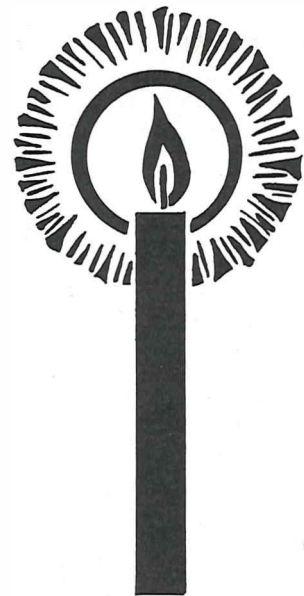


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Message of Hope

Comfort, comfort my people, says your God” (Isaiah 40:1). With these striking words our Old Testament lesson begins on the Second Sunday of Advent. This passage opens the part of the Book of Isaiah attributed to Second Isaiah or Deutero-Isaiah. Chapters 40-55 appear to have been written in Babylonia, where the former inhabitants of Jerusalem were living in captivity.

Meanwhile the Persian king Cyrus the Great began to conquer much of the Middle East. In 539 B.C. he was to enter the city of Babylon without battle. He soon after allowed many conquered people to return to their homes and to worship their own ancestral gods. The Jewish captives were to be allowed to return and rebuild the ruins of Jerusalem and ultimately to restore their temple. While Cyrus is taking over the Babylonian kingdom, Second Isaiah appears to have written. After many years of national humiliation, he calls on his people to lift up their heads once more and to trust in their God. This message of hope is particularly suitable for the season of Advent, and the words about preparing a road in the wilderness, which are so closely associated with St. John the Baptist, make this passage especially appropriate on this Sunday.

In this passage, as in many others, the Old Testament uses strange and puzzling expressions in regard to the natural world. Here we are told, “Every valley shall be lifted up, every mountain and hill be made low” (40:4). In our country, most of us think of hills and valleys as beautiful and desirable features of the landscape, and we very much like to see a mountain or two in the distance. In large parts of the Middle East, on the other hand, it is a different scene. In some places, there are rocky mountains, steep cliffs, and precipitous valleys that are almost impossible to traverse. These, the prophet envisions, will be leveled off to make “a highway for our God.”

The idea of a sacred highway had already appeared in chapter 35:8-10, where it is a road for “the ransomed” to return to Zion, in a passage much like the writings of Second Isaiah. It appears again in chapter 49:9-12. This seems to be primarily a road for the exiles to return from Babylon — a journey which had hitherto been forbidden, but which was no doubt physically difficult in any case. It does not appear that comfortably situated Jewish businessmen or craftsmen in Babylonia were all eager to go.

The geography of the Middle East was not altered by a great earthquake flattening out the hills and valleys, yet God did make it possible for the returning exiles to accomplish the journey. In this sense the prophecy was fulfilled.

Very often, the created world about us is very much what we ourselves see in it. Certainly biblical people saw the world very intensely through their own spectacles. Yet, even in the face of supposedly insurmountable physical barriers, the message of hope could be proclaimed.

H. BOONE PORTER, EDITOR

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Candles and calligraphy by Byrd Eastham of Charlottesville, Va., whose artwork is featured regularly in THE LIVING CHURCH.

LETTERS

Away from the Table

I wish to congratulate Mr. Kucharski on his excellent music issue [TLC, Nov. 8].

I am one of those who, after most of 50 years service to the Episcopal Church, had no option but to resign. I feel bitter, abused, abandoned, and rejected as I enter retirement with a gift of \$15,000 (my total retirement) from my last parish which I served most of 24 years. I lived in that strange schizophrenic situation of being "part time" when talking about salary, yet full time when talking about results and availability.

Let me hasten to add that I allowed them to get away with this as I had some strange feeling that I was supposed to be there and that I lived with the very nervous idea that God would provide. (One of our young, bright Anglican musicians said to me, "I hope you can convince the utility company of that!")

It is too late for me, but I will make every effort to see that this does not happen again in the life of another musician. Many who know me are well aware of my prediction that in the foreseeable future there will be a dearth of organists/church musicians as this younger generation is simply not willing to be treated like some second-class citizen.

