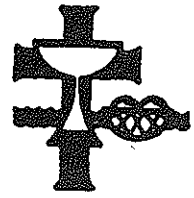


a communication of  
associated parishes  
3606 Mt. Vernon Avenue Alexandria, Virginia 22305



November, 1979

## AP at Denver

by Henry H. Breul

The AP presence at Denver was a prominent one. The booth was in a central location in the Exhibition Hall, and there were those who found a sense of humor at work in locating it just one booth away from the Society for the Preservation for the Book of Common Prayer. In between was the small booth of the Oxford University Press which featured fancy editions of the now standard Book. The SPBCP people did themselves a lot of harm in that they obviously spent a lot of money for full page ads in the local press plus prime time TV for their film presentation. All this, with the Gallup poll, made many deputies feel they were being pressured. The enormous pluralities in both orders of the House of Deputies in favor of the proposed book were the result not only of enthusiasm for the book, but also of the House's understanding of itself as an assemblage not to be tampered with.

AP's Coordinator, Art Jenkins, supervised the booth with help from AP Council members Sam West (with his wife Mary) and Bill Petersen, from Mary Moore, wife of Council member Peter Moore, and from Virginia Pettit, wife of AP member Canon Vincent Pettit of Cranford, NJ. Enthusiastic support and assistance came from Bro. John, Brotherhood of St. Gregory, who is a strong booster of AP. Our thanks to the Rev. John Wengrovius of the Denver area for help in acquiring "props" for the booth and to member Rev. Carl Andrews for service above and beyond the call of duty. He not only helped staff the booth for long hours during the first week, but came back on the last day to help

with the tear-down and packing up. John Patterson, one of AP's founding fathers, back in this country after many years as rector of the Episcopal church in Rome, Italy, spent much time in the booth greeting old friends and generally creating a warm atmosphere for the troops.

The daily publication ISSUES was again seen as an AP production for two reasons: one, we come alphabetically at the head of the list of sponsors, and two, I was this year's editor as well as editor of OPEN. A few of our members took exception to some of our bedfellows on the masthead, but AP gained twenty new members any way.

Bishop Fred Putnam, long-time member of the Council, put together a series of evening Eucharists on the mall in front of the main convention building which were directly sponsored by AP, so all in all, everyone knew we were there. One of our tricks this time was to announce that copies of previous days' ISSUES would be available at the AP booth. This added to the traffic in the booth and called further attention to our presence. Many people said they missed our usual hospitality suite, so perhaps we'll have to consider this in our planning for New Orleans.

Included in this issue of OPEN is a letter from our president, Vivian Kingsley, giving her view of the Convention and a selection of articles from ISSUES, giving a feeling for the flavor of that publication.

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# Random Thoughts at General Convention

by VIVIAN J. KINGSLEY  
President, Associated Parishes

This was my third convention as a deputy. It was different and sometimes dull. The first time around there is so much to "catch on" to. In Minneapolis it was very exciting and very exhausting with the Prayer Book as the big issue. This time most deputies seemed to lean towards the conservative side, not wanting to go home and face the folks with any traumatic issues. Or so it seemed to me.

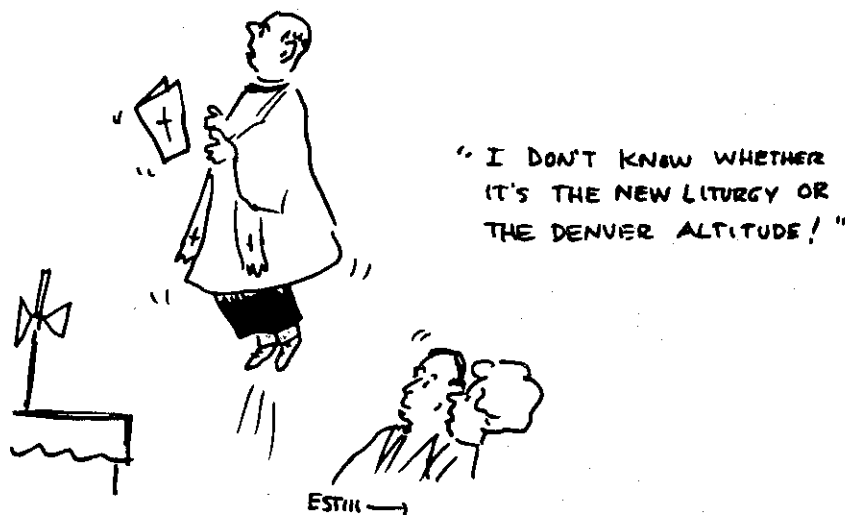
The ratification of the Prayer Book with another overwhelming vote was most gratifying. It backed up AP's hopes for the new book and supported the work of the Standing Liturgical Commission of which I am a member. As for the continued use of the 1928 Prayer Book, I guess I was the last holdout on the Prayer Book and Liturgy Committee of the Convention. I had hoped we would say nothing, just as nothing was said in 1928 when that book was adopted. But things were different this time. We had to respond to the committee that had been appointed to deal with the '28 book. So the guidelines issued earlier by the SLC were accepted with modifications. This means any parish using "liturgical texts" from the '28 book may do so only if authorized by the bishop.

