

THE LIVING CHURCH



Robert Schafer

The Rev. Michael Kendall, chairman, Church and City Conference; Mayor William Hudnut of Indianapolis; Bishop Walker; and Mattie Hopkins, at the organizational meeting in Indianapolis of the Episcopal Urban Caucus [see page 6].

Parish Administration Number

The First Article



Last week we considered how the writer known as Second Isaiah brought together the understanding of God as both Redeemer and Creator. The Hebrew word for redeemer, *go'el*, had previously been used as a secular term to describe a kinsman who ransomed or repurchased the land of the family, or a relative sold into slavery. Second Isaiah developed it as a religious term to express God's gracious and loving action as deliverer of his people. As such, the word was used repeatedly.

He also speaks repeatedly of God as creating. Here too the word is interesting. Hebrew, like other languages, has commonplace words meaning to make, to work on, or to fashion. Second Isaiah indeed constantly uses a variety of such terms to describe God's activity. But his distinctive step was to take the word for create, *bara'* (a word rarely used by earlier authors) and to develop it as a distinctive theological term expressing God's power to bring into existence what is utterly new. Using it again and again (Isaiah 40:26 and 28, 41:20, 42:5, 43:1,7, and 15, etc.), he establishes both the word and the idea of God as maker in a unique sense, exercising omnipotence to bring things into being. This is in general what we mean when we say "only God can create," and it is more or less what we understand when we read in the first verse of the Bible about God

creating heaven and earth. (Surprising as it may seem, that first chapter of Genesis was not written in its present form until after the time of Second Isaiah.)

In the very interesting 45th chapter of this book, the Lord reproaches those who find fault with his use of the pagan King Cyrus (verse 1) as an instrument for liberating his Israel. "Woe to him who strives with his Maker, an earthen vessel with the potter! Does the clay say to him who fashions it 'What are you making?' ... I made the earth and created man upon it, it was my hands that stretched out the heavens, and I commanded all their host" (verses 9 and 12). It will be noticed here that there is a strong affirmation of God as creator of the heavens and the earth, and of man. At the same time, there is at least a hint of the colorful older story of man being shaped by God as a pot out of clay. Yet Second Isaiah does not try to pursue the narrative of creation, or seek to explain it in any way. Rather he simply asserts the fact of creation and goes from it to explain and defend God's methods of redemption. His repeated references to creation are all linked with his message of redemption.

Later in the same chapter the fact of creation is again stated in appealing to Israel to believe in its redeemer. "For thus says the Lord, who created the

heavens (he is God!), who formed the earth and made it (he established it; he did not create it a chaos, he formed it to be inhabited!): 'I am the Lord, and there is no other'" (verse 18). Furthermore, in a rare moment for a Hebrew writer, our author has one of his glimpses of God's power even being recognized by other peoples, by Gentiles. "Turn to me and be saved, all the ends of the earth! For I am God, and there is no other. By myself I have sworn, from my mouth has gone forth in righteousness a word that shall not return: 'To me every knee shall bow, every tongue shall swear'" (verses 22-3). St. Paul quotes this final statement in affirming the judgment of God in Romans 14:11. Later in Philippians 2:9-11, he comes back to it, interpreting it with reference to the Lordship of the Risen Jesus: "Therefore God has highly exalted him and bestowed on him the name [or title] which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

It is in Jesus that God has actually entered his creation and has redeemed his people for heaven as well as earth, as the New Testament asserts. Later Christian thinkers, such as St. Irenaeus and St. Athanasius, develop the understanding of this relationship between creation and redemption in the doctrine of the incarnation which is so central to our theological heritage. In fact, both of these Church Fathers quote these chapters. The doctrine of the incarnation was of course far in the future when Second Isaiah was writing in the sixth century before Christ. Yet he does provide a setting, a view of God and the world, within which the Christian concepts were later to emerge. In such a sense, he was a most profound prophet of Christianity. At the same time, scattered through his writings are the so-called Servant Poems. These express, in a remarkable manner, the way Christians were to feel, and still do feel, about Jesus. It is not surprising that these passages are quoted and paraphrased again and again in the New Testament. Here is part of one which expresses so well the promise of redemption effected by the Creator.

Thus says God, the Lord, who created the heavens and stretched them out, who spread forth the earth and what comes from it, who gives breath to the people upon it and spirit to those who walk in it: "I am the Lord, I have called you in righteousness, I have taken you by the hand and kept you; I have given you as a covenant to the people, a light to the nations, to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness" (Isaiah 42:5-7).

Trying Time

Right at the cracking point
of winter, where cruel claws
gash deep the crusted soil, tear open roadway tops,
terrify the rhododendron leaves into a drooping huddle,
comes the plunge,
forty days, steep nights to prove the year,
try its tendencies to softness,
newness, greenness, give,
test the spirit's turning,
trust in more than time to move
the weeks along toward that crossroads
where a tree bears bruised and bleeding fruit,
a winter harvest feeding
into Spring.

J. Barrie Shepherd

THE EDITOR

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LETTERS

A Dilemma

I was fascinated by the excerpts published in reply to what seemed to me to be a comparatively creative and thoughtful suggestion about a question before the church. I was fascinated first of all because all excerpts were from letters from males and plainly from a male perspective. I am amazed once more at what a very long way we have yet to travel. (I am not amazed that some of us cannot accept women priests and this reply is in no sense offered in response to their particular pain.) I am amazed that we are still receiving crisp instruction that *Father* is "not meant in any biological or physical sense." I am amazed at the lack of sensitivity to a cry of pain from a Christian sister, whether ordained or not. I am amazed that we cannot hear and respond to that pain in other than a harsh arrogance that refuses to recognize that this question is symbolic of all the pain women feel at being required and expected to define themselves in terms of a masculinely defined heaven and earth. So many ears there are that seem not to hear!

One respondent remarked that if Parson Choi is so concerned about what she is called, he wonders about her calling. Of course that is *one* approach — one that incidentally lets everybody off the hook. There are other possibilities however. There is the possibility that she really is sensing and naming in truth a response that defines her as a "second-class" priest. If that is the case, I submit that the issue needs to be brought to the attention of the church. Her cry may well be prophetic.

There is also a further question that is raised in this to-be-expected brou-ha-ha. And this is probably the most important one which your respondents have failed to perceive. The fact is that the laity struggle with this question — and here I mean all those thousands of lay persons who not only "accept" but desire the ministry of women. Despite Fr. Brant's instruction, they really know that *Father* is a masculine title and they are not comfortable calling a woman *Father*. They are equally uncomfortable with baptismal names. *Mother* is a title preempted by religious orders. So those who wish to address women with the same respect and affection as they do males, thus expressing a "first-rate" attitude, are left without an alternative. Surely we ought to be sensitive to their dilemma.

I agree in the main that we can not ask the church to change cherished customs over night. I do suggest that the church might be invited to a conscious exploration

Continued on page 17

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THE LIVING CHURCH

March 9, 1980
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Urban Caucus Organized

Over 500 Episcopalians from 42 dioceses organized a new Episcopal Urban Caucus to bring focus, visibility and the strength of union to the concerns of the Urban Bishops Coalition, the Church and City Conference, and other groups active in forming the Caucus.

Participants at the mid-February meeting in Indianapolis created a 16-member governing board to pursue a range of tasks proposed by strategy groups in the areas of parish revitalization, economic justice, energy and ending the arms race, tasks then approved by the assembly.

Keynote speaker Mattie Hopkins, vice chairman of the Union of Black Episcopalians, called participants, as "advocates of the poor," to "revolution" — but revolution as "a turning around in ways of thinking and acting." Her identification of basic tensions "between binding up the wounds and changing the system" and between "intellectualizing and action" seemed to anticipate a double focus of the assembly itself on the urban world and the church's own life.

While a number of resolutions addressed public policy issues, many others would affect nearly every aspect of the church's internal life.

For example, the strategy group on energy called for energy task forces in every diocese to stimulate parish energy audits and to encourage parish groups covenanting to change lifestyles. It also urged the new EUC to advocate development of alternative energy sources and a moratorium on nuclear plants.

Similarly, resolutions of the arms race group opposed the MX missile and asked for education of church members on the "madness" of the arms race, which drains our government of funds that could be spent to meet pressing urban needs.

