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If children were genuinely
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the liturgy itself,
must be arranged so
they could see, move
and do things.



The First Article



It's in the Bag

Coming home from the supermarket, or the hardware store or from what we used to call the five-and-ten, one puts the large brown paper bag down. It is not as easy to carry nor as pleasing to the eye as the baskets with which people in most civilized nations go to market. Nor is it as attractive and convenient as the brightly colored bandanas into which Japanese shoppers place their purchases. But a brown bag is what we have, and one reaches in for its contents.

In fact it usually contains more containers. Small things like screws or spools of thread may be in smaller brown bags of their own. Fruits or vegetables may be in the irritating hard-to-open plastic bags they now ask you to use in the grocery stores.

Of course some things, like rice or pancake flour, are properly in their own cartons, but some things are in very tricky containers opened by arcane methods. Whenever I see "new easy to open package," I quail. It is going to take three or four minutes of fussing with it, and at least one broken fingernail.

Worst of all are small gadgets and little kitchen or household items. These seem to come nowadays on a red (or perhaps yellow) piece of cardboard, on which is affixed a little dome of clear plastic within which is mounted the thing one wishes to buy. This container is hard to open, considerably larger than the item, and presumably has added to the price. If the plastic front piece is thrown out onto the ground, or into water, it looks as if it would take at least half a century to disintegrate.

All of this undesired packaging is thrown away. (We haven't even mentioned the bottles and cans.) It usually goes into new plastic bags and the garbage collector is paid to take it somehow out of sight. There are fewer and fewer places left to dump it, and generally little effort at scientific disposal. Meanwhile men and women are hired to spend their lives manufacturing this trash, and forests are constantly being cut down to feed this industry.

In a world with so many problems, trash seems a small matter. It is, however, a daily symbol of the way we misuse the world in which God has placed us. It will require a considerable change in our habits and in our methods of merchandising in order to correct the situation.

Won't it be pathetic if we solve many of the big problems of the world, and are then left to flounder to death in our own trash piles?

H. BOONE PORTER, EDITOR



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by H. Boone Porter

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ON THE COVER

Drawing by Gretchen Wolff Pritchard, who, in her column beginning on page 11, writes of how children can become more active in Sunday services.

LETTERS

Maintaining Community

I read Frances Davis Lowe's article, "Our Need to Belong" [TLC, Oct. 2] and sat right down to dispute it. Grappling with how to say what I wanted to say, I read it several times and then I came up short. This person is saying what I have been thinking for a long time.

We get so caught up in the maintenance of our community and church building that there is no time to go out into the world. And if we go out into the world, we are so accustomed to the security of that Christian community we have spent so much time building up, that the outside world and its secularity scares us to death, so we rush back into that safe haven of community. It is much easier to witness to each other, isn't it?

Thank you for making me think about my dependence on my community. I'm going to share this article with my house group.

FLORETTE M. LEWIS

Beaverton, Ore.

Much Gained

Somewhat chastened by the "Chronic Complainers" editorial [TLC, Oct. 23], let this long-time United Methodist subscriber assure you that one does not have to be Episcopalian to profit from TLC! Each issue reflects loving and wise editorial guidance, and I have gained much through the years.

DONALD WALDEN

Oak Park, Ill.

Tradition and Unity

No doubt I will be read by some as one of the "doomsayers," but it is because I care that I speak out and appreciate THE LIVING CHURCH for providing a forum to do so.

While I might be suspected to think that many Episcopalians do love and support their denomination, as a Roman Catholic I hear also of the pain and struggle to embrace recent developments (i.e. the Rev. Barbara Harris affair).

A spokesperson for my own communion, Fr. Horgan, is reported as saying that the "real" issue is one of tradition [TLC, Oct. 23].

Today in the "catholic" tradition we face a development whose wounds scar deeply and whose impact challenges unity. One aspect that especially sur-

faces is the "right" for one church to assert its independence while asserting that it remains part of a "catholic" communion. The Episcopal Church USA has forced the issue, not only at Lambeth 1988, but also in Rome and Orthodoxy.

No easy solution is indeed the truth of the matter, nor is a seeming band-aid attempt by "episcopal visitors."

When such a divisive action as women in the episcopal order arouses such widespread disharmony and causes many to seek refuge elsewhere, how and why do we continue to assert "rights?"

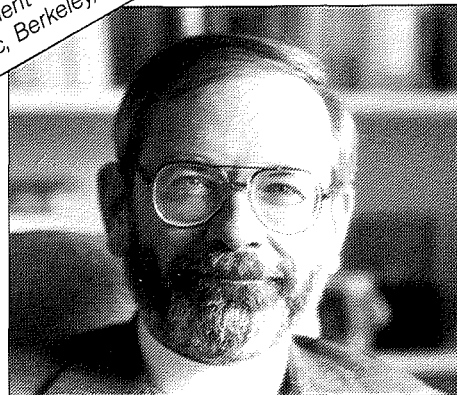
I personally struggle to support both clergy and lay friends who look for a peaceful resolution and have to ask if

(Continued on page 5)

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LETTERS

(Continued from page 3)

the universal mark of the church is a thing of the past replaced with "provincial autonomy" at the expense of souls, or are people of good conscience left to a "love it, or leave it!" pastoral solution. Maybe an Anglican tradition which seeks a uniate status under a Roman primacy isn't so bad, after all is said and done.

(The Rev.) PETER M. BLAKE
St. Louis, Mo.

Native Tongues

It was interesting to see in the October 16 issue that Luther's *Small Catechism* was translated into the Algonquian language by Swedish missionaries in the 1640s and printed in 1696. Of course, Elliot's Bible was a puritan exercise of mission to the Indians.

The Anglican response to mission by the S.P.G. as early as 1704 sent a missionary to the Mohawks. Instead of translating Luther's or the Anglican Catechism or the Bible, our church's response was to print a translation of selections from the Book of Common Prayer in Mohawk in 1715 (by William Bradford, in New York). In addition to Morning and Evening Prayer, the book contains the Litany, the Church Catechism, Family Prayers and several chapters of the Old and New Testaments.