The issue of ordination of homosexuals was a far more divided vote with many hours of hearings and as many hours of debate.

Many deputies agreed we were premature in making any statement on the issue. But it passed, the last resolve being, "It is inappropriate for this Church to ordain a practicing homosexual, or any person who is engaged in heterosexual relations outside of marriage." As a member of the Standing Committee, I wonder who will cast the first stone.

A great deal of time was given to our role as Christians in the world. Hunger and Venture in Mission had their share of resolutions. The Executive Council has put together an excellent film, "Yes, A Difference", showing the Presiding Bishop in his travels to underprivileged countries. I do think the time has come for us to look outward and not so much at ourselves. We who have so much should be our "brother's keepers". I hope when the dust settles from this convention, we will show the world that as the Body of Christ we do care, and we will help, and we will go that extra mile to aid the homeless and the hungry. And not only those far off but those who are near in the urban areas of our country. A challenge was issued to all of us gathered in Denver to reach out in love to the future, to stop being so pre-occupied with our own survival, and to look to new horizons. I'll bet we can do it, if only we put our hearts in it.

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# ISSUES

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Reprinted on this and following pages are articles which appeared in ISSUES during General Convention. They are included both for the interest of their content and as examples of the sort of material which was distributed daily. Note that AP is listed first among the sponsors.

## EDITORIAL STAFF

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## ISSUES - The Once and Future Church

ISSUES was first published at Seattle in 1967. Since then, every three years, a loose coalition of groups concerned for issues of renewal in church and society has come together. This daily publication is not concerned to report the Convention, but to place our life together--the facts and pressures which influence the decisions of the General Convention--in the larger context of a revolutionary world and an ecumenical Church. The purpose of ISSUES is radical in a deep sense--to seek a renewal which is more than a matter of sociological and cultural insight, valuable though that certainly is. Nor are the issues--human sexuality, Prayer Book revision, the priorities of budget, the urgent concerns of minorities, to name a few--just a matter of structural change, although that, too, may be necessary.

Our lives will be judged on whether we become the instruments of God's loving kindness in a conversion that goes to the very roots of our existence and penetrates through the whole of life. As Bernard Lonergan has said, in a fine passage in his book *Method in Theology* (p. 115):

*If passions are to quieten down, if wrongs are to be righted and not ignored, not merely palliated...then human possessiveness and human pride must be replaced by religious charity, by the love of the suffering servant, by self-sacrificing love. If human progress is not to be ever distorted and destroyed by the inattention,*

*oversights, irrationality, irresponsibility, of decline and division, men (and women) have to be reminded of their sinfulness, they have to learn that religious development is ceaseless and that the task of conversion is lifelong.*

We affirm that the prophetic task of a pilgrim people is a call to constant renewal, a continuing assessment of our values, a questioning of self, an understanding of tradition as an endless series of new beginnings, every moment (with T.S. Eliot) "a new and shocking evaluation of all we have been." To be concerned for the issues of renewal in church and society is to explore the corporate and community meanings of conversion. It goes to the roots of our theology, our liturgy, our spirituality. With the gloomy Dane, Soren Kierkegaard, we affirm:

*Neither Church nor doctrine is to be reformed. If anything is to be done, it is the reformation of us all. The doctrine of the establishing Church, its organization are both very good. Oh, but our lives--believe me, they are wretched.*

To be concerned for renewal, we believe, is to understand that the Church is called to be a witnessing community of unquestioned integrity, where compassion, and awe, and joy will not distract us from the pain of the world, but will empower us to share in it and by God's grace overcome it.

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Excerpts from ISSUES (cont.)

EVENING EUCHARISTS

One of the worship opportunities at every General Convention since 1969 at Notre Dame University has been the evening Eucharists sponsored by the Associated Parishes group. With the approval of the Presiding Bishop and the General Convention Planning Committee, the services will be celebrated again this year.

They will be held on the Plaza in front of Currihan Hall each of the eight week nights of Convention beginning on Monday, September 10. The Cursillo Movement of the Colorado Diocese, under the direction of their chairman, Mr. Roger Dailey, will assist each night with singers and accompanists.

The time of the service will be 9:00 p.m. or when the open hearing or session of that evening adjourns, but will normally not begin later than 9:30 p.m.

