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Cover photo:

An honorary doctorate was presented to the Rev. Jean Dementi in Anchorage, Alaska, by Fr. Hall (center) and Canon Moore [page 9].

IN THE NEWS:

Final draft of mission imperatives adopted by Executive Council



The New Creation

Behold, I create new heavens and a new earth” (Isaiah 65:17). This is the dumbfounding proclamation with which our Old Testament lesson begins on the Third Sunday of Advent.

Often the prophets spoke of changes to come in the natural world — as in last week’s lesson, “Every valley shall be lifted up, and every mountain and hill be made low” (Isaiah 40:4). Here, however, is something much more sweeping. It inevitably recalls the language of the first verse of the Book of Genesis, “In the beginning God created the heavens and the earth.” It is certainly the prophet’s way of expressing a change of the greatest magnitude, a truly new beginning.

The passage goes on to describe a new era, a new world, of longevity, peace and plenty, concluding with the famous prophecy, “The wolf and the lamb shall feed together. . . .” We are probably more familiar with an earlier version of it, “The wolf shall dwell with the lamb . . .” (Isaiah 11:6-9). We heard the earlier version on the Second Sunday of Advent last year.

What do we ourselves make of it? Certainly this vision of the different kinds of animals living with one another is a powerful image of peace and harmony, inspiring the “Peaceable Kingdom” paintings of American religious folk artist Edward Hicks [TLC, Dec. 7, 1986]. It may subtly suggest the mighty Persian, Babylonian or Egyptian eating with the conquered Israelite, or the wealthy lord eating with the poor peasant, but the pictorial language of the prophet is much more memorable than a flavorless prose statement about international or socio-economic relationships.

There is something evocative about these animals — the lordly lion, the innocent lamb, and the dangerous snake. Thus this passage has great meaning, but not literal meaning, at least as far as this world is concerned. An earthly wolf can no more live on grass than a lamb could eat meat. These peaceable animals are living in a new mystical realm, God’s “holy mountain.”

The language of re-creation is taken up again in the last book of the Bible. “Then I saw a new heaven and a new earth . . . And he who sat upon the throne said, “ ‘Behold, I make all things new’ ” (Revelation 21:1,5). St. Paul says, “if anyone is in Christ, he is a new creation” (II Corinthians, 5:17).

Such language expresses a most profound personal experience of the mystery of God’s grace and redeeming power. This new creation, a new state of being, indeed exists in Christ and is the glorious destiny for which we were created in the first place.

H. BOONE PORTER, EDITOR

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Photo by Brian Schneider, *Daily News-Miner*, Fairbanks, Alaska.

LETTERS

Intriguing Logic

I was intrigued with the logic surrounding the 50-odd American bishops' statement of intent not to celebrate the Eucharist in England during the time of the Lambeth Conference in order to show solidarity with women in priest's orders, as was pointed out in Bishop Burrill's letter [TLC, Nov. 22].

Odd indeed it is that the positive injunctions to bishops in the ordinal, namely "to celebrate and to provide for the administration of the sacraments of the New Covenant" and to "celebrate with them (all baptized people) the sacraments of redemption" (BCP, pp. 517-518) might be fulfilled in a negative fashion. Is this some new kind of apophaticism? Or is it the age-old problem of politicizing the Eucharist under the guise of conscience?

Yet I suppose that such meandering along the path of the *via negativa* is not inconsistent with a group which has recently claimed in their 1987 pastoral letter that what is now being fashioned is "a church that is willing to lay aside all claims to the possession of infallible formulations of truth." Alice in Wonderland, pray for us!

(The Rev.) BRUCE GARDNER
Springfield, Mo.

Essential Episcopal Ministry

Having recently retired from active duty as an army chaplain, I welcomed your editorial [TLC, Nov. 1] on the Suffragan Bishop for the Armed Forces. I heartily concur with your plea that the election of a successor to Bishop Burgreen not become politicized. Our people who serve in the armed forces and our clergy who minister to them need a chief pastor who can come to them wherever they are and who understands their special needs.

Episcopalians are well represented in leadership positions in the armed forces, and in my experience they have a high sense of ministry. When located overseas or away from a community with a local parish, they often form congregations to maintain their liturgical tradition, whether a chaplain is available or not.

In many ways, their experience mirrors that of those early Christians dependent on itinerant bishops to link them to the larger apostolic commu-



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nity. And when they live near a parish, they waste no time to offer their time, talents, and treasure. No small number, including spouses, have entered the priesthood as a second career, certainly not because their church neglected them while they were in uniform!

Our military members witness to the lordship of Jesus Christ, at home and abroad, and they take both vocations seriously. Political debate has a place on the church's agenda, but it should not prevent the continuation of effective and essential episcopal ministry.

(The Rev.) DAVID W. KENT (RET.)
Lansing, Kan.

• • •

Hip hip hooray for our Bishop for the Armed Forces and the same for our Christian brothers and sisters in uniform. Emmanuel Church in Hampton, Va., is blessed with a large number of armed forces members. Historically this parish has been the home, albeit temporary, for many armed forces personnel and their families, and historically these men and women have become active, committed parishioners, and many of them assume leadership roles. One even pays his tithe, and I mean ten percent by government allotment.

As long as we have armed forces we need a Bishop for the Armed Forces and Episcopal chaplains in the various military services. As long as we have armed forces we at Emmanuel will

welcome each and every one God sends our way.

(The Rev.) HOWARD W. SAUNDERS
Emmanuel Church
Hampton, Va.

Hope for Healing

The letter printed under the title "What Are You Going to Do?" [TLC, Nov. 8] "caused me to stop and sit quietly for some time" also. I am not sure what it was about the letter that caused Mr. Kucharski to do so, but for me it was a time of reflection upon the large number of knots on my head, and various and other battle scars, which I have accumulated in a lifetime of learning that the universe does not revolve around me. I have not ceased wishing that it would; but I have learned that it is nearly always me, and not the rest of the world, who is out of step when nothing seems to be going the way I think it should.

I do hope and pray that "Anonymous" has by now sought and found some help for his seeming deep despair and desolation. Life is not pleasant when viewed from such depths of depression and I hope he has found a compassionate ear to speak into and shoulder to lean upon. God bless him and be merciful to him in his agony.

(The Rev.) CHARLES R. THREEWIT
The Church of St. Thomas the Apostle
Hereford, Texas

Substandard?

Many clergy within the Anglican tradition have distinguished themselves by their mastery of and contributions to other fields of learning outside the bounds of conventional theology. Often without formal training they have developed competency in the arts, literature, history, and science. Would it be surprising then that others with scholarly skills have developed a competency in theology?

In recent articles and correspondence dealing with the difficulty in staffing some urban and small town/rural parishes [TLC, Sept. 20, etc.], there has been the suggestion that the employment of bi-vocational clergy, especially those not trained at an accredited seminary, may in some way dilute the standards of the church. I'm not opposed to changing our standards for the education of clergy if in doing

(Continued on page 18)

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Executive Council Meeting

Members of the Executive Council, at their fall meeting near Princeton, N.J., November 17-20, heard stimulating reports of national staff activities, learned with regret of the resignation of George McGonigle as senior executive officer at the Episcopal Church Center, and adopted a program development budget of over \$36 million for 1988.

They met at the Henry Chauncey Conference Center on the campus of the Educational Testing Service near Princeton, N.J.

The first major item was the address of the Most Rev. Edmond L. Browning, Presiding Bishop and chairman of the council. He gave primary attention to education, asking what effect if any do all the programs and activities within the church have on the daily life, work and witness of its members.

"Christian education in the Episcopal Church," he declared, "must empower every person to be a missionary and evangelist . . . to assume the task of renewing the social order . . . to penetrate and sanctify the world of industry, education, finance, politics, and the arts and sciences." He also affirmed that, "the primary textbooks for the Episcopal Church are the Bible and the Book of Common Prayer."