(The Rev.) STEELE W. MARTIN
St. Stephen's Church
Providence, R.I.

Gender of God

I was struck by the Rev. Roddey Reid, Jr.'s letter concerning the "sexlessness" of God [TLC, Oct. 9]. Several points which he makes are problematic. First, the question of "wisdom" as a goddess cannot be seen in isolation from the larger context of Israelite religion, which included traditions not found in their complete form in the Hebrew Bible. Epigraphic evidence [inscriptions] at the very least indicates that there was a religious tradition in Israel which saw Yahweh as having a divine consort. Recently discovered eighth century B.C. inscriptions from both Kuntillet Ajrud and Khirbet el-Qom in Palestine speak of "Yahweh and his Asherah." For sometime we have had the testimony of the Jewish military community at Elephantine in Egypt (ca. fifth century B.C.)

which speak not only of Yahweh, but also of Anat-Yahweh (possibly to be read as "the Anat of Yahweh").

There are many biblical references (albeit negative) in the Deuteronomistic history to the worship of Asherah at local Yahweh shrines. It would seem to me that the figure often called "Lady Wisdom" which occurs in Proverbs, in Job, in Sirach and in the Wisdom of Solomon must at the very least be seen against this background and possibly as containing elements derived from this alternate tradition.

The God who emerges as the "norm" of the Old Testament is not sexless, but is male through and through. Are we as heirs to the biblical tradition condemned to think of God in this same way? Though some might argue that this is the case, I myself do not believe so. Even within the biblical tradition there is evidence that the sexual images applied to the deity did not exhaust that experience, points us to a broader vision.

It is such a vision which allows Paul to cite what was probably an ancient Christian baptismal formula, that in Christ "there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus" (Galatians 3:28).

(The Rev.) K. WILLIAM WHITNEY, JR.
St. Andrew's Church
Belmont, Mass.



By Ralph Masters

"Nonsense!
I think you just have a poor self-image."

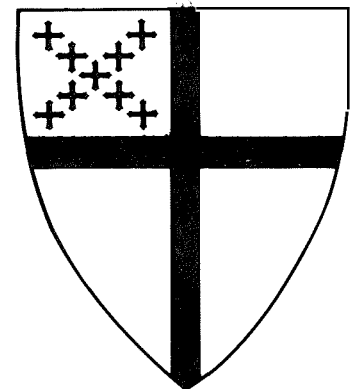
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New ATR Editor

The Rev. Richard E. Wentz was elected editor of the *Anglican Theological Review* at the annual meeting of its corporation at Seabury-Western Theological Seminary in Evanston, Ill., held at the beginning of October. Founded early in the present century, this review is a quarterly journal providing scholarly articles and book reviews in the various theological fields. The president of the corporation, who presided, is the Very Rev. Mark S. Sisk, dean of Seabury-Western.

Dr. Wentz is professor of religious studies at Arizona State University in Tempe, Ariz., and is associated with the Church of the Epiphany in that city. He is the author of several books and of numerous articles published in *THE LIVING CHURCH* and other journals. He succeeds Dr. James Dunkly, librarian at the Episcopal Divinity School in Cambridge, Mass., whose services to the *Anglican Theological Review* were praised at the meeting.

H.B.P.

Continuing Churches

Three small church groups have signed a "Declaration of Unity" calling for increased cooperation among their parishes. The statement was signed at a recent meeting in El Paso, Texas, according to the Rt. Rev. Albion Knight, Jr., head of the United Episcopal Church of North America, which was formed in 1980 and is based in Bethesda, Md.

Bishop Knight said other signatories include the Anglican Episcopal Church of North America, which has concentrations of congregations in the southwest; and the Anglican Rite Jurisdiction of the Americas, with pockets of congregations in the midwest.

The confederation formed with the signing of the document is intended to demonstrate the unity of faith of the three denominations and is not a step toward organizational merger, the bishop said. He described the confederation as a way "to cooperate with each other better short of organic unity," noting that a full merger would involve "too many problems" and would take "a long, long time" to accomplish.

The three largest of the so-called continuing churches, which have more than 200 parishes, are not part of the

confederation. Those churches are the Anglican Catholic Church, the American Episcopal Church and the Diocese of Christ the King.

Bishop Knight said the confederation should make it easier for the three small groups, which have a total of about 50 congregations, to obtain clergy health insurance and congregational liability insurance and to develop church pension plans. In addition, he said, the confederation will offer mutual clergy assistance to congregations.

When asked if the declaration of unity was a reaction to either the actions taken at Lambeth or the election of the Rev. Barbara Harris as Suffragan Bishop of Massachusetts [TLC, Oct. 16], Bishop Knight said that plans for the declaration had been under discussion since April. He said the three groups had become tired of hearing so much about the brokenness of the church, and that the time had come for a show of unity.

"We wanted to let people know, we can act together, we can cooperate for the purpose of spreading the word of God," the bishop said. He also added that another purpose is to provide a sense of identity for Episcopal splinter congregations which are not affiliated with any denominational group. Ac-

ording to the bishop, a half dozen such congregations have expressed serious interest in affiliating with the new confederation.

Conflict in Kenya

Church-state relations in Kenya continue to grow more strained as government officials and church leaders clash over constitutional guarantees of freedom of worship.

The secretary general of Kenya's sole political party, the Kenya African National Union (KANU), recently warned that parliament may abolish guarantees of freedom of worship after a well-known Anglican bishop charged fraud in September's party elections.

According to the *New York Times*, Moses Mudavadi, KANU's secretary general and a close friend of President Daniel Moi, recently accused the churches of not respecting the freedom of worship guaranteed in the country's constitution. Mr. Mudavadi said the Rt. Rev. David Gitari, Bishop of Mount Kenya East, "should not be surprised if we, as a KANU government, removed that freedom from you through parliament."