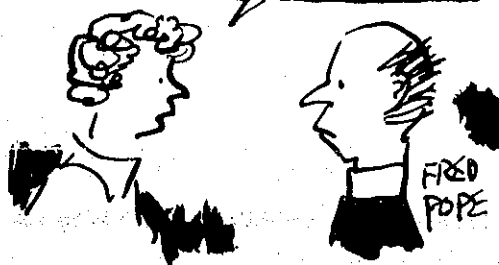
An interesting array of musical and dance groups from across the country will assist with the services, as well as groups affiliated with the Episcopal Foundation for Drama. Ministers of the sacrament will be bishops and priests and deacons from many different dioceses.

Three languages other than English will be featured on different nights--Spanish, English, and Navajo. Bishop Fred Putnam, Bishop to the Navajos, is coordinator of the services for the Council of Associated Parishes. +++

HOORAY FOR EVERYBODY

There have been many heroic people involved in producing our magnificent new Book of Common Prayer 1979, but one name stands out among them. Leo Malania has been the heart and center of the preparation of the Book. As coordinator, he gently received all sorts of criticism and barbs, while graciously prodding reluctant committees and nurturing the tender egos of the Standing Liturgical Commission itself. While we may not call him the "father" of the new Prayer Book, he certainly has been its midwife. +++

I DO HOPE THAT GOD  
WILL UNDERSTAND OUR  
NEW PRAYER BOOK!!



BCP AND CONFORMITY

We Anglicans have always been proud of unity in diversity, and while there have been sporadic attempts at forcing conformity they have never really succeeded. The Prayer Books of the Anglican Communion have been used in differing ways in various places over the centuries ranging all the way from the insertion of the Roman canon in some places to omitting the final ablution in others. A few years ago, a small country parish ordered new copies of the 1892 Prayer Book from a seminary bookstore. Told that they were not available, they responded sadly that they guessed they would have to try to rebind again the ones they had.

Today there are many parishes that have not used the 1928 Prayer Book for six years, what with Trial Use and all that. One lady from such a parish found herself faced with the 1928 Book in a strange parish. She said that all went well until the priest said, "And now as our Saviour Jesus Christ hath taught us, we are bold to say," Then she had to lunge for a Prayer Book to find the old form of the Lord's Prayer. By establishing the Proposed Book as the *Standard Book of Common Prayer*, the Church will recognize the scholarship and skill that went into its making and give to the Church what has been recognized ecumenically as the finest one volume liturgical book in Christendom. Naturally, not everyone will use the book in the same way and many will not use it for some time. Some day some rural parish will call and ask for new copies of 1928 and the story will be told over again as a touching bit of Anglican nostalgia. It would not appear even necessary to legislate "permission" for all this to happen; it really sounds so natural +++



PROCESS IS NOT A DIRTY WORD

It's been interesting this trip to watch and listen as the whole Convention experience unfolds. It strikes us in many ways that each time we do this thing, it is more the same as last time than it is different--but always with some changes, some clues to the evolving Church. Christ may be the same yesterday, today, and forever; but the Episcopal Church is not. Nor should it be. Anglicans subscribe to a theory of continuing revelation and it happens to us all the time, in one way or another.

One of the things that is beginning to happen to us is a greater awareness and concern for the life style of this big bash we do every three years. We aren't just concerned about the dollars it costs; we are also beginning to be concerned about the cost of this glorious reunion of the Church to those outside it--the hungry, the war-torn, the refugees, the ill, the poor--the people of the world who, in truth, could go for a long time on what we've spent in the last two weeks. Thanks to very sensitive people like Jane and Bob Wallace, the Convention managers, and the Church's National Hunger Task Force, those of us who don't want to stuff ourselves with food we don't need haven't had to do so--we have had other options around us, from the balcony overlooking the exhibit hall to the hotel menus to a marvelous list of local restaurants (anyone who didn't get to the Mercy Farm Pie Shoppe missed a real treat in food, cost, and atmosphere). We can do more than we've done, but this was a great beginning. +++



When did we see you hungry?

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SLEEPERS, AWAKE!

Thumbing through our favorite newspapers and magazines, we keep coming across stories that speak of the crisis in the Episcopal Church. The crisis, we are told, moreover, is a sign of grave illness in our community of faith.

Many Episcopal teeth are set on edge, it seems, by new situations in the church's life. The discernment that women are as eligible as men for the awesome responsibilities of the priesthood; the effort to enable believers to declare their love for God in the same language of love that they speak with each other; the widening appreciation of the fact that non-marital sex can be creative and a source of spiritual growth--these and other wrenchings from our ecclesiastical past are seen as symptoms of disease.

But we feel pretty healthy on the whole. Perhaps it's because we formed the habit some years ago of taking our news not only from the newspapers but also from the book of Good News. In those instructive pages we learned that there is little relationship between the occupation of apostle and that of museum curator. We learned that the followers of the Master fell into quarreling over the route almost the instant they were signed up for the pilgrimage. And we learned that while Jesus is indeed the same yesterday, today, and forever, it is also He who makes all things new.