In concluding, he surprised much of his audience by announcing that his assistant and senior executive officer, George McGonigle, was resigning in order to return home to Texas. He praised his assistant highly and said Mr. McGonigle would continue to work on preparation for General Convention.

He will not be replaced but his duties will be apportioned between Barry Menuet, Ellen Cooke, and the Rev. Richard Chang, all of whom occupy existing positions at the church headquarters in New York.

The eight "mission imperatives" [see box] which the Presiding Bishop has discussed in recent months and which have been repeatedly rephrased, were offered in a finished form.

Staff members gave presentations dealing with different aspects of the mission imperatives. Sonia Francis, communications executive, spoke of the "communication mission impera-

tive." She emphasized the importance of effective communications in the church, to inform and enable people in their respective ministries and missions; and she outlined a two-part program which will be incorporated into her office. This will involve, she said, expanding the communications ministries and "substantially increasing our consultation and service to all other program units to help them define and execute planned . . . communication."

"Witness" was the theme of a presentation by the Rev. Earl Neil, staff officer for the Coalition of Human Needs. He defined the church's method of witness in ways such as combating racism, advocating just care of AIDS patients, and supporting programs which protect children. He stressed the importance of a unified front of church-centered programs to "enable maximum response, coordination of effort and conscientious stewardship . . . to assist the wider church in its witness. . . ."

A unity of resources was also called for in the next report given by the Rev. David Perry, executive for Education for Mission and Ministry, who spoke about "hands on ministry." "The work of education doesn't belong to any one unit," he said. "It really is threaded

through the whole life of the church." He called on the council to realize that "our nurture-education work must be charged with all the passion and commitment of a people willing to die to self. . . ."

In the final presentation Judy Gillespie, executive for world mission, addressed the issue of "continuity and partnership." "When we look behind the budget line items of partnership with other Anglicans around the globe we see new challenges and new opportunities for learning the meaning of living in a global community," she said. Miss Gillespie spoke with concern about the initial excitement of Episcopal missionaries being sent out into the world followed by their uncertain future when they returned to the U.S. seeking employment. She also appealed for having a more open ear toward our "global partners" in the Episcopal Church's decision making and policy setting.

Tuesday afternoon was largely devoted to discussion groups and reports. The collaboration of different parts of the church headquarters staff, as exhibited in the presentations that morning, received very favorable comment.

In the late afternoon the Rev. Frederick Borsch, council member and dean of the chapel at Princeton University, gave theological reflections on topics that were dealt with during the day.

Richard T. Middleton, a professor at

Revised Mission Imperatives

The final form of the frequently revised Mission Imperatives of the Presiding Bishop were presented to Executive Council members for their approval at their recent meeting [see story]. Designed to develop a "vision" for the church, the imperatives were backed by council member reports. They follow:

- I. Inspire others by serving them and leading them to seek, follow, and serve Jesus Christ through membership in his church.
- II. Develop and promote educational systems and resources which support the ministry of the people of God.
- III. Strengthen and affirm the partnership of the Episcopal Church

within the Anglican Communion in proclaiming and serving God's Kingdom throughout the world.

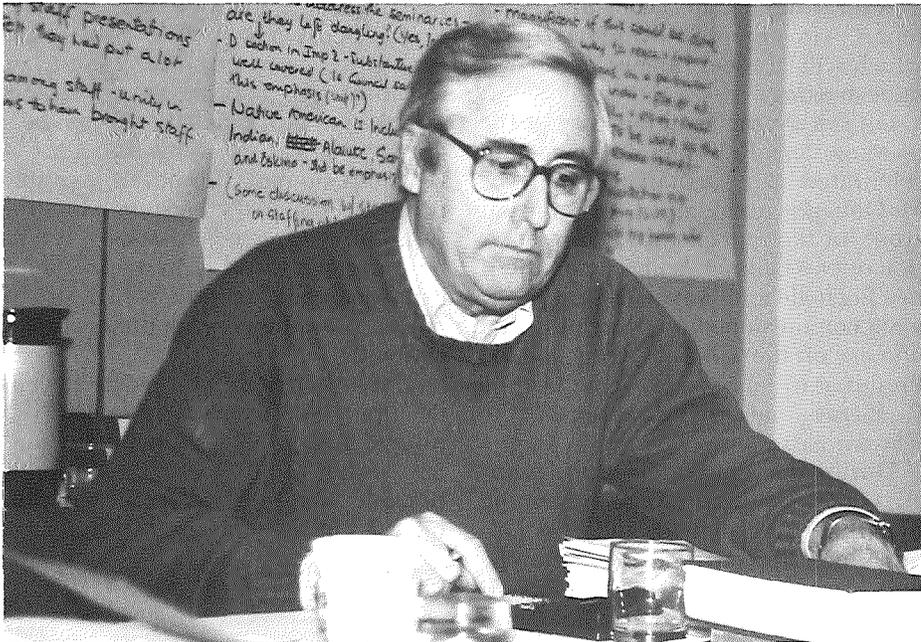
IV. Communicate in a compelling way the work of the church in response to the gospels.

V. Strive for justice and peace among all people and respect the dignity of every human being.

VI. Act in faithful stewardship in response to the biblical teaching of the right use of God's creation.

VII. Support individuals and families in their struggle for wholeness by knowing and living the values of the gospel.

VIII. Commit ourselves to the unity of the church and of all God's people.



George McGonigle: a job ended, work for church continuing.

Jackson State University in Mississippi, was elected to replace Thomas Tisdale, who is retiring as a lay member of the council. Dr. Middleton will serve in this position until General Convention.

On Wednesday morning, topics relating to finance and administration were introduced by the Rt. Rev. Arthur Williams, Suffragan Bishop of Ohio and chairman of the committee dealing with finance. Ellen Cooke, treasurer of the Domestic and Foreign Missionary Society (the corporate name of the national church) presented its overview of the program development budget for 1988 and 1989, representing over \$36 million and \$38 million respectively. Income for this is largely from the diocesan apportionments.

The General Convention budget will be proposed at a later time. Deriving from the diocesan assessments, this involves considerably smaller sums which provide for the salary of the Presiding Bishop, the secretary of the General Convention, and similar costs.

At midday Wednesday council members and staff were taken into town and attended the Holy Eucharist at Trinity Church, Princeton, where the Presiding Bishop was the chief celebrant and the Rt. Rev. Mellick Belshaw, Bishop of New Jersey, preached. A tour of the Princeton University campus was given, followed by a pro-

gram on college chaplaincies in the diocese.

Introduced by the Rev. Frederick Borsch of Princeton, three Episcopal chaplains in quite different settings spoke of their work: the Rev. Frank C. Strasburger of Princeton, the Rev. Henry L. Atkins, Jr. of Rutgers, and the Rev. Virginia M. Sheay, chaplain of Rider College, Lawrenceville, N.J. Council members then joined some Episcopal students in singing Evensong in a side chapel of the university chapel building.

NCC

On Thursday, after Morning Prayer, the council heard a discussion of the Episcopal and Anglican relationship to the National Council of Churches of Christ and the World Council of Churches. A substantial written report by the Standing Commission on Ecumenical Relations of the Episcopal Church had already been distributed. This report called attention to the limited authority of these councils and criticized "the complex and sometimes confusing, and seemingly self-perpetuating structure of NCCC."

Because of this complexity, member churches do not feel in touch with the persons or committees of the councils and find their positions not well represented. The Rt. Rev. Furman C. Stough, Bishop of Alabama, and chairman of the World Mission Commission of the council, led the discus-

sion, in which the Rev. William Norgren, national ecumenical officer, and Mr. McGonigle also took part.

