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THE LIVING CHURCH

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Is Your Parish Secure?



Sunrise

I like to say, with tongue only slightly in cheek, that the name of this column has nothing whatsoever to do with its position at the front of this magazine. (Of course it does have a *little* to do with that.)

The name is taken, however, from the traditional first article of the Christian faith, our belief in the one God who is creator of heaven and earth. This is what comes first in the creeds, and what comes first in the Bible. It is a good point with which to begin Christian thought. It is basic to the logic of most of our theology.

Yet when we get up in the morning and first see the red orb of the sun peep up over the Eastern horizon, we do not normally plunge into theological or philosophical rumination. Instead we wonder at this vast ball of light which is now spreading its rays over the earth. We see the world waking up, and life (including our own lives) being revived and renewed.

The wonder, mystery, and beauty of a new day are not matters of intellectual formulation or theoretical analysis. Rather, they constitute something we experience, perhaps without words or labels. One would hope that Christians would pause, at least for a moment, in respect for what St. Francis called "Brother Sun." May it also be a moment for us to inhale a sense of new life and pray to begin the day with our Maker's blessing and guidance.

This is a small part of what it is to be created, and to know we are created, and to be assured of our Creator's love — for us to be so small yet so important, so weak and yet given so many powers, so foolish yet given so much knowledge, so unworthy yet the object of so much love. The doctrine of creation is indeed a major element in the intellectual structure of Christian theology, but this doctrine also points to a way of feeling, a way of acting, and a way of living.

Creation happened long ago but it continues to happen, and it happens within us if we allow it to. Creation not only touches our being, but also our salvation, and the promise of life to come. "If anyone is in Christ," says St. Paul, "he is a new creature."

As the collect for this Second Sunday after Christmas says (BCP, pp. 162 and 214), God did wonderfully create, and yet more wonderfully restore the dignity of human nature. We were created in the image and likeness of him who is the head of the body, the beginning, and the first-born from the dead (Colossians 1:18). That certainly is a cause for wonder. It gives us a lofty and noble view of what we are and what we were made to be. In his birth at Bethlehem, this Lord, this first born One, humbled himself to share our humanity so that we, God's creatures, might share his divine life, to whom be glory now and forevermore.

H. BOONE PORTER, EDITOR

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Photo by Rick Wood, who is on the staff of the *Milwaukee Journal*.

LETTERS

The Devil in the Choir

Regarding "A Letter from an Unhappy Organist" [TLC, Nov. 8]: Who was it that said "if the devil came to church he'd sit in the choir?"

The job of choir director/organist is essentially a begging job. With a volunteer choir you have to be 50 percent public relations person and 50 percent musician.

For several years I was second organist at our church and when our organist left for a year I was asked to fill in. But I was never considered as a candidate for the job partly because my qualifications did not fit the job description (my degree is not in music) but just as important, I am not a PR person. The rector wanted one who could "handle children of all ages (one was 60) with tact." Once when I offered to teach one of our basses to read music, he replied with an obscene retort. He is still in this choir, but I am not.

The person who was hired was a grade school music teacher who had had a few organ lessons in college, but her real strength was that she was a tactful, warm, easygoing person who did indeed handle people smoothly. She built up the choir in numbers — but I sing in a college choir now and realize how *bad* the church choir sounds. She never really improved their diction, their going flat, the soprano who shrieked on high notes.

After six years she went to another state, and a search was opened for her replacement. I was not invited to be on the committee. The bass who couldn't read music was! The committee chose a woman with a Ph.D. in music who also plays at a college chapel some miles away. Occasionally she has a schedule conflict and she asks me to substitute. She is a competent organist and handles the volunteers well. I learned that although she is an

(Continued on page 5)

Letters for publication are welcomed but selections are solely at our discretion, and may be abridged (100 to 250 words are preferred). Each should be typed or clearly printed and indicated as a "Letter to the Editor." They must be signed and address and phone number are required.

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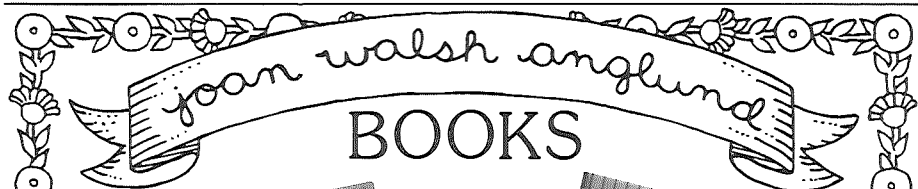
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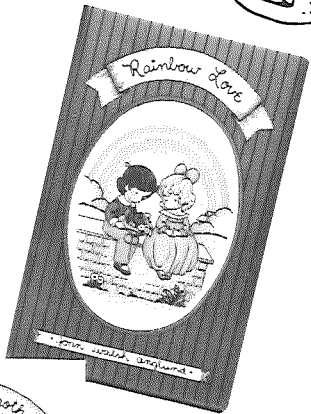


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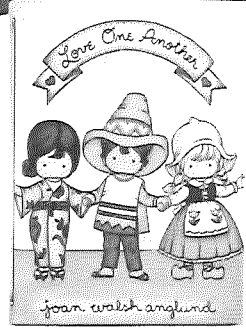
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LETTERS

Episcopalian she prefers the service of another denomination in the town where her other job is.

Yes, indeed, it seems to me the devil is sitting in (or near) the choir.

NOT A PR PERSON

New Look

I like the new look. It is both simple and effective. Your excellent content continues to educate, provoke thought and inspire.

JUNE A. KNOWLES

Belmont, Mass.

• • •

We much admire the re-vamped "Living Church." Many congratulations.

BERNARD PALMER
Church Times

London, England

Better and Better

All through this past year, THE LIVING CHURCH articles seem to be better and better. The "Letters" department is excellent and the views of Episcopalians and others are frank and forthright. Recent articles such as "Pious Paganism" [TLC, Nov. 15] make one think, and more and more wish to "repent and reform."

WAYNE R. RAMSDEN

Hanover, N.H.

Designer of Candlestick

In the issue of November 29 it was not mentioned that Eugene E. Elliott of Christ Church, Bronxville, N.Y., designed the Advent candlestick that was shown on the cover. The candlestick incorporates the theme of the Jesse Tree with symbols of David, the Virgin Mary and Christ.

(The Rev.) CHRISTOPHER WEBBER
Christ Church

Bronxville, N.Y.



Continuing the Discussion

I must respectfully disagree with some of the points made in the article "Soldiers of Christ, Arise!" [TLC, Dec. 6].

The assertion of the "defense theory" that "strong armaments are maintained in hopes that the enemy would not consider a first strike" is, no doubt, sincerely held by many military people. However, it ignores the use of that power in repeated invasions of Third World countries during the past century. It ignores the corrupting effect that such power has on our political leaders, who see themselves having vast power over smaller nations.

The New Testament references to Roman centurions in Israel is not an endorsement of the military career. Rather, it demonstrates that God finds faithful people even amongst our enemies. (The Roman occupation was far from popular with the Jewish people.) Both the pacifist and the non-pacifist are supported by numerous gospel and other Bible references. What is not supported is "my country, right or wrong."

The Christian in the military has placed himself/herself in the position of being trained and available to fight any war that comes along, regardless of how unjust or unethical that war may be. While it is true that a person can refuse orders and accept a term in federal prison, it is unlikely that one would join the military expecting to do that. In practice, Christian soldiers kill whom they are ordered to kill.

Debates between the pacifist and the soldier too often ignore the vast middle ground of conditional participation. Yet, rightly or wrongly, that has been the church's position on war since the fourth century. As formalized in the "just war" theory, a Christian must not participate in a war unless all of several vital criteria are demonstrated. Until the armed forces allow members to resign, as police officers do, that will continue to present serious problems for the Christian in the military.

I concur with Col. Christmas and Mr. Crean on one thing, however. "Soldiers of Christ, arise . . . and take your rightful place within the church!" And let us continue the discussion.

DANA S. GRUBB

Gaithersburg, Md.

Friends



Shirley Stone
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BOOKS

Signs of Possible Danger

SUICIDE RISK: The Formulation of Clinical Judgment. By John T. Maltzburger, M.D. New York University Press. Pp. xii, 174. \$32.

The wide incidence of suicide is one of the tragic phenomena of our time. In this book, a distinguished psychiatrist writes for physicians who are seeking to assess and evaluate suicide risk with particular patients.

Pastors, counselors, nurses, therapists, social workers, and others who deal with individuals who are potentially at risk will find much information here about signs of possible danger and also help in understanding the confusions and pains of despairing people, and their need for the support of others.

Although his contributions to **THE LIVING CHURCH** have usually been under an assumed name, some readers will recognize Dr. Maltzberger as a most felicitous writer. In a brief number of pages, he conveys a vivid impression of the sorts of patients being discussed. Although he does not avoid technical terms, the less informed reader will be able to follow what is said.

Even though the rate of adolescent suicides has recently increased tragically, suicide is more frequent with older people. Dr. Maltzberger italicizes the warning, "*aging white males*

are at the greatest suicide risk of all" (p. 51). If the individual is recently widowed, physically ill, and a heavy drinker, "the situation becomes alarming even before further history is collected" (p. 53).

In the concluding pages, the author issues a severe warning to his colleagues not to be misled by their own emotions, recognized or unrecognized. Hospital staff members may become hostile to unresponsive patients. The examiner, he states, may in fact be induced to harbor "a certain degree of malice" (p. 135). Although not explicitly stated, the author's profound compassion for the patient is evident.

This volume limits itself to the psychodynamic formulation of clinical judgment. It may be hoped that the author may go on to write about treatment. H.B.P.

AIDS and Approaching Death

MORTAL FEAR: Meditations on Death and Fear. By John Snow. Cow-ley. Pp. 93. \$6.95 paper.