Bishop Gitari had charged that some party candidates who actually lost elections in September had been



The Rt. Rev. Franklin D. Turner (left) was recently consecrated as Suffragan Bishop of Pennsylvania [TLC, July 31]. More than 2,500 people attended the service, held at the Roman Catholic Cathedral of Saints Peter and Paul in Philadelphia. Bishop Turner receives his crosier, a gift from the Diocese of Mityana in Uganda, from the Rt. Rev. Allen L. Bartlett, Bishop of Pennsylvania (right center). The Rt. Rev. John D. Walker, Bishop of Washington (left center), was a co-consecrator. The Very Rev. Thomas L. McClellan (right), master of ceremonies, is rector of St. Mary-at-the-Cathedral in Philadelphia.

announced as winners. He was quoted as saying the criticism of the government did not stem from disloyalty. Rather, he said, "it is out of sheer love of this country that we feel we cannot be silent when we ought to speak."

The Most Rev. Manasses Kuria, Archbishop of the Province of Kenya, said in a sermon in early October that freedom of worship is "God-given and cannot be taken away at will by any individual."

Mr. Mudavadi accused Anglican church leaders in Kenya of supporting the South African government. Such a position would put them at odds with the Most Rev. Desmond Tutu, Archbishop of Cape Town.

The most recent conflict comes on the heels of a controversy involving the Christian magazine *Beyond*, a publication of the National Council of Churches of Kenya, an organization with which both Bishop Gitari and Archbishop Kuria have been affiliated. The magazine was banned after publishing articles accusing government officials of irregularities during elections in March. The editor was later sentenced to a nine-month jail term for allegedly failing to file annual reports of sales and accounts.

CONVENTIONS

Nevada Episcopalians decided to undertake a capital funds campaign during the convention of the **Diocese of Nevada**, held October 14-16 at the Peppermill Casino in Reno.

The Rt. Rev. Stewart Zabriskie, diocesan, explained that "money" was the theme of the convention, and workshops included the theology of giving and planned giving.

The capital funds campaign had been recommended by Coalition 14, a group of aided dioceses, when Nevada applied for, and received, a grant for \$35,000 to fund the first year of the three-year Southern Nevada Episcopal Evangelism Project. The project involves hiring a new regional vicar for the rapidly growing Las Vegas area.

Convention delegates also agreed to create, by January, a separate entity or corporation to administer Camp Galilee, a diocesan camp at Lake Tahoe.

Diocesan chancellor Eric Funston, a proponent of the new corporation, said the proposal will create a clear

structure for the camp, provide the diocese with some degree of protection from liability suits, and provide more opportunities for fund raising.

Resolutions adopted included one affirming the statement on childbirth and abortion adopted by General Convention, and another extending love and prayers to Dolores Frensdorff, widow of the late Bishop Wesley Frensdorff, who died in a plane crash in May [TLC, June 5].

A diocesan budget of \$456,432 was adopted for 1989.

DICK SNYDER

• • •

The **Diocese of South Dakota** celebrated the centennial of the Chicago-Lambeth Quadrilateral, as well as increasing ecumenical cooperation nationally and in South Dakota at its convention, October 7-8. The ecumenical theme, "That we all may be one," was borne out by use of the First Lutheran Church in Mitchell as the convention site, with St. Mary's Church in Mitchell hosting.

The Rt. Rev. Craig Anderson, diocesan, presided. Dr. Donald Armentrout, professor of ecclesiastical history at the School of Theology, Sewanee, Tenn., was guest speaker. He explored the history of the Anglican Communion and ecumenicity.

Representatives of the Dioceses of South and North Dakota have been discussing how to increase sharing of ministry, such as a joint Episcopal Church Women organization, youth and diocesan conventions and shared episcopal visitation. A resolution was passed calling for increased efforts in this direction. Another resolution asked for strengthened ministry to urban, off-reservation Native Americans.

Among many resolutions supporting ecumenical work and study was one commending Bishop Anderson for his "enthusiastic ecumenical leadership and in particular for his recent appointments to the Faith and Order Commission of the National Council of Churches and to the World Council of Churches' Committee for the Ecumenical Decade: 'Solidarity with Women'."

A 1989 budget of \$1,135,196 was approved.

MARY B. HOBBS

BRIEFLY...

St. Andrew's-Sewanee School, a boarding school for boys and girls, grades 7-12, in St. Andrews, Tenn., broke ground recently for a 3,700-square-foot student union. The \$370,000 union is being funded by a \$500,000 gift received as part of the school's \$4.2 million capital campaign, which is being led by former Presiding Bishop John Allin.

■

The Diocese of Virginia is sponsoring a **fund for uninsured and underinsured AIDS patients**. Recently announced by the Rt. Rev. Peter James Lee, diocesan, the medication fund was established with seed money from his diocese and the Roman Catholic Diocese of Richmond, each of which donated \$2,500. The fund will be administered by the Richmond AIDS Ministry, a new interfaith organization housed at St. Paul's Episcopal Church in Richmond.

■

Louisa Rucker, president of the National Organization of Episcopalians for Life (NOEL), is also chairperson of the National Pro-life Religious Council, a **new coalition of religious anti-abortion groups** from mainline churches. Part of the council's purpose will be to counteract the influences of the Washington-based Religious Coalition for Abortion Rights, which is sponsored by two dozen religious and humanist pro-choice groups.

■

The Cathedral of St. John the Divine in New York added a new twist to their annual "Blessing of the Animals" by holding a special **blessing of the algae**. In addition to the assorted dogs, cats and exotic animals such as a llama, a turtle, an elephant and a python which filed into the cathedral, a flask labeled Anabaena Flosaqua was also carried in and blessed. The event coordinator told *The New York Times* that "this was the first year that the so-called lower levels of life . . . were included." She said the addition of the estimated 10 billion algae was "important and timely."

Disputed Election

By H. BOONE PORTER

The outcry arising in many quarters over the recent election of the Rev. Barbara Harris as Suffragan Bishop of Massachusetts [TLC, Oct. 16, 23] has many dimensions, and a consideration of them may assist churchpeople and standing committees in making reasonable judgments.

Some, it should be stated first, object to the choice of a woman bishop on principle. It is pointed out that over a period of 2,000 years, bishops have been of different races, nationalities, languages, ages and conditions, but have, like the original apostles, always been men.