The latter said, "We want a simpler organization. We want more credibility." Although the Episcopal Church is not one of the largest denominations in NCC, he asserted that the challenge from the Episcopal Church was influencing the latter.

"Partners in Mission"

The Rev. Victor Scantlebury of Panama spoke later in the day in a presentation of "Partners in Mission." Having recently returned from a visit to the churches in Portugal and Spain, Fr. Scantlebury told council members of isolation and the needs for leadership and training in the two dioceses.

Janet Ask of Sault Ste. Marie, Mich., told of a similar need for human resources and finance in the East Asian dioceses she toured. The few Anglican priests these dioceses do have are heavily burdened with other jobs and have little time to spend doing what they have been trained for, she said.

Other speakers included the Rev. Sandra Wilson, rector of St. Augustine's Church in Asbury Park, N.Y., who reported on West African dioceses; Luis Ornelas, a lay member from Oregon, and the Rt. Rev. Leo Frade, Bishop of Honduras, who spoke about Province IX. Nell Gibson of New York shared a moving trip she had taken to dioceses in Southern Africa where, she said, "the church is surviving under terrifying conditions."

Later in the day Carroll Brewster, president of Hobart College in Geneva, N.Y., and board member of the Presiding Bishop's Fund, reported to participants that the fund's accountability is "critical" to its success. Dr. Brewster added that though grants had outstripped income earlier in the year, it would be completely rectified by the end of December. He included in his presentation that of the disaster relief money sent out this year, 26 percent went to U.S. needs and 74 percent was sent overseas.

In addition, he commended Bobbie Bevell for her role as the fund's interim executive director, following the Rev. Samir Habiby's resignation of the post.

The location committee, represented by the Rev. Wallace Frey, told the council that any effort to change

the location of the national church center would "dilute the present vision of the church" and be cause for many disruptions.

During a break between sessions, Richard Crawford, publisher of *The Episcopalian*, informed participants that the position of managing editor had been given to Jan Pierce, a long-time member of the staff.

Education

For Thursday's final presentation the council heard from the education committee, with Fr. Frey speaking for the Board for Theological Education. He outlined four essential concerns dealing with the church's seminaries.

The first was that the church supports 11 costly theological centers. "Should one or more be encouraged to specialize and become, for example, a center for world ministry or urban study?" he asked.

A second concern was whether the church should expect seminaries to be places for serious scholarship. He said that the church needs to define its relationship with the seminaries and that dioceses need to better prepare their candidates for seminary.

He then noted that there is a gulf between seminaries and diocesan schools and asked "How can programs work to complement each other?"

The committee's final concern was the need for more comprehensive and definable seminary recruitment policies including better positions for members of minorities after graduation.

Frederica Thompsett of the Episcopal Divinity School, Cambridge, Mass., then reported on her study of church school needs in parishes. After interviewing several hundred parishioners, Dr. Thompsett found "There's a need to put an emphasis on mission rather than on nurture or maintenance in parishes."

She supported development by the national church of a resource book entitled *Teach and Learn in the Episcopal Church* which would allow parishes to construct their own individual church school programs. She also urged the acquiring of educational video and computer software material for parish libraries. The cost of producing and publishing the resource book was estimated at \$2.6 million.

After some debate Dr. Thompsett's report was accepted by the council, which will consider further action at a later meeting.

On Friday, the final morning of the meeting, the Presiding Bishop again celebrated the Eucharist, with Mr. McGonigle preaching. An unusual event for the council was the presentation of two Church Army cadets, Rodney Rochelle and Wayne Larson. They were commissioned as evangelists and officers of the Church Army by the Presiding Bishop and the Rev. George P. Pierce, national director of the Church Army.

During the final session of the council which followed, some remaining business was dealt with and Miss Gillespie described arrangements for the next council meeting. Different members will be invited to different Latin American countries as guests of the dioceses for a few days to learn something of the life and work of the Episcopal Church in that country. Then all members will convene in Guatemala for the council meeting February 24-26.

H.B.P. AND K.K.

Black Book Withdrawn

The texts for worship in inclusive language contained in *Liturgical Texts for Evaluation*, the so-called Black Book [TLC, Nov. 1], have been tested in selected localities and the book has been withdrawn. The book was never published or made available to general readers, but only to bishops, seminaries and a small number of selected parishes.

"The book has no more standing," the Rt. Rev. Vincent Pettit, Suffragan Bishop of New Jersey and chairman of the Standing Liturgical Commission, told THE LIVING CHURCH. "We have received approximately a thousand reactions and comments on each of the services from people who used them and on the basis of this response the material will be revised," he explained.

The reaction to the daily offices has been positive. The adaptation of the Rite II Eucharist was not well received, and this item will be dropped. The two special orders for the Holy Eucharist will be revised and presented to General Convention.

Since liturgical texts can only be canonically authorized for trial use as a

step in preparation for a revision of the Prayer Book, Bishop Pettit was asked about the proposed future status of this material. "It must be very clearly stated," he said, "that we are not suggesting or seeking a revision of the Book of Common Prayer. We are preparing these texts because General Convention directed us to do so. It will be up to the convention to provide a canonical way, for those who desire to do so, to use them on appropriate occasions."

The bishop went on to state his belief that these texts, as revised in the future, will provide an orthodox and responsible alternative to very questionable unauthorized forms now being used in some places.

Interfaith AIDS Service

Some 2,000 Christians, Jews, Hindus and Muslims filled the sanctuary of the Cathedral of St. John the Divine in New York on November 8 for "AIDS: A Service of Hope."

The Rt. Rev. Paul Moore, Jr., Bishop of New York, greeted the worshipers, calling it "a great joy and assurance to see so many here today." Some present had been diagnosed with AIDS, and many had lost friends and family members to the disease. Prayers were offered, in English and Hebrew, for those who suffer from the fatal disease and for those who care and grieve for them.

"We call it a service of hope," Bishop Moore said, "but our hope is two-fold: that every human being here may be healed of their sorrow and sickness and that all of us might find hope." He commended those who care for people with AIDS.

The senior minister of All Souls Unitarian Church in Manhattan, Dr. F. Forrester Church, preached.

The interfaith service included the Prayer of Light from the Islamic Qur'an, the Kaddish read in Hebrew and readings from the Bhagavad Gita and the Old and New Testaments.

At the end of the service, celebrants lit candles and those who suffer and who have died of AIDS were called to mind. Bishop Moore and Rabbi Dennis Math, of the Village Temple in Manhattan, jointly said a benediction and led a silent procession to the AIDS memorial altar, where a book has been placed that lists the thousands of New Yorkers who have died of AIDS.

Alaskan Missionary Honored

The Church Divinity School of the Pacific, Berkeley, Calif., presented the Rev. Jean Aubrey Dementi the degree of Doctor of Divinity, honoris causa, on November 17, at Pioneer Home, Fairbanks, Alaska. Mrs. Dementi is terminally ill with cancer and is unable to leave her bed.

Representatives of CDSP who flew to Alaska to present the degree were the Rev. Bradford Hall, chairman of the board, and the Rev. Canon Roswell Moore, president of Province VIII and also a board member of CDSP. The Rt. Rev. George Harris, Bishop of Alaska, was part of the presentation.

Alaskan bishops claim that the church came to the region through the work of women missionaries. Jean Dementi is proof of this claim. Born in 1919 in Santa Barbara, Calif., she was attracted to a career in public health nursing while in junior high school in Ventura, Calif. At the same time, she became an Episcopalian through the influence of her lifelong priest and mentor, the Rev. Reginald Hammond.

After a college education and nursing training, she dedicated her life to ministry in the church, accepting an appointment as mission nurse and lay pastor in the Diocese of Alaska. She has continued to work in the state ever since.

In the words of the regents of the University of Alaska, which awarded her its first honorary doctorate in humanities in 1983, she has unselfishly dedicated herself "to the physical and spiritual welfare of Alaska's people."