We've participated in our share of Christian gatherings in our day. Where we encountered ferment, conflict, and uproar, there we usually found seriousness of commitment and lively faith. Where we encountered superficial harmony, there we usually found indifference, a going-through-the-forms, the gentle snores of ecclesiastical sleep. Sometimes we couldn't even hear the snoring; slumber had slipped into the Big Sleep. Sleepers, awake! +++

# Video Taping Our Sunday Service

by NEFF POWELL  
Vicar, St. Bede's Church

The author has provided this description by way of background: St. Bede's is a very small mission congregation in Forest Grove, Oregon, 35 miles outside of Portland. We have about 60 families. Sunday attendance averages 70 for the two services. We are an "all volunteer" church. The vicar and the baby sitter are the only paid personnel. Our building is a former Seventh Day Adventist church built in 1917. It was purchased by Episcopalians in 1959 and remodeled for Anglican liturgy by the congregation. There are fourteen pews, seven on each side, and a very small sanctuary.

I first got the idea of video taping a service one dark, rainy Sunday in January, 1978. While a lay reader was reading the lesson, my mind wandered to the question of how we could improve our Sunday Eucharist. After two-and-a-half years as vicar, I was satisfied with our service, but starting to feel that there must be ways to do it better.

The problem with my trying to change what we do is that, as celebrant, I cannot stand back and watch a service and then make suggestions to myself. I can only make changes by reflecting on the service after it is over, having seen it and participated in it as celebrant, from the front of the building.

Then I thought of video taping. When I was a freshman in college, we had used video tape in psychology class. In seminary, I knew of video tape being used in some homiletics classes, but I had not taken them. Why not use video tape so that I could actually see and hear the service after it was over?

The next thought that came to me was, why not look at this both at St. Bede's and in some way get feedback from outside consultants. It would be very expensive to have a team of consultants come to our little church on a Sunday morning to make a visit, but one person could take a video tape to the consultants at a mutually satisfactory time.

A few weeks later I wrote to the Rev. Ralph Macy, Director of Continuing Education at the Episcopal Divinity School, for his reaction to my idea. I asked if we could put together a program to share with some of the EDS faculty. He responded positively.

The next step was to design a purpose statement and a series of questions to sharpen the project. Exactly what was I trying to do? What information was I seeking? The Rev. Jack Hilyard, Director of Christian Education for the Diocese of Oregon, and a professional trainer, met with me and helped me to design a "Consultant's Packet".

The purpose of the packet was to use video tape to examine our Sunday morning worship service. I was specifically interested in giving special attention to: the overall unity and feel of the service, the music, and the preaching. I also wrote goal statements for each of the three areas of special interest. The "Consultant's Packet" consisted of a cover page with the purpose statement, and a page each for "overall evaluation of the service", sermon, music, and "overall effectiveness of the video taping". Each page then had its own goal statement and specific questions regarding the service. Each page then left plenty of space for the consultant to make comments and suggestions. This way I could gather the kind of information that I was seeking.

At the same time that I was working on



(Powell - cont.)

this, I made a report to the Bishop's Advisory Committee regarding my plans. I also discussed it with our Sunday morning coffee class. A date was set for taping in early fall; after Sunday School had started, with time to go to EDS for the consultation and return for the every member canvass.

The day of taping, we would tape at 9:00 a.m. and view the tape at coffee hour at 10:00. Those who did not wish to be taped could attend the 11:00 o'clock service. The 11:00 o'clock folk who wished to be part of the taping could come early that day. It seemed fair to give the congregation plenty of warning about the project to build enthusiasm and interest and not force anyone to be taped who did not wish to be.

I shared my time line, Consultant's Packet, and budget with Bishop Bigliardi. He provided funds for the trip to EDS, consultants' fees, and supply clergy while I was gone. I was most grateful for the bishop's assistance, as I could not have done this project without his financial support. Having secured funding, I sent all my material to EDS for final arrangements.

For assistance with the actual taping, I sought and received help from the Rev. Arvin Luchs. Mr. Luchs is the pastor of one of the neighboring Methodist Churches. He received extensive training in the use of video tape while working on his M.Div. and D.Min. at the School of Theology at Claremont. Mr. Luchs secured the equipment for us (borrowed from United Methodist Church Conference headquarters), trained two of our people to run it, and helped set up. His technical aid was invaluable.

The camera was set up in the back of the church. This is not far back at all, as our building is only seven pews deep. We placed the camera a little above the heads of the congregation by putting it on a table. Thus, we set up a view roughly that of a member of the congregation. If we did this again, I would like to have a second camera set up near the altar and facing the congregation to give us that view of the service, too.

Sunday, the week before the taping, the congregation was reminded at both services that we would be taping in a week. At the

coffee hour we reviewed the project and the plans for the week.