In my early years in the church, when the clergy were making next to nothing and I was making even less, somehow I did not mind, but when the clergy started grabbing for the "big pay" (one told me it was called "upgrading our professional status") and did not pull me with them, I began to "push away from the table" and there I will remain.

RETIRED ORGANIST

The Music Issue deserves only the highest praise. How fair and just it is to include opinions of both clergy and musicians. In addition to three excellent articles, the editorials also contributed constructive information. The quoted "letter from an unhappy organist" supplied by Mr. Kucharski deeply touched my heart.

I am in semi-retirement, but practically my entire career was spent as a full-time church musician. In fact, other than odd jobs to aid with my musical studies when I was young, I

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LETTERS

have never worked for any institution other than a church. Most of the events described in this letter I have experienced or known about. Certainly the rector of the parish offered no support to his devoted organist.

Lest I be judged too hard on the clergy, let me strongly state that across the years I have known, and worked with, priests and bishops whom I place among the greatest people I have ever known. At least two of the priests I believe to have been saints!

Thank you for the extra bonus of the full color photograph of St. Luke's, Evanston, Ill. It looks the way a church should look! I have been in that beautiful building but not since the restoration. I know of St. Luke's splendid musical heritage. How wonderful for the present musicians to have that absorptive material removed from the ceiling, and how fortunate for the worshippers.

HARRISON WALKER

Wilmington, Del.

• • •

May I congratulate you, the music editor, Joseph A. Kucharski and the other members of THE LIVING CHURCH staff for the outstanding Tenth Anniversary Music Issue!

In particular, I would like to commend Dr. Charles Callahan, the writer of the article, "A Broken Covenant." He has so earnestly brought out that music in the church should always be one of the most important elements in linking God with his family here on earth, in providing that family with a plethora of reverence, of awe, of approachableness, of elevation into a "partnership" status with God. It is then that we are strengthened, inspired and challenged to go forth in his name to do his work.

As a parishioner in a church in Washington, D.C., where Dr. Callahan played for ten years, I and many others are most grateful that he, through his music — both his organ playing and his composing as well as his choir directing — opened the gates through which we could meet our Creator, obtain glimpses of his majesty, feel his love and have the opportunity to commune with him personally.

I think Dr. Callahan has provided clergy, musicians and parishioners insights that should be looked at truthfully with reference to one's own be-

havior. The tragedy will be if we do not use the thoughts expressed in this article as a self-examining resource and a measuring rod.

GWEN MARSHFIELD
Washington, D. C.

• • •

The editorial in the Music Issue appropriately calls attention to the problems all too often evidenced between clergy and musicians in our parishes. It seems to me their relationship would be less adversarial if they were to recognize that it exists because of and through the congregation. Reference is made to their roles "before the congregation each week." They represent the congregation and their role is to assist that congregation in offering worship, not to perform.

I agree that established principles would clarify the employment relationships. Unfortunately, employment policies of the church are seldom brought into question except with reference to musicians. And I do not agree that their relationship with the clergy differs from that of other staff members. These are matters of equity and human dignity, not professionalism.

It is time for the church at all levels to examine its employment practices and bring them into conformity with established federal and state equal employment and labor laws. In many instances a parish or diocese condones employment practices that are a clear violation of those laws.

WINNIE CRAPSON
Topeka, Kan.

Interim Clergy

I write in reference to two letters which deal with the subject of interim clergy [TLC, Nov. 8]. Both apparently addressed situations in which the use of interim priests was held to be desirable but was not actually required by circumstances (such as the death of a rector), for it can be assumed that no one questions the hiring of interim priests during emergencies.

Fr. Walkley writes that often "a priest will leave a parish with immense problems and someone has to come in and help the congregation pick up the pieces." Obviously he is correct, but he fails to explain why an interim priest can do this task any better than the

new rector.

Fr. Wisnewski writes "that parishes which go through an interim have a much higher activity level among parishioners" as "leadership seems to float to the surface." Isn't this rather like saying that the only way to teach someone to swim is to throw the person into deep water and see what happens? Surely a competent rector will identify and utilize the parishioners' leadership abilities, whether there has been an interim priest or not.