In these short but exceedingly readable meditations, the Rev. John Snow, professor of pastoral theology at the Episcopal Divinity School in Cambridge, Mass., presents the reader with an understanding of death in a Christian context.

Against the background of the AIDS epidemic, Snow quietly but effectively

calls into question some of our long held beliefs.

For him, life is not a matter of survival at any price which culminates in a chemical event called death, but rather, it should be played out in the "larger pattern of trustworthy corporate life that provides continuity from one generation to the next." Thoughtful, reflective and theologically sound, this brief work should be read by all who are in any way concerned with the Christian response to this deadly epidemic — AIDS.

(The Rev.) MICHAEL J. STOLPMAN
Milwaukee, Wis.

The Pulpit and Contention

PREACHING ABOUT CONFLICT IN THE LOCAL CHURCH (from a five-volume series). By William H. Willimon. Westminster. Pp. 120. \$8.95 paper.

The book is more about preaching than conflict — more particularly the hermeneutical task of preaching about parish conflict.

In little more than 100 pages Prof. Willimon does a brief sketch of parish conflict, then discusses when and how to use the pulpit to address conflict in the congregation. He touches on styles of preaching, hermeneutics and creative use of the congregation's response to preaching.

The rationale for the book is the

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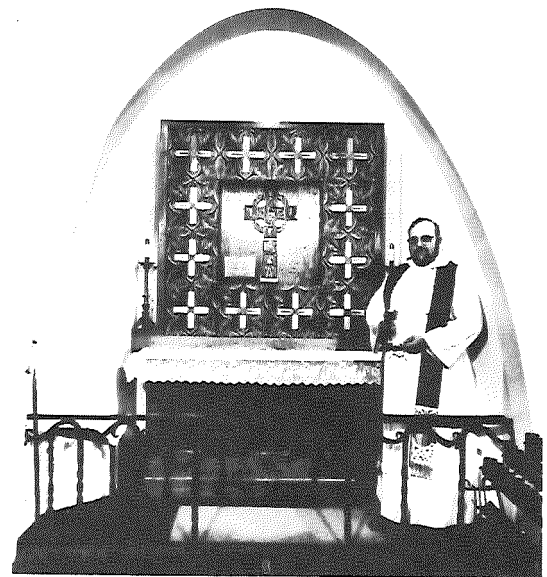
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The Rev. Donald B. Hill
Rector
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I have called you by your name and you are mine. ISAIAH 43:1

author's "contention that the sermon is an appropriate place for the pastor to deal with congregational conflict (since) preaching and worship leadership are the central pastoral tasks that give meaning and direction to all other pastoral responsibilities" (p. 44). Episcopalians will feel he has overstated his case by saying earlier that "the pulpit is the very life blood of the church, the source of its identity, and the content of its witness" (p. 14).

The early chapters of Willimon's book rely heavily on works published in the early 1970s. There is not much original here. Anyone familiar with the literature on conflict in churches and conflict management will find this easy reading. One could wish that some of the more recent publications on the subject were utilized in the discussions and in his bibliography.

The chapters dealing with hermeneutics, while not exhaustive, are well done. Especially helpful are the chapter on "Listening to the Text and Context" and several brief case studies that illustrate preaching styles and the use of scripture in sermon construction.

There are also some good "one-liners":

"The sermon . . . is an appropriate intersection between the church and its book" (p. 38).

"Crisis is not a roadblock to real ministry but is an occasion for real ministry" (p. 50).

"To accomplish change in our listeners, we must first be heard" (p. 105).

"Congregational resistance to truth is powerful . . . Pastors must respect and love their people enough to allow them to say no" (p. 111).

In the end we are reminded that in the face of discouragement and sometimes defeat, the role of the preacher is to speak the truth in love and to rely on God's grace and his "yes" even when we have the temerity to say "no."

(The Ven.) FRANK COHOON
Topeka, Kan.

Practical Help for Officiants

PRAYER BOOK RUBRICS EXPANDED. By Byron D. Stuhlman. Church Hymnal Corporation. Pp. xii and 235. \$14.95.

When my liturgics professor wanted potential ordinands to think seriously about the ramifications of ceremonial actions, he would ask us a question.

Questions such as, Why do you bow only in the middle of the altar? or Why do you whisk the alms off the altar immediately after they've been presented? or Why did you just make the sign of the cross for the 12th time since the beginning of the liturgy?

It is this sort of careful attention to what we are doing and why we are doing it that Byron Stuhlman's *Prayer Book Rubrics Expanded* asks of us. The rector of St. Mark's, Bridgewater and vicar of the Church of St. Thomas of Canterbury, Sherman, Conn., Fr. Stuhlman thoughtfully treats the rubrics of the "new" (now not-so-new) 1979 Book of Common Prayer.

Ever since the publication of this book, we have needed such a serious exploration of the altered understanding of the role of rubrics. The Introduction distinguishes "normative rubrics," "rubrics which recommend," and "permissive rubrics." The author also reiterates the Anglican assumption that "only those texts may be used which are explicitly indicated, but that ceremonial actions and gestures are

permissible unless explicitly forbidden."

Those who have kept abreast with liturgical renewal will not find much that is startling; however, most bishops, priests, deacons, and lay ministers are likely to find the book helpful in clarifying proper and improper interpretations of the 1979 rubrics and attendant ceremonial actions. As we all know, ritual action can easily turn to ritualism; hence the need for such a book.

Let me use Stuhlman's excellent comments about the Offertory as an example. He encourages the use of the lavabo at the beginning of this section rather than in its conventional place after the offerings are received and prepared because it is less likely to interrupt the flow of the service. Fr. Stuhlman further notes that the Offertory in the 1979 Prayer Book is not actually an offering, but a taking and presenting; therefore, we need to be careful of our use of music, words, and gestures at this point. He strongly

(Continued on page 24)

The Church Periodical Club 1888-1988



Dr. George Retzlaff

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Summit Vigil

On the eve of the Reagan/Gorbachev summit meeting in early December, Soviet and American church leaders and churchpeople prayed together at Washington Cathedral in the opening service of a five-day prayer vigil for peace and the success of the summit. While Soviet churchmen have made official visits here before, this one in connection with that event had an added impact and world significance.

The prayer vigil was sponsored by the cathedral and the National Council of Churches (NCC). The Soviet religious delegation and some two dozen American church leaders were invited by the Rt. Rev. John T. Walker, Bishop of Washington, and the Rev. Arie R. Brouwer, General Secretary of the NCC, to pray for peace and the lessening of tensions and to "make visible to the world and the United States and Soviet political leaders that Christians in both countries urgently desire their governments to seek a just and lasting peace."

During the rites, a great vigil candle was lighted in the cathedral crossing to burn throughout the summit talks, and a candle lit from this central fire was placed on each of the cathedral altars. The vigil continued each day from the early morning Eucharist in the great choir, and evenings until midnight in Bethlehem chapel in the

crypt. Members of the two delegations and representatives of many denominations led the prayers at half-hour intervals.

The ten-member Soviet delegation was headed by Metropolitan Filaret of Minsk and Byelorussia, who chairs the Moscow Patriarchate's Department of External Church Relations. Also included were other Russian Orthodox, a Georgian and an Armenian prelate, and Lutheran bishops from Latvia and Estonia.

The participants from the U.S. were headed by three NCC officials: Bishop Philip R. Cousin, president; the Rev. Patricia McClurg, president-elect; and Dr. Brouwer. They included the ecumenical officers and representatives of the member churches, among them the Rev. William A. Norgren, of the Episcopal Church and others including members of the Eastern Churches in the U.S. and Archbishop James Hickey of the Roman Catholic Church.

The Great Litany of the Book of Common Prayer opened the service, sung by the cathedral choir in procession around the aisles, with the congregation joining in the responses. Three groups of scriptural readings, psalms, and prayers were led by members of the delegation in their native tongue and then in English. The Armenian bishop sang a passage from Micah — "and they shall beat their swords into ploughshares" followed by

Archbishop Hickey singing the same in English.

A black Methodist clergyman prayed for the Holy Spirit to "lead, guide, and empower our two leaders — that future generations may never live in the shadow of global war and nuclear destruction," and the Beatitudes were read by one of the Lutheran bishops, "blessed are the peacemakers. . . ." Metropolitan Filaret prayed "Oh Lord, whose name is peace, reconcile our people." Dr. Brouwer prayed that "our leaders will hear thy word . . ." and that "the prayers being offered today around the world will be answered."

Bortnianski's "Gloria," sung in Slavonic by the St. Nicholas Cathedral Choir, was followed by more petitions to "lead us from hate to love, from war to peace, from fear to trust, from despair to hope."

Cathedral Provost Charles Perry led the Lord's Prayer and Eastern and Western Christians joined fervently in the hymn "O God our Help in Ages Past."

A high point of the service was the lighting of the great vigil candle by Bishop Walker from the candles on the advent wreath, as the choir sang the third-century Greek hymn, Phos Hilaron, "Oh Gladsome Light." Bishop Walker and Metropolitan Filaret stood together for the joint blessing, in English and Russian, and an Orthodox litany was sung in Slavonic expressing all the mysticism of the Russian Church, with the congregation singing the responses.

Press Conference

At a press conference the next day, brief statements were offered by panelists from the two delegations. Metropolitan Filaret noted that at the time of the vigil service, Patriarch Pimen was leading a special service in the Moscow Cathedral, and Christians were praying in churches all over the Soviet Union and other parts of the world. "There has been a positive shift in the relations between our two countries," he said. "The summit meeting gives us hope for a future we can enter as friends."