Wednesday night we tried to set up the equipment but found a defective cord. Luckily we had allowed plenty of time for just such an emergency.

Saturday, we gathered again to finish setting up the equipment and have a quick practice of the service. Lay readers and ushers were there to practice their parts and to get used to the equipment.

The setting up took about two hours, much longer than I had imagined. A quick rehearsal of the service took about half an hour, with another 30 minutes to view what we had done. This rehearsal, itself, showed us several rough spots in the service of which we had not been aware. I realized that, at the end of the gospel, after I had said, "The gospel of the Lord," I turned around and returned to the pulpit while the congregation said, "Praise to you, Lord Christ," to my back. It looked rude and sloppy. I decided to change that on Sunday for the official taping.

We also found that the book stand on the altar blocked the view of the chalice and paten and obscured the view of the celebrant. It looked awkward. After some discussion, we decided to leave the stand where we usually placed it and see what the consultants had to offer as a way to correct this visual obstruction.

The actual taping went very smoothly. Most of the congregation reported that, once the service began, they were not even aware of the equipment. I felt that the service was a little "stiff" with everyone on best behavior. The responses and singing were very good. Attendance was a little above average, and the children were exceptionally well behaved.

Afterwards we viewed the tape in coffee class. The members of the congregation seemed fascinated to see themselves on tape. The organist picked up immediately that he was playing the Gloria too slowly. He had not realized it before hearing the tape.

I noticed a couple of rough spots in my doing of the service, especially a tendency to read too much of the service. For example,



(Powell - cont.)

at the fraction, I said, "Alleluia, Christ our passover is sacrificed for us," while staring at the book. I continued to stare at the book and turn the page while the congregation gave its response. I made a mental note to change that immediately, as I had already changed my habit of turning my back on the congregation at the gospel.

My wife and I both took the tape to EDS for the consultation. This was a great help to me, as she acts as my consultant on much of the liturgy at St. Bede's. Also, she is a musician, whereas I am largely ignorant of musical matters. I counted on her help with the musical side of the consultation.

When we arrived at EDS, I first checked in with Ralph Macy. He had arranged for me to meet with Dr. Daniel Stevick for preliminary work. The viewing and consultation were then set up.

For the actual consultation, we sat and viewed the tape in the chapel, and the consultants made notes on the packets I had prepared for them. They also made verbal comments during the playing of the tape and afterwards. The consultants were: Ralph Macy, who has had many years of experience in parish work; Dr. Stevick, who is a consultant to the Standing Liturgical Commission; Dr. Lloyd G. Patterson, who teaches liturgy and church history; Dr. Alistar Castles-Brown, professor of music; and David Siegenthaler. Their comments were very supportive and encouraging as to how we were doing the liturgy at St. Bede's, as they could see it on tape.

They did make a number of suggestions for improvement. Some of these changes were simple and immediate, some were more complicated, while others would take major changes in the furniture of our little church. At the altar, they suggested removing the missal stand completely and putting away the chalice veil. These are unnecessary in a "facing the congregation" type of celebration and actually create a barrier between the ministers at the altar and the congregation. This solved our problem about what to do with the missal stand that we identified in the taping.

The consultants also noticed that I was hurrying while handling the bread and cup during the Great Thanksgiving. I also needed

to slow down and be more deliberate during the fraction.

They praised our singing, especially that such a small congregation could handle Hymn 366 (All Praise to Thee). They were also favorably impressed with our reciting of the Psalm and that the children came in so nicely at the Offertory to join us for communion.

It was suggested that I give the Offertory Sentences behind the altar after the announcements, instead of simply as the "last announcement".

The consultants suggested that I make a major change in the way I was leading the Liturgy of the Word. I had been doing this from the president's chair which, in our small sanctuary, was placed sideways to the congregation at the end of the altar, as is common in many churches. This gave the effect of a "north end" celebration. I read the Gospel and preached and made announcements from the center of the church, just in front of the altar rail. They suggested doing the entire Liturgy of the Word from this central place. They pointed out that the sideways style loses all meaning without a formal choir also sitting sideways to the congregation. Facing the congregation directly sharpens the rapport between the celebrant and congregation and is especially appropriate to our modern liturgy with the increased involvement between the celebrant and the congregation.

They also questioned the way we closed the service. It was suggested that we drop the use of the priestly blessing (optional in Rite II) redundant to the eucharist itself. And they recommended doing the closing hymn before or after the postcommunion prayer (according to the rubrics) instead of after the dismissal, then giving the dismissal and leaving after the postlude.

Another suggestion was to move our single vase of flowers, which was directly in the center front of the altar, to one side. Then the ushers could bring the elements and offerings directly to the celebrant at the altar. This would emphasize that the offerings of the people are made directly to the altar and simplify our motion. We were having the ushers hand the elements and plates to the acolyte who then took





(Powell - cont.)

them around the end of the altar and handed them to the celebrant.