Finally, parishioners grieve but parishes do not. Thus it is unclear, when a writer says that a parish goes "through a grief process," what exactly is meant by this metaphorical language: that many parishioners are grieving? That the sudden removal of a strong leader has left the parishioners in confusion? Something else? It is always better to say exactly what one means, unless an image is very clear, and this one certainly is not.

(The Rev.) HERBERT S. WENTZ
University of the South
Sewanee, Tenn.

Explaining the Inexplicable

I am concerned about William H. Fox's article, "A Good Place to Visit," concerning changing views of the universe [TLC, Oct. 11].

Too many of our brethren believe that parts of the Bible are discredited by the discoveries of modern science. In particular, the story of creation as given to us in Genesis seems to be a frequent stumbling block to faith in God's word.

Actually, just the opposite is the case. There is no more credible account of that great event in all literature. We must remember that Genesis was not written as a scientific textbook, but was written to explain the inexplicable not only to contemporaries thousands of years ago, but also to the rest of us down through the ages.

After a lifetime of contact with scientists, I believe they can be classified in two categories. There are those who make discoveries and those who theorize and who wonder at cleverness

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LETTERS

with the thought we will someday know all there is to be known. Books by such scientists, great though they may be, seem to be deficient because of their godlessness.

The category which contains those scientists I can most admire are those whose learning is touched with an intelligent humility. It is wonderful to consider how far the human mind has taken us. It is wise to recognize that vast amount we yet do not know to fully understand our universe and the things it contains including life. It is not only reasonable but highly intelligent to recognize our dependence on the Almighty.

There is no need for any apology in believing the biblical account of creation. Our 20th century knowledge certainly does not displace it. We can be confident it will stand for centuries to come. It is as scientific as any other theory that has been advanced for an event that will perhaps always be beyond human comprehension.

ADOLPH O. SCHAEFER

Blue Bell, Pa.

Choosing Future Clergy

As many writers have shown previously [TLC, Sept. 13, etc.], there is no simple answer to the problem of too many clergy interested in the more desirable parishes or missions and too few interested in the other congregations. Simplistic, yes; simple, no.

But just maybe the root cause is to be found in our non-selection process. Even with our commissions on ministry and BACAMS (Bishop's Advisory Commission on Applicants for the Ministry) we still do very little selecting. Validation of volunteers, yes; calling of outstanding persons, no.

I was delighted to see recently that one midwestern bishop, in the process of building a corps of permanent deacons so that every congregation could have one, was reported to be refusing to consider persons who applied (read "volunteered") for training leading to ordination. Instead, he was personally seeking out those he deemed capable, by virtue of lifestyle and church commitment, and persuading them to ap-

ply. Christ, after all, *called* his first disciples and *selected* the first apostles.

For generations we were hesitant to turn down interested persons for fear we would be blocking a call via the Holy Spirit. Current practices are an improvement but I still know of no process underway for filling the real shortage by discovery and persuasion. Instead, we wind up with many who are exercising their preferences.

My recollection of the Minnesota Multiphasic Personality testing we went through is hazy but it seemed to me as a (then) lay member of the standing committee that there were signs and signals showing those most likely to succeed as pastors. I would think that could be done in a true selection process also.

And I see little or no reason for ordaining those who are best equipped for some other work in the church. If we are going to continue to wait for volunteers, so to speak, let's at least limit those approved to the ones seemingly capable and desirous of ministering to the neediest congregations.

Holy orders may be useful to teachers and social workers but more and more I favor limiting ordination to those committed to pastoral ministry.

(The Rev.) PAUL C. BAKER (ret.)
Alexandria, Minn.

Word and Sacrament

I must take exception to the arguments of the Rev. George W. Wickershaw, II in his letter to the editor [TLC, Oct. 18]. He disagrees that it is the implied position of the 1928 Prayer Book that the Eucharist is the principal act of worship on the Lord's Day.