Dr. Brouwer reminded that Soviet and American churchpeople have been meeting and praying together for over 30 years. Archbishop Bazabolian said that "those who have suffered greatly,



Prayer vigil service at Washington Cathedral: (from left) Metropolitan Filaret of Minsk and Byelorussia, Archbishop Bazabolian and Metropolitan David. [Photo by Broffman]

like my Armenian countrymen, appreciate peace and disarmament. In these 30 years, we Eastern and Western Christians have tried to heal the breach when the politicians could not."

Questions were addressed to Metropolitan Filaret and for the most part answered by him.

"Will the Millennium celebrations include amnesty for the Russian Christians imprisoned for their faith?" he was asked. In response he said, "the Millennium is a church holiday; amnesty is a state action."

"But is it not time now, for a more open expression, from you Russian churchmen, of concern for these prisoners?" He answered, "Many have been released, and this situation will be resolved within the processes now underway." He added that "there is always an unclear meaning attached to this aspect of our country," and insisted that Soviet Christians are free to practice their religion.

"It is part of our constitution, and there are no Christians imprisoned for their faith." When questioned about this afterwards by this reporter, he said, "No one is imprisoned for his 'faith,' but for violation of Soviet laws about the 'practice' of that faith. We have such laws, and good or bad, they do exist, and we have to work within them . . . and those who violate them have to face the punishment."

"Can religion actually be promoted in the Soviet Union?" "No," said Filaret. "We use only those possibilities that we had before [the new developments]. Christian education can only be done in the church, through the sermon, and in the family. There are no Sunday schools, no Bible teaching in the schools, but we have enough possibilities in our worship and prayer sessions to educate people within the framework of high moral Christian ideals."

"With all the new openness (*glasnost*) could it not be that religion could now serve the improvement of Soviet life, rather than be in conflict with it?" he was asked. "The present state of society calls for efforts for many sides," he said. "To achieve the spiritual transformation of society, and a higher moral life, the work of the church is a close part of this, and in this realm, we have had some positive results."

DOROTHY MILLS PARKER



A side kick from Fr. Baumann (right) is blocked by Mr. Kern.

Getting a Kick Out of Church

At the Church of the Blessed Sacrament in Placentia, Calif., "coming to blows" is not due to disagreements, but rather to a complete program of training in the martial arts, with a strong Christian foundation.

The program founder is Richard Kern, a member of the church. He explained, "It has been said that the deepest purpose of the martial arts is to serve as a vehicle for personal spiritual development. The popular picture today of the martial artist as a person of violence is completely out of harmony with the traditional study of the arts. Unfortunately, few martial arts schools today emphasize the spiritual aspect of the training. We do."

Mr. Kern earned a black belt in Korea in 1961 in the 2,000-year-old art of Tang Soo Do. He later studied in Japan and earned a black belt in Iai-do, a highly spiritual art of swordsmanship descended directly from the samurai tradition. He shares the full benefit of his training with the school.

Chief instructor is Philip Axelson, a noted karate instructor in Orange County and a committed Christian.

The Rev. David M. Baumann, rector of the church, who earned his first degree black belt in November after

nearly three years of instruction, says, "We started our school at the parish to teach martial arts from a distinctly Christian point of view. Although effective self-defense skills are taught, the overall purpose of our school is to bring about harmony of body and spirit through the practice of meditation and physical training. Far too few Christians take the body seriously in their spiritual lives."

Nancy Parker, a student for several years, said, "When the death of my husband in 1982 shattered my world, I sought and received help to strengthen me in the various aspects of my life. On the advice of my spiritual director, I approached the study of martial arts as a means of bringing into the harmony the fragmented physical, mental and spiritual aspects of my life."

According to Mr. Kern, about 20 people from the parish and some from the local community are involved in the school. "Nancy Parker has some chronic joint and other health problems, but will most likely test for her black belt in a year or so," he said.

Fr. Baumann said of the program, "It is one very effective way to follow the path of integration and wholeness in a demanding but very enjoyable way. A program like this may well be unusual . . . in the church, but it certainly builds people in Jesus Christ."

Western Kansas Outreach

Topics such as outreach programs for Sunday school and church, assimilating new members, and developing strategies for individual churches were part of a recent program in the Diocese of Western Kansas, at St. John's Church, Great Bend.

Participants prepared individual church programs and planned to implement them a week after the gathering. Forty-two persons representing 11 churches were present.

Melinda Merrill, diocesan director of outreach and a member of St. John's; Barbara Ehrlich, diocesan program officer; and the Rev. Tom Neyland, regional program coordinator and rector of St. John's were in charge.

St. John's implemented an outreach program with two people last June. Following a set of goals, 40 people were active in the program within 60 days. The program successfully tripled Sunday school attendance from October 1986 and attendance at worship services increased 15 percent. Other results include formation of an intercessory prayer group, organization and training of teachers, and an ongoing baptismal renewal program.

In November, Ms. Merrill and Ms. Ehrlich attended the Provincial Evangelism Conference in Dallas. Combining their experience from this conference with the success of the outreach ministry at St. John's, the team is leading outreach workshops throughout the diocese.

CHARLOTTE NEYLAND

BRIEFLY...

Plans are being made to meet the needs of disabled persons who will be attending General Convention next July, according to the office on ministry with the handicapped in the Diocese of Minnesota. For the convention Eucharist, materials will be available in Braille and large print, and interpreters will sign the liturgy. Areas without stairs will be available for seating those with mobility impairments. Packets of materials describing accessible dining and recreation in Detroit as well as information about transportation for the disabled will be available through this office in January. The office asks that those with specific requests contact them no later than June 1. The address is St. James Church, 3225 East Minnehaha Parkway, Minneapolis, Minn. 55417.

The Iranian regime of Ayatollah Khomeini has banned the study of Hebrew and forced Jewish students to recite Moslem prayers and violate the Jewish Sabbath, a recent Iranian Jewish emigre said. "Now . . . we can't learn Hebrew, even for prayer," she told a recent meeting of the World Sephardi Federation in Jerusalem, a group representing Jews from 16 countries in Asia, African and Latin America. There were 80,000 Iranian Jews before the 1979 Islamic revolution. Today, there are reported to be around 30,000. The Islamic regime confis-

cated Jewish property to pay for the Iran-Iraq war, and many Jews who have tried to escape the country have died in their attempt, said the immigrant.

The Rt. Rev. Samir Kafity, Bishop of the Diocese of Jerusalem, reports that St. Paul's Episcopal Church in Jerusalem was damaged by arson November 27. He reports that "the southwest door (was) completely burnt, as well as the religious books located on the shelves of the small vestry." The diocese is still recovering from the destruction of St. Saviour's Church in April, which was also caused by arson. No persons have been arrested for the latter crime.

Buddhists in the armed services may now be ministered to by chaplains of their own faith, according to a report in the *Christian Century*. The Buddhist Churches of America, which has its headquarters in San Francisco, was notified by the U.S. Armed Forces Chaplains Board that their organization was given recognition as an endorsing agency to certify the professional qualifications of clergy for military chaplaincies. A 1984 religious survey found at least 2,493 service men and women are Buddhists. Chaplain John L. Mann, chairman of the board, said that the move was an historic precedent.

1987 Highlights



Early in the year, the Most Rev. Edmond Browning, Presiding Bishop, met with religious leaders on a five-nation, 30-day ecumenical tour [TLC, Feb. 22]. Here he receives a pectoral cross from Pope John Paul II.

The Diocese of Newark stirred up a hornets' nest when its Task Force on Changing Patterns of Sexuality and Family Life issued a report on sexual morality and the church [TLC, March 1]. The ensuing controversy roused statements supporting traditional church views in several provinces [TLC, March 22 and April 19], more moderate statements from others [TLC, July 19] and drew audiences for debates between the Rt. Rev. John Spong, Bishop of Newark, and the Rt. Rev. William Wantland, Bishop of Eau Claire [TLC, April 26, May 31]. In addition, the Presiding Bishop issued a statement about the church's stand on sexual morality, urging further study and exploration of the numerous issues it encompasses [TLC, May 10].

Spring saw the resolution of the dispute between the Diocese of Oklahoma and St. Michael's Church in Broken Arrow, Okla. The diocese originally filed suit against St. Michael's Church Foundation in 1985, accusing it of fraudulently taking ownership of the Broken Arrow church property

[TLC, May 26, 1985]. Under a settlement reached in Tulsa County District Court, St. Michael's Foundation will keep the property. The foundation will, however, have to repay a sum for money and materials that the diocese and a lay leader donated to help build the church [TLC, March 15].

THE LIVING CHURCH was pleased to accept a grant of \$150,000 for 1987 from Trinity Church, New York, with funding continuing on a reduced basis in 1988 and 1989. The grant is specifically directed toward the enlargement of circulation and extending the readership of the magazine [TLC, April 19].

The publishing company of Morehouse-Barlow in Wilton, Conn. was acquired by the Miltco Corporation in Harrisburg, Pa. [TLC, May 10]. Started in Milwaukee, Wis., in 1884, it is now a subsidiary of Miltco Corp., which intends to continue the publishing company's traditional business in the church market while exploring new marketing ideas.

The June "Vision Conference" [TLC, July 5] introduced the developing eight "mission imperatives," guidelines of goals towards which the church should strive. After a great deal of criticism and work at the conference and the following Executive Council meeting [TLC, July 12], a revised set of imperatives were presented to the Executive Council at its meeting in November [TLC, Dec. 13] and were accepted.

Tensions were high in the Diocese of Quincy as standing committees of other dioceses voiced their disapproval of conservative election criteria for a new bishop [TLC, Sept. 20]. When the Very Rev. Edward MacBurney was elected [TLC, July 26], there was some concern as to whether he would be accepted by the church's majority of standing committees. By mid-October, however, a majority of consents had been received [TLC, Nov. 15], and Quincy eagerly awaits the consecration of its new bishop.