On a more radical scale, the consultants suggested a smaller communion table to replace our traditional altar (given to us by another congregation when the mission was formed). Also, they recommended replacing our bulky chairs with small benches or very simple chairs. These changes would simplify our small sanctuary and make for more efficient use of our limited space.

Upon returning to St. Bede's, I made a report to the Bishop's Advisory Committee and to the congregation at the next coffee class.

Most of the consultants' suggestions we took up immediately. In particular, putting away the communion veil and altar missal stand and moving the flowers off to one side. These turned out to be the most controversial changes, especially for the Altar Guild members. I retrained the ushers to bring the elements and offerings directly up to the altar. The biggest change for me was that I started reading the Liturgy of the Word from the center of the church, facing the congregation directly. This took some logistical planning and some getting used to for me. After a couple of Sundays, it seemed natural and appropriate.

The congregation was especially proud of the positive and supportive remarks made by the consultants. It helped boost their self-image as a small congregation that could impress the "experts in the East".

As we have a building committee at work and hope to begin a whole new church in the next year or so, we decided to postpone action on a new altar and sanctuary furniture until a later date.

I felt that the changes we made in the service were very helpful to our worship life together. Visual barriers were re-

duced and the liturgy seems to flow much more smoothly.

In conclusion, I found this to be a most productive project. The potential use of video tape as a tool for developing Sunday worship is immense. I plan to tape again this year, just for our own information. The taping can be very helpful even without sharing it with a team of expert consultants. It is helpful to improve sermons, music, or whatever you wish to examine. It can also be used to take the service to shut-ins in hospitals and nursing homes.

During this project, I discovered that many people are using video tape today for training and evaluation in business, industry, and education. Although little used in Episcopal churches, it is a tool that is being widely used by the more fundamentalist denominations.

I also discovered that a number of members of my own small congregation were familiar with video taping or their businesses were using it. This emphasizes how easy it is to borrow the equipment and use it. It is not at all necessary to be a large congregation to use video tape in this way. In fact, video taping is especially well suited to the small congregation. The equipment is readily available. There are increasingly more persons who are happy to run the equipment and train others to use it. The cost is reasonable. We bought two used tapes for an hour of taping time. They cost us \$25 total. We could have borrowed the tapes and there would have been no cost. Finally, the feedback from the tape is instant and graphic. You can see and hear immediately after the service what happened.

This was a great project for me and for the members of our mission congregation. I would strongly recommend the use of video tape to anyone who seriously wants to improve the quality of the Sunday morning liturgy. +++



# ***Family Study of the Sunday Scriptures***

Reproduced here and on the following pages is material developed by the rector and people of St. Michael and All Angels Church, Mission, KS, for home use during the Advent season. The rector, the Rev. Richard F. Grein, is a member of the Council of Associated Parishes and offers this material to the Church at large, as described below.

This study of the Sunday Gospel readings is designed for home use by families and individuals as a preparation for hearing the Gospel being read in the liturgy and proclaimed in the sermon.

It is best used around the dinner table--beginning with lighting of candles, prayer, reading of the Gospel, and discussion. All this lends stress to the religious dimension of meals.

The questions are designed for discussion, the tying together of gospel themes and daily living, and to open the individual for receiving the Good News. It works best in parishes where the Church School curriculum is also based on the Sunday Gospel reading, such as the *Colorado Curriculum*.

Each month, six weeks in advance, we will send you material for four or five Sundays (depending on the month) which can be reproduced as desired. From time to time we will also send additional material such as hints for use, suggestions for special seasons, etc.

The cost is \$15.00 per year.. (Any profits will go to Venture in Mission.)

Send your check to: Saint Michael's Press  
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## LIVING THE GOOD NEWS Family Study of the Sunday Scriptures

### Introduction

Advent is the first season of the Christian year. This season provides Christians with the unique opportunity to watch, prepare, repent, and rejoice. These four words are themes for the four Sundays which look forward to the celebration of Christmas.

We hope your family will carry out weekly home services around the Advent wreath. If you would like help in making a wreath for your family, instructions are available in the church office.

December 2      Theme: WATCH

- Activity:
- A. Gather to bless the Advent wreath and light the first candle.
  - B. Family prayer: Our Father, as we light the candles of Advent, may their glow be as your love shining forth in our hearts and lives. Amen.

Then read the  
Lesson:      Luke 21:25-31      Jesus urges us to anticipate and watch for the coming of Christ.

- Discussion:
1. Watching is frequently more than a passive activity. Suppose you are watching for a family member who lives far away to arrive at your home. What might you do?
  2. Watching implies expectation. Have each family member share 3 things they are expecting this Christmas season.
  3. Try to think of 3 things Christ might expect from us this joyful season.
  4. To watch also means to guard. What are things Christians must guard against particularly during the Christmas season?