Both at the Berkeley Divinity School under William Palmer Ladd and the Virginia Seminary under C. Sturges Ball, I was taught that such was indeed the case. It was pointed out that "The Order for the Administration of the Lord's Supper or Holy Communion" is the only service in that book which provides for announcements and a money offering, as well as a sermon, clearly indicating that it is to be the main Sunday service. Morning and Evening Prayer provide for none of these and, moreover, are given the adjective "Daily," indicating their major use, not indeed to be neglected on the Lord's Day but added to the round of services on that day.

If I am correct in the above, then

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Dr. Wickersham's further argument, that "to insist on the Eucharist as the principal service every Sunday is to overemphasize the sacrament at the expense of the word" also fails. The Ante-Communion includes not only the read Word of God in Decalogue, Epistle and Gospel but exposition upon it in the sermon.

If there is no sermon provided in Morning Prayer, although it was usually tacked onto the end of the service in a nonrubical fashion, as were the announcements and offertory, what could be more of a de-emphasis upon the Word?

Thank God that in our new Prayer Book in the Holy Eucharist we have the two elements in perfect synthesis and equality, both "The Word of God" and "The Holy Communion" as indeed we had in 1928 as well. Only there it was not as clearly spelled out for the non-observant.

(The Rev. Canon) ARTHUR SHERMAN
School of Christian Studies
Lancaster, Pa.

Why Stop Revising?

I am writing in response to your editorial, "Experimental Inclusive Texts" [TLC, Nov. 1]. Why stop at revising the language of the Prayer Book to make it more inclusive? I for one have come to prefer the new Ca-

nadian Daily Office to the American one, due to its greater simplicity, brevity and flexibility. I would like to see the revision of the American Daily Office along the lines of the new Canadian one.

Other changes in the Prayer Book that I would like to see include: an expanded selection of Old Testament and New Testament canticles for the Daily Office and the Holy Eucharist; a rubric which permits the omission of the Salutation before the Collect of the Day and the Song of Praise after the Collect of the Day if a simpler entrance rite is desired for the Holy Eucharist; a rubric that clearly encourages the use of other songs of praise — canticles, psalms, hymns and litanies — beside the Gloria, Kyrie and Trisagion after the Collect of the Day; and others.

The choice of wording for the epiclesis published in the news article in the same issue may be objectionable to a number of Episcopalians not because of its inclusiveness, but on doctrinal grounds. I prefer the ambiguity of the new Canadian Eucharistic Prayers. They make allowance for the wide range of views of the Real Presence in the Eucharist held in the Anglican Communion.

ROBIN G. JORDAN

Mandeville, La.



Inclusive language? I thought they'd included everything there is in the '79 Prayer Book!

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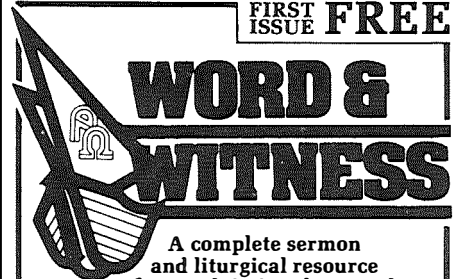
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Lay Professionals Meet

Are laypersons "hired" or "called" to their positions? A parish may "call" a priest, but usually "hires" a secretary or director of Christian education. Traditionally, the distinction did not seem important, but with the increasing recognition of the ministry of all Christians, there's a theological necessity to recognize the vocational calling of laypersons. This was one of the issues discussed at two regional gatherings of lay professionals held in Knoxville, Tenn. and Seattle, Wash., recently.

Sixteen lay professionals from the Diocese of Olympia attended the Seattle meeting, while 15 lay professionals from four dioceses attended the Knoxville meeting.

The Lay Professionals Steering Committee of the national church organized the meetings and has developed a model format for one-day gatherings. It encourages other dioceses and cities to host similar meetings.

Laity who work for parishes and dioceses often do so in isolation from others and without the same opportunity for group support as clergy, pointed out Harry Griffith, steering committee chairman. "These meetings allow the lay professionals to share employment concerns, network with others doing similar work, and strengthen their ministry."

Mr. Griffith emphasized that the term "lay professional" should not exclude anyone. "That means parish secretaries, or even sextons, if they see their work as ministry and a calling to serve the church."