One economic justice resolution listed 11 public policy objectives in such areas as criminal justice, family assistance legislation, public housing and native American rights. Another asked for creation of an Episcopal Equal Opportunity Commission "to eliminate racism in church policy, investment practices, evangelism strategies, education and hiring."

The prospect of such a commission did not satisfy members of the Union of Black Episcopalians and the Hispanic Caucus who, on the last day, issued a

joint statement insisting that racism needs to be addressed directly as, in Mattie Hopkins' words, "the root cause" of the degeneration of American cities along with "the insatiable greed for wealth and power."

The parish revitalization group attracted the most participants. In presenting the group's final report, the Rev. Ed Rodman, Diocese of Massachusetts, pointed to three aspects of it as most important.

One was the proposal for a parish action fund in each diocese which, through "a sharing of resources at parochial and diocesan levels," would "help parishes do those things programmatically that are consistent with the demands of urban mission and evangelism."

Another was the principle, for diocesan strategy, of "full disclosure of all church resources, physical and financial." Fr. Rodman also singled out the three directions or areas for parish revitalization: the parish's relation to the diocese, the parish in the community, and, finally, its internal life.

At the assembly's end, the Rt. Rev. John T. Walker, Bishop of Washington and chairman of the Urban Bishops Coalition, said the parish will continue to be the focus of the church's attention. "It's people in the congregations who will do this ministry; otherwise, all this will just be a lot of talk."

For the Very Rev. Michael Allen, dean of Christ Church Cathedral, St. Louis, parish revitalization clearly had first priority because "you can't do anything out of a dead church."

Asked about the overall significance of the assembly and the new EUC, the Rt. Rev. Paul Moore, Bishop of New York, said, "It gives great hope to beleaguered inner city churches which are faced with desperate problems because of inflation and the energy crisis."

Bishop Moore said the reason for an independent organization now is that "Since the late 1960s there has been no strong national program in the cities, and the Executive Council is not presently giving leadership in this area."

The Rt. Rev. Edward W. Jones, Bishop of Indianapolis, was more cautious in his assessment of the Caucus' probable impact. "It remains to be seen," he said, "whether the Caucus will form a large, highly-paid national staff or remain a loose coalition with the focus on the parish."

Among the 30 bishops present for the meeting, Bishops Walker and Moore were elected to the governing board along with the Rt. Rev. Coleman McGehee, Bishop of Michigan, and the Rt. Rev. Arthur E. Walmsley, Bishop of Connecticut.

Other members of the clergy elected are: the Rev. Canon Lloyd Casson of Washington Cathedral; the Rev. Dr. George Regas of Pasadena, Calif.; the Rev. Barbara Harris of the Episcopal Church Publishing Company, Philadelphia; and the Rev. Dr. Gibson Winter of Princeton Theological Seminary.

Eight laypersons round out the governing board. They are William Bolling of St. Luke's Church, Atlanta; Eddie Mae Binion of St. Louis; Lydia Lopez of Los Angeles; Mattie Hopkins of Chicago; Sister Arlen-Margaret of Utica, N.Y.; Byron Rushing of Boston; Anne Schriebner of New York; and Julio Torres of Episcopal Divinity School.

Before a closing Eucharist, members of the assembly marched two blocks in solemn procession to the (closed) district sales office of U.S. Steel where Bishop Walker, before television cameras, read a statement urging the company to sell its McDonald and Ohio Steel works in Youngstown, Ohio, to the workers who want to buy and modernize the plant.

(The Rev.) EDWARD BERCKMAN



Robert Schaefer

Over 500 people from 42 dioceses attended the opening night dinner of the EUC in Indianapolis.

Historic Church Burns

Immanuel Church on the Green, in New Castle, Delaware, was destroyed by fire in the early afternoon of February 1. According to the *News-Journal*, a daily newspaper published in Wilmington, the fire apparently started after strong winds blew sparks from a marsh fire onto the wooden roof.

The parish was organized in 1689, and part of the church building dated from 1703. The church was completed in 1708. The Rev. Myles W. Edwards, Immanuel's rector, believed the church to be the oldest Episcopal church in continuous use in the U.S. Other Episcopal churches are as old or older, but they are believed to have suspended services at the time of the American Revolution.

Although 300 firefighters responded to the alarm within minutes, the effort to save the historic building was in vain. Fr. Edwards, 40, sustained the only injury, striking his head and breaking his wrist when he fell on a patch of ice. He fell while running to the nearby parish house when it was reported incorrectly that that building, too, was on fire.

"Inside the church, charred beams lay in disarray," the *News-Journal* reported, describing the scene after the fire was put out. "The marble baptismal font was shattered and lay in pieces in the rubble. The organ in the choir loft was little more than a blackened frame of sticks and twisted metal. Burned pews had fallen through the floor, and a thick, gnarled tree that could well have been planted in the seventeenth century stood blazing among the gravestones of parishioners."

Harley E. Clymer, senior warden, told reporters, "There's no question that it will be rebuilt." The vestry met the next morning to discuss rebuilding, he said. Parishioners were always aware that fire was a danger to the old church, according to Mr. Clymer. "The vestry had discussed it any number of times" but had decided nothing could be done to protect the church. He said neither an alarm nor a sprinkler system would have helped Immanuel.

Fr. Edwards vowed that the parish would not lose a single day of worship. Services were held in the parish house on the following Sunday, and every church in New Castle had offered space, he said.

Scientist Named Hunger Officer

The Rt. Rev. John M. Allin, Presiding Bishop, has named Dr. David Edward Crean, an associate professor of horticulture at Ohio State University and an expert in food technologies, as the new hunger officer for the Episcopal Church Center. Dr. Crean thus replaces the Rev. Charles A. Cesaretti, who has been named public issues officer.

Dr. Crean has been active in local, diocesan, and provincial hunger programs.

In his new position, he will work with the church's national Hunger Committee "to sensitize Episcopalians about the issues and to help them discover ways in which they can act to deal with these issues which are many and complex," and he will work closely also with the Presiding Bishop's Fund for World Relief.

A native of South Africa, Dr. Crean earned his B.A. and M.A. degrees from Cambridge University and his Ph.D. at Ohio State. His recent research has concentrated on food processing, specifically technology appropriate for developing countries.

His research into food nutrient content has led Dr. Crean to form definite opinions on "lifestyle" — one of the issues the Hunger Committee plans to study in the 1980-82 triennium. "Our lifestyle is both wasteful and burdensome to the Third World," he said.

In exploring the consequences of the U.S. importation of large amounts of beef (which is seen as one of the least efficient food sources), he found that "Twenty percent comes from poor Latin American countries. The usual argument is that they need this for their trade balance. The fact is that we're turning them into junkies. They send us their beef, their coffee, their cotton. They are becoming heavily dependent on dollars. I don't think this is what Jesus meant when he said, 'I was hungry and you fed me.'"

He views his job as helping to raise issues, to provide the careful analysis that avoids simplistic answers and to offer recommendations to permit Episcopalians to realize "there are constructive ways of acting."

"If Ralph Nader is right and 200,000 people can turn an issue around in this country, then the Episcopal Church can make a real impact far beyond our numbers," said Dr. Crean.

Foundation Loans Aid Building

Eight loans totaling \$141,000 to aid building projects in eight dioceses have been authorized by the board of directors of the Episcopal Church Foundation. They are as follows:

- \$20,000 to the Diocese of Arkansas to help build a multipurpose structure for Grace Church in Siloam Springs, a diocesan mission which is the only Episcopal congregation within a 35 mile radius;

- \$20,000 to the Diocese of Colorado will build a parish hall for St. Paul's Church in Fort Collins, which began as an Episcopal student center near the Colorado State University campus, and has grown to include permanent residents, as well as students and faculty;

- \$12,000 to the Diocese of Dallas will enlarge the nave and add central heating

and air conditioning to St. Martin's Mission in Lancaster, which has doubled in size in the past 20 years;

- \$25,000 to the Diocese of Florida will help to erect an all purpose building for the Church of the Good Samaritan in Orange Park, which is now the guest of a local Lutheran church;

- \$20,000 to the Diocese of Kentucky will help construct a new church building for St. Peter's in the Valley, which has moved to a more central and populous location in Jefferson County;

- \$14,000 to the Diocese of Los Angeles will assist St. Thomas' Church in Hacienda in building its first church;

- \$10,000 to the Diocese of Southeast Florida will enable a congregation of black Episcopalians of Bahamian descent to build a new church in a suburb of Miami;

- \$20,000 to the Diocese of Southwestern Virginia will help to enlarge the parish house belonging to St. Stephen's Church in Forest.