December 9      Theme: PREPARE

- Activity:
- A. Gather the family to light the second candle on the Advent wreath. The first candle reminds us to "Watch", the second to "Prepare".
  - B. Family prayer: (see first week)

Then read the  
Lesson:      Luke 3:1-6      Luke provides us with a simple but vivid picture of John the Baptist. John's message was urgent, "Prepare."

- Discussion:
1. John may be thought of as God's alarm clock. What does an alarm clock do in our lives? How is John's message like our alarm clock?
  2. Discuss some family preparations necessary to make the Christmas season run smoothly (i.e. tree, gift buying and wrapping, food preparation). Would Christmas be so special without all this preparation?
  3. How should we be preparing our lives for Christ? Can his coming be special without preparation on our part?
  4. Have each member tell how they feel personally about Jesus' coming.

December 16 Theme: REPENT

- Activity:
- A. Gather the family to worship and light the third candle on the Advent wreath. We now have three lights reminding us to "Watch", "Prepare", and "Repent".
  - B. Family prayer (see first week)

Then read the  
Lesson: Luke 3:7-18      This lesson (as last week) focuses on John the Baptist. Here John gives advice to various people about how they ought to change their lives to meet the Christ.

- Discussion:
1. Literally, repent means to "turn one's life around". If John were speaking to you, what advice would he give?
  2. Christmas is a gift giving time. Sometimes the most precious gift we can give is to change the way we act towards those around us. Have each person share some gifts of repentance they could give to other members of the family.
  3. Luke says that John's call to change is "Good News". In what ways is God's confrontation to repent good news to us?

December 23 Theme: REJOICE

- Activity:
- A. Gather the family to worship and light the fourth candle on the wreath. It would be nice to do this in a totally dark room. All the candles reflecting our series of study should now be lighted--"Watch, Prepare, Repent, and Rejoice".
  - B. Family prayer: (see first week)

Then read the  
Lesson: Luke 1:39-49 (50-56)      The Visitation "My Spirit Rejoices"  
Even before his birth John was excited about the coming of Jesus--"he leaped for joy" at the presence of the Lord.

- Discussion:
1. The gospel says people rejoiced at the coming of Jesus. What does rejoicing mean to you? In what ways does your family express the joy of Christmas?
  2. Two weeks ago our theme was "Preparation". In what ways is rejoicing dependent upon preparation? For example: could you celebrate a birthday party without preparation?
  3. This might be a nice opportunity to share with your children your own joy at their birth.
  4. Have the adults describe their childhood celebration of Christmas.

# BOOKS

reviewed by  
Henry I. Louttit, Jr.



Resources for Lectors, Preachers, and  
Music Planners.

*Sunday's Scriptures*, William Sydnor,  
Morehouse-Barlow. (\$4.25)

*A Guide to the Lectionary*, Ann Brooke  
Bushong, Seabury. (\$5.95)

*Introducing the Lessons of the Church  
Year*, Frederick Houk Borsch,  
Seabury. (\$8.95)

One of the joys of my life was the excitement brought to scripture during my seminary training. Ever since then I have worked to develop a similar excitement among my parishioners.

How dumbfounded I was when one Sunday at a new service with a small congregation I walked out of the pulpit and asked them what they had heard in the day's readings. They said, "Read it again." Today that congregation doesn't ask for it to be read again before they can comment on or ask questions about the readings. Curious about how larger congregations hear the scripture, I used some multiple choice content questionnaires filled in at the offertory. The results were very disturbing.

I don't have any easy answers to making the liturgical lections catch the attention of the congregation, but I know parishes need all the help they can get in this area. I would like to comment on three books offered to help lectors and others with the Sunday lectionary in the Book of Common Prayer.

Dr. William Sydnor's *Sunday Scriptures* and Dr. William Borsch's *Introducing the Lessons* are very similar in purpose and lay out. Honor is due Morehouse-Barlow for providing us with Dr. Sydnor's book two years before and for about half the

cost of Seabury's production of Dr. Borsch. Both volumes have a short paragraph on each of the readings for a day to provide understanding for a lay reader. Neither are intended nor adequate for background for sermon preparation. Either could be used as a source for comments on the readings for Sunday bulletins. Both have an index of biblical readings in the lectionary which is useful in seeing how comprehensive the new lectionary is and finding out when a passage appears.

Dr. Sydnor, in his short introduction, gives the historical background and plan of the three-year Sunday lectionary. Another feature from Dr. Sydnor is a "theme" for each Sunday. Though I find his themes suggestive for preaching, I am wary of trying to tie down the lections to a single theme. Much scripture is multi-faceted--it speaks differently given the needs of those who hear it, and that is how it should be. The Church in New Zealand has tried to develop a thematic lectionary, but there are problems: can you cover all the necessary themes? Will the themes chosen by the lectionary designer block something else in the lection from speaking when needed? Are all themes equally important? After all, the Bible itself is not arranged thematically. Dr. Sydnor's theme selections are helpful if they are seen as only one possible way of hearing these readings. Our lectionary was designed to present important messages of scripture on Sunday and some of its designers feel many Sundays do not have a clear theme, but have much rich scripture.