It is a primary function of the episcopate to maintain continuity with the past. We belong to the holy catholic church; preserving and passing on the episcopate of that church, as it has been recognized through the centuries, is a crucial aspect of this. The office of bishop is something ancient — there is no such thing as a brand new antique!

It is not a question of some women being more competent. Competence has not always been a mark of the episcopate. To have bishops is not necessarily the most efficient, practical or economical way to run a church. Many Protestant churches have prospered without them. Bishops have, indeed, been an expensive asset for the Episcopal Church. From this perspective, the office of bishop is like a very old and curiously wrought chalice. It may be inconvenient to use, difficult to polish, and best usually kept under lock and key. But no one would dream of having a silversmith beat it into a new shape, for it is a priceless link between ourselves and countless worshipers in the past who from it have drawn the blessed drink of eternal life.

Others, who may not necessarily deny the theological possibility of a woman bishop, point out that a primary task of bishops is to unify the

church. Oneness is supposed to be a major characteristic, a “note of the church,” as we say in the Nicene Creed. This means unity within a diocese, and the unity of that diocese with other dioceses. In intention, if not in fact, this should be unity with every other diocese in the world which shares the historic episcopate. The choice of a bishop who would disunify the church is thus a conflict in basic intention. This does not necessarily mean that one agrees or disagrees with those who must withhold their approval. Other individuals or provinces may disapprove (or approve) for reasons which may be obscure to us, as our approval (or disapproval) may be obscure to them. Honest and fair notice has been given that such an election at this time (possibly not at some other time) is casting a major roadblock on the way to achieving Christian unity, as well as to preserving internal Anglican unity. It may be noted that Massachusetts chose to hold its election before the international commission on Communion and Women in the Episcopate (asked for by the Lambeth Conference) had even had time to meet.

Qualifications

The qualifications of the individual chosen have also been questioned. Although bishops may not be scholars (hardly any are), they should be cognizant of the basic dimensions of the theological heritage which they vow to uphold. A seminary education is not a *sine qua non*, but the question is asked whether a bishop ought not at least to share the usual educational qualifications of clergy in the diocese. Ms. Harris is not an ignorant person, but she has not been to college or seminary, although she has pursued certain courses and programs. She is without question literate and very articulate.

She is an ardent champion of the causes she believes in, as she has a right to be, although many find the intemperate tone of her castigations not to be constructive. One of the advantages of a liberal arts education, or of a graduate education in theology, law, medicine, or some other traditional field, is that one learns the necessity of living and working with people one may disagree with. For a bishop this seems a desirable characteristic.

Then there is the question of pastoral experience. It is pointed out that a priest should serve at least a decade before election to the episcopate. It is a good rule of thumb, but eight years is close. Excellent bishops have been priests for shorter times. It is also true that Ms. Harris has not been rector of a parish; on the other hand she has indeed had pastoral experience, including tough work in a women's prison. She has not, so far as we know, had experience at the diocesan level. Most suffragans have previously served on standing committees and similar bodies. On the other hand, she has had business experience in a large corporation.

Then there is the role of suffragans. Their usual functions are to visit parishes, to administer confirmation, and to perform such other duties as the diocesan bishop chooses to delegate, in accord with Canon III 23. Suffragan bishops in the Episcopal Church, like vice presidents of the United States, usually find that starting new programs or innovative activities is not part of the job description. This, it seems, is an internal matter for a diocese. It is up to the diocesan bishop to define the duties of the suffragan, and it is up to the clergy and delegates in the diocese to elect the person they believe to be the best qualified to carry out those duties.

Concern is elicited in this case because, with one or more other candidates who had obvious qualifications and long-term personal knowledge of the diocese, the choice instead went to one of a significant but quite different background. Rightly or wrongly, the question arises, was the election to choose the individual best suited for the solemn but secondary duties of a suffragan? Or was it to score a dramatic victory for the liberal party in a large and wealthy diocese?

Perhaps this question can never really be answered. Concern about it, nonetheless, has added to the pain, anger and discouragement that many Episcopalians feel.

EDITORIALS

American Religious Phenomenon

Fundamentalism is plainly a major element in the current American religious scene. Other parts of the world have some very conservative evangelicals, but fundamentalism, as the term is generally used, reflects a distinctive American religious phenomenon. It has its own spiritual and theological interest, but its current involvement in political, legal and educational issues make it of importance to the public as a whole.

As different writers in our pages and elsewhere have pointed out, fundamentalist ideas about the Bible have a complex intellectual history, a history which may be largely unknown to many fundamentalists themselves. Like so many religious movements, fundamentalism evades precise definition. Yet beyond all the abstract ideas, principles, and doctrines, there is a peculiar fervor to fundamentalism which many of us admire and which many others of us find peculiarly distasteful. It is precisely this fervor, this dynamic quality, this contagion of "old-time religion," which has made this a movement to be reckoned with.

Some of us would associate this special quality with the spiritual cauldron of the southern mountains. The peculiar blend of religious dedication, passion, sin, individualism, pride, frustration, anger and biblicism found in Appalachia, flavored by the wonderful personalities of this region, has spilled over into the lowlands and spread to the entire so-called Bible Belt. Historically, this strand of spirituality presumably goes back to Oliver Cromwell's army in the English civil war in the 17th century, and to his Scotch Irish allies. This particular heritage, although not always totally identified with fundamentalism, has certainly been a major factor in the force of the movement. Today, any of us born below the Mason-Dixon line have at least a little touch of emotional sympathy for old-time religion.

The challenge of fundamentalism to the Episcopal Church is at several different levels, and this is no doubt why many find it so irritating. Can we, from our allegedly superior intellectual stance, convey equally clear and decisive ethical teaching on issues that touch many individual lives very deeply, such as adultery, abortion, and criminal justice? While we welcome the helpful contributions which linguistics, archaeology, anthropology and critical analysis have brought to biblical study, can we perceive the Word of God in scripture with sufficient clarity to inspire fervor both in preachers and in hearers? Can we also communicate? Our seminaries spend thousands on each student every year, yet none of them graduate to become preachers who can address a national audience on television or radio every week. The



fundamentalists ask us a very serious question: does the Episcopal Church even care?