Mrs. Dementi began her Alaskan ministry in Nenana. Two years later she was asked by the bishop to be the administrator of Hudson Stuck Memorial Hospital in Ft. Yukon. For 18 months she was a dentist, surgeon and diagnostician until a doctor could be recruited.

In 1955 she moved to Shageluk with the title "nurse evangelist." At first, hesitant about accepting a woman as their liturgical leader, the people of Shageluk were won over by her love and concern, and by her ability to pull teeth without pain.

In addition to nursing, her duties as lay pastor included conducting church services, teaching confirma-

tion classes, and attending to the flock of Christ in her part of the world. She married one of the flock and they had a daughter.

In 1965 the Dementis took a four-year sabbatical from work in the bush and she took a public health nurse job with the Anchorage Borough Health Department. She resumed her pastoral ministry in 1969 at Anvik, and returned to Shageluk in 1973. She was the first woman in Alaska to be ordained a deacon (1972), and in 1977 she became Alaska's first woman priest. From 1978 to her retirement in 1985, she was the pastor of St. Jude's Church, North Pole.

Officials of CDSP have said of her, "the Rev. Jean Dementi indeed is a loyal servant of the Lord. Her love for all the children of God is evidenced by her warmth, and depth of compassion. As nurse, she has brought many Alaskans to physical health; as evangelist, she has brought them to Christ; as priest, she has been a faithful minister of word and sacrament."

CONVENTIONS

Thanks to a light agenda and little debate, the convention of the **Diocese of Colorado**, held November 5-6 at St. John's Cathedral, Denver, may go down as one of the shortest on record.

Delegates adopted a proposed budget of \$1,340,900, voted to undertake a three-year campaign to build endowments throughout the diocese, and supported a resolution passed by the 68th General Convention requesting development of a "forceful strategy for evangelism targeted to reach young adults."

Passed, on second reading, was an amendment to the constitution allowing deputies to General Convention to be elected earlier than the year preceding the event. A canonical amendment was also passed stating that no aspirant, postulant or candidate for Holy Orders may serve on the standing committee.

In his annual address, the Rt. Rev. William C. Frey, diocesan, called for intentional evangelism and asked that, in the future, confirmands and adult baptismal candidates outline simple, specific ways by which they plan to live out their Christian commitment.

Bishop Frey decried recent incidents

of racism and anti-Semitism and said that, whatever one's views on homosexuality, they should never be used "as an excuse for ridicule, persecution, or discrimination directed against people of any sexual orientation."

He also called for an ecumenical effort to seek private funding for a halfway house and hospice for AIDS sufferers.

Choices

In his annual address to the convention, the Rt. Rev. William H. Wolfrum, suffragan bishop, pointed out the necessity of choices, the fact that in the church, as in life, one can't have things "both ways."

Bishop Wolfrum also spoke of the traditional Anglican reluctance to engage in mission and the fact that increasingly the vast majority of Anglicans are in Africa, India, Asia and Latin America.

A highlight of the two-day convention was a gala supper party held November 5, marking the close of the diocese's "Second Century Celebration." Colorado became a diocese in 1887.

BARBARA BENEDICT

BRIEFLY...

The televised **Christmas morning service** from Washington Cathedral, featuring the Christmas story from the Gospel of Luke and songs of the seasons, including the carols "O Come All Ye Faithful" and "Hark the Herald Angels Sing" by the Cathedral Choir of Boys and Men, will be begin at 9 a. m., December 25. Stations across the U.S. and in almost a dozen European countries will broadcast the service (check local listings).

In a recent auction in New York, a **Gutenberg Bible** printed in 1455 in Mainz, Germany, was sold for a reported \$5.39 million. According to an auction house spokeswoman, the price is more than double the previous record price for a printed book. The Bible was purchased by Maruzen Co., Ltd., of Tokyo, Japan's largest bookseller.

The Essence of Time

Jesus does not give a full revelation of the future; our Advent theme from him is Be alert, be wakeful. You do not know when the moment comes.

By MARK L. CANNADAY

Time. None of the cliches do it justice. Definitions fall short. Philosophers wrestle with the concept and reality of time with diversifying viewpoints. Even theologians have struggled with both temporal and eternal notions and still wonder at time's persistent mystery. But isn't it a fascinating subject.

Time. "How time passes," we say, almost with an apology. Still, as mundane and as inadequate as the saying might be, the passing of time is a most critical element of living. The wonderful library of holy scripture cannot be outdone for clarity of this idea. Consider these passages about "how time passes":

You have given me a mere handful of days,
and my lifetime is as nothing in your sight;
truly, even those who stand erect are but a
puff of wind. Psalm 39:6

Remember, Lord, how short life is,
how frail you have made all flesh. Psalm 89:47

The span of our life is seventy years,
perhaps in strength even eighty;
yet the sum of them is but labor and sorrow,
for they pass away quickly and we are gone.
Psalm 90:10

My days pass away like a shadow,
and I wither like the grass. Psalm 102:11

Our days are like grass;
we flourish like a flower of the field;
when the wind goes over it, it is gone,
and its place shall know it no more.
Psalm 13:15-16

These similes are rich by their simplicity. They express what is common knowledge: the erosion that time has on all living things — certainly an ancient observation. We only repeat it in our modern cliches and struggle in the same eternal way of all human flesh to speak of the mystery of life.

Advent appropriately calls us to think about time. In the yearly remembrance of anticipating the Incarnation, we call to mind past, present and future, the basic elements and breakdown of time. This happens in Advent more clearly and with more purpose than at any other time of the yearly cycle.

In metaphysics class during university days, I had fun working out my understanding of these basic elements. It was not so easy to affirm that I understood Aristotle or Plato and the numerous advocates of their positions, but I could affirm my own vision and enjoyed diagramming how time "looked" to me. My ultimate conclusion, however, differed very little from so many others before me. Past, present and future persisted in the eternal march of each moment and I was inevitably pulled along.

How easily the visionary of Revelation writes: "Holy, holy, holy is God the sovereign Lord of all, who was, and is and is to come!" God's place in time in all of its elements is declared with certainty and with that declaration, all things take their place" . . . because thou didst create all things; by thy will they were created and have their being."

The God of eternity acted in history in the Incarnation: our past. Our future is that expectancy of a final event when all things will have a final and ultimate renewal in the Christ glorified. When?

That is as much as we can know, for even Jesus stops short of a full revelation of the future: "But about that day or that hour no one knows, not even the angels in heaven, not even the Son; only the Father" (Mark 13:32). His caution is our present time, our Advent theme: "Be alert, be wakeful. You do not know when the moment comes."

Time has an expectancy about it — the future — which cannot be determined. But his words of the past are all we need for the present: "Keep Awake."

Come Emmanuel.

The Rev. Mark Lawson Cannaday is rector of St. Thomas Church, San Antonio, Texas, and is a frequent contributor to THE LIVING CHURCH.

Even with its grim reminders of those "things done and left undone," Advent is, most of all, a time of awed anticipation of the time to remember the birth of Jesus, an event hardly noticed in the time it occurred. A handful of shepherds, three kings, a weary mother and proud father . . . not many to herald the birth of the Savior of mankind. There was one other, a king, whose fear and hatred of the Son of God brought forth an edict as damning and destructive as God's own ancient plague of death upon the first-born of the Egyptians. By Herod's decree, all male children aged two and under, born in Bethlehem and the surrounding region, were put to death. Yes, Herod knew and was afraid.

We Christians, with our faith and hindsight, tend to be very proprietary in the celebration of our Lord's birth. We marvel anew at God's great love for us, evidenced in the gift of his Son. We shower presents on our loved ones in a paroxysm of giving, a shabby imitation of that wondrous deed accomplished 20 centuries ago in a tiny Israeli village. Comfortably, apathetically, guiltily . . . we forget that we destroyed God's gift. And God, loving us in spite of our rejection

Audrey Compton is a writer in Liberal, Kan.