"Topping Out"

What are the problems of lay professionals? At one meeting, a parish Christian education director said she felt a "topping out" problem. After being in her job for seven years, she didn't see anywhere else to go. Unlike priests, it's difficult for laypeople to aspire to a "bigger parish" or the episcopacy, especially if family commitments require them to stay in the same location.

Others reported salary inequities between themselves and ordained persons. One music director had worked in a parish for a dozen years. He said the parish hired a newly-ordained, recent seminary graduate at a greater

salary than he was making. Another veteran diocesan staff member said the diocese hired a recently-ordained priest at "several thousand dollars" more than he was making.

Most of the lay professionals felt a strong sense of ministry about what they were doing, but were not sure that churches always properly recognized that ministry. Some said there is a need for "rite of institution" or a liturgical service to affirm the announcement of their ministry in a particular job.

The meetings brought a convergence between the theological issues of ministry and the human concerns of salaries, working conditions, and the like. "We're not a union," said one participant. "All of us love the church and our ministry. At the same time, we're human with human needs. Some laypersons have been exploited by their employers and we need to help each other solve those problems."

CPC Grants

The Church Periodical Club's semi-annual granting session, held recently at the Duncan Center in Delray Beach, Fla., considered requests amounting to \$29,000. The money available to meet these needs, \$18,000, came solely from individual and diocesan contributions to the century-old club.

Recipients will be in many countries, including Liberia, Tanzania, Kenya, Nigeria and Zimbabwe in Africa; several schools in the Philippines; theological colleges in Haiti and Brazil; and in the United States, an inner city school in Chicago and a deacons' training program in Navajoland.

"The Church Periodical Club is a giving organization," said Barbara Braun, who chairs the National Books Fund Committee. "Our sole purpose is to provide printed material free of charge to anyone engaged in the mission of the church."

Committee members included the CPC chairperson in each province of the church. For the first time, Province IX was represented. Ruth de Melo of La Romana, Dominican Republic, was appointed by the Rt. Rev. James Ottley, Bishop of Panama and president of Province IX, to represent the vast area south of the United States.

The executive board of CPC met at

the Duncan Center at the same time, to plan for a centennial celebration in Detroit in the summer of 1988. The meeting is planned to be held at Detroit's Days Inn from June 27 to July 1.

HELEN FERGUSON

New Chaplain for Sewanee

The Rev. Samuel T. Lloyd III, rector of the Church of St. Paul and the Redeemer in Chicago, was elected chaplain of the University of the South, Sewanee, Tenn., November 6 by the university's board of trustees. He will begin his duties during the spring semester. He succeeds the Most Rev. John Allin, retired Presiding Bishop, who was interim chaplain.

A 1971 graduate of the University of Mississippi, Dr. Lloyd received a master's degree in English literature from Georgetown University in 1975, and a doctorate from the University of Virginia in 1978. He is a 1981 graduate of Virginia Theological Seminary.

Dr. Lloyd served as assistant to the rector and chaplain at St. Paul's Memorial Church in Charlottesville, Va., from 1981 to 1984. He was also an assistant professor of religious studies at the University of Virginia.

Since 1984, he has served as rector of the Church of St. Paul and the Redeemer. While rector, he has been a visiting preacher and lecturer and was an adjunct professor preaching at the University of Chicago Divinity School.

He is married to Marguerite C. McCain, a practicing attorney in Chicago.

CWS Leader Remains

Richard Butler, embattled head of Church World Service, will keep his job, leaders of the National Council of Churches decided recently in Jacksonville, Fla. The action apparently was a temporary setback for the Rev. Arie Brouwer, the NCC general secretary who just days ago issued a written request for Mr. Butler's resignation.

Following a tense closed session that lasted more than two hours, the NCC's 40-member executive committee released a statement naming a five-member group of advisers to work with Mr. Butler and Mr. Brouwer on plans to integrate CWS operations into the structure of the council. CWS is the council's relief agency and its larg-

est division, controlling about 80 percent of the NCC's \$53 million budget. Mr. Brouwer has concentrated, since taking office in 1985, on shoring up the NCC bureaucracy and centralizing its operations.