The North American Congress on the Holy Spirit and World Evangelization brought an estimated 2,200 Episcopalians to New Orleans for an energetic summer gathering of 40,000 people. Christians from many communions, who refer to themselves as charismatics or pentecostals or are involved in renewal or evangelistic ministries

packed the Superdome and local convention halls for four days as they learned how to "spread the Good News" and revitalize their churches [TLC, Aug. 23].

Over 500 people attended the "Under One Roof" conference in St. Louis, the first time representatives from the numerous organizations involved in social, justice and specialized ministries in the church were gathered together specifically to unify their efforts [TLC, July 5].

The sensitive issue of inclusive language came to the forefront several times this year, particularly when the Standing Liturgical Commission printed draft liturgical texts prepared by its committee on inclusive language liturgy [TLC, Sept. 13], and the texts were submitted to select parishes and seminaries for evaluation. TLC expanded on the texts (known as the "black book" because of its black paper cover) in a November 1 article. The texts were eventually withdrawn [TLC, Dec. 13] and the material will be revised.

Meeting in September, the House of Bishops faced a heavy agenda in their preparations for General Convention



and the Lambeth Conference [TLC, Oct. 25]. Participants went to St. James Cathedral in Chicago for a service commemorating the centenary of the Chicago-Lambeth Quadrilateral, which was first adopted by the House of Bishops in that church a century ago. In later business sessions a number of bishops indicated they would not celebrate at the altars of English churches during Lambeth because American ordained women are not recognized in the Church of England. In a similar vein, the bishops dealt with the anticipated election of a woman to the episcopate, with both opponents and backers agreeing that more discussion is needed.

People in the News

ELECTIONS

The Rev. Daniel Paul Matthews, as rector of Trinity Parish, New York City, January.

The Rev. Onell Soto, as Bishop of Venezuela, March 7.

The Rev. Paul Hwan Yoon, as Bishop of Taejon, Council of the Church of East Asia, March 17.

The Rev. Jeffrey William Rowthorn, as Suffragan Bishop of Connecticut, May 16.

The Rev. Leonard Freeman, as director of communications and canon at Washington Cathedral, May.

DEATHS

The Very Rev. Kendig Cully, 73, rector emeritus of the Episcopal Theological Seminary in Kentucky, March 29.

George T. Guernsey, III, 70, distinguished lay leader. April 10.

The Rt. Rev. William F. Creighton, 77, retired Bishop of Washington, May 20.

The Rt. Rev. Richard S. Watson, 84, retired as Bishop of Utah on July 6.

The Rt. Rev. Ralph S. Dean, 74, retired Bishop of Cariboo and Archbishop of British Columbia, August 23. Bishop Dean was the first Executive Officer of the Anglican Communion.

The Rev. Canon Tollie L. Caution, 85, retired staff of the national church center. August 31.

John Coleman, 55, lay evangelist, November 22.

RETIREMENTS

The Rt. Rev. Robert S. Kerr, as Bishop of Vermont.

The Rt. Rev. Richard Trelease, as Bishop of Rio Grande.

The Rt. Rev. James Montgomery, as Bishop of Chicago.



Is Your Parish Secure?

By ALEXANDER STEWART and MELISSA WALKER-SCHLESINGER

Protecting parishioners, employees, and guests from harm and parish property against theft, burglary, vandalism and arson is often felt to be solely the responsibility of the vestry. In reality, every parishioner is part of the security link.

Many can recall an era when church doors were never locked, when even the parish hall was open from dawn to dusk. Reluctantly, vestries have been forced to restrict hours or keep doors locked when services are not being

held. Many parish offices, for the protection of the sexton, parish secretary or altar guild member who is working alone in the church, have locked the doors and installed a buzzer system for use during working hours.

How can your parish be secured, while providing space and services to the congregation and community? Many feel this is an impossible task, that the church must either become a fortress or accept crimes against the church as a part of our changing society.

Protecting persons and property isn't *one* impossible task, but *many* smaller achievable tasks. Many security tasks are simple, such as trimming shrubbery and foliage to allow better viewing of entrances by neighbors and passersby. Other tasks are more difficult, requiring planning and funding, such as the installation of an auto-

matic fire and burglar alarm system connected to a central station. When each security measure is considered and accomplished separately, the impossible is able to become the possible.

Clearly labeled signs, with directional arrows to the offices, meeting rooms and the parish hall can prevent theft, as can the parishioner who asks, "Do you need help finding someone? May I show you the way?" A teenager was apprehended by the police when he attempted to pawn a projector he had stolen from a church. He explained that while searching the building for the correct location to deliver flowers, he had spotted the projector in a meeting room. Directional signs, a helpful person or locking the projector in a storage area when not in use might have prevented this theft. Theft when parish buildings are occupied is easily preventable. Securing valuables

The Rt. Rev. Alexander D. Stewart, retired Bishop of Western Massachusetts, is now senior vice president-pastoral care for the Church Pension Fund. Melissa Walker-Schlesinger is on the staff of the Church Insurance Co., an affiliate of the Pension Fund.



*The Reverend Tom Torosian, Pastor/
Director of East Side Ministries, Chester,
PA. His story is just one of an ongoing series
from Presbyterian Ministers' Fund cele-
brating the passion and commitment of the
ministry.*

the streets and into a new world of music, dance and unlimited inspiration. For it is with the children that new hope can blossom and flourish.

Reverend Tom isn't bringing the love of Christ to Chester; it has always been there. He's just helping put that love to work.

His liturgy is hope. And his compassion and his faith are what keep him going in the face of all adversities.

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EDITORIALS

Welcome

Greetings to readers, new and old! We hope that in beginning the year with *THE LIVING CHURCH* you will find that an extra dimension is added to your church life.

Episcopalians, as we know, are spread thinly throughout this country. We need opportunities to know what others are thinking and doing. We need to be challenged by events and opportunities, and we also need to be upheld and strengthened by the faith which others share. As the only national Episcopal magazine published every week of the year, *THE LIVING CHURCH* is virtually the only channel for that frequent communication which is so important to the life of a widespread community.

During the 109 years of its existence, this magazine has made a difference in the life of the Episcopal Church. Objective reporting of news has been combined with debate on many important issues. Independent of diocesan or national church control and funding, *THE LIVING CHURCH* has fought for many significant principles and supported many unpopular or little known causes.

We have upheld, and do uphold, a vision of catholicity distinctive of Anglican tradition while endeavoring to serve readers of many viewpoints. At the same time, we have reminded Episcopalians of our Lord's prayer for the unity of his church, a unity which we believe can only be built on a firm foundation of Christian theology, sacramental practice, and tradition.

We have been advocates of the religious orders, of the Church Army, of perpetual deacons, and of other distinctive forms of ministry and mission, and have carried many constructive discussions of lay leadership and service. We will continue to do so.

In addition to many current issues of discussion and debate, this year both the triennial meeting of General Convention and the Lambeth Conference which is usually convened every ten years, will be taking place. They can only be expected to come on the same year once in every 30 years. *THE LIVING CHURCH* will carry extensive reports on both.

We believe our readers form a unique network of motivated, prayerful and informed Episcopalians, who exert a constructive influence on the church at many levels. We hope they will continue to. So welcome to *THE LIVING CHURCH* family!

Beginning the Year

At the beginning of every calendar year, it is our practice to have an issue which we hope will be of particular interest to clergy, wardens, vestry members, heads of parish committees, leaders of educational programs, and others who deal with the ongoing management of the local church. By having this Parish Administration Number at the very beginning of January, we show where our priorities are. We believe the genuine life of the church is what goes on, week by week, in the countless congregations where men, women and children gather to learn, to worship, to receive the Lord's holy sacraments, and to be



strengthened for effective Christian life and witness.

Three more issues concerning parish administration will be published during the course of the year (in March, June and September). Other special issues in 1988 include four Book Numbers (Lent, Spring, Fall and Christmas), two issues in June looking forward to General Convention and the Women's Triennial, and our annual Music Issue which will again appear on the second Sunday in November. Also, our news coverage will be especially important, with both the General Convention and the Lambeth Conference occurring during the summer.

The Musician's Place

What is the place of musicians in the church? In our last Music Issue [*TLC*, Nov. 8], we had some very frank words from church musicians who spoke of the disrespect, discourtesy, and lack of recognition they had experienced in the Episcopal Church. They also spoke of the absence of professional tenure and employment benefits. Since that time, we have received letters from various parts of the country corroborating these reports, including one in this issue [p. 3] which concludes correspondence on this topic for the time being.

We all agree that worship is the most important activity of the church. Most of us agree that singing and other music is one of the most moving and most attractive elements in worship. We also agree that the church should treat its own employees at least as fairly as we ask secular employers to do.

Being Safe

Security is not just a matter of playing safe, but of really being safe, and many of our churches do not meet the test. We hope that the suggestive article, "Is Your Parish Secure?" [p. 12] may stimulate parishes to take better precautions than are now in force. Bishop Stewart can write with considerable feeling, since as a priest he had the bitter experience of seeing the church of which he was rector burn down.



Pastoral Care of Christian Education

It has been maintained more than once that the curriculum for education of all ages in the Episcopal Church is the Bible and the Book of Common Prayer. While the Bible does not change, the Prayer Book does, and the profound liturgical changes of the last generation have led to two major developments in the manner of using the Bible and Prayer Book. The first is the increased incorporation of children into parish worship life, including their participation in the Eucharist. The second is the gradual emergence of the three-year lectionary as a primary framework for educational planning and program.

As children join the liturgy, and the lectionary reaches out from the lectern and pulpit and enters the classroom,

the line between liturgy and learning has begun to blur. Increasingly, church school on Sunday morning is seen as a "liturgy of the Word" for children, in which they are exposed to the same mixture of prayer, praise, and exposition of scripture as adults experience in the first half of the eucharistic liturgy. Exposition of scripture may be a sermon for adults, a "class" or "activity" for children — but it is an overly fine distinction to classify a sermon as "liturgy" and a children's class as "education" just because the one occurs in the sacred space and the other does not.