The loans are repayable in 10 annual, equal installments, with a four percent interest charge on the unpaid balance.

Conference Affirms Educators' Role

A national gathering of Christian educators of the Episcopal Church took place in San Antonio, Texas, late in January. All nine provinces of the church were represented, as well as the Anglican Church of Canada.

The conference was designed "to explore and affirm the role of Christian educators as partners in the total ministry of the church," and the two day meeting preceded a four day North American Event for Church Educators, sponsored by the ecumenical Joint Education Development.

The Rt. Rev. Richard B. Martin, executive for Education for Ministry and Mission at the Episcopal Church Center in New York, told 165 participants at the Episcopal conference that "Christian education is not an addenda or post-script in the church's mission." He pointed out that Jesus Christ is the center of the church. "Christian education is learning to know Christ, and to follow him in obedient service. Christian education is specific and definite; it begins, continues, and ends with the developing and nurturing of a personal relationship with Jesus Christ and with our neighbors."

Bishop Martin traced the beginning and development of the Seabury Movement, a Christian education program for parishes and families, which was born at General Convention in the late 1940s. He said there are a variety of reappraisals of that movement. "Perhaps the most valuable legacy that the Seabury Movement has given the church is the grand design of the place and purpose of

Christian education in the church. As Christian educators, we must keep that vision before the church."

While not discounting the value of ecumenical curriculum material, the bishop said that Christian education material must bear "a stamp of home," of the Anglican tradition. "We must know that if we continue to embrace curriculum materials from every tradition under the heavens, we need not be surprised if we are producing all kinds of members under heaven, loosely committed members who have trouble identifying their faith, tradition, and historical background."

Verna Dozier of Washington, D.C., a free lance education consultant, told the educators at their banquet that they are the guardians of the "Gospel story." "We hold the whole enterprise together," she said. "Without Christian education, stewardship is confused, and thinks it is the end, not the means."

Panel addresses on the theme, "Speaking on Christian education from where I stand," were presented by a bishop (the Rt. Rev. A. Donald Davies, Bishop of Dallas), a volunteer parish educator (Nancy Axtell of Oakland, Calif.), a professional educator (the Rev. Armando Guerra of Guatemala), and a parish priest (the Rev. Joseph Russell of Albany, Ore.).

Bishop Seeks Treatment

The Rt. Rev. Robert B. Hall, Bishop of Virginia, has revealed in a letter to the clergy and lay leaders of his diocese that he is seeking medical treatment for alcoholism. He explained that his decision followed a frank discussion of the problem with his family and a representative delegation of diocesan clergy and laity.

"They alerted me to facts about drinking of which I was not aware," Bishop Hall said. "As a result of this conversation I have decided to seek treatment for my illness. This will require my absence from the diocese for a period of about six weeks."

The standing committee of the Diocese of Virginia and its executive board have expressed support for their bishop.

Trinity Institute, 1980

Evangelicals and liberals came together at Trinity Institute's 11th national conference in January to deal with the topic "Scripture Today: Handling the Word Rightly," but they did not clash. Instead they took each other's measure and applauded most of what was revealed.

Trinity Institute's director, the Rev. Dr. Durstan R. McDonald, described the task: "We shall move beyond modern rationalization of culturally determined positions and neo-fundamentalism. We shall attend to the task of being faithful

to Scripture. We seek to handle the Word rightly," he said.

In the first address, the Very Rev. Frederick Borsch, dean of the Church Divinity School of the Pacific, identified three major approaches to issues of authority and interpretation of the Bible, and faulted all of them.

In the first, the essential authority of Scripture passes from God through the historical church; the institutional church is the ultimate interpreter of Scripture. This approach is not a viable option for Christians who have no Magisterium, Dr. Borsch said, and has been replaced by historical criticism. Direct reading, the second approach, gives high priority to the serious and thoughtful reader of Scripture, with guidance from the Holy Spirit, and enables the Bible to speak clearly and forcefully to contemporary lives, but different communities interpret the Bible in different ways. The third is fundamentalism with its literal acceptance.

"We might wish we had an inerrant, infallible book, but it is clear that the various books of the Bible have emerged from the crucible of tensions and paradoxes of human history. So, how may we read and hear our Bible faithfully?" asked Dr. Borsch. His answer: "I maintain that these three flawed approaches, when properly employed in a dynamic interrelationship with one another and understood rather differently can open for us that broad avenue needed. . . ."

Jim Wallis of *Sojourners*, the magazine and evangelical community in Washington, D.C., told the conference how commitment is made and lived out among his 60 colleagues. Their Bible reading has led them to believe God has a class bias. The world's people are poor, and the church is rich, he said, and God is on the side of the poor. "This fact must be elevated to the status of doctrine by a church that has wealth at its core," he said. "Jesus calls us to a breakaway life style. He says we must give away all we have and follow him. . . our way of living crushes the poor and is a violation of Christian fellowship."

Asked if he were equating poverty with freedom and holiness, Mr. Wallis responded, "Yes. The economic position of the church robs it of freedom, of holiness. . . Radical change is coming, because it must. Our natural resources are running out. The question is how change will be accomplished."

Peggy A. Way, assistant professor of pastoral theology and counseling, Vanderbilt Divinity School, challenged the attending clergy to claim their ministry. "Criticism of our sacred priesthood has led us to demean and diminish our own pastoral care. There has been a reversal in our perception: anything secular must be right and anything holy must be wrong," she said.

Using counseling as an example, she

constructed a model for therapists and one for clergy. Therapists (1) develop a less personal relationship, (2) need not make public statements on vital issues, and (3) wait for clients to come to them. The clergy mode is superior because clergy (1) develop a personal, one-to-one relationship, (2) preach and make public statements, thus taking a position, (3) can take initiative in reaching out.

Dr. David Tracy of the University of Chicago Divinity School related "Narratives in the New Testament and Theological Realities." Both proclamation and narrative are primary genre of the New Testament which includes and demands both, as does human experience, he said. The stories people tell disclose their characters. The classic story tells how a single human being lived and faced death distinct from philosophical, ethical and sociological reflections.

The gospels share the assumption common to mankind that life itself has the character of a story. Most important, Dr. Tracy said, are the passion narratives where the heart of the Christian story about Jesus is to be found. In the Old Testament, the narrative ranges over the long history of an entire people, Israel. In the New Testament, the entire weight of the story of deliverance is concentrated upon a single individual, Jesus of Nazareth.

Punctuating the addresses were two sermons. The Very Rev. O.C. Edwards, dean of Seabury-Western Theological Seminary, spoke at the opening Eucharist at Trinity Church and the Rev. James A. Forbes, Jr., of Union Theological Seminary preached at a noon meeting.

In illuminating the conference theme, Dr. Edwards reviewed the conflicting biblical evidence about St. Paul. "It is anachronistic to say Paul was converted from one religion to another," said Dr. Edwards. Nonetheless, he concluded that the church "needs a restored confidence that what was true of the Word of the prophet is also true of the written Word: it will accomplish God's purpose."

Dr. Forbes employed an eclectic style and content which delighted the conferees as he demonstrated the variety in preaching style, prayer and liturgy employed across the U.S. today.

Leading the workshops, "Interpretation of Scripture," were Reginald Fuller, professor of New Testament at Virginia Theological Seminary, Josephine Masynberde Ford, professor of theology, University of Notre Dame, and Samuel L. Terrien, professor emeritus, Union Theological Seminary.

Trinity Institute East met in New York, January 24-26, and Trinity Institute West met at Grace Cathedral, San Francisco, January 27-29. Identical presentations were offered with the exception of Dr. Terrien and Dr. Forbes who appeared only in the East.