The kind of critical biblical study which has dominated our seminary curriculums for many years has much in it that is good, but perhaps it is a modern "one-horse shay," which is not sufficient by itself to meet the church's needs. The fact that fundamentalists have had scandals during the past months does not lessen the seriousness of their challenge to us to find light and life in holy scripture, and to proclaim the gospel with conviction and zeal.

The Big Issues

What are the biggest issues in our church? The past months have had a fair share of exciting church news, but big events do not always point to the most important questions. The Episcopal Church is in desperate need of new vitality, new membership and (unless we are to go out of existence in a generation) new youth work. To meet these needs we must have a new commitment to evangelism, changes in the way our clergy are trained, enhanced use of lay personnel with special skills and talents, and a new view of diocesan and regional strategy. These are big matters. They cannot be achieved overnight and they cannot be achieved without a considerable expenditure of money, thought and human effort. Is it fair to ask how much attention these big matters truly receive? The Episcopal Church has many spiritual treasures to offer to the present generation of American people. Are these treasures being seriously presented?

There are a great many specific and important problems facing the church. The choice of bishops, attitudes toward homosexuality, inclusive language, and so forth are matters that do deserve attention. Unfortunately, however, we are involved in so many "single issue" emotional controversies, that broad questions of missionary and pastoral strategy are ignored, and our membership continues to decline.

We do not have the discipline in decision-making to insure that the biggest questions receive the greatest attention. One may even fear that there are some leaders, both conservative and liberal, who are happy to prolong the discussion of irresolvable emotional issues because they feel uncomfortable and ill-equipped to face the bigger problems which they ought to be facing. To discuss the serious problems of South Africa, let us say, is much easier than to institute an evangelistic program in a diocese. Without discounting issues of justice, surely diocesan strategy should be a primary concern of a bishop.

Meanwhile, as church leaders, at diocesan, national and international meetings, begin and pursue irresolvable debates on partisan issues, ordinary believing people in ordinary parishes cease to look to these meetings for leadership. They simply hope that each meeting may do as little damage as possible. Yet, if they made themselves heard, ordinary people in ordinary parishes could raise a mighty voice. They need to know what is going on, and they need to be articulate. They must not give up on the electoral processes of the church. As in other eras, God can still lead his people. The Holy Spirit is still present, and the gospel is still good news.

Celebrating Together with Children

A parish I know — I'll call it St. David's — has a superb choir and a long tradition of Morning Prayer as the main Sunday morning service on two Sundays of the month. All other things being equal, the rector would prefer to have the Eucharist be unmistakably the "principal act of worship on the Lord's Day," as the Prayer Book directs; but all other things aren't equal. The choir treasures the opportunity of offering its gifts to the congregation through choral Morning Prayer, with its stately, harmonious beauty, rooted in centuries of balanced, clear-eyed Anglican piety. Many in the congregation treasure the offering, and the rector knows this.

Last year, however, the rector and assistant were both approached by several families, expressing deep frustration with the order of Morning Prayer, chiefly on account of their children. The children did not seem to appreciate the aesthetic strengths of Morning Prayer. They were bored and restless; furthermore, they were baffled and distressed that Sunday worship offered them the opportunity to take part in the Eucharist only some of the time. The families asked that the Eucharist be made available at a main service every Sunday, because that was the form of worship that held meaning for their children.

There was much deliberation. It was eventually decided to add another service on Morning Prayer Sundays. It would be a Eucharist, held in the chapel at the same hour as Morning Prayer. It would not be a "children's chapel" attended by children as a group while their parents went to the main service, nor even a "family service" which would seem from its name to discourage attendance by teenagers and individual adults. The planning committee chose a deliberately ambiguous name, "Service of Celebration," and carefully avoided emphasizing

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"family" or "children" in the advance notices of the new liturgy. But they agreed that the first consideration was the need of young families for liturgy that their children could find nourishing.

Why was Choral Morning Prayer frustrating for children and their families? What was the lack that this liturgy should be designed to address?

Obviously, there was the sacrament itself: children who regularly receive communion come to expect Sunday worship to meet them where they cannot fail to sit up and take notice: in their hands, their bodies, their mouths and stomachs. A child may sit through the entire service of Morning Prayer without once making contact with what the adults are doing, but that is impossible at the Eucharist. Children know, of course, that the offering of food is a gift of love: "take, eat, this is for you." Even the smallest children learn to associate being in church with receiving this gift; when it is lacking, their worship experience remains unconsummated.

Distinct Landmarks

Then there is the movement involved in a normal parish Eucharist — passing the peace, leaving one's seat to come forward for communion, to kneel, receive, and return — which is for children not only a welcome diversion but also a source of distinct landmarks in what is otherwise a trackless wilderness of words and music. Children who can neither read nor tell time have, without such landmarks, no sense of how much of the liturgy has gone by. They react like kids on a long highway trip: after five minutes, they begin to whine, "Daddy, are we there yet?"

There is less to do at Morning Prayer than at the Eucharist; there is also less to see, and even, for most children, less to listen to. Anthems and canticles of unpredictable length and with (inevitably) unintelligible words, sung from afar while the congregation merely listens, can convey a real sense of awe and transcendence . . . but, however well done, they did not seem to be doing this for the children at St. David's. The kids were not listening —

did not want to listen. The parents' job on Morning Prayer Sundays was reduced to providing quiet diversions so that the children, while physically present, could amuse themselves without distracting the adults.

Those who were planning the Service of Celebration at St. David's had long been concerned with the behavior of children in church; but now they were approaching it in a new way — they were not asking, "How can we keep the children from disturbing us as we worship in ways that are dear to us?" but rather, "How can we invite children into real involvement with what goes on in our worship of God? What is the essence of our worship and what is merely adult habit and prejudice? Can we make the whole liturgy accessible to children without losing the adults?" Asking these questions gave them a whole new perspective on what it is we do when we worship together.