Children who are present at the altar Sunday by Sunday, and whose classroom activity is faithful to the church's year, are exposed to the whole breadth of the gospel: its good news and its hard sayings, its penitence and its joy, its seasons and its feasts; and they are exposed to it in community. It becomes much harder to shield children from the elements of the faith

that are thought by adults to be theologically difficult, possibly disturbing, or otherwise unsuitable for children.

All of these developments have profound implications not only for children and their teachers but for the whole parish, and, of necessity, for its ordained leadership.

Children are no longer to be segregated into a program separate from and parallel to the mainstream of parish liturgical life. They are no longer likely to follow a graded Sunday school curriculum with its own sequential logic, derived from educationalist concepts of children's development rather than from the drama of the church's year. And this means that the rector cannot simply hand the parish's ministry to its children over to a curate, a seminarian, or a lay director of religious education, to be handled as a separate department after an essentially academic model. When the community's Word and sacrament are the curriculum for the whole Body of Christ, then no program area from adult education to the nursery can lead a separate existence.

Most clergy, however, are ill-prepared to respond to this challenge, Howard Hanchey, an experienced par-

Gretchen Wolff Pritchard is a Christian educator, artist and writer of parish education materials.



ish priest and now a professor of pastoral theology in Virginia, admits.

"Just ask, and many clergy will aver that they are ill-prepared to take an active part in the organization of a Sunday school. No one likes to feel inadequate. Rarely, in most seminaries — is Christian education considered a central ministry of the Church. . . . Generally, Christian education course work is elective at best. At worst it is neither valued nor offered. Even when the subject is not neglected, it is taught more as cold theory than as vital opportunity, simply because students are not actively involved in planning and teaching.

"This bleak picture gets bleaker still. Most clergy, on graduation from seminary, are yoked to a senior pastor who delegates responsibility for the parish's Christian education program to the new assistant. It is a job the senior minister has grown out of — often thankfully. . . . The new assistant — with little preparation for the task, even less vision of the possible, and a lot of apprehension — begins work. What little enthusiasm he or she has may soon be dashed in the harsh discovery that parish Christian education not only takes time but . . . there seems to be little rhythm and no rhyme

or reason to it" (Howard Hanchey, *Creative Christian Education*, Morehouse-Barlow, 1986, pp. 5-6).

By the same token, the traditional Christian education director, whether paid or volunteer, may be unprepared to "struggle with how Sunday morning Christian education fits in with everything else" (Hanchey, p. 4). The solution is not necessarily that the priest, who has the wider perspective on parish life, should become an instant expert on Christian education and assume the direct leadership of the church school. It may be equally fruitful, or more so, for a dynamic lay leader from the Sunday school to assume, with the rector's full support, a larger measure of responsibility in the planning and implementation of other areas of parish program, particularly adult education and youth work, Christian initiation and catechesis, evangelism, pastoral care of families with children, and the planning of parish liturgy from the most ordinary Sundays to the highest and most solemn feasts.

However the responsibility is allocated, among clergy, lay staff, lay volunteers, and committees, the point is that the people responsible for the different areas of parish program must

work together: their goal must be (again in Hanchey's words) "an educational symphony of gigantic proportions," in which "the whole parish sings."

Hanchey's book is a valuable resource both for the development of such a vision and for the job of incarnating it in actual parish program. Based on a parish year of five liturgical seasons (All Saints, Christmas, Epiphany, Lent, and Easter/Pentecost), it offers a wealth of both general and specific suggestions for enlivening the classroom experience and tying it to the larger experience of the whole church. It also offers many insights into the practical realities of managing a consistently lively Christian education program, and is written (in spite of the sobering passage quoted above) with infectious enthusiasm, and verve.

Also deserving of attention are two more theoretical books on the use of the Bible in parish education. Joseph P. Russell's classic, *Sharing Our Biblical Story: A Guide to Using Liturgical Readings as the Core of Church and Family Education* (Winston, 1979), is now out of print, but is well worth having if you can lay hands on it. It is a primer of biblical theology for the lay teacher or adult education class, a

commentary on all three years of the lectionary, and a practical handbook for organizing a variety of specific educational events for all ages in the parish, focusing on particular church seasons or feasts.

Another book, not based on the lectionary, but extremely thought provoking for anyone taking seriously the development of "home-grown" curriculum for children with the scriptures as its primary source, is *The Bible: A Child's Playground* by A. Roger Gobbel and Gertrude G. Gobbel (Forrest, 1986). This is a closely reasoned and challenging plea to allow children direct access to the Bible and to affirm their own responses to it rather than trying to elicit "correct" responses from them. If you are still inclined to be persuaded by the views of Ronald Goldman (*Readiness for Religion: Religious Thinking from Childhood to Adolescence*), take a look at the Gobbels' work before you make another move.

Lectionary-based resources are now found everywhere; the granddaddy of them all is probably the pioneering work of the Diocese of Colorado, now known as *Living the Good News*. Though it has not by any means always been used in this way, it was planned as an integrated resource for education of all ages (both separately, in age-graded classes from nursery to adult, and together, in "interage" events at regular intervals) and for parish worship. Its influence has been profound; if any ready-made materials can be called the "standard curriculum" in use in Episcopal churches today, *Living the Good News* probably comes the closest to deserving that title.

On the subject of children's participation in parish worship, there is a pronounced consensus among teachers and writers on both Christian nurture and liturgics: virtually everyone agrees that the children have the right to be there, that the worshiping community "needs" their presence, and that parish and parents have a duty to make the liturgy not only physically accessible to children but as meaningful to them as possible.

In real life, however, many adults, including many parents, have little desire for the presence of children in the liturgy; many children, furthermore, would just as soon be at a children's

service or in a good classroom. It may be the right thing in many parishes to stick with the familiar: let the children be somewhere else for most of the liturgy, rather than trying to build liturgical forms and theological understandings that allow for the authentic participation of all God's children. But for those who take this principle seriously enough to want to find creative ways of making it a reality, there are some fine guides available.

Unquestionably the best single source on children in the liturgy is by Virginia Thomas and David Ng, *Children in the Worshiping Community* (John Knox, 1981). It is vividly written (and handsomely designed), with a delightful mix of the theoretical and the concrete; it is a gently persuasive argument and inspiring vision of what parish-wide Christian nurture can be. For those wishing to delve deeper, an anthology edited by Diane Apostolos-Cappadona, *The Sacred Play of Children* (Seabury, 1983), contains superb articles by Mary Collins, Gail Ramshaw Schmidt, Gabe Huck, and oth-

ers. Most challenging of all, perhaps, are the works of Edward Robinson, *The Original Vision* (Seabury, 1983) and Sofia Cavalletti, *The Religious Potential of the Child* (Paulist, 1983), either of which may break your world wide open.

Those who do Christian education in the parish have the tremendously important and exciting ministry of enabling the faith that is in God's people: creating the atmosphere in which children and adults may most readily be filled with the desire to know and love God, to bear witness to the good news, and to do the work of God's kingdom. Those who are responsible for pastoral ministry need to ask, of everything they do in the parish, "What effect will this have on children and on those new to the faith? How does this commend the faith that is in us?" Our tools are the church's own life and worship, and the Word of God; we need to use them with boldness and with skill, and we need to work together, in the undivided calling of feeding Christ's lambs.

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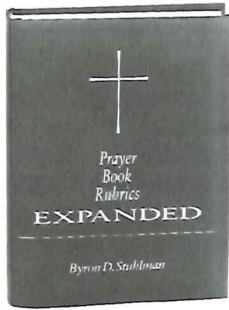
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FEASTS, FASTS AND FERIAS

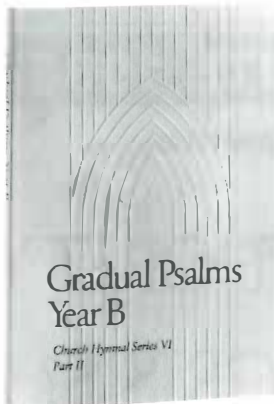
Planning for This Year's Lent



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This column is devoted periodically to the way we observe different holy days, seasons, and ordinary times in the Christian year. It is none too early now, at the beginning of January, to start thinking about Lent, for it will begin in a month and a half.

A great many special programs and activities may take place in this holy season and all will be enhanced by careful preliminary planning. Yet the principal services of Sunday remain the times when the ordinary parish touches the greatest number of its members. Excellence in planning these services, with their music, preaching and any other accompanying activities, is a priority. The appointed Bible readings, which are crucial to preaching, to liturgically based education programs, and to hymn selection, must have our most thoughtful attention.

With our present lectionary, each of the three years in the cycle presents a somewhat different emphasis in Lent. Last year, there was a very commanding set of gospel passages from St. John. This year we have outstanding Old Testament lessons, and the Epistles in some cases relate to them. Through the three years there is also a consistent framework which is not always perceived. Let us consider the five Sundays prior to Palm Sunday.

The First Sunday always recalls our Lord's 40 days in the wilderness, but Mark's account, which we have this year, does not include the three famous temptations by Satan. Preachers must use a different sermon this year! Mark puts the temptation into close connection with our Lord's baptism, and baptism in turn is seen in the light of Noah's flood and the selection from I Peter.

I recommend preaching on the flood. We all know the story, but adults rarely hear sermons about it. There are, of course, profound implications and in this era people will be interested in God's covenant not merely with the human race but with "every living creature." The rubrics (BCP, p. 888) permit lengthening any lesson. I recommend reading the Old

Testament lesson as follows: Genesis 8:6-11 and 9:8-17. This brings in the attractive episode of the dove which, in turn, links the flood with our mental picture of the baptism of Jesus.