He Is Coming!

. . . whether we're ready or not.

By AUDREY R. COMPTON

forgiving us in spite of our iniquity, lifted up that which we destroyed and offered us salvation.

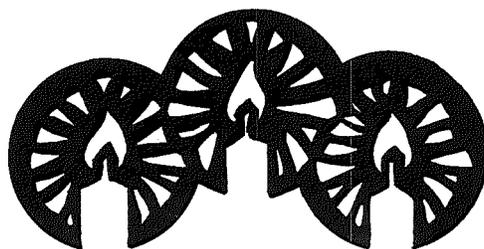
Shame, awe, and hope . . . each has its place and is peculiarly appropriate to the season of Advent.

Had we been in Bethlehem on that cold winter night, would we have made our way to the stable to worship with the few, or burrowed deeper into our warm covers, cursing that sudden, disturbing glow lighting the sky? Would we have recognized the angels' chorus or muttered beneath our breath, "Can't someone put a stop to

that racket so a body can get some sleep?"

He is coming . . . whether we're ready or not . . . whether we know him or not. He is coming . . . as a babe . . . as a man . . . as the Son of God . . . as the Savior . . . He is coming. Remember, oh people, that Christmas is the beginning of the Beginning . . . that Good Friday's sorrow follows in the flickering of an eyelash . . . that Easter dawns with the truth of resurrection and the promise of eternal life.

He is Coming!



Blessed is he that cometh
in the name of the
LORD.

Executive Council

The beautiful setting of the Educational Testing Service campus outside of Princeton and the beautiful weather contributed to the good spirits of the recent Executive Council meeting [p. 6]. Material to be dealt with was well presented and council members appeared generally well pleased with what they heard.

The eight "Mission Imperatives" have been restated [p. 6]. They were presented in a 66-page packet listing hundreds of things the Episcopal Church does, could or should do, ranging from such specific activities as training for evangelism in Spanish to such administrative efforts as determining "budget priorities for print and electronic media resources." These items are all grouped (sometimes rather arbitrarily) under one or another of the imperatives. Taken together, these pages provide an impressive but confusing catalog of worthy activities.

The many reports from overseas areas were of interest. It was curious, however, that with the many references to the work of priests, there was no attention to alternative patterns of officially recognized ministry. The religious orders, the Church Army, permanent deacons, and indigenous evangelistic brotherhoods did not seem to appear in the scene. Do none of these exist in the areas referred to? Or if they exist are they not significant enough to merit attention? From what we know of the accomplishments of some of these ministries in certain parts of the Anglican Communion, we wonder if something is not being missed in other areas. The commissioning of two Church Army evangelists at the end of the meeting is, we hope, an omen of good things to come for this potentially important agency.

Finally, there is the question of the relation of the Presiding Bishop's Fund for World Relief to the Executive Council and its programs. How much control should the council have over the fund? The fund has proven itself as a credible charitable agency. The council, on the other hand, is a politicized body toward which not all members of the church are sympathetic. We believe there are serious questions here.

Advent Hopes

In Advent we celebrate the ancient hope of Israel which was fulfilled (in an unexpected form) by the coming of Jesus Christ. We celebrate our hope for the final coming of Jesus in glory, and our hope of eternal life through him. These hopes are basic to Christianity and down through the centuries have given meaning and direction to the lives of believers. They have nurtured people in the worst of times and have sustained entire populations and nations under oppression. Karl Marx said religion was the opiate of the people; in fact it has often been the life support of the people.

But what about hope for now, for this world? Can we transform it and make the kingdom of God visible in the earthly setting? Many Christians believe so, and dedicate their lives to this effort. We must be grateful that they do, for without the patient efforts of Christians (and of other

men and women of good will) life on this earth might have become intolerable. Certain communities and certain saintly individuals do give an earthly embodiment and manifestation to the kingdom of God. Yet the question remains, will dire poverty, hunger, illness, and oppression ever actually be eliminated from human life?

We do not easily answer this question. Christian civilization having progressed up to this point, the present century has seen the two greatest wars the world has ever known and the invention, manufacture, and distribution of weapons with destructive power exceeding the imagination of earlier ages. The millions of Gentiles and Jews who perished under Hitler, and the destruction of entire segments of population under some communist governments, all raise serious questions as to the genuine improvability of human beings.

Certainly modern life has its conveniences — more food, clothing, and so forth for more people in the wealthiest nations, but whether the human race as a whole is better off is debatable. Perhaps the noblest achievement of modern civilization is in the field of medicine. Yet the battle against disease never ends. Features in our civilization itself apparently encourage the widespread incidence of cancer and heart disease. Increasingly rapid transportation has for the past few centuries spread deadly diseases. The dissemination of AIDS in North America is partly attributable to the airplane, which facilitated the travel of one infected individual to various cities in the U.S. and Canada.

In every age Christians can and must seek the alleviation of human suffering. Certain diseases can be wiped out, and certain other forms of distress eliminated, but the struggle will go on. The kingdom for which we hope will face earthly obstacles and opposition in every age. Christians will continue to fight for it, not because the battle in this world will soon be won, but because of our ultimate hope in a heavenly country. We know we are citizens of another city, "whose builder and maker is God" (Hebrews 11:10).

Directions — Advent

This yearning season turns us
many ways in its slow dawning.
First back, behind what might have been,
toward the painful royal birth itself.
Then forward, gazing out into the future
and the hope beyond all dread anticipation.
Last, the look within, to find there,
steady burning, the bright flame
of light in darkness, gleam that radiates
this present with the shining, long-lost
gift of quiet holiness.

J. Barrie Shepherd

A Layman's Reflections

By DAVID L. PARKE

Over 50 years ago I was confirmed. Although I learned the catechism and was given a good foundation in the communion service, the thing that made the biggest impression on me was the explanation of self-examination. This was pointed out as being the way one must prepare oneself to receive the sacrament. When questioning several members of the clergy recently, I was surprised to discover that not one of them touches on this subject in confirmation instruction.

Before I came to the altar rail to receive the sacrament I was to ask forgiveness for my sins. The priest would say, "Ye who do truly and earnestly repent you of your sins and are in love and charity with your neighbor and intend to lead a new life. . . ." These words were discussed at great length with us 12 and 13-year-olds by our rector.

How was I to recognize the sins I had committed — the commandments that I had broken? The wording of the commandments is not too helpful for a young boy or girl. To help us in our self-examination we were given questions in modern day language to review. For example, "Have you followed your own will when you knew it was contrary to God's will? Have you always thanked God when he has shown you any mercy? Have you ever cursed or sworn? Have you been disobedient to your parents, teachers or others? Have you done any harm to anyone in anger, angered others or struck them? Have you ever committed an unclean act or wished to do it?"

These and many others I have reviewed before coming to a service of Holy Communion for the past 50 years. I try to do it as seriously and as thoughtfully as I did when I prepared

for my first communion in 1935.

So why is it that this self-examination which has been of such value to me all these years, seems not to be mentioned to those preparing for confirmation today? It is not included in the instruction of divinity students preparing for ministry? It is not being given by rectors to those serving in their diaconate.

A feeling of a personal responsibility as a follower of Jesus Christ was instilled in me. The process of self-examination and the absolution received gave me an awareness that the "slate was clean" and that I honestly intended to lead a new life. To help me as a teenager I became a member of the Servants of Christ the King. This was an organization for young people to give them a Christ-centered rule of life — a model on which to organize their daily activity as a child of God. Here was the opportunity to develop that feeling of responsibility for my actions and thoughts.