If children were genuinely to participate, the space in the chapel, and the liturgy itself, must be arranged so they could see, move and do things. Since the goal was that all ages would participate together, the service was not to be a rewritten, watered down, or didactic liturgy, but an adaptation of Rite Two, slightly simplified in vocabulary and syntax, but without substantial alterations. There were to be as many opportunities as possible for children to contribute directly to the liturgy: for instance, as families arrived, they were asked to help dress the altar and arrange the flowers in a vase on the floor. The chapel chairs were used only during the liturgy of the word: at the offertory, the entire congregation gathered around the altar and remained there through the Great Thanksgiving and communion. The music was simple and (during the first weeks at least) very repetitive, to enable nonreaders to learn both words and music.

For all the effort to engage children during as much of the liturgy as possible, the planners realistically expected that all the children, but especially the youngest ones, would drift in and out of participation in the course of the hour. Adults, of course, rarely get



Drawing by
Gretchen W. Pritchard

through a full-length liturgy without several significant lapses in attention and participation; but adults have learned to limit the visible expression of non-involvement to mild, inconspicuous behavior, like staring into space, tapping with fingers, or leafing through the bulletin. Children, however, express boredom out loud, and with their whole bodies. Trying to discipline them in church only compounds the problem, adding adult noise and motion to the distraction the kids are already creating.

Even in a setting that they all knew was designed to be meaningful to young children, the parents of St. David's needed help in learning to respond to their children's occasional restlessness not by merely ordering them to be still, or even offering a distraction (a crayon, a cookie, anything to get them to be quiet), but by gently working to re-engage the child with the liturgical action. Quietly pointing out what the priest is doing, priming the child for some familiar words of music about to be said or sung, or simply helping the child to look with wonder at the beauty of stained glass, flowers, or candles, may result in peace and quiet much more effectively than hissing "shhh!" or pinning a child's arms to his sides — and is an act not of discipline but of evangelism and nurture.

Nonetheless, there will be times when we fail to get our children's at-

ention, at least insofar as we can tell . . . and for those occasions there need to be structures in place so that children who are present but not participating can be as undistruptive as possible, and so that it is easy for them to rejoin the worship whenever they are ready. At St. David's, this was done by spreading a rug on the floor to one side of the seating area, with a box of quiet toys (dolls, stuffed animals, books, a few simple puzzles). Most of the toddlers end up there with their bottles, looking up now and then to see what was going on at the altar and occasionally commuting back to mommy and daddy to check in and be hugged.

The hardest parts of the liturgy to make truly available to all ages are the purely verbal portions. In videotapes made of the first several Services of Celebration at St. David's, there is a noticeable increase in background noise and motion during the lessons and the creed, both of which were merely read, with no attempt to paraphrase, abridge, or dramatize. Meditating the verbal elements of our liturgy to young children without becoming cute or gimmicky is a real challenge. It was in the homily that the challenge was made most clear.

I was asked to give the homily on the second week of this new liturgy. I had watched the video of the previous week's celebration, and was aware of the drop in focus during the lessons and creed. So I chose to add a visual

and tactile dimension to what I said, by bringing in a supply of brightly colored felt symbols and moving them around on a flannelboard as I spoke. The children gathered round and listened eagerly; they all wanted a turn at putting up the flannel symbols; they wanted a say in how they were arranged; they wanted to tell me their ideas and comments and ask me questions. Soon they clustered so closely around the board, and commented so freely, that their parents, who had remained in their seats, could no longer see or hear what I was doing. Considering the homily to be the "children's lesson," they did not think of coming forward themselves. Instead, they stopped trying to pay attention; eventually they tuned out completely and began to show their impatience with increasing openness. They fidgeted, they whispered, they shuffled papers. In fact, they misbehaved, just as children do during the "real" sermon, during the Morning Prayer, during anything else they can't follow and know isn't really meant for them anyway. The children and I were so involved with each other that we noticed none of this at the time; when I finished my homily, the kids were still asking for more. But after the service, a woman in the congregation came up to me to say that she hadn't been able to see or hear, and that it was "much too long."

At the Eucharist, we are beginning to learn to say to children and adults alike, "take, eat, this is for you." We have a long way to go before we will have learned how to do the same for the Word. The Word is for all God's children; a "children's homily" that has nothing to say to adults does not truly preach the Word. I diminished God's word by gathering only the children to hear what I had to offer; the adults in the congregation accepted and compounded my mistake by not challenging my exclusion of them, by not getting up and coming forward instead of simply tuning out like children at a boring adult liturgy. The people of St. David's do not yet have all the answers, but they are learning to ask the right questions: not, "How can we get our children to behave in church?" but "How can we help our children truly to take part in the whole liturgy, word and sacrament, not separately but with us?" and also, "How can we preach the Word so that all can hear it?"

SHORT and SHARP

Pp. 46. £1.50 paper. All published by Latimer House (131 Banbury Rd., Oxford, OX2 7AJ, England).

Lucid additions to the Latimer Studies series edited by J.I. Packer: No. 23/24 raises subtleties in the creation-evolution debate, No. 25 explores Freemasons, No. 26 presents evangelical reactions to the agreed statement of the second Anglican-Roman Catholic International Commission, and No. 27 looks at the early Pentecostals and the phenomenon of housechurches.

SEXUAL ETHICS AND THE ATTACK ON TRADITIONAL MORALITY. By Philip Turner. Forward Movement. Pp. 24. \$2.25 (postpaid) paper.

A professor of Christian ethics at General Theological Seminary, well known to TLC readers, adapts the Sweeny Lecture given in Grosse Point, Mich., as a booklet to further rather than solidify the ongoing debate on sexuality in the church. The tone is set under the headings "Moral standards are not to be defined by the disobedient" and "Intimacy and community." Good questions for discussion follow the essay.

BIBLICAL SEXUALITY AND THE BATTLE FOR SCIENCE: Healing the Sexual Turmoil of Our Time. By Earle Fox. Emmaus Ministries (25 Parallel St., Norwalk, Conn. 06850). Pp. 187 plus 17 pp. of appendices. \$5.95 paper.