For hymns, we will almost inevitably use "Forty days and forty nights" (*Hymnal 1982*, No. 150/*Hymnal 1940*, No. 55 — we will consistently indicate *Hymnal 1982* numbers before the slash and *Hymnal 1940* after it). "O love, how deep" (448 and 449/344) refers both to the baptism and the temptation. Hymns 120 and 121 in the new hymnal celebrate the baptism appropriately.

The Second Sunday of Lent always has reference to Abraham, and we recommend that "The God of Abraham praise" (401/285) always be sung this week. This year's lesson, about Abraham and Isaac, is one of the great passages of the entire Bible and deserves our fullest attention. If it is to be read again on Good Friday or the Easter Vigil, a sermon on it now will prepare the way.

This passage has always challenged both Jewish and Christian interpreters. Its "meaning" cannot be reduced to some brief "explanation." Preachers and teachers must respect the strangeness and mystery of the story. Hearers must face the reality of human sacrifice (also found elsewhere in the Old Testament), the implied grief of Abraham and the terror of Isaac, and the resolution of it all in the slaughter of the sheep.

The Third Sunday of the holy season always has a connection with Moses. Of the familiar "40 day" hymns, "The glory of these forty days" (143/61) includes a reference to Moses and would always seem appropriate on this Sunday. Many of us would advocate the liturgical reading of the Ten Com-

when not in use, and protecting the property of parishioners and guests by having a volunteer cloakroom attendant during church services and other activities will not only prevent casual theft, but discourage professional thieves.

Protecting employees and volunteers who work for the parish is even more important than protecting property. Many parishes have chosen to install buzzer systems and viewing devices for the safety of persons working alone. One parish installed a pressure mat outside the parish hall door that sounds an unobtrusive buzzer in the parish secretary's office. This device can be switched off for the annual parish meeting and other events in the parish hall.

Securing the parish when the building is unoccupied is more difficult. Burglary losses are generally more substantial than theft losses that occur when the building is occupied. Securing the building by installing dead bolt locks on doors and windows is the best protection against burglary. Key control is important, but teaching those who have keys how to secure the building properly is just as important.

Exterior and interior night security lighting also discourages theft. One parish took the idea of interior security lights to give the appearance of possible occupancy a step further; both a light and a tape playing organ music are switched on at night. The parish does change tapes so a prospective burglar does not hear the same piece of J.S. Bach every night.

If an intruder does break the outside perimeter of a building there are steps that can be taken to minimize the loss. Locking valuable items in metal cabinets or safes, and installing dead bolts on interior office and sacristy doors can both frustrate and delay a burglar. A professional burglar knows the longer he stays, the better the chances he will be apprehended.

Do not hide keys to cabinets and doors or combinations to safes on the premises, a professional burglar will search every available hiding place. A professional thief knows more hiding places than you could list in an hour. Also, do not leave money in the church overnight, even in a safe; use the bank's night depository if necessary. One parish has a sign on the safe stating "Easter offering has already been deposited in bank." The sign was placed on the safe, because on two previous occasions office desks and the safe were badly mangled by thieves

searching for the Christmas and Easter offering.

Written Inventory

A written inventory of all contents, including serial numbers and bills of sale, and a *photographic inventory* of valuable or irreplaceable items is another easily accomplished security measure. Include in the photographs a ruler to indicate size, also photograph any trademark or hallmark on the item. Your written and photographic inventory should be kept off of the premises; do not leave it on church premises even in a fireproof safe. If a devastating fire occurs it could be weeks before the records are recovered. And, if a thief should discover the inventory, then he will know that there is something of value to look for on the premises.

When a parish discovered two valued candlesticks were missing, a previously taken photograph was photocopied and quickly distributed to pawnshops in the city. The next day a pawnbroker recognized the candlesticks from the photo and told the prospective seller, "I have to ask my partner. He knows this silver stuff. Come back at four." When the thief returned he was greeted by two police detectives. The thief was also identified as the person who had on previous occasions sold items taken from local parishes to other pawnshops in the city.

The candlesticks were recovered and a criminal apprehended — all thanks to a black and white photograph neatly photocopied and distributed. A written and photographic inventory is not only valuable in the event of theft, but also to the church and its insurance company in the event of loss from fire, vandalism or other insured peril.

There are many security measures that can be accomplished now, even with limited funding. Adjusting casters on sliding glass doors so that the door cannot be removed from the frame, nailing shut unused basement windows, organizing a neighborhood watch and asking parishioners to drive by the church when they are in the area during night hours can all prevent needless theft, vandalism and arson.

The parish should also consider the installation of an automatic fire and burglar alarm system. Even if funding for an entire system is not available at this time, alarming the sacristy and office area may be within the parish's present budget. When choosing an alarm system, plan for the parish's fu-

ture needs by installing a system that can be easily expanded to include the entire building and connected to a fire alarm. Never install a silent alarm: frightening a thief, vandal or arsonist off the premises is perhaps the most valuable feature of an alarm system.

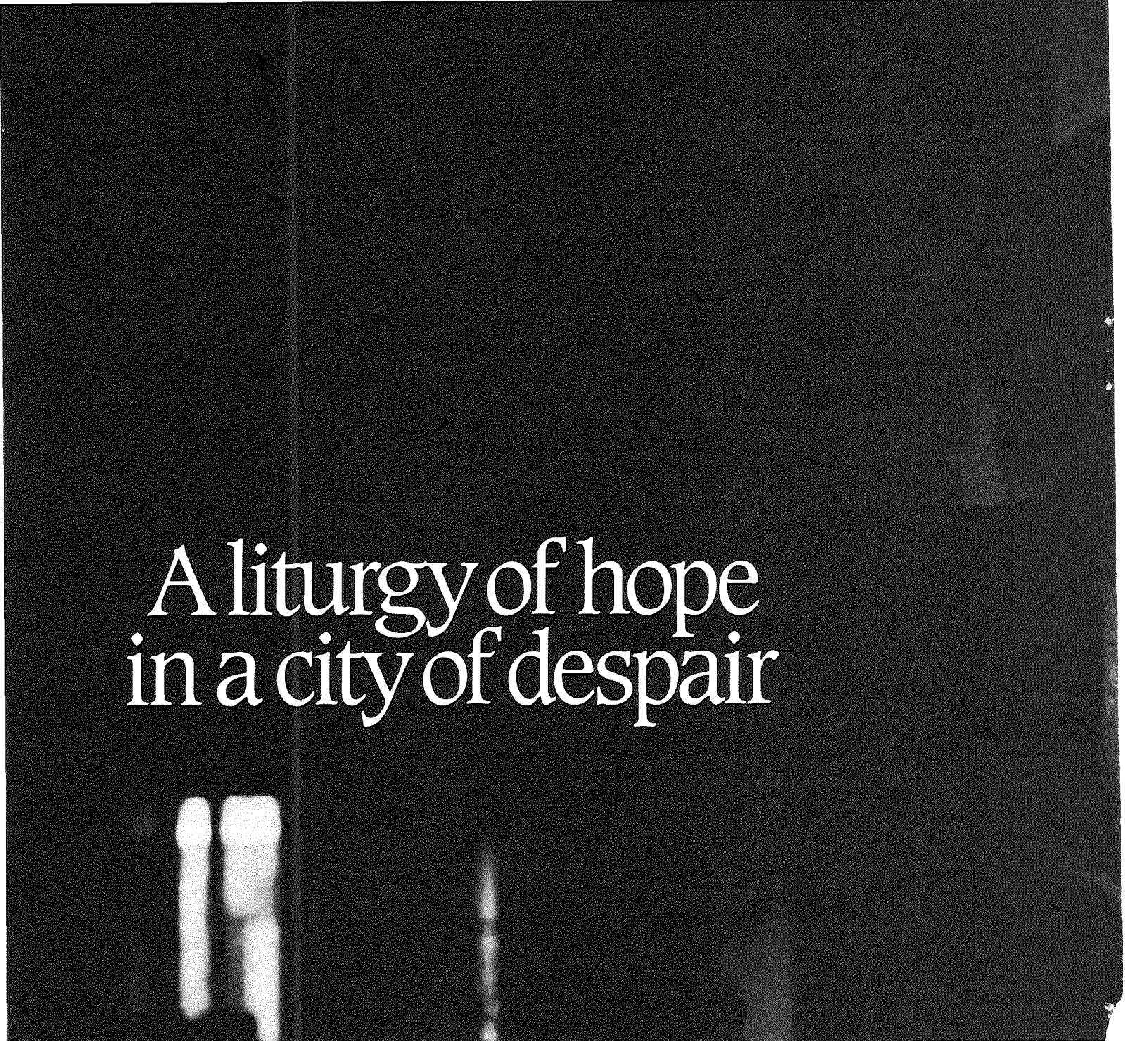
Remember, any door that is a designated fire exit should be equipped with panic hardware. On all other entrances and exits use common sense when installing security devices, for example, bars should not be installed on windows that lead to fire escapes. Also, think about other security measures that may not be as apparent as securing doors and windows, such as securing skylights and protecting stained glass windows with Lexon or similar protective covering.

Available to churches is an in-depth information piece on security improvement prepared by the Church Insurance Company. To receive this security information write: "Securing Church Properties," Church Risk Management, 800 Second Avenue, New York, N.Y. 10017.

We must never let our sensitivity to security override our sensitivity to persons, groups, and even strangers. After all, our Lord offered himself once and for all — not to preserve parish treasures, but eternal souls. "So, let us not hesitate to welcome the stranger, for many have thereby entertained angels unawares." But with prudent use of security measures, if the stranger turns out to be there for the wrong reason, we will be "wise as serpents yet harmless as doves."