I sense that this is lacking in the church's instruction today. This needs to be woven into the curriculum each year in the church school program. It is all very well for children to learn Bible stories and to picture life in the Holy Land. But if by the time they reach their teens the personal responsibility as Christians hasn't been instilled, it is hardly surprising that they will no longer feel the need to attend church. There is no feeling of participation in the service and a forgiveness for their sins.

As I matured and received further instruction on the high school level, the meaning of the prayers became more important. It seemed so easy to let my mind wander during a service. But the words came more into focus. As an example, the Collect for Purity: "Almighty God, unto whom all hearts are open, all desires known, and

from whom no secrets are hid. . . ." Was this the kind of God I believed in? Was I willing to admit that God knew me that well?

In more recent years, when the new wording of the Book of Common Prayer came into use, I was again helped to appreciate the meaning of the prayers. One can say the Lord's Prayer, repeated over so many times that it is done by rote. The dictionary describes this as being the "use of memory usually with little intelligence."

So I don't put down the changes as so many people my age do today. There is much to be gained. Unfortunately, some important points have been lost.

When receiving the cup, the person administering it says, "The blood of Christ, the cup of salvation." To a theologian this may have profound meaning, but to me it does not have the impact nor the healing connotation of "preserve thy body and soul unto everlasting life . . . drink this in remembrance that Christ's blood was shed for thee." Perhaps shortening the words does speed up the administration of the sacraments. I guess I was never instructed on the why and wherefores of Rite II which might provide good reasons for the changes.

When serving as a chalice bearer I was told that I might continue to use the wording of Rite I. Where the wording had had so much meaning to me, I was surprised to discover it had little or no meaning to others. After receiving from the cup they were up and back in their seats before I had said the words.

So it has become evident to me that most of the laity with whom I am acquainted have not had the early instruction that I received. I am thankful that I received it when I did, for I know that it has had a profound effect on my life as a Christian.

David L. Parke, Sr., is a retired businessman residing in Wyomissing, Pa.



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BOOKS

Exceptional Publication

THE FIRST CHRISTMAS. By Rachel Billington. Morehouse-Barlow. Pages not numbered. \$6.95 paper.

Lady Rachel Billington, a British playwright, has written an easily understood script of the Christmas story. There is excitement in some of her phrases that will make the Christmas story appealing to children. Her "No room, no room" is far more memorable and exciting than the usual "There was no room at the inn."

The beautiful artistic colored illustrations that accompany each page are exceptional. They are superior to the illustrations we see in many of the best Christmas books. The animated figures are true to the people, culture and geography of the Holy Land. They, too, complement the phrases of Lady Billington in making this story so alive.

Morehouse-Barlow is to be commended in making this British publication available to Americans. Recommended for children ages six to ten. Illustrations will be appreciated by people of all ages.

VIOLET M. PORTER
Hartford, Wis.

For a Sing-Along

THE KEEPSAKE BOOK OF CHRISTMAS CAROLS AND AUDIOCASSETTE. Researched and newly edited by Tam Mossman. Running Press. Pp. 48 and cassette. \$9.95 paper.

It is often very difficult to find Christmas activities that the whole family can participate in. It takes a creative parent to come up with new ideas that are fun for *all* the children and are also spiritually oriented.

My hopes were high that *Keepsake* would be part of the solution to that problem. This book contains the words to 22 traditional Christmas songs, has a beautiful cover and throughout is very attractive. Seeing the cassette tape with it sparked an idea in my mind of a family sing-along. I envisioned the whole family peering over each others shoulders looking at the words while listening to the tape on junior's "boom box."

After listening to the tape, instead of hearing beautiful singing, as I had expected, I heard beautiful orchestration. Nonetheless, it had melody lines

that were easy to follow. A variety of instruments such as guitar, harp, violin, and organ were used, providing a different sound and mood for each selection.

How else could this tape be used? Maybe with a small Sunday school class, a school classroom, a nursing home, or in other home settings. The problem being, of course, that there is only one copy of the book! But the tape is still worth the price.

MARY ZIMMERMAN
Milwaukee, Wis.

Retelling for Children

BIBLE STORIES FOR THE CHURCH YEAR. By Kristen Johnson Ingram. Edited by Joseph P. Russell. Harper & Row. \$10.95.

This book is deeply flawed. Bible stories are retold in language "more understandable to children age six to 12" and coordinated with the eucharistic lectionary. In most cases, the author has told or retold one of the stories appointed as a lesson. Some stories which are not covered by the lectionary, such as David and Goliath, are also added.

This book responds to requests from many Christian education folds, Sunday school teachers and parents for just such a book. It is selling well, I am told, because there is a market and because Joe Russell's name is on it as editor.

I am very dubious about this kind of project, well meaning though it may be. It too easily leads into a precious approach to religion in general and in particular the kind of religion "suitable" for children. The author and editor tip their hand when they say in the introduction, "Among the lessons that have not been retained are those that seem inappropriate for children because of violent or otherwise mature subject matter, such as the slaughter of the innocents, the woman with the issue of blood, and the sacrifice of Isaac."

By this criteria, the crucifixion should be left out, too. The only reason that the horror and terror of the crucifixion does not strike us is that we are numbed to impact by over-familiarity and the trivialization of the story. The approach taken here is in contrast with Russell's previous position in his classic (and sadly out of print) *Sharing Our Biblical Story*.

Children are actually quite interested in some of that "violent or otherwise mature subject matter." Children wonder about this stuff. Why not tell a story dealing with our dreadful childhood fear that a parent wants to murder us, especially when it ends with God stopping the killing? And, another example, why omit Isaac and include David and Goliath?

(The Ven.) NEFF POWELL
Raleigh, N.C.

Rediscovered Guides

THREE SPIRITUAL DIRECTORS FOR OUR TIME. By Julia Gatta. Cowley. Pp. viii and 138. \$8.95 paper.

JULIAN: Woman of Our Day. Edited by Robert Llewelyn. Twenty-Third. Pp. 160. \$6.95 paper.

These two books reflect the rediscovery of Julian of Norwich and two other 14th-century English mystics, Walter Hilton and the anonymous author of *The Cloud of Unknowing*, authors who were virtually unknown at the beginning of this century.

Julia Gatta, an Episcopal priest and spiritual director at Berkeley Divinity School at Yale, emphasizes Julian's passion and compassion, seen in *The Revelations of Divine Love*. Gatta highlights the intensity of Julian's feelings about Jesus, whom Julian also sees as our mother, and her identification with his suffering, as well as her strong faith in God's love for us.

The second volume features eight Anglican and Roman Catholic writers, including Canon A.M. Allchin and Kenneth Leech, who describe different elements of Julian's significance for the church today. Among the qualities stressed are Julian's being a woman of hope, consolation and strength, and her universalism. Her theology regarding the all-sufficiency of God and her views on prayer are also covered.

The two books indicate the validity of the late Bishop John Robinson's comment that Julian's theology was "extraordinarily modern." The works are also valuable by catching the interest of the contemporary reader through their helpful insights, and thus leading one to the writings of these spiritual masters themselves.

HELEN CHAPIN METZ
Washington, D.C.

Books Received

CATHOLIC CHRISTIANITY: A Guide to the Way, the Truth, and the Life. By Richard Chilson. Paulist. Pp. 480. \$6.95 paper.

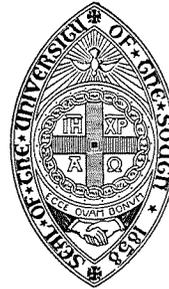
SELF-CONTRADICTIONS OF THE BIBLE. By William H. Burr. Prometheus. Pp. 96. \$13.95.

THE GREAT THEMES OF SCRIPTURE: Old Testament. By Richard Rohr and Joseph Martos. St. Anthony Messenger. Pp. 131. \$5.95 paper.