A compendium of three responses — to the Newark Report, the Connecticut Report and the work of Alfred Kinsey. Articles deal with relative standards on sex and gender, pastoral authority, being inclusive, and scientific attitudes of Kinsey. All will spark even more debate; for example, the necessity for exclusiveness along with inclusiveness.

COULSON AND MOBERLY ON HOMOSEXUALITY AND AIDS. Articles reprinted with permission. Emmaus Ministries (25 Parallel St., Norwalk, Conn. 06850). Paginated in sections. \$1.00 and \$.50 postage, paper.

Inexpensively reproduced and stapled articles including two by controversial psychologists W.R. Coulson on AIDS and abstinence and Elizabeth Moberly on same-sex love.

THE DAILY LECTIONARY: A weekly guide for daily Bible readings. The Sundays after Pentecost, Year Two, Book Two. By Joseph P. Russell. Forward Movement. Pp. 113. \$4.60 (postpaid) paper.

Commentary on the Pentecost daily lectionary. Summative and highly compact. Helpful for those who would like overarching themes pointed out with some specific glosses.

SEA PSALMS. By John Jay Hughes. Twenty-Third Publications (Box 180, Mystic, Conn.). Pp. 47. \$7.95 paper.

Experienced sailor and controversial Roman Catholic priest, John Jay Hughes uses sea imagery and metaphors for prayer-psalms which will appeal to some but not to others as many lines are pedestrian and the language expected.

UNCOMMON PRAYER: Approaching Intimacy with God. By Kenneth Swanson. Ballantine/Epiphany. Pp. 243. \$10.95.

An admixture of historical and contemporary spirituality and autobiography, *Uncommon Prayer* traces Swanson's pilgrimage from Eastern religion to Episcopal priest. Some personal but not entirely new insights on prayer.

HOPE FOR HEALING: Good News for Adult Children of Alcoholics. By Rachel Callahan and Rea McDonnell. Paulist. Pp. iii and 91. \$4.95 paper.

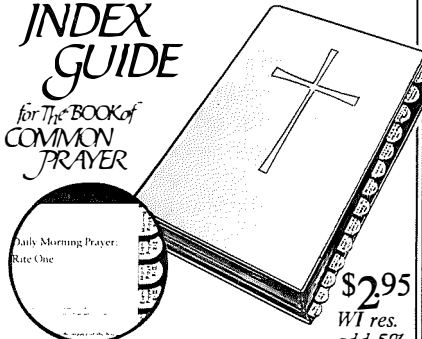
A practical, six-step booklet for adult children of alcoholics, starting with the basic awareness (step one) that alcoholism is a disease, not a sin. Helpful on repressed feelings.

CREATION OR EVOLUTION: A False Antithesis? By M.W. Poole and G.J. Wenham. Latimer Studies 23/24. Pp. 84. £3.00 paper. **CHRISTIANITY AND THE CRAFT.** By G.G. Moate. Latimer Studies 25. Pp. 70. £1.50 paper. **ARCIC II AND JUSTIFICATION: An Evangelical Anglican Assessment of "Salvation and the Church."** By Alister McGrath. Latimer Studies 26. Pp. 56 £1.50 paper. **THE CHALLENGE OF THE HOUSECHURCHES.** By Tony Higon and Gilbert Kirby. Latimer Studies 27.

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BOOKS

Worshipping the Devil

CULTS THAT KILL: Probing the Underworld of Occult Crime. By Larry Kahaner. Warner. Pp. 288 and photo insert. \$17.95.

In this "New Age" of occult renaissance, we should not be surprised at the growth of interest in witchcraft, ritual magic and even the devil himself. While some of this is passing fancy or occasional experimentation, there is growing documentation of increased hard-core participation in Satan worship, child abduction and sexual abuse as part of religious rites, and teenagers being caught up in bizarre activities which are sometimes virtually impossible to break free from.

This book is not a theological study of the subject but a collection of interviews with police officers from throughout the United States who have specialized in occult crime, psychiatrists, religious historians, and present and past participants in a spectrum of occult religions, from white witchcraft through hard-core Satanism.

We who are clergy or lay leaders need to learn about this subject so that we will neither dismiss as "merely psychological" problems which go much deeper (Dr. Scott Peck is refreshing our memories about objective evil and evil persons), nor swallow the "demon behind every difficulty" theology of some self-styled exorcists. (C.S. Lewis' exhortation to balance on this subject in the *Screwtape Letters* comes to mind.)

Cults That Kill is a helpful aid to close the ignorance gap of a problem that is present in most towns, the knowledge of which is often greater in the youth group than in the priest's study.

(The Rev. Canon) MARK A. PEARSON
Institute for Christian Renewal
Malden, Mass.

Critical Issues

RELIGIOUS SOCIOLOGY: Interfaces and Boundaries. Edited by William H. Swatos, Jr. Greenwood. Pp. xiv and 194. \$37.95.

Those churchpeople who tend to take a dim view of "sociology" would be surprised by the philosophical depth and knowledge of theology in this collection. Twelve essays by prominent contemporary scholars in the field of sociology of religion are divided into four subject areas: issues and interfaces; theology and sociol-

ogy; the sociology of faith; and applying religious sociology. Each is from a different perspective, and the writers may disagree with one another on points of theory. Collectively, these essays present a picture of the leading edge of thinking in the field of sociology of religion. The editor's concern that "there remains a void in enabling a forum for an interactive discussion of critical issues between sociology and religion" brings focus to the book.

While some background in sociology would make digestion of this book easier, the format makes the book useful even if it is not absorbed from beginning to end. One can read a relatively short essay, search out its sense and meaning, ponder its implications, and then put the book down, leaving the rest for other short periods of study.

(The Rev.) RAYMOND CUNNINGHAM (ret.)
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The Rev. Kenneth Burton is associate of Grace Church and St. Stephen's, 631 N. Tejon, Colorado Springs, Colo. 80903.

The Rev. Michael H. Cogsdale is chaplain at the Patterson School, Lenoir, N.C.

The Rev. Edward Hook is associate of Grace Church and St. Stephen's, 631 N. Tejon, Colorado Springs, Colo. 80903.

The Ven. Rebecca Lepley, archdeacon of the Diocese of Michigan, is vicar of St. Mark's, Marine City, Mich.