Church Insurance Company photo



A liturgy of hope in a city of despair

Forty-five years ago, Chester, Pennsylvania, was a shipbuilding boom town, full of hope for a prosperous future. Tom Torosian was a kid without direction, hanging out on a Bronx street corner. Today, Chester is the second poorest city of its size in the country. One-third of all homes are abandoned. Thirty percent of its people are unemployed. One in four lives in poverty. And hope is as hard to come by as a decent job.

But hope is what it's all about at Chester's East Side Ministries, where

Tom Torosian, now a minister, is the catalyst for positive action.

An abandoned church becomes a beacon of inspiration

In 1985, Reverend Tom, as he's known to his neighbors, and his wife Pat moved into this embattled community. They reopened a mammoth, two-story church in sad disrepair, once proud home to a congregation of 3,000.

Nowadays on Sunday mornings, only a handful of people attend worship service. But Reverend Tom has much more than preaching on his agenda. He spearheads a revolutionary ministry of education and action-oriented projects that offer hope where none existed for decades.

Building a foundation for a better standard of living

The century-old church is now home to several nonprofit community-development and grassroots political action groups, including a voter registration organization that has signed nearly 10,000 new voters in two years. The only library on the east side of town is housed on the second floor of the church. And a free food and clothing bank serves more than 2,000 people every month. Reverend Tom's passion and optimism help keep each of these projects energized.

The ministry that excites Tom and Pat the most is Shalom Place. This is their school for the arts that brings neighborhood kids off

mandments (BCP, p. 317) at least once in Lent, but the lesson this week seems to fulfill the purpose, and the Epistle provides further basis for preaching on the commandments.

The Fourth Sunday, or Mid-Lent, traditionally has a lighter tone to it. The Holy Gospel, John's account of the miraculous feeding, is the one we had in the old lectionary. It is suitable with this passage to have more than one eucharistic hymn. Hymns 308 and 309/192 and 690/434 (the last much better in 1982 version) are very appropriate.

Those of us who are older recall the notable Epistle formerly read at Mid-Lent and the theme of the heavenly Jerusalem which was expressed in the hymns customarily sung this week. The new lectionary (unfortunately in my opinion) does not sustain that except in Year B, with the Old Testament lesson about returning to Jerusalem from Babylon and Psalm 122. Hymns 620/585, 623/589 or 624/597 are appropriate if the preacher wishes to explore this theme (and if a traditional Mothering Sunday simnel cake is consumed at the coffee hour).

Finally, the Fifth Sunday always looks forward more directly to our Lord's death and resurrection. We recommend preaching on the Epistle from Hebrews this year. This great Epistle is rarely heard about in the Episcopal Church. The Good Friday Epistle (Hebrews 10:1-25) links the high priesthood of Jesus with the passage from Jeremiah which we now have on this Fifth Sunday. Our only hymn specifically referring to Christ as high priest is "Alleluia, sing to Jesus," an Ascension hymn which is definitely *not* to be sung in Lent. "Hail, thou once despised Jesus!" (495/457) is a great hymn and certainly pertinent, however. Many of us also find it expedient to use on this Sunday one or more of the hymns planned for Good Friday to enhance the congregation's familiarity. (On Sunday they have the help of the choir; they may not on Good Friday.)

As will be seen, the lenten readings this year lead us through a series of very profound and solemn topics. They challenge all of us to have liturgies, sermons, music and lessons of commensurate dignity and solemnity. So the stage is reverently set for Holy Week and Easter.

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Christmas II

Being Made More Perfect

By LAWRENCE N. CRUMB

In Gilbert and Sullivan's operetta, *The Pirates of Penzance*, the hero Frederick, thinking he has attained his 21st birthday, rejoices that his apprenticeship to the pirate king has finally come to an end. His joy is turned to grief, however, when he is informed that he was born in leap year, on the 29th of February, and thus will have to serve another 63 years before he is free under the terms of his contract. Now the Second Sunday after Christmas, which we observe today, is not quite so rare as the birthdays of Frederick and his fellow *nonvicesimofebruarensians*, but it is rare enough so that most of us have no sense of what the traditional observance is on this Sunday, or what is lacking in the liturgical cycle in those years in which no such Sunday occurs.

In fact, there was no tradition for this Sunday, in the sense of a distinctive collect, epistle, and gospel, until the Prayer Book of 1928, which assigned the story of the flight into Egypt as the gospel reading. In the three-year cycle of lessons that was incorporated into our present Prayer Book, we have a choice between that story and the finding in the Temple. Of the two episodes, the second is the more interesting, since it gives us the first recorded words of Jesus and an insight into both his personality and his future teaching.

The circumstances under which Jesus was still in Jerusalem while his parents were already a day's journey toward home have always been the subject of much speculation. How could Jesus, the perfect baby, and now, presumably, the perfect adolescent, be unaware of the anguish that his absence from the caravan would cause his parents?

The Rev. Lawrence N. Crumb is a librarian at the Library of the University of Oregon, Eugene, Ore. He is currently beginning a sabbatical year at the University of Oxford in England.

Whatever the reason that has gone unrecorded, Jesus had some cause to think that his parents knew where he was, just as they, presumably, had some cause to think he was with other members of their extended family. The important thing, at this point in the story, is not what Jesus knew, but what he didn't know. As later in his adult life, Jesus did not "know everything" in the sense of that popular piety which often undervalues his words and deeds by assuming that since Jesus was divine, therefore he knew everything and could do anything.

There was even a time when pious Christians speculated as to what Jesus was thinking about as he lay in the womb waiting to be born. But St. Paul, in the so-called kenotic passage of his epistle to the Philippians, tells us that Jesus, "though he was in the form of God . . . emptied himself, taking the form of a servant, being born in the likeness of men" (Phil. 2:6-7). In other words, at the time of the Incarnation, God the Son put aside his divine powers, that he might share our human condition completely. The whole point of the Christmas story is that Jesus was born of a human mother, taking our humanity that he might share our existence.

But having made the point about what Jesus didn't know, it is equally important to make the point of what he *did* know. For we read that he was "sitting among the teachers, listening to them and asking them questions; and all who heard him were amazed at his understanding and his answers" (Luke 2:47). Apparently what made a real impression was not the fact that he could give the correct answers to the matter-of-fact questions that one might ask a 12-year old, but rather his interest in listening to the teachers debating the finer points of the law, and in the profundity of the questions that he asked.

Whatever it was that he said to those teachers in the Temple, we can

assume that it reflected the same kind of knowledge that we find more fully developed in his adult ministry: a knowledge that was not derived from the application of syllogistic logic, or from conducting a laboratory experiment with a controlled variable, or from doing original research with primary source materials. It was, more than anything else, a knowledge derived from intuition, a knowledge that he was doing the right thing as long as he was being himself, and doing what he honestly felt had to be done.

Knowledge-by-Intuition

All through Jesus' ministry, right up to and including the moment of death on the cross, there is a sense — the intellectual sense — in which Jesus literally didn't know what he was doing. And yet there is another sense, a much more profound sense, in which he knew exactly what he was doing: he knew that he was doing what he needed to do to carry out God's will and to usher in his kingdom. And here, in the gospel for the Second Sunday of Advent, we see the first recorded example of Jesus' knowledge-by-intuition, in a statement that is so profound we are apt to overlook it completely: he refers to God as "my Father."

There are several places in the Hebrew scriptures where God is referred to as the father of the nation, but this is the first clear-cut case in which God is referred to as the father of the individual. What did this 12-year-old boy know about God that had escaped the scribes and the pharisees, like the prophets before them? Intellectually, nothing; intuitively, everything. It was because of the intuitive understanding of God exhibited by the adult Jesus that his disciples asked, "Teach us to pray"; and although the earliest texts of the gospels differ somewhat in the precise wording of the Lord's Prayer, there is no disagreement as to how it began. They knew that "he taught them as one who had authority, and not as the scribes" (Matt. 7:29; Mk. 1:22); and they knew that it was, in the words of the liturgy, "as our Savior Christ has taught us, (that) we are bold to say, 'Our Father'."

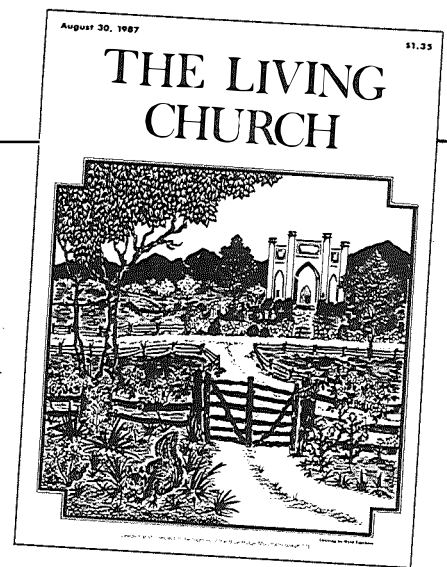
Finally, we hear that "Jesus increased in wisdom and stature, and in favor with God and man" (Luke 2:52). On this last day of Christmas and first Sunday of the new year, let us pray that we, like the boy Jesus, might be made more perfect in every way, growing in favor with God and man.

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The Rev. Dr. Walter E. Frieman, Jr.
Father Frieman is a classics scholar at
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well-known priest in Anglo-Catholic circles.

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BOOKS

(Continued from page 7)

urges no presentation hymn or presentation sentence, no lifting up and no sign of the cross: the elements are offered later during the canon, and this is not the time for climactic music and gesture.

The author prefers the Maundy Thursday Eucharist to be celebrated as a Passiontide celebration, not as a festive celebration — again, counter to custom in many parts of the country. Always, he allows for options, but is clear as to his preference and his reasoning. Each chapter is introduced with its own miniature table of contents, and the whole ends with an afterword on “appropriate style” and the Anglican tradition. Well done from start to finish. T.D.

Great American Order

HOLY CROSS: A Century of Anglican Monasticism. By Adam Dunbar McCoy, OHC. Morehouse-Barlow. Pp. xiii and 285. \$29.95.