In a letter received October 29, Mr. Butler, United Church of Christ layman, was asked to resign. Mr. Butler refused to leave his job and set up the deadlock that carried into the executive committee meeting. Many expected Mr. Brouwer to ask the executive committee for backing to fire the CWS head at the meeting here.

Sources in the executive committee said copies of Mr. Brouwer's letter asking for Mr. Butler's resignation were distributed in the closed session but that the NCC chief told members he was not asking for Mr. Butler's dismissal at the meeting. Instead, he and other leaders offered compromise proposals that would allow Mr. Butler to stay but also made clear the general secretary's authority for directing how council policies are carried out.

Mr. Butler has been under fire for what council officials characterized as a matter of job performance in carrying out a council policy calling for CWS to bring its operations fully under the NCC umbrella. Backers of Mr. Butler said that the crisis over the CWS director's job was only part of a broader dispute within the council over specifics necessary to "integrate" CWS more fully into the council [TLC, Nov. 8].

In a news conference, Mr. Brouwer refused to name specific points of difference. But other council leaders say that Mr. Brower has been displeased with CWS materials, including a TV spot advertisement, that did not mention that CWS is part of the NCC.

The identity of CWS's regional "CROP" offices and whether they should be more clearly designated as regional NCC offices with broader agendas has also been under discussion, council officials said.

Money issues also loom. CWS supporters oppose a plan that would force the relief arm to put 40 percent of the gains from its short-term investments into a common fund that would help finance other NCC units. CWS makes about \$2 million a year on such investments, said council sources.

One backer of Mr. Brouwer said that the council, often criticized for

advocacy programs regarded as radical, "will never have the kind of image it's looking for" until its linkage in the public mind with CWS and its well-regarded relief work is make clear.

The vote on the executive committee resolution was not unanimous, said a member who voted against it. Others who attended the session speculated that Mr. Brouwer realized that there was not enough support on the committee for firing Mr. Butler, a well-liked administrator. They also said that had Mr. Brouwer pushed the matter to a vote, he risked damaging his own credibility if the vote had been close or gone against him. Mr. Butler told reporters he was "pleased that the executive committee has found a moderate way" of resolving the impasse. "I look forward to working with Arie and the executive committee," he said.

"We have tried not to take an earthshaking action," said Mr. Brower. He told reporters, "Dick is loved and appreciated in this community. I did not ask for his dismissal here today. I wanted a decision that would make it possible for us to go forward together rather than jeopardize the work of the council."

Mr. Brouwer said the approach of naming advisers to work with the two came to him after "asking the Lord" to help him.

Several executive committee members, who asked that their names not be used, said the formation of the group of advisers does not ensure a smooth working out of the disputes between Mr. Brouwer and Church World Service.

"For now it averted World War III and made clear who is in charge," said one source.

It is the second time in two months that a committee has been formed to work on the problem. At a September meeting in Atlanta, the executive committee named a 22-member "Church Leaders Panel" to advise the NCC general secretary on resolving the question of bringing CWS into compliance with policy.

Anglican/Orthodox Pilgrimage

At a meeting near Chicago, October 2, a group of priests from three dioceses formed a group called the Anglican/Orthodox Pilgrimage, a fellowship of Episcopalians who wish to

explore the possibility of union with the Orthodox Church.

In a "Statement of Position and Purpose" the group maintains that the Episcopal Church "despite her many virtues, has failed in essential ways to remain true to the apostolic and catholic faith which is her heritage," whereas the Orthodox Church "has remained faithful in a unique way to apostolic and catholic Christianity." As a result, the statement says, "We believe that visible union with Orthodoxy is the solution to the problems of Anglicanism and the only way to preserve what is good in the Anglican heritage."

The group concedes, however, "that the present condition of the Episcopal Church makes union between our churches impossible for the foreseeable future."

They intend to move towards their goal by studying and working with the Orthodox Church.

The Rev. William Olnhausen, rector of St. Boniface Church in Mequon, Wis., was named chairman of the Anglican/Orthodox Pilgrimage. He told TLC that the group was "exploratory" and though there are presently only a few people involved, he is "interested in seeing how many others will respond."