POLICE CHAPLAINCY —

an opportunity for Christian service

By DAVID S. HOAG

An important opportunity for Christian service may not have occurred to you. Many people — men and women, clergy and laity — now serve in chaplaincy programs in police departments across the country. These programs reach out both to the members of the department and to the community which the department serves. In some instances the chaplain is also a police officer; in other cases there is a team made up of an officer and a chaplain. Perhaps after reading this article you will consider this ministry or encourage someone you know to exercise their ministry in this way.

In the past, the police chaplaincy has usually been a clergyman who was available, when his schedule permitted, for ceremonial and social functions. Rarely did he know the officers of the department and usually he had few clues to the day to day pressures placed on them. Chaplains were rarely perceived by anyone as working members of a department, or seen as any part of its life and work. Today I rejoice that this image of the police chaplain is being changed in

parts of this country. A few large departments now have full-time chaplains and some small departments have chaplaincy services on an on-call basis.

Chaplains in some departments regularly assist with death notifications, family problems, alcoholic persons, juveniles, incidents involving the elderly, emergencies of many kinds, cases of child abuse, in hostage situations, when sex crimes have been committed, with suicides and in other crisis situations. These chaplains regularly ride with officers on patrol, have responsibility for setting up conferences and programs and teach in police academies. In times

of stress, chaplains and officers often work together as a team, supporting and enhancing each other.

At the FBI Academy in Quantico, Va., last year there was a conference for police chaplains. They came from all over the U.S. The conference was on police stress. As part of the conference a study recently done in an urban/suburban department in California was shared with the chaplains. The chaplains came away from the conference more aware of how they could better serve both the officers of their departments and their communities. It gave them new insights

Continued on page 18



Chief Peter Zambardi, of Pelham, N.Y., and Fr. Hoag: The officer's needs are very real.

The Rev. David S. Hoag is rector of the Parish of Christ the Redeemer, Pelham, N.Y. (a consolidation of Christ Church, Pelham Manor, and the Church of the Redeemer, Pelham), and chaplain to the Pelham and Pelham Manor police and fire departments. He is active in the International Conference of Police Chaplains and has also engaged in high school teaching and coaching. Further information on police chaplaincy is available from the Rev. John A. Price, president, The International Association of Police Chaplains, 401 Marquette Ave. N.W., Albuquerque, N.M. 87102.

EMPOWERING LAY MINISTERS

By SYLVIA FLEMING CROCKER

Have this mind among yourselves, which you have in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men (Phil. 2:5-7).

Ministry is not an "extra" in the life of the Christian: every member of the body of Christ, the church, is called to the life of service, of ministry. I believe the things which have prevented and continue to prevent the majority of Christians from responding to their vocation as ministers are, on the one hand, the church failure to teach persuasively and clearly what is involved in being a Christian, and on the other hand, the average Christian's sense of inadequacy to serve Christ. The church has spent far too much time and effort "selling" Christianity as a means of avoiding damnation, and not enough time stressing the necessity of allowing Christ into our lives in such a way that we become more like him: new persons, with new attitudes and new powers. As a result of the fact that the church has not said enough about the transforming grace of God in Christ and the real possibility that God can make us into servants in every sphere of our lives, God's work is not being properly done, and a vast number of Christians are denied the experience of the New Life in the Kingdom which is available to us right now.

There are many forms of Christian service, but here I want to talk about a mode of Christian ministry which is open to nearly everyone, and for which

there is almost daily opportunity. It could be called variously a ministry of friendship, or of kindness, of caring, of being really present, or of listening. I believe the willingness to be available and present to someone who is in need is the single most effective and valuable form of service a Christian can perform – and the one which most clearly fulfills Jesus' teachings on human relationships. This ministry requires God's grace – the healing power and love of God, which is freely given to anyone who asks for it – and it requires (in many people) minimal instruction, if for no other reason than to build up confidence.

My friend Betty King, a teacher of effective parenting skills, and I have developed a workshop for lay people which teaches the theology and practice of active listening. Its obvious purpose is to extend the pastoral work of the local parish, but on a deeper level it is to enable the average Christian to yield himself or herself to the healing power of Christ, thereby becoming a channel of grace for people in need. Christian ministry is always such a yielding, and anyone can do it – indeed, we are called to it, every one of us.

Our workshop can be duplicated nearly anywhere. It requires someone who can help people understand the theology of Christian service and its empowerment by grace; and someone who can teach effective parenting skills (active listening, primarily). The format of our Lay Ministry Workshop is given here.

We begin, for example, on a Friday night at 7:30 with Evening Prayer. This is followed by Bible study (one hour) of a passage, such as Ephesians 1:17-20, 2:8-10; or Eph. 4:7-16; or some other passage which conveys the truth that we are all called and given power to do God's work. An effective way to do the Bible study is to have one person read the passage aloud, while everyone reads

along from a printed copy. Then the group divides into pairs with each member telling his partner what he heard the passage say about Christian ministry. After about 10 minutes the group reassembles and each member reports what his partner said about the passage (the partner can correct or add to the report, of course). Anyone in the group is free to voice agreement or disagreement, or to amplify what was said, without having to wait his or her turn. The major points may be written on either a blackboard or newsprint. This approach to Bible study insures that everyone is involved, and usually produces lively discussion.

At around 9:00 p.m. (one hr., 15 min.) the leaders talk about the power and the theological significance of being able to listen when people are in need. It seems that a good many people of good will shrink from reaching out to others because they "don't know what to say." The fact is that when people are genuinely unhappy or in a personal crisis there isn't anything anyone can say to take the hurt away or to resolve the crisis. At that point people need to be "accompanied"; they need someone to whom they can ventilate their feelings. Knowing that someone cares and is willing to "be there" often facilitates the normal process of grief in the face of personal loss; and in other cases, listening can enable the person in need to get things sorted out well enough so that they can find their own solution to the problem at hand. It is perfectly proper to go to someone and tell them, "I don't know what to say, but I just want to be with you." One interesting (and horrifying) statistic is that some 10,000 teenagers per year commit suicide in this country. Many of the ones who have tried and failed have said they couldn't find anyone to listen to them!

The evening ends with Compline around 10:30.

We begin with the Eucharist on Saturday mornings. The training session itself begins with 10 or 12 examples of how people show they are in need (two hours). Here are a few examples. A mother or father says, "I just can't cope with my 16 year old. I'm at my wits' end!" A father reports that his ex-wife has just moved to a distant city, taking the two children with her. A family member tells you that one of the members of her family has just been told he has a terminal illness. A member of your parish says, "I just don't feel at home in the church any more." Another member says, "The rector ought to practice what he preaches. I can hardly stand to go to church!" You hear a teenager say to one of your children, "Mom'll be sorry she wouldn't listen!" A neighbor says, "I'll take him back, but I'll never forgive him!" And so on. Each of the workshop's

Continued on page 16

Sylvia F. Crocker, Ph.D., of Laramie, Wyoming, has taught philosophy in several universities, and is becoming increasingly involved in doing Gestalt growth/therapy.

EDITORIALS

Skill and Knowledge in Parish Leadership

To exercise leadership in a parish requires many skills. This is true for rectors and assistant clergy, for wardens and other members of vestries, for officers of groups and organizations, and for all who are in positions of responsibility. It also involves knowledge – knowledge about the Christian faith and the traditions and usages of the church. Perhaps there have been some periods of time when knowledge was stressed to the neglect of all else (we hear legends of 19th century parsons who remained immured in their libraries from Monday morning until Saturday afternoon). In our own day, the pendulum has swung to the other direction, and the art of influencing the feelings, moods, and loyalties of other people has been strongly

emphasized. Many of these skills are useful, but we would urge that the next step is to integrate skill with knowledge.

Leaders in the church, clerical or lay, need to know their Bible. They also need to know their history. People want to know what the Episcopal Church is, where it came from, how it got here, and how its teachings, resemble or differ from those of other Christian bodies. Parish programs and activities at every level need to be reinfused with a clearer knowledge of what we are about.

This is good news. Truths are there to be learned. A rich heritage is waiting to be explored. Parishes and missions which can build informative, well-rounded, and interesting teaching into their programs at all levels will, in our opinion, find there is a very positive response.

Hey, Preacher: We're Bored Stiff

By ELDRED JOHNSTON

When I was a young pastor I'd get peeved when a retired clergyman would give me advice. ("The old guy is out of it.") Now, the shoe is on the other foot. I've been retired for six years and I think I have something important to say to young preachers.