This might be called *Inside OHC* in the tradition of John Gunther’s highly readable “inside” books. It is certainly the most fascinating history of Episcopal religious since *Ten Decades of Praise* by Sister Mary Hilary, CSM.

Reconstructing social conditions that motivated its priest-activist founder, Fr. Huntington, the chronicle moves swiftly to a portrait of his initial work at Holy Cross House run by the Community of St. John the Baptist in a New York slum. A symbolic, enduring relationship is seen in OHC’s adoption of the CSJB postulant cross. (The black ebony emblem, worn today by almost 50 monks in the U.S., Canada, and West Africa, is shared with the Order of St. Helena; a smaller version is treasured by hundreds of OHC associates throughout the world.)

Vibrant personalities emerge — the skilled spiritual director Shirley Hughson, educator Frederick Sill (founder of the Kent School), the charismatic Alan Whittemore, the pioneering missionary bishop Robert Erskine Campbell, the liturgist Bonnell Spencer, and other dedicated souls.

Almost every cause or concern of the church marches in faith and humility toward an exhaustive appendix. It is a jewel in itself, listing OHC’s published works, superiors, houses, and brief biographies of 109 professed members. Fr. McCoy’s work will win new friends

and postulants. “A hundred years of waiting, waiting for the Word out of Silence,” he concludes. “And when the Word speaks, it is of love, of life and of the future.”

(The Rev.) JAMES B. SIMPSON
Shrewsbury, N.J.

Inner Peace and Healing

LOVE, MEDICINE & MIRACLES: Lessons Learned About Self-healing from a Surgeon’s Experience with Exceptional Patients. By Bernie S. Siegel, M.D. Harper & Row. Pp. 235. \$15.95.

This book is the author’s answer to his question, “If God’s love can cure people, why should I remain a surgeon? Why not just teach people to love?” He felt like a failure as a doctor until his patients taught him that there is more to medicine than pills and incisions. He “got involved” with them and began to understand what it is like to live with cancer.

A pediatric and general surgeon, in 1978 Dr. Siegel started ECaP (Exceptional Cancer Patients), a specific form for individual and group therapy to facilitate change and healing. Exceptional patients refuse to be victims of their situation. They educate themselves and become specialists in their own care. This book contains stories from patients who had cancer, the possible causes, and the change in lifestyle if medicine is to be effective. They concentrate on the dissipation of fears and anxieties to gain peace of mind essential to healing.

Dr. Siegel came to believe that his role as a surgeon is to buy people time during which they can heal themselves. This book is a guide for such a transformation. It is also a record of his own education in patient-doctor relationship.

I recommend this book to anyone interested in learning more about physical, mental and emotional health.

(The Rev.) HARRY W. VERE (RET.)
St. Francis-in-the-Valley
Green Valley, Ariz.

Books Received

PAX ROMANA AND THE PEACE OF JESUS CHRIST. By Klaus Wengst. Fortress. Pp. 245. No price given, paper.

WHAT CHRISTIANS BELIEVE. By Hans Schwarz. Fortress. Pp. 110. No price given, paper.

PASSIONATE PILGRIMS: English Travelers to the World of the Desert Arabs. By James C. Simmons. William Morrow. Pp. 399. \$19.95.

DOVE ON FIRE: Poems on Peace, Justice and Ecology. By Cecil Rajendra. WCC Publications. Pp. 82. \$5.75 paper.

PEOPLE and PLACES

Appointments

The Rev. Arnold Hiltz (ret.) is interim priest at St. John's, Essington, Pa.

The Rev. Frank Hughes is now assistant at St. Luke's, Germantown, Pa.

The Rev. Carolyn Keil is rector of St. Mark's, 539 3rd Ave., Havre, Mont. 59501.

The Rev. Barbara Kelly is interim priest at Redemption, South Hampton, Pa.

The Rev. Edward H. Mansley is assistant of St. Peter's, Phoenixville, Pa.

The Rev. Samuel M. Outerbridge is rector of St. James', 1501 Greenwood Ave., Trenton, N.J. 08609.

Religious Orders

Brother Larry Boyd has made his life profession and Novice Brother Ed Voris has been received in the Company of the Paraclete at Trinity Church, Seattle, Wash. on Dec. 5.

Changes of Address

After Jan. 1, 1988, the Rev. Lawrence N. Crumb will be at Wycliffe Hall, Oxford, OX2 6PW, Great Britain. Fr. Crumb will be on sabbatical leave from the Univ. of Oregon Library.

St. Martin's Church, St. Louis County, Mo., may now be addressed at 15764 Clayton Rd., Ellisville, Mo. 63011.

Deaths

The Rev. Morris Bartlett Cochran, retired priest of the Diocese of Southern Ohio, died of heart failure at the age of 77 on Nov. 18 in Miami Valley Hospital, Dayton, Ohio.

A graduate of Fisk Univ. and Bishop Payne Divinity School, Fr. Bartlett was ordained deacon and priest in 1939. He served as assistant chaplain and teacher at Gaudet School in New Orleans from 1937 to 1938, and from 1938 to 1943 he was priest-in-charge of Emmanuel, Memphis; St. Thomas, Jackson; and St. Paul, Mason, Tenn. and a teacher at St. Mary and Gailor Schools. Later Fr. Cochran served churches in Florida and Ohio. He became rector of St. Margaret's, Dayton, in 1960 where he served until his retirement in 1975. Active in a number of civic organizations, Fr. Cochran is survived by his wife, Carrie, and four daughters.

The Rev. William Patterson Reid, retired priest of the Diocese of Nebraska, died Nov. 8 at the age of 84 in Omaha, Neb.

Fr. Reid's funeral services were held in Trinity Cathedral, Omaha, where he had served as an assistant during his retirement. Ordained deacon in 1930 and priest in 1931, he served churches in Nebraska, South Dakota, and Iowa, returning in 1944 to Nebraska to serve St. Mark's and St. John's in Omaha. He was chaplain of Brownell Hall, now Brownell-Talbot School, from 1945 to 1962. In 1972 he was honored by the Diocese of Nebraska and made an honorary canon. He is survived by his wife, the former Emma Johnson.

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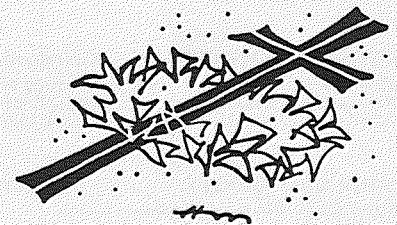
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Refer to Key on page 28.

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 MSU Chapel

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 ass't, the Rev. Tamsen E. Whistler, ass't
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OHIO WESLEYAN UNIVERSITY Delaware
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BENEDICTION

The author, the Rev. Canon E.L. Warner (ret.), resides in Decatur, Ala.

Harbingers of Christmas! Three of the world's great astrologists, separated, yet aware of each other's strategies, determined (one is tempted to say, "computed") that the new star (nova) was a sign of momentous change. In their lifetimes the occurrence of a new astral phenomenon was a rare and unusual event. Great occasions could mark new leadership. From whence would it come?

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This revelation was the destiny of the Star! The Man of God had come! Of course he would be born in Jerusalem. Where else could such a manifestation be displayed? Information exchanged and agreements made, the three determined to offer their lives to this new world ruler. Traveling from their several directions, it would take them 40 days to arrive in Jerusalem.

The Holy City and Caesar's puppet were unprepared for the new emergence. Fear must be assuaged with murder. But before the naked sword could stalk the land, the three sages slipped away to David's royal city. In a tiny room of an ancient hostelry they found their Babe and displayed before him the world's measures of success: gold, frankincense and myrrh. Their homage and loyalty manifest, the three departed, returning to their luminary observations, the first to recognize the Lord of lords.

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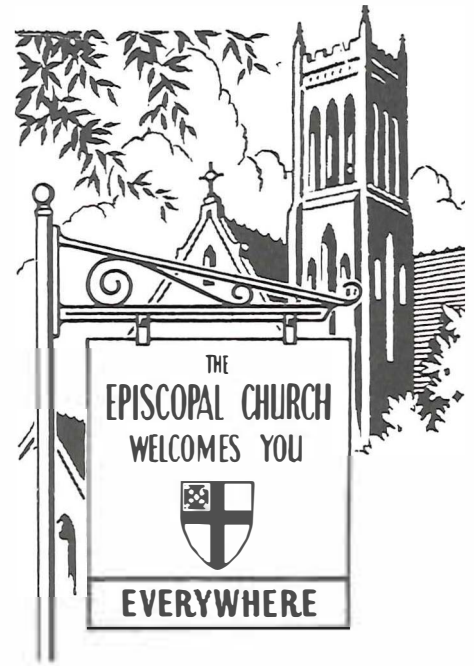
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CHURCH OF THE REDEEMER 265 E. Main St.
The Rev. Robert W. Offerle, C.S.S., r
Sun 9:15 Sung Mass & Ch S. Sat 5 Vigil Mass. Daily 12 noon

ASHEVILLE, N.C.

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

PHILADELPHIA, PA.

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

DALLAS, TEXAS

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

FORT WORTH, TEXAS

ALL SAINTS CATHEDRAL 5001 Crestline Rd.
The Very Rev. William D. Nix, Jr., dean 732-1424
Sun Eu 7:45, 9, 11, 5. Ch S 10. MP & H Eu daily 6:30 (Sat 7:45),
EP daily 5:30. H Eu Wed & HD 10

MILWAUKEE, WIS.

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

ST. JAMES 833 W. Wisconsin Ave.
The Rev. George T. Cobbett, priest-in-charge
Sun Masses 8, 10:30; Mon, Thurs, Fri 12:10, Wed 5:15. EP
daily ex Wed 5:15

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.