Dr. Sydnor also occasionally recommends a "lead-in" when necessary to a reading--replacing a pronoun or using part of an earlier verse to indicate the context. This should be helpful to lectors.

Dr. Borsch offers a fuller introduction with excellent advice about the use of



(Books - cont.)

introductions for lections, why we read the Bible in church, how to read the Bible in public, and how to use the lectionary. I was particularly impressed with his advice that the introduction to a reading should come before the formal "A Reading from..." so as not to be confused with the text itself. In addition, in each paragraph on a reading he has one sentence in bold type that can be used verbatim by a lector before a reading. I would recommend highly that all lectors read Dr. Borsch's "Prefatory Material".

*A Guide to the Lectionary* serves as a convenient place to get the feel of the lectionary for any given Sunday. It has a carefully chosen quote from each lesson in the lectionary for a day. The quote

usually triggers my memory of the passage whereas a simple citation does not. Thus, in planning music and preaching, I find *A Guide* invaluable.

As added features it contains: 1) a suggestion of one hymn for each set of lections and also has a table recommending hymns seasonally; 2) an antiphon and suggested division for the psalm with each set of lections; 3) the Alleluia or Tract. The introduction covers not only the use of the lectionary but of the psalm with antiphon and the Alleluia verse. (It does note those Sundays that have a major theme.) I would think Ann Bushong's work would be helpful; to those choosing anthems, hymns, Sunday School themes as well as to the clergy.

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## Prayers of the People

composed by the people of  
St. Stephen and the Incarnation Church  
Washington, D.C.

We pray for the World and the Church

The Leader and People pray responsively

Father, we pray for your Church and all its ministers. Make us faithful to your will.  
*Make us true prophets, rightly seeing and interpreting your will.*

Make us faithful to your love.  
*Make us true priests, conveying your love in sacrament and service.*

Make us faithful to your teachings.  
*Make us worthy vessels of your message to all the world.*

Father, we pray for our city, our country, and our world. Give our authorities wisdom and justice.  
*Give our citizens a spirit of unity and sharing.*

We pray for the poor who live among us.  
*Help us to see their needs and respond untiringly as you did.*

We pray for the victims of injustice. For refugees and political prisoners;  
*For all who are homeless or separated from their loved ones by hunger, war, or persecution.*

For landless peasants and exploited workers;  
*For all who are unable to enjoy the fruits of their labor.*

Give strength to those who struggle for justice.  
*Give us all the promise of your peace, the peace that is built on justice.*

We pray for those who grieve.  
*Give them joy in happy memories, and confidence in your will.*

We pray for those who wrestle with weakness, pain, and death.  
*Help them to remember that you have overcome suffering and death.*

We pray for those who have entered into your glory.  
*May their lives and their deaths be like yours a blessing on us all.*

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# Announcing:

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## THE RITES OF HOLY WEEK

A CONFERENCE  
TO EXPERIENCE THE NEW PRAYERBOOK SERVICES FOR HOLY WEEK--  
IN THE SEMINARY COMMUNITY

There will be special services and discussions scheduled during the week.

### Lectures by

The Rev. Dr. Marion Hatchett, A.B., B.D., S.T.M., Th.D.  
Associate Professor of Liturgics and Music

Lecturing on: The Rites, Ceremonies, and Music of Holy Week

Dr. Arthur Zamoni, B.A., M.A., Ph.D.  
Visiting Assistant Professor of Theology for Notre Dame at Purdue

Lecturing on: The Holy Week (Lectionary)

The Rev. Dr. Charles L. Winters, A.B., M.Div., Th.D.  
Quintard Professor of Dogmatic Theology

Lecturing on: The Theology of the Holy Week Rites

PLACE: BAIRNWICK, the George and Margaret Myers Center, The School of  
Theology, The University of the South,  
Sewanee, TN 37375

DATE: Saturday, March 29, 3:00 p.m. through Sunday, April 6, 12:00 p.m.

COST: ROOM, BOARD, TUITION . . . . . \$250.00 per person  
Tuition and Board only (no room) . . . . . \$175.00 per person  
Tuition only (no room or board) . . . . . \$100.00 per person

A deposit of \$50.00 must accompany registration. (This deposit is refundable only if registration is cancelled prior to two weeks in advance of the conference.)

CONFERENCE IS LIMITED TO A TOTAL OF 18 PARTICIPANTS

For further information, write to:

BAIRNWICK  
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