In the freedom of retirement I attend many different churches. Rarely do I hear a sermon that is not drab and dull – if not downright boring. I'm not criticizing the intellectual aspect. Most of the sermons are well thought out: they'd probably get an A or B in a seminary class. However, the sermon should not be prepared for a seminary professor but for a group of laymen whose lives are spiced up by *Charley's Angels*, *60 Minutes*, and *The Muppet Show* – all in living color!

What can the preacher do to break out of this morass of drab, dull, pedantic, cerebral, predictable preaching?

1. Don't try to cover the whole theolog-

ical forest in one sermon. Center on one specific, dramatic object: e.g., a tiny song sparrow perched on a branch, singing its heart out at dawn.

2. Use more color. Real life isn't black and white. Use the reds, the blues, the greens, the yellows. Very few people are satisfied with a black and white TV set.

3. Use vivid illustrations. Can you imagine our modern generation sitting before a TV set if the picture went off? When that awful announcement comes: "We have temporarily lost the visual part of our show," how many of us are content to remain with that channel for over a few minutes? You can almost see a congregation come alive when the preacher says: "That reminds me of an exciting moment I had. . . ."

4. Be sure there is movement. It's not enough to announce three points. Your airplane can make a fatal three-point landing in a dismal bog. Anticipation should build through Points One and Two so that people are hungry for Point Three. Read some good dramas and notice how the anticipation grows.

5. Keep eye contact with the people. There is more dynamic in this than we realize. Can you imagine one of these crucial situations with no eye contact: a young man proposing to his beloved; a

pastor comforting a bereaved parent; a physician informing a patient of a terminal illness?

6. Finally, try to change your style from the prosaic to the poetic. A poetic style has freshness, color, warmth. Have you noticed that our hymns teem with phrases that are bright, suggestive, rich in imagery? Here are a few examples that could make a sermon come alive: "Let evening blush to own a star . . ." "Our little systems have their day . . ." "Perverse and foolish oft I strayed . . ." "Sages leave your contemplation . . ." "Wake my soul, stretch every nerve . . ." "Though he with giants fight . . ." "Our midnight is thy smile withdrawn . . ." "The trivial round, the common task . . ." "Melt the clouds of sin and sadness. . . ."

Compare those poetic phrases with samples of sermon topics found on the church page of the Saturday newspaper:

The Challenge of Modernity
Perils to Christianity
Are Our Prayers Effective?
The Church in Today's World

If you think I'm too harsh in my judgment of preaching, listen to this old definition of a sermon: "A sermon is something a preacher would travel across the nation to deliver but wouldn't go across the street to hear."

The Rev. Eldred Johnston of Columbus, Ohio, was formerly rector of St. Mark's Church, Columbus. Since his retirement he has been a counselor and free lance writer.

Prayers of Intercession

By THE EDITOR

During the past months, as we have considered variable parts of the Sunday liturgy which may be appropriately related to different seasons, we have only barely touched on intercessory prayers. What about them? Some priests simply use the same prayers over and over every Sunday in Morning Prayer, and of course there has been in the past one fixed intercessory prayer within the Eucharist. Seasonal variation has usually been expressed through the announcing of appropriate special intentions on certain occasions, a practice now explicitly suggested in the rubrics, p. 383. On the other hand, with the new Prayer Book, some seemed to have assumed that a different prayer was called for every week, or every month, and so the choice was rotated through the several newly available forms – often without any relation to the liturgical season or its propers. Is this the way to do it?

It should first be recognized that our intercessory prayers (apart from a few special cases we will mention) were not compiled primarily for use at special seasons. In this respect they are quite different from collects for feasts, or proper prefaces. On the other hand, certain forms of intercession do have greater suitability for certain occasions than for others.

First and most obviously there is the Great Litany. This is highly appropriate for regular use in Advent and Lent, both with the Sunday Eucharist and with offices. It will, however, also serve us on other occasions when we desire exceptionally full intercessions, as in Rogation processions in the Spring. Especially appropriate with Rite I or 1928 texts, it may also be used with Rite II without difficulty. The new Prayer Book clearly authorizes omission of intercessions after the creed when the Great Litany is used (p. 406). Because of the very evident acknowledgment of sin and prayers for forgiveness in the Great Litany, in some congregations litany

days may be occasions when the General Confession is omitted (see rubric pp. 330 and 359). This does not mean that the Prayer for the Whole State has to be used on all other occasions with Rite I. Quite the contrary, Form I (p. 383) is intended for Rite I, although the differences here between the language of the two rites is scarcely worthy of notice. (Form II is also printed in what may be Rite I language.) Because of their com-



prehensive coverage of topics, many of us would feel that Forms I and V are best for general Sunday use through most of the year, with either rite. Because of their consistent format, both of these can easily be sung in parishes having a fully choral service.

On specially festive occasions, as we suggested in this column in the issue of Dec. 9, Eucharistic Prayer D may well be used. It contains some intercessory petitions within it (p. 375). Although not mandatory, they are recommended. On such occasions, to avoid undue repetition, one of the shorter forms of intercessory prayer, Forms III or VI, seems suitable after the creed. There are of course other times when other activities are included in the agenda of Sunday morning and pastoral prudence indicates a short form. When Holy Bap-

tism is performed the rubrics permit the total omission of the prayers after the creed (p. 310). Three days in the year have unique forms of prayer at this point in the service: Ash Wednesday (Litany of Penitence, pp. 267-9), Good Friday (Solemn Collects, pp. 277-80), and Thanksgiving (Litany of Thanksgiving, pp. 836-7). Certain pastoral occasions also call for their own forms of intercession, as weddings, funerals, and the institution of ministers, but these will not usually occur on Sunday morning.

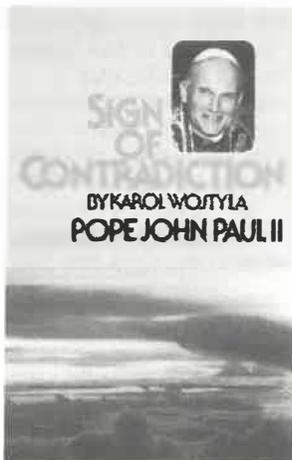
For ordinary week days, when time is so often limited, any of the shorter forms of intercession may well be used. Forms II and IV will be particularly attractive to congregations or groups that are especially interested in the use of silence, or in the insertion of many names and intentions.

It should also be noted that the six forms for the Prayers of the People, like the Great Litany, are not limited in their use to the Holy Eucharist, but may be perfectly well used at the offices (as is implied in the rubrics, pp. 57, 70, 100, 113, and 124), as when Morning Prayer is a principal service of the day. Form I or V chanted offers a beautiful litany for the Order of Worship for the Evening.

Further seasonal considerations remain. All the longer forms of intercession in the new book, including the Great Litany and the Prayer for the Whole State, provide for the insertion of the name of any saint being commemorated. Considerable flexibility seems to be allowed.

Last, but surely not least, all the new forms provide for a concluding collect recited by the chief celebrant (i.e., ordinarily said by the priest, not by the deacon or lay person who has led the litany). The rubric (p. 394) suggests that seasonal considerations should be important. Here indeed is the formal and classical liturgical way to relate litany prayers to the holy days and the special seasons of the year. In Advent the priest may use Collect 7 (p. 395) in the first week, and thereafter this or the collect for the First Sunday of Advent. During the 12 Days of Christmas, different collects of the season may be used. The Ash Wednesday collect may be often used in Lent. Similarly, Easter collects may be used during the Great Fifty Days. Collect 8 (p. 395) and other such prayers (e.g., pp. 489 or 504) may be used on saints' days. The weeks during the summer and autumn are not, as we often point out, a special season. Rather there is a sequence of general, just-plain-ordinary Sundays. Collects such as those given on pages 394-5, or other prayers reflecting pastoral concerns, or expressing themes from the sermon, are suitable. At this one point, the priest has considerable freedom: let him use it wisely.

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CONVENTIONS

The 138th convention of the Diocese of Florida met at the Church of Our Saviour, Mandarin, on January 18-19 under the leadership of the bishop, the Rt. Rev. Frank S. Cerveny. The convention adopted a budget of \$747,521, providing for new work in prison ministry and full acceptance of the national church quota of \$131,000. In addition, VIM chairman, Doug Milne, reported that the diocese has passed a \$1 million mark toward their \$3 million goal.