The Rev. Sherry R. Mattson is chaplain of Jackson-Field home for Girls, Rte. 1, Box 96, Jarrat, Va. 23867.

The Rev. Michael K. Mutzelburg is assistant of St. Andrew's, Flint, Mich.

The Rev. Scott A. Oxford is now rector of St. Mary's and St. Paul's, Morganton, N.C.

The Rev. David Thompson is vicar of St. David's Mission, Woodland, Park, Colo.

Cathedral Clergy

On September 19 the Bishop of New York installed the Rev. Joel Anthony Gibson as canon pastor and instituted him as subdean of the Cathedral of St. John the Divine, New York, N. Y. At the same service, the Rev. Michael Cray Kuhn, the Rev. John Burroughs Luce, and the Rev. Charles Preston Pridemore were installed as canons residentiary of the cathedral.

Schools

The Rev. William S. Wade, headmaster of St. Andrew's-Sewanee School in St. Andrews, Tenn., has become the president of the National Association of Episcopal Schools, an umbrella organization based in New York City, representing over 700 Episcopal schools throughout the U.S. and abroad.

Theological Education

The Rev. Marion J. Hatchett, professor of liturgics at the School of Theology, Univ. of the South, Sewanee, Tenn., was elected to the General Board of Examining Chaplains. We very much regret that Prof. Hatchett's name was not a part of our earlier listing of the newly elected board members [TLC, August 14].

Organizations

The Order of St. Vincent, the international guild for lay ministers in the Anglican Communion, has moved. Add: Office of the Secretary-General, Box 1548, Joplin, Mo. 64802.

Retirements

The Very Rev. Martin J. Dwyer, as dean of St. Michael's Cathedral, Boise, Idaho. Add: 1621 Warm Springs Ave., Boise, Idaho 83712.

The Rev. H. August Kuehl, as rector of St. John's, Barrington, R. I.

The Rev. Howard C. Olsen, as rector for 35 years of St. Barnabas's, Warwick, R. I.

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

The Rev. **Timothy Pickering**, as rector of Redeemer, Bryn Mawr, Pa. Add: 205 Pennswood Rd., Bryn Mawr 19010.

The Very Rev. **Howard C. Rutenbar**, as rector of Christ Church, St. Joseph, Mo. and dean of the northern deanery of the Diocese of West Missouri; add: 7774 Grand Pointe Rd., Alpena, Mich. 49707.

Deaths

The Rev. **James F. Madison**, retired priest of the Diocese of Maryland and rector emeritus of St. Anne's, Annapolis, died after a sudden illness at the age of 80 on September 7 at Exeter Hospital, Exeter, N.H.

Fr. Madison had served St. Anne's, Annapolis from 1957 until his retirement in 1975; he had served St. Andrew's-by-the-Sea, Rye Beach, N.H., during the summer months since 1943. Before moving to Maryland, he had served parishes in Virginia and Massachusetts. Fr. Madison attended George Washington University and Virginia Theological Seminary. A fellow of the College of Preachers, he helped draft the order for Holy Baptism in the 1979 Book of Common Prayer. He is survived by his wife of 53 years, Marguerite, a son and three daughters.

The Rev. **Bertie Pittman**, associate of St. Stephen's, Huntsville, Ala., died in an automobile-truck accident on August 18. She was 55 years of age.

Affectionately known as "Mother Bertie," she had been a research microbiologist for the Center for Disease Control in Atlanta and was recognized nationally for her outstanding work on research of whooping cough and for identifying the causes of Legionnaires' disease prior to her ordination. She was graduated from the School of Theology, Univ. of the South, Sewanee, Tenn. in 1980 and served a parish in Atlanta before joining the staff of St. Stephen's. She is survived by three brothers and two sisters.

Anne Jett Rogers, daughter of the first bishop of Southwestern Virginia, the Rt. Rev. Robert C. Jett, died on September 4 at her home in Roanoke, Va.

Mrs. Rogers was a soprano soloist and a leader in the musical life of Roanoke for many years. Educated at Stuart Hall in Staunton, Va. and the Peabody Conservatory, she also undertook vocal study in New York and Chicago. She was active at St. John's, Roanoke, and in 1961 she was Roanoke's mother of the year in arts and sciences. She is survived by a son, Frank W. Rogers, Jr., of Roanoke; two daughters, Mrs. Edward B. Vaden of Lynchburg and Mrs. A. Linwood Holton of McLean, Va.; 16 grandchildren; and ten great-grandchildren.

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THE CLERICAL UNION for the Maintenance and Defense of Catholic Principles, commonly called the Catholic Clerical Union, is celebrating its centennial year. For information about membership, write: The Rev. Edward Carrigan, Secretary, 94 E. Oakland Ave., Doylestown, Pa. 18901.

THE COMPANION SISTERHOOD OF SAINT GREGORY is a community-in-formation sponsored by the Brotherhood of Saint Gregory. Postulancy is open to married and single women, clergy or lay, who wish to explore the call to a structured Rule in a spiritual religious community. Is this you? For more information, write to: Br. Stephen Storen, BSG, Director of Vocations, 42-27 164th St., Flushing, N.Y. 11358.

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The Rev. Christopher Rose, r; the Rev. Edward Wagner, precentor
Sun Mass 8 (Low), 10 (Sol)

WASHINGTON, D.C.

WASHINGTON CATHEDRAL
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Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP 4. Tours: Mon-Sat 10-3:15, Sun 12:30-2:45. Hours 10-7:30 Mon-Fri, 10-4:30 Sat & Sun

ST. PAUL'S 2430 K St., N.W.
The Rev. Canon James R. Daughtry, r
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

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Sun H Eu 8, 10:30, 5:30, MP 2S & 4S 10:30. Wed H Eu Healing 10. Saints & HD 10

COCONUT GROVE, MIAMI, FLA.

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H Eu 7:30, 9, 11:15, 1 (Spanish) & 6. H Eu Mon 7, Sat 8:30, Mon-Fri 12:05, MP 8:45, EP 5:15 Mon-Fri

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