THE PEOPLE OF ANGUISH: The Story Behind the Reformation. By Anthony E. Gilles. St. Anthony Messenger. Pp. 194. \$7.95 paper.

HEALING WOUNDED EMOTIONS. By Martin Padovani. Twenty-Third. Pp. 113. \$6.95 paper.

LEADING STUDENTS INTO SCRIPTURE. By Sr. Mary Kathleen Glavich. Twenty-Third. Pp. 97. \$9.95 paper.



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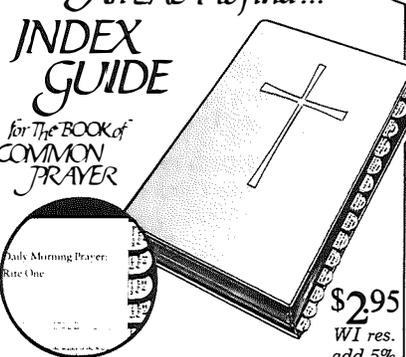
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SHORT & SHARP

SUNDAY DOOR POSTS: Sixty Calligraphic Renderings of Biblical Texts Suitable for Reproduction. By Timothy R. Botts. Sheed & Ward (Box 419281, Kansas City, Mo. 64141). Pp. 60. \$9.95 paper.

Since the title and subtitle so clearly explain the contents of this handsomely printed and bound book, let me simply share the reproduction stipulations: all rights are reserved and reproduction is prohibited; "reproduction is permitted, however, for non-commercial use." These lovely calligraphic designs will greatly enhance church newsletters and bulletins.

HOW IN THE CHURCH: A Study of Authority. EDEO-NADEO Standing Committee (5 Hale St., Dover, N.H. 03820). Pp. 29. \$3 paper.

Episcopal Diocesan Ecumenical Officers and National Association of Diocesan Ecumenical Officers (Roman Catholic) here comment upon the concept of authority enunciated in the

documents of the Anglican-Roman Catholic dialogues. Appendices provide critical responses by Dr. V. Nelle Bellamy, distinguished faculty member of ETSSW, and the Rev. Frederick M. Jelly, O.P., experienced Dominican ecumenist; and an annotated bibliography.

THE LORD OF THE JOURNEY: A Reader in Christian Spirituality. Ed. by Roger Pooley and Philip Seddon. Distributed by Harper & Row. Pp. 431. \$12.95.

This attractive pocket-sized volume contains hundreds of short passages, prayers, and poems from a wide variety of sources. Many selections are very striking. The editors start from an evangelical base but move out into a wide field of ancient and modern spiritual authors. They hope to introduce fellow evangelicals to a broader heritage, but no doubt will also introduce readers of catholic background to a wider appreciation of evangelical sources.

H.B.P.



Beat It!

PEOPLE and PLACES

Retirements

The Rev. John R.B. Byers, Jr., as rector of the Church of St. John-in-the-Wilderness, Copake Falls, N.Y. Add: 94 Bridle Path, Orchard Park, N.Y. 14127.

The Rev. Michael G. Mayer, as rector of Calvary Church, Wilmington, Del., as of Dec. 31. New add: 20 S. State St., Apt. 4, Dover, Del. 19901-7336.

The Rev. Canon S. Barry O'Leary, as administrative officer of the Diocese of Minnesota; add: 6615 Lake Shore Dr., Apt. 201, Richfield, Minn. 55423.

Resignations

The Rev. W. Melvin Maxey, as rector of St. Peter's, Callaway, Va.

The Rev. Roderick D. Sinclair, as chaplain of Hollins College, Hollins, Va.

Renunciations

On September 15, the Rt. Rev. Donis Dean Patterson, Bishop of Dallas, accepted the renunciation and resignation of the ministry of this church of William Wesley Millsaps, in accordance with Canon IV. 8, Sec. 1. This action is for reasons which do not affect his moral character.

Inhibitions

In accordance with Canon IV.10, Sec. 1 the Rt. Rev. Donis Dean Patterson, Bishop of Dallas, has inhibited the Rev. Paul Edwin Lockey for six months from the date of Sept. 15, 1987. The standing committee of the Diocese of Dallas affirmed that Fr. Lockey, without availing himself of the provisions of Canon IV. 8, Sec.1, has abandoned the communion of the Episcopal Church.

Changes of Address

The Rev. Russell Gale may now be addressed at Box 1916, Ormond Beach, Fla. 32075.

Other Changes

The Rev. Kenneth Kinnett has transferred from the Diocese of Atlanta to the Diocese of Western North Carolina. He is non-parochial.

The Rev. Frederick L. Phillips may be addressed at 326 Kenyon Ave., Wakefield, R.I. 02879.

The Rev. R. Hampton Price may now be addressed at 304 Mitchell St., Hillsborough, N.C. 27278.

Deaths

The Rev. Jess Lee Hansen, retired priest of the Diocese of Nebraska, died October 10 at Clarkson Hospital in Omaha at the age of 65.

Fr. Hansen, who was ordained deacon in 1950 and priest in 1951, served cures in Broken Bow, Callaway, Grand Island, Omaha, Blair, Central City, and Albion, Neb. TLC correspondent Fr. William Barnds described Fr. Hansen as a "pioneer in the days following the merger of the Diocese of Nebraska and the Missionary District of Western Nebraska." As a layman Jess Hansen

revitalized the mission field in Custer Co., Neb., and he also was a pioneer integrating blacks into predominately Caucasian congregations. He attended Midland College and earned a master's degree from the Univ. of Nebraska at Omaha. He last served as rector of St. Mary's, Blair from 1980 to 1987 when he retired.

The Rev. Arthur W. Leaker, a senior retired priest of the Diocese of Connecticut, died October 3 one month short of his 89th birthday.

A native of England, Fr. Leaker worked as a photoengraver from 1923 to 1944; he was ordained deacon in 1945 and priest in 1946 and first served as minister-in-charge of rural missions, Hope Valley, R. I. from 1945 to 1950. From 1950 to 1956 he was rector of St. Mark's, Ashland and vicar of Trinity, Meredith, N. H. From 1956 until his retirement in 1968 Fr. Leaker was rector of St. Alban's, Danielson, Conn. He is survived by his wife, Eileen May Leaker.

The Rev. Philip Roberts, retired priest of the Diocese of Connecticut, died October 25 at a convalescent home in East Hampton, Conn. He was 82 years of age.

Ordained in 1940, Fr. Roberts served parishes in South Dakota and Vermont before going to

Connecticut where he served at Christ Church, Bridgeport until 1956 when he was named priest-in-charge of St. John's, East Hampton and Christ Church, Middle Haddam. In 1962 he retired because of poor health. From 1942 to 1946 and again from 1948 to 1955, Fr. Roberts was on active duty as an Army chaplain. He received a bachelor's degree from Wesleyan University in 1928 and master's degree from Yale University in 1933; he received his M.Div. from the Berkeley Divinity School in New Haven, Conn. in 1940. He is survived by his wife of 59 years, Georgia Lyon Roberts; a son; a daughter; six grandchildren; and a great-granddaughter.

Anselm R. Mikowski, husband of the Rev. Willa Mikowski, died of a pulmonary embolism on October 20 in Perry, Iowa at the age of 53.

Mr. Mikowski, known to family and friends as "Dutch," moved with his wife to St. Martin's Church, Perry, Iowa in 1982. He had been a woodworker, but later was graduated from Ferris State College in Michigan with a degree in accounting. Although Mr. Mikowski was officially retired because of poor health, he still functioned as assistant treasurer of the church; he also served as greeter, lector, and Sunday school teacher. He is survived by his wife, three children, 14 grandchildren, one great-grandchild, and five brothers.

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LETTERS

(Continued from page 4)

so we provide clergy better able to serve the needs of the people, but that's a different argument. For now I simply want to challenge the assumption that bi-vocational and/or other than seminary trained clergy are necessarily "substandard."