Highlighting the 153rd council of the Diocese of Mississippi were a sermon and an address by the Rev. Emmanuel K. Twesigye, a refugee Anglican priest from Uganda.

At the meeting in Greenville, January 25-27, Fr. Twesigye painted a tragic but inspiring portrait of the church in Uganda. Starting with the English missionaries in the late 1870s, he told of how, through strife, persecution and martyrdom, the Gospel was spread. In spite of difficulties, or maybe because of them, the church persevered, overcoming tribal barriers and war with the Muslims, and is now growing quite rapidly.

He closed by recounting his own experiences as a close associate of the late Archbishop Janani Luwum. When the archbishop was martyred in early 1977, Fr. Twesigye and his wife narrowly escaped capture by Idi Amin's police by fleeing to Kenya. From there he went to Sewanee, Tenn., to further his education at the University of the South and Vanderbilt's Divinity School.

The more than 600 delegates and visitors also heard the formal address of the bishop of the diocese, the Rt. Rev. Duncan M. Gray, Jr. Bishop Gray urged the diocese to complete successfully the Venture in Mission campaign, of which 89 percent of the \$850,000 goal had been pledged to date.

The bishop stated that a comprehensive review of mission strategy would be made during the year; and he called for the creation of a commission on family life to develop a comprehensive, systematic approach toward strengthening and enhancing marriages and family life. He also encouraged participation in stewardship education, particularly in the theology and practice of proportionate giving.

Two major resolutions were adopted. One calls for every congregation to select a particular group to be responsible for evangelism, renewal and church growth. The other asks for a year-long study by individuals, congregations and convocations to determine the mind of the diocese on abortion, divorce and marital infidelity.

All Saints' Mission, Jackson, was admitted to parish status; and a budget of \$661,244.10 was adopted for 1980.

The Diocese of Central Florida met in convention on January 26 for what was probably the shortest convention in the diocese's 10 year history. The meeting was called primarily to adopt the 1980 budget, and was considered to be an extension of the convention that took place in November, 1979. A 1980 budget of \$790,000 was adopted.

In his brief address, the Rt. Rev. William H. Folwell, Bishop of Central Florida, noted an emerging sense of unity of purpose in his see, which could be attributed, he said, to voluntary giving. He also expressed his gratitude for the positive response to the Central Florida Venture in Mission campaign which currently is in progress.

The November convention marked the beginning of a year long celebration of the diocese's 10th anniversary. A special anniversary cross will make a pilgrimage to all the parishes as a sign of the diocese's unity and purpose. Bishop Folwell told the convention, "It is fitting that we spend the year in prayer, asking God what he wants us to be and do and waiting expectantly in the certain hope that God has more in store for us than we can even imagine."

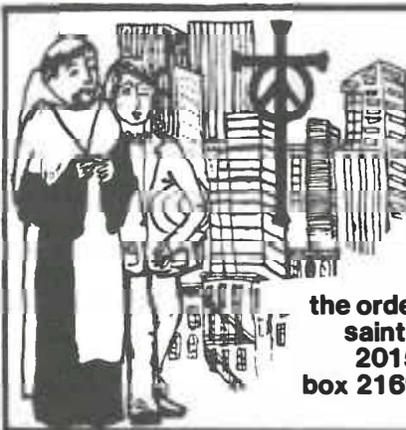
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BOOKS

New Hymnal Supplement

SONGS FOR CELEBRATION (CHS IV). Accompaniment \$15.95. Pew edition \$19.50 (lots of 10 only). The Church Hymnal Corporation, 800 Second Avenue, New York, NY 10017.

Many of you will recall an article titled, "Hymnal Revision" which appeared in TLC's Music Issue [Dec. 2, 1979]. It was in this article that Dr. Alec Wyton, coordinator of the Standing Commission on Church Music of the Episcopal Church, discussed with me the various supplements available to our present hymnal. *Songs for Celebration* was mentioned at that time, and is now available.

Songs for Celebration is primarily a collection of songs for those parishes desiring a more informal and personal style of music in their worship. Many hymns are drawn from the American spiritual tradition, while others are more folk-like in nature. People from all walks of life and of varying ages have also made their contribution to this collection as authors of texts and composers of music. A large number of the songs were developed at the Church of the Redeemer in Houston, Texas. This parish's organist and choirmaster, Mr. George Mims, served as music editor for this new supplement. Dr. Charles Price, of Virginia Theological Seminary, headed a theological committee which reviewed all texts to ensure accordance with the thought and language of the new Prayer Book and the theology of the church.

Three of the songs in this collection offer opportunities for liturgical dance. Instructions, complete with illustrations, will enable those wishing to explore this form of expression to do so with little difficulty.

Ample performance notes provide suggestions for instrumentalists, singers, the use of sound systems and microphones. Various guitar techniques and strums and a guitar chord chart are also included.

J.A. KUCHARSKI

Quality Communications

TELLING THE STORY OF THE LOCAL CHURCH. By Velma Sumrall and Lucille Germany. Seabury/Crossroad. Pp. 117. \$7.95 paper.

This book should be torn apart. At first glance, that may seem derogatory, but it isn't meant to be. The best use of this material might come if the various chapters were distributed among the different groups and persons in a congregation. If this book just sits on rectors' bookshelves (as if communications were solely their function), a most impor-

tant thesis of the authors would be missed.

The broadest concepts of ministry, we are learning again, involve the gifts of all God's people. As Sumrall and Germany point out, even the smallest of congregations contain people who even on an amateur level can help with equipment and talent to put together a slide show, or to make a Super 8 movie. Artistic and literary talents abound, but are not necessarily effectively utilized. Good communications in a church means, therefore, the creation of a network of people who can help out in specific areas.

The fact that the authors give more than a cursory treatment to subjects like radio and TV might be interpreted by some as beyond the province of the average congregation. There is some truth to this if only the current situation is examined. The future of cable TV and new developments in the video equipment field, however, suggest that many more churches will indeed have some creative involvement with television. At the very least, we need to be aware of ways in which we can influence those in the television-radio industry. Sumrall and Germany are quite consistent in their treatment of these subjects: they see ways in which even the smallest churches can make use of what ostensibly seems to be very expensive.

The most practical and perhaps most sadly needed material concerns church newsletters. If those that cross my desk are any indication, I know many churches that need the first one-third of the book. The emphasis is on producing materials that are readable: meaning that there are interesting articles within an attractive layout.

Those with a Christian education orientation will also find this book a valuable resource. The chapters on cassette tapes, slides, and movies all contain material for creative educational projects. The final chapter also might serve as the basis for an adult education program dealing with the impact television has on us, and what we can do to either raise the quality of TV fare or free ourselves from its somewhat insidious grasp on our lives.

In my own parish experience, I have placed a great deal of emphasis on quality communications, both inside the parish and in attempts to reach out to others in the community. Many times I have had to learn the hard way how to do many of the things that are so clearly and succinctly explained by Sumrall and Germany. Their experience and knowledge certainly show in this book. The only objection I have is that it isn't in loose-leaf form, but then a pair of scissors or a razor blade can quickly remedy that problem.

(The Rev.) GEORGE H. MARTIN
St. Luke's Church
Minneapolis, Minn.

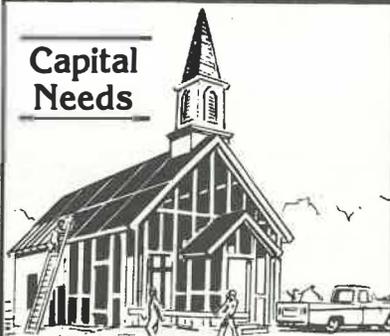
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Continued from page 10

participants is asked to write down how she or he would typically respond to such statements. Then we discuss various responses and make two lists: one including helpful and the other unhelpful ways of responding. For a comprehensive list of both of these the reader is referred to Thomas Gordon's *Parent Effectiveness Training*. Common unhelpful responses are either to offer advice, or to attempt to cheer up the person with compliments or attempts to "look on the bright side," or to debate with the person in order to show them that their feelings are inappropriate to the circumstances which provoked them. Sometimes people just simply change the subject, thereby avoiding getting involved.

In contrast, the most effective way to be present to someone in need is to signal them that you heard their feelings, and that it's all right with you for them to express those feelings. You could say something like, "You sound pretty upset," or "You sound as though you don't know what to do next," or "I think if that had happened to me, I'd feel. . . ." You can simply ask the person, "What going on?" or "How do you feel about it?" The point is to say something which encourages the person to go on talking about what is upsetting them. Knowing that you hear and care, and that they have permission to express their feelings to you, often leads to a natural solution or to a helpful insight for the person. If that does not happen, then after the person has had adequate opportunity to express the feelings, it might be appropriate to help him or her think of a large number of possible solutions. But one thing to remember is that good advice is nearly always wasted on people who need it. On the other hand, if someone can come up with his own solution to a problem, that person will usually act on it.

One of the most difficult things to do in listening is to allow people to say things you don't believe are true, or which are unfair, or which express destructive emotions such as hatred and the desire for revenge. No Christian wants to be a party to evil or immorality, but shutting people up and refusing to allow them to express such opinions and feelings is not an effective way to help them get past these. Most people know a more balanced version of a story than they tell in the heat of passion; most people feel more than merely negative emotions toward the important people or issues in their lives. The best way to help someone go beyond the onesided and the negative is to hear them out, to *stand with* them during some of their most trying moments. It may not be a bad idea to let them know that you don't

see things as they do. Sometimes it can be helpful to let them in on your own emotions as you stand with them. Letting them know where you are on a given subject, without giving lectures or in any way "pointing a finger at them," reveals you to the other as a real person, and one who genuinely cares about the other, apart from whether you agree with him or not.

During this part of the workshop the leaders may demonstrate effective and ineffective listening. At about 11:15 the group divides up into threes and each member takes a turn at "sending" a message (based on either a real or a hypothetical situation), at listening, and at observing. This is followed by sharing of what went on (one hour, 15 min., total).

The lunch break begins around 12:30 with noonday prayers and intercessions. The members of the group eat together, preferably in the same location where the workshop is being held.

At around 1:30 the group reassembles for questions and comments, and as soon as possible breaks into new groups of three for more practice (one hr., 15 min.). Around 3:00 there is more sharing and another question and comment period, followed by more practice in new three-groups (one hr., 15 min.). At 4:30 the group reassembles for sharing, comments, and questions about the day's work. The members are asked to make a date with each other for some time within the following two weeks. The purpose of this meeting is to allow the members to share their experiences and to have further opportunity to practice their listening skills. They can support each other by listening to each other, too.

The workshop ends with Evening Prayer.

In any congregation where this kind of workshop has been given, the ordained minister has a valuable group of people who are willing and trained to broaden the scope of the pastoral ministry. The benefits to the clergy and to the people committed to their care are obvious. But this ministry can be practiced outside the church itself: at work, in the neighborhood, sometimes with strangers in public places. Any Christian who is willing to yield his or her life to God in this way will understand firsthand what "building each other up in love" and "bearing one another's burdens" really means. And, furthermore, people can hardly believe you are willing to take time with them, really to listen to them. I have been asked a number of times, "Why are you doing this?" To which I reply, "Because I care about you as a person. And because I am a Christian." Sometimes I add, "I'll pray for you, too." This is where the listening ministry and our calling to evangelize the world meet together and bear fruit, since they both bear witness to the power which raised Christ from the dead.

LETTERS

Continued from page 4

tion of its experience of priesthood, whether from men or women. In time that experience will (or will not) suggest proper alternatives. Meanwhile, surely we can respect Parson Choi's choice — even as we respect the firm choice of many of our clergy *not* to be addressed as *Father* but simply as *Mr.* Personally, I am wondering if *Pastor* isn't a good and time-honored solution, not unfamiliar in this country. I have been addressed in that fashion on occasion and it feels reasonably comfortable — more so than the *Rev.* so abhorrent to Episcopalians. Though one wonders why we set ourselves above the accepted practice of so many of our sisters and brothers in other traditions!

(The Rev.) ANNE W. BAKER
Trinity Church

Iowa City, Iowa

Alternative Services

On opposite pages of your issue of February 3, one finds two contrasting stories about the same subject. One relates to the Alternative Service Book of the Church of England, which is not "replacing" the Book of Common Prayer or the Authorized Version of the Bible. "It is up to each parochial church council to decide if and when they shall be used." This is an eminently fair and sensible attitude, which removes from controversy the question of which book of prayers one is to use.

The other is about Bishop Bennisson forbidding Fr. James Sharp to perform priestly functions at the church for six months for refusing to accept the new Book of Common Prayer and the ordination of women to the priesthood. Here is an example of bureaucratic despotism which is totally contrary to the love of Christ, and more suitable to a totalitarian institution under an infallible dictator, than to the Anglican tradition.

(The Rev.) ROY PETTWAY
Church of Our Saviour

Atlanta, Ga.

Hans Kung

I am somewhat concerned with your coverage of the censure of Dr. Hans Kung [TLC, Jan. 27], especially your editorial.

You wrote, "From our Anglican perspective, there is something almost ludicrous about a juridical body declaring that a recognized teacher of the Catholic faith today shall cease to be a teacher of the Catholic faith tomorrow." Believing myself to be a good Anglican with reasonable good perspective it is not ludicrous at all. Whether or not Dr. Kung is on the side of the angels only

God knows; but the church, frail body that it is, must set the criteria by which a teacher operates. Should a teacher go beyond the criteria he may or may not be plowing up new and fruitful ground by which his church may or may not someday be judged, but the church by its very nature defines who is or is not one of its teachers. You surely would not applaud a man who in the midst of a chess game proceeded to execute a brilliant move of checkers? Or would you?

It is interesting to note in a letter in the same issue your correspondents assume that scientific inquiry is open-ended. I would have thought that since the 1930s no respectable college freshman would have assumed any such thing. We all come at theology with preconceptions, Dr. Hans Kung as well as the Vatican!

Because Kung's notion coincides with ours, need we make the Vatican into a sinister conclave of old men? Are you not joining the ranks of the very Protestant plebeians you seem to dislike? I am not quibbling over Dr. Kung's insights and vast learning. But unless we can go beyond the rhetoric of Fox's *Book of Martyrs* we only muddy the water even more.

(The Rev.) DAVID L. STOKES
Church of the Good Shepherd
Rosemont, Pa.



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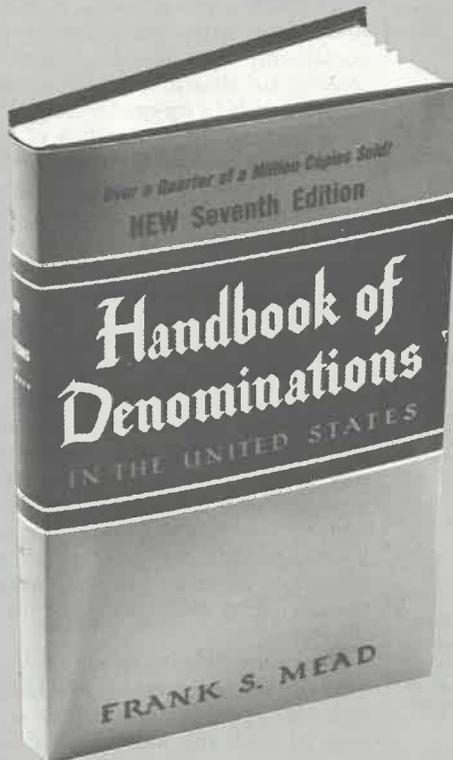
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CHAPLAINCY

Continued from page 9

into their own lives and ministries. They learned how they could provide supportive services to the entire department and in certain kinds of situations serve individual officers - assisting them in both their professional and private lives. The chaplains learned how to help officers recognize and cope with many of the day to day stresses in their lives.

The unique stresses placed on police officers by their profession often create personal problems which can come from family or occupational pressures. Some of these problem areas are present in the lives of the members of most departments. They are interpersonal problems - both at work and at home: the workaholic, the hyperaggressive personality, motivational problems (usually labelled as "deadwood"), and other kinds of crises brought on by killing someone or some other trauma-induced reactions. It was demonstrated that the trained chaplain can be of significant help in these and other areas.