Ecumenical Retreat in Colorado

Ecumenical history was made in Colorado recently when 55 Episcopal, Lutheran and Roman Catholic clergy gathered for a retreat in the mountains west of Denver.

Among those in attendance were the Rt. Rev. William C. Frey, Bishop of Colorado, and Bishop Wayne Weissenbuehler, who was recently chosen to lead the Evangelical Lutheran Church in America in the Colorado area.

The Rev. Reginald H. Fuller, retired Professor of New Testament at Virginia Theological Seminary in Alexandria, Va., conducted the retreat. Small groups composed of participants who represent a mixture of communions and who live near one another geographically were established and all the groups decided to continue to meet on an informal basis in their own areas.

There was common, but noneucharistic, worship reflecting the fact that although there is one Christ, there

is still division in the church, said the Rev. William Bacon, Jr., rector of St. Paul's Church in Fort Collins Colo. Fr. Bacon serves on the Lutheran, Anglican and Roman Catholic Committee (LARC) which planned the event.

LARC had its beginnings in February of 1984, when the Rt. Rev. William Wolfrum, Suffragan Bishop of the diocese, and the Rev. Richard Bowles, director of liturgy for the Roman Catholic Archdiocese of Denver, were addressing the Inter-Lutheran Conference of Colorado and suggested that continuous contact between the three churches be initiated. Church leaders approved the idea and each appointed representatives to the committee, which has been meeting six to eight times a year ever since. LARC has also convened meetings of persons engaged in similar work for their churches such as editors and social ministry directors.

BARBARA BENEDICT

CONVENTIONS

The Diocese of Pennsylvania, at its convention October 23-24, at Church of the Saviour in Philadelphia, launched a three-year companion relationship with the Diocese of Mityana in Uganda.

To celebrate the new relationship, the Rt. Rev. Yohana Mukasa, Bishop of Mityana, was introduced to nearly 1,000 convention delegates on the opening day and was honored at a gala reception that evening at the Academy of Fine Arts in Philadelphia.

The companion diocese program is a priority for the Rt. Rev. Allen Bartlett, Bishop of Pennsylvania, who presided over his first convention since being installed in February. "The church in Africa has a great deal to offer us," Bishop Bartlett said. "I look forward to these relationships, for they will not only proclaim our unity as Christians, but will teach us much about faith and spiritual leadership in the Third World. Such sharing cannot help but be contagious."

The Diocese of Mityana, which is comprised of 250,000 Anglicans, is working to rebuild 97 churches and 36 school destroyed by warfare. It is expected that local Episcopalians will, as a result of the partnership, be involved

in restoration efforts.

A mission strategy report was recommended, which will set diocesan priorities for the next seven years and will develop a fund-raising drive of \$6 million to finance the plan. Included in the report are 15 recommendations, including these proposals: to expand services to those affected by AIDS, to elect two additional bishops by 1990, to establish two new congregations and to expand ministry to Hispanics.

A diocesan budget of \$3 million was passed and May 21 was decided on as the date for the election of a new suffragan bishop.

(The Rev.) LINDSAY HARDIN

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The convention of the Diocese of Eau Claire was held on October 23-24 in Menomonie, Wis.

Special guest and banquet speaker was the Rt. Rev. John Walker, Bishop of Washington, who spoke on racism, especially institutional racism and racism in South Africa.

The Rt. Rev. William Wantland, diocesan, presided, and when he delivered his address, he called on the diocese to seek the guidance of the Holy Spirit in its vision to live out Christian lives.

In business actions:

- a resolution was passed to invite the dioceses of Milwaukee and Fond du Lac to establish a tri-diocesan committee to study the role and actions of the Wisconsin Conference of Churches;
- a motion asking for an examination of National Council of Churches structure was defeated;
- proposed canonical amendments in regard to discretionary fund accounting were defeated;
- a budget of \$277,400 for 1988 was accepted.

DONNA VIERBICHER

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The convention of the Diocese of North Dakota was held at St. Peter's Church, Williston, October 2-4, with the Rt. Rev. Harold A. Hopkins, diocesan, presiding.

In his opening address, Bishop Hopkins recounted the story of Rising Sun, a Turtle Mountain Chippