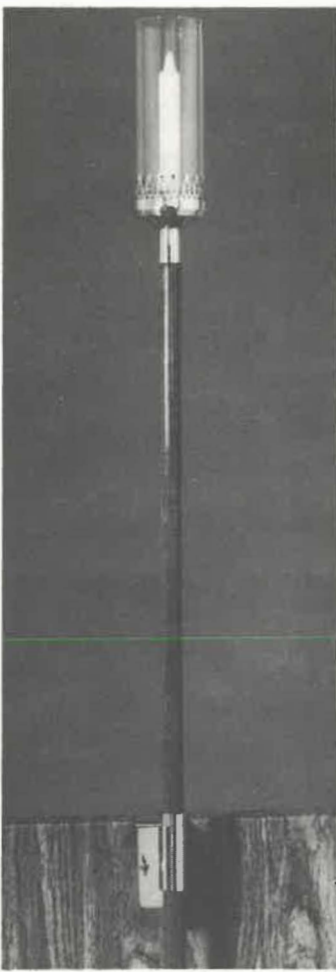
church functioned. set doctrinal — that is, what the church believe not neglected.

Naturally, many pages are devoted to such figures as Justin Martyr, the major apologist to integrate philosophy with early church teaching; Eusebius the father of Church history; and Athanasius of Hippo, perhaps the greatest theologian that the West produced in a thousand years, though all are placed in their natural environment.

In a sense, Frend is updating von Harnack's classic, *Mission and Expansion of Christianity in the First Three Centuries* (1902). This book, however, is not designed as a textbook of church history; rather it addresses "big" questions: How did Christianity become the official religion of the Roman Empire? Why did the faith split into such permanent divisions? How did the church put its stamp upon Byzantium and medieval Europe?

The book is an invaluable reference work, to which one may return again and again. Its material is particularly rich in early church government, the nature of ecclesiastical authority, various heresies and schisms, and the development of the Eastern Church.

The reader might want to have a general textbook knowledge, say on the part of Kenneth Scott Latourette's *A History of the Christian Church*.



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Refer to Key on page 20.

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of Christianity (1980), ... this formidable work.

Frend's history should be particularly helpful to seminary students focusing on the patristic era, to clergy seeking an understanding of the primitive Christian community, and to laity who enjoy learning about the colorful personalities and movements within the church's earliest tradition. Anyone fascinated by that great historical problem — the decline and fall of the Roman Empire — will also find this book good reading.

JUSTUS D. DOENECKE
 Professor of History
 New College of the University
 of South Florida
 Sarasota, Fla.

Memoir of a God-Struck Man

LOVE AND EXILE: A Memoir. By Isaac Bashevis Singer. Doubleday. Pp. xxxiii and 352. \$17.95.

In 1975, this Nobel laureate in literature wrote *A Little Boy in Search of God*. It was the first of what he calls a spiritual biography, though later he would hedge on just how autobiographical it was. It was followed three years later by *A Young Man in Search of Love*. In 1981, he published *Lost in America*.

These three short works, with an introductory chapter called "The Beginning" (which is really a beautiful tribute to his beloved father), form a gentle, moving, splendidly crafted story of a pilgrimage. It is the pilgrimage of a yeshiva boy who grew up in a Polish ghetto in the days before and during World War II, and of a young man who emigrated to America.

The spiritual dimension, not always obvious, controls the book. Singer is more than a brilliant writer. He is a man who has steeped himself in philosophy, who is the son and grandson of rabbis, whose search for God is agonizingly relentless.

Singer's sense of justice will not allow him "to ascribe mercy to a God who for millions of years had witnessed massacres and tortures and who had literally built an entire world on the principle of violence and murder . . . a universal murderer, a cosmic Genghis Khan or Napoleon."

Singer does, indeed, love God, but he internalizes the problem of suffering until it haunts him. Spiritually akin to Albert Schweitzer, he will not knowingly kill a flea or step on an ant.

His is a world of the spirit, peopled by all kinds of beings, human and otherwise. Here are dybbuks, werewolves, demons, mediums, grandmothers long dead who influence events, and corpses who worship in synagogues at midnight and summon frightened passersby to join them.

These are as real to Singer as the rabbis, the writers, the nubile young women — loving and otherwise — radicals, an-

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(The Very Rev.) CHARLES U. HARRIS
Dean-Emeritus,
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Evanston, Ill.

Books Received

THE DOCTOR'S DIETWALK. By Fred A. Stutman. Medical Manor Books. Pp. xiv and 184. \$8.95 p*per.

FAMILIES. By John Powell. Argus. Pp. 46. \$2.50 paper.

HARPER'S CONCISE BOOK OF CHRISTIAN FAITH. By Tony Lane. Harper & Row. Pp. 239. \$10.95.

BELOVED ALCOHOLIC. By Janet Ohlemacher. Zondervan. Pp. 96. No price given. Paper.

Calendar of Things to Come

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

January

- 18-19 Convention, Diocese of Florida (Gainesville)
- 18-25 Week of Prayer for Christian Unity
- 24-26 Convention, Diocese of North Carolina (Greensboro)
- 25-26 Convention, Diocese of Delaware (Wilmington)
- 25-26 Convention, Diocese of San Diego (San Diego)
- 31-Feb. 2 Convention, Diocese of Central Gulf Coast (Mobile, Ala.)

February

- 13-15 Executive Council Meeting (Florida)
- 16 Convention, Diocese of Long Island (Garden City)
- 20 Ash Wednesday

April

- 7 Easter Day
- 17-19 Executive Council Meeting (Memphis, Tenn.)
- 25-28 Semi-Annual Meeting, National Executive Committee, Episcopal Peace Fellowship (Vails Gate, N.Y.)

May

- 5 Age in Action Sunday
- 6-8 Church and City Conference (Kansas City, Mo.)
- 16-18 Convention, Diocese of Western North Carolina (Hendersonville)
- 20-24 Leadership Academy for New Directions, Class Ten (Charlotte, N.C.)
- 27-June 7 Leadership Academy for New Directions, Class XI (Portland, Ore.)

June

- 30-July 2 Annual Conference, Church and Synagogue Library Association (Washington, D.C.)

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 7:45, EP 6; C Sat 5-6

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 9, Thurs, Fri. 5:15 Wed

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 ent Circle, Downtown
 y Rev. Roger Scott Gray, dean & r
 8, 9 (Cho), 11 (Cho, men & boys). Daily Eu 7
 12:05, Sat 8). HD 12:05

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ST. CLARENCE 8833 Goodwood Blvd., 70806
 r. Clarence C. Pope, Jr., r; the Rev. Donald L. Pul-

u 8:30, 10:30, 5:30. MP 8:40 ex Sun 8; EP 5. Mon H Eu
 9 & 7, Wed 9, Thurs 7, Fri 9, Sat 9. C Sat 4:15

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 sses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

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 0 Low Mass, 10 Solemn Mass. Daily Mass 7

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v. Emmett Jarrett, v; the Rev. Margaret Rose, c
 l Eu 10:30. Daily as announced

MISSISSIPPI BEACH, MISS.

ST. TRICK'S 200 E. Beach
 v. William R. Buice, v
 sses 8 & 11, Ch S 10:30, C by appt. Ultreya 1st Fri 7

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 e Holy Communion 8 & 10

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 v. Murray L. Trelease, r; the Rev. John H. McCann,
 v. John W. Bonell, the Rev. Donald D. Hoffman, d
 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP/H
 4S). Fri 12 noon H Eu & Healing

— Light face type denotes AM, black face PM; add,
 ess; anno, announced; A-C, Ante-Communion; appt,
 nment; B, Benediction; C, Confessions; Cho, Cho-
 Ch S, Church School; c, curate; d, deacon, d.r.e.,
 ctor of religious education; EP, Evening Prayer; Eu,
 arist; Ev, Evensong; EYC, Episcopal Young Church-
 ; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy
 union; HD, Holy Days; Hh, Holy Hour; HS, Healing
 ice, Hh, Holy Unction; Instr, Instructions; Int, Interces-
 s; LOH, Laying On of Hands; Lit, Litany; Mat, Matins;
 Morning Prayer; MW, Morning Worship; P, Penance; r,
 r; r-em, rector emeritus; Ser, Sermon; SM, Service of
 ic; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar;
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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

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 10. Eu scheduled with all services

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

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 MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex
 Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-
 12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital,
 1st Wed of mo. 12:45-1:15

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 HC 8:15, 12:10 & 5:45, EP 5:30. Tues HS 12:10, Choral Ev
 5:30, Eu. Wed 12:10 Choral Ev

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 (Thurs 6:15), EP daily 6. Wed Eu 10

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 gan Taylor, assoc r; the Rev. Frank Ambuhl
 Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S), 11:15 Rejoice Eu (Rite
 II). Daily 8:30 MP, 12:10 HC. Wed Night Life 5:30-8

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