(The Rev.) NEILSON RUDD
Deployment and Planning Officer
Diocese of Ohio

Cleveland, Ohio

One Church

I was saddened by a sentence in a letter by the Rev. Allen R.G. Hawkins, titled "Sharing Holy Communion" with the Roman Catholic Church, in which he states "It seems to me that the restoration of our communion will be the end for which Christ prayed" [TLC, Nov. 1].

I also pray that Christ's church may be one, but this statement implies that we should be accepted by them. They are the ones that hold dogma based on medieval superstitions, rather than the scriptures: the Assumption and Immaculate Conception of Mary, and the medieval politics that require belief in the infallibility of the pope.

The perfect expression of Christ's will may never be accomplished by any church on earth, but if we believe what was stated 100 years ago in the Chicago-Lambeth Quadrilateral, it is Rome that must receive restoration.

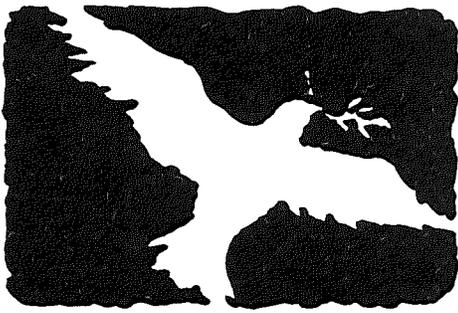
(The Rev.) OSBORNE BUDD
Barnegat, N.J.

Facing Fears

Many thanks for Fr. Phinney's "First Article" on the taming of Halloween [TLC, Oct. 25]. I read it in fear and agreement on the Monday before Halloween and All Saints' Day. Then it came true. My two sons, Matthew in the first grade and Benjamin in the third, came home from school later on Monday and said, "We have to wear funny hats to school for Halloween." It turns out that our grade school staff has elected to tame the traditional Halloween party with its costumes and masks, its confrontation with fear and darkness. Apparently adults can't face their fears. But my sons can. They face their fears. Matthew was a devil, complete with red mask and Benjamin a skeleton complete with white mask on All Hallows' Eve. Funny hats indeed!

ROBERT SPEER

Baltimore, Md.



BENEDICTION

The author, Joanne Maynard, is TLC's correspondent for the Diocese of Montana.

Just before Advent started, at a meeting of our education for ministry group, the man who was to plan the worship for the evening played a tape of the choir of the Church of the Redeemer, Houston, singing "Prepare Ye the Way of the Lord." If you've seen *Godspell*, you remember this wonderful song which begins the play. Years ago, my son Dave had the

part of John the Baptist in our community theatre's production of *Godspell*, and so it was his voice that sang those first haunting, clear notes out into the darkened theatre.

Thus, my thoughts about the coming of Mary's Son were mixed with thoughts of my own sons and daughters, my grandsons and new baby granddaughter.

It seems right that Advent is a family time, among the many other things that it is. The church directs us to think of heaven, hell, death and judgment. The world tries to force our thoughts to other things, which needn't be enumerated. And we are caught in this dichotomy.

To church and world alike, Advent is a time of preparation. As a mother

and father await the birth of a child, we await the birth of the Holy Child of Bethlehem — the Awe-full Child who is to come again at the end of time.

And as we wait, we do the same things expectant parents do: buy gifts, go to parties, dream ". . . and she'll grow up to be a ballerina — or a bicycle racer . . ." and think of things more frightful, which we try to hide under our laughter and try to turn over to God.

We make our Advent preparations. And and we surround these preparations with our prayers, that God will take them, feeble as they are, and somehow use them to help prepare a place for himself in our lives and the lives of those we love.

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ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, R.D.3, Box 116d, Saratoga Springs, N.Y. 12866. (518) 587-7470.

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ORGANIZATIONS

THE ELECTION of women as bishops may happen soon. We are starting a registry of those (clerical and lay) who oppose such a step. Please respond to: The Evangelical and Catholic Mission, Box 10077, Chicago, Ill. 60610; if you want our monthly newsletter for a year, enclose \$20.00.

WHILE Christianity in Russia celebrates its millennium, many believers continue to suffer for their faith. To find out how you can help, write to: Fr. Keith Roderick, Society of St. Stephen, 231 E. Carroll, Macomb, Ill. 61455.

DEACONS AND FRIENDS — North American Association for the Diaconate invites you to join. Newsletter. \$25 dues. NAAD, 14 Beacon St., Room 707, Boston, Mass. 02108.

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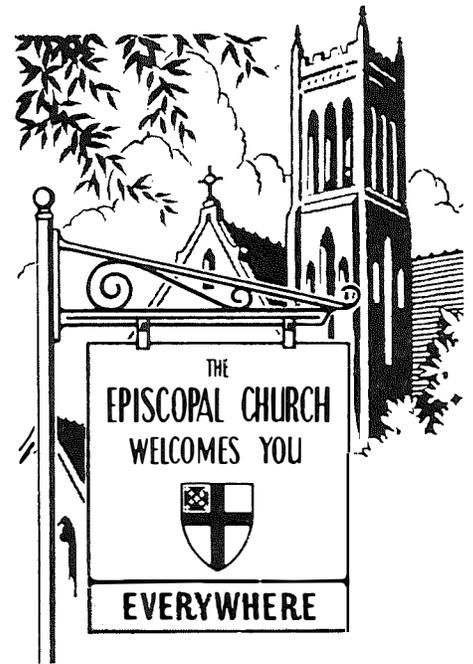
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Mon to Sat; 8-6 Sun

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Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon &
6:15; MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
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ning, Gloria E. Wheeler, Ashmun N. Brown, deacons
H Eu 8, 10, 6 & 7:30 (Spanish). H Eu Mon 7, Sat 8. Mon-Fri
12:05

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The Rev. W. D. McLean, III, r; the Rt. Rev. G. F. Burrill,
Episcopal Assistant; the Rev. Reid Farrell, Jr., assoc r; the
Rev. Richard A. Nelson, ass't r; the Rev. Welles Bliss, pr
ass't; the Rev. John Lisle, d; the Rev. Karen Dakan, d
Sun Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu &
Healing 10

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Sun Eu 8, 9 (Sung), 11 (Cho). Mon & Fri 7. Tues-Wed-Thurs
12:05. Sat 8

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

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Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

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Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

ST. JOHN THE EVANGELIST 35 Bowdoin St.
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Sun Sol Eu 10:30. Daily as announced

ST. PAUL, MINN.

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The Rev. David Selzer, The Rev. Frank Hegedus, interim
rectors
Sun 8 Low Mass, 10 High Mass. Wkdys as anno

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Hoffman, d
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4S). Fri 12 noon H Eu & Healing

ST. LOUIS, MO.

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chael Marshall, Director, Anglican Institute
Sun 8, 9:15, 11:15 & 5:30, Ch S 9:15 & 11:15. MP HC EP daily

OMAHA, NEB.

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BEATTY, NEV. (Just east of Death Valley)

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Sun 11 H Eu

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1st Wed of mo. 12:45-1:15

PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8, 12;
MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun H Eu 8; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

SUNNYSIDE, N.Y.

ALL SAINTS' 43-12 46th St.
The Rev. Robert A. Wagenseil, Jr., r (718) 784-8031
The Rev. Richard C. Mushorn, M.Div., ass't
Sun Masses: 8 & 10 (Sung). Daily Office: MP 7:30, EP 5:30;
Daily Mass 6, Tues & Thurs 10; Sat MP/Eu 9:30. Anointing of
the Sick: Sun 11

WATERTOWN, N.Y.

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

DALLAS, TEXAS

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

FORT WORTH, TEXAS

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

MILWAUKEE, WIS.

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

ST. JAMES

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