In the last 20 years there has been a revolution in police training and continuing education. Not long ago a policeman usually had a high school diploma and all training was done on the job. Now entrance to the ranks, in probationary status, often requires a college degree and prior attendance in the police academy. A new professionalism is emerging, as most police are now well educated and committed to being total professionals. Policing in short, has gone from being a job to being a profession. More and more departments provide continuing educational opportunities, making the time and tuition available to all who wish to up-grade their skills.

Along with the recognition of the need for training is the awareness on the part of most departments that the officer has few alternatives for handling the personal and organizational stresses generated in his life. Yet rarely is there much support and understanding on the part of the community where he serves for the needs of the officer. The officer may find himself caught between the pressures of the expectations of the community, the limitations that the law places on his duties, the shortness of the day, and not enough dollars. His only support often seems to be gained from a few of his peers, a few purposefully vague operations orders, a code of laws (variously interpreted), and prayers - though often the words do not sound prayerful.

The police officer's needs are very real. The trained, committed, available chaplain can greatly enhance the effectiveness of both the individual officer and his department by being aware and involved - being in the right place at the right time.

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The Rev. Canon Burgess Carr is coordinator of diocesan urban churches and community organizations for the Diocese of Massachusetts.

The Rev. John Paul Carter is associate rector, St. John's Church, 9120 Frederick Rd., Ellicott City, Md. 21043.

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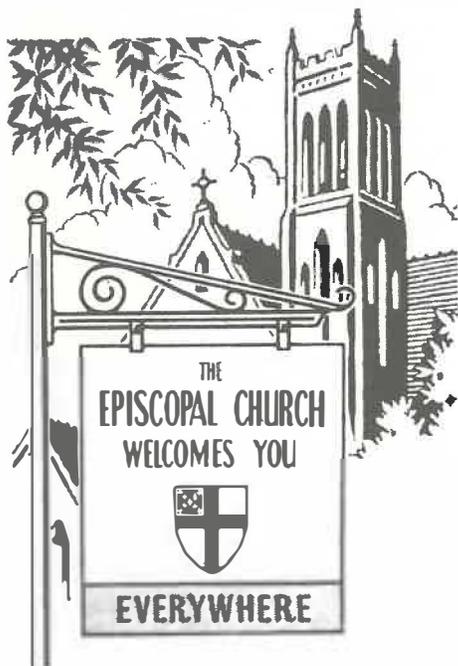
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The Rev. Wilfred H. Hodgkin, D.D., r; the Rev. Al Price; the Rev. Earl E. Smedley; the Rev. W. Thomas Power
Sun H Eu 8 & 10, Wed 11 & 7:30

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

Continued on next page

LENT CHURCH SERVICES

(Continued from previous page)

LAS VEGAS, NEV.

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

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell Gale
Sun 8, 10 Eu; Tues 7:15 HC; Wed, 5 Eu Spiritual Healing, LOH

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodl St.
The Rev. Marshall J. Vang, r; the Rev. William J. Lydecker, ass't
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed, Fri, Sat 9;
Daily Offices 8:30 & 5:15; Sat 4

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. G. H. Bowen, r; the Rev. J. C. Holland III, c
Sun Masses 8 & 10 (Sol); Mon thru Fri 12:10; Sat 9:15

PATERSON, N.J.

CHURCH OF THE HOLY COMMUNION Box 2153
The Rev. Donald R. Shearer, r
Masses Sun 8, 10 daily except Mon

GARDEN CITY, N.Y.

CATHEDRAL OF THE INCARNATION
Cathedral Ave. at Fifth St.
The Very Rev. Robert V. Wilshire, dean
Sun: 8, 9, Ch S 9; 11:15 chapel; 11:15 nave. Wkdays: Mon 8;
Tues noon; Wed 8 & 10; Thurs 8; Fri 8; Sat 9. SPECIAL
MUSIC program by announcement.

CHRIST CHURCH 33 Jefferson St.
The Rev. Byron H. Brown, Jr., r
Sun 8 & 10. Daily HC. Thurs 8, Bishop Sherman, speaker

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8; Matins & HC 9:30; Lit & Ser 11; Ev 3. Daily Matins
& HC 7; Ev 3:30; Cathedral Choristers 3:30, Tues, Wed,
Thurs. Wed HC & healing 12:15.

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

EPIPHANY 1393 York Ave., at E. 74th St.
Ernest Hunt, r; L. Belford; J. Pyle; W. Stemper; C. Coles
Sun 8, 9:15, 11, 12:15 HC, & Wed 6

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
Daily Eucharist, Mon-Fri 12:10

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

JOHN F. KENNEDY AIRPORT
PROTESTANT/ecumenical CHAPEL Center of airport
The Rev. Martin Leonard Bowman, chap. & pastor
Sun Eu 1. Chapel open daily 9:30 to 4:30

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
Sun Mass 7:30, 9, 10, 5; High Mass 11, EP & B 6. Daily Mass
7:30, 12:10, 6:15; MP 7, 10, EP 6. C daily 12:40-1, Fri 5-6,
Sat 2-3, 5-6, Sun 8:40-9

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

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

TRINITY PARISH

The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Richard L. May, v
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;
Sat HC 9; Thurs hs 12:30

ST. PAUL'S Broadway at Fulton
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

TROY, N.Y.

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

CHARLEROI, PA.

ST. MARY'S 6th and Lookout Ave.
The Rev. Keith L. Ackeman, r; the Rev. Jack V. Dolan, c
Sun Mass 8:30. 11. Daily: As announced. American Shrine of
Our Lady of Walsingham.

PITTSBURGH, PA.

TRINITY CATHEDRAL 6th Ave., Downtown
Sun 8 & 10:30 H Eu (MP 2 & 4). Mon-Fri prayers & sermon
12:10, H Eu 12:35. H Eu Wed 7:30, Sat 11:05

CHARLESTON, S.C.

HOLY COMMUNION 218 Ashley Ave
The Rev. Canon Samuel C. W. Fleming, r
Sun 7:30, 10; Tues 5:30; Wed 12:10; Thurs HU & Eu 9:40

ARLINGTON, TEXAS

ST. MARK'S 2024 S. Collins (Hwy 157)
The Rev. Charles E. Jenkins, III, r
Sun Eu 8, 10. Tues Eu 6:30, Wed Eu 10:30, Thurs Eu 7:30.
Daily MP 8:45

BROWNWOOD, TEXAS

ST. JOHN'S (EVANGELIST) 700 Main St., 76801
The Rev. Thomas G. Kethly, r
Sun Eu 8, 10 (Cho), Ch S 11:15; Wed Eu 7:15; Thurs Eu 10

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. C. V.
Westapher; the Rev. Jack E. Altman, III; the Rev. Lyle S.
Barnett; the Rev. Canon Donald G. Smith, D.D.
Sun Eu 7:30 & 9; Sun MP 9 & 11:15 (Eu 1S); Daily Eu at noon
Mon, Tues, Thurs, Fri; 7 Sat; 10:30 Wed with Healing

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

LANCASTER, TEXAS

ST. MARTIN'S 700 Westridge Ave. at 6th St.
Fr. Victor Hunter
Sun HC 9:30, Ch S 10:50, EYC (1S & 3S) 4:45. Thurs Sta &
HC 7:30

SAN ANTONIO, TEXAS

ST. PAUL'S East Grayson at Willow
Fr. John F. Daniels, r
Sun Masses 8 & 10:30. Feast Days, 10 & 7:30 C Sat 11:12

PETERSBURG, VA.

ST. STEPHEN'S 228 Halifax St.
H. Roy Thompson, r
Sun: 8; 11 H Eu; 2S & 4S MP; 9:30 C.E. Wed noon H Eu. C by
appt

RICHMOND, VA.

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

MADISON, WIS.

SAINT DUNSTAN'S 6201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

MILWAUKEE, WIS.

ST. PAUL'S E. Knapp & N. Marshall Sts.
The Rev. Murray L. Trelease, r
Sun 8 H Eu, 9 Parish Ed., 10:15 H Eu (1S & 3S), MP (2S & 4S)



St. Andrew's Chapel, North Adams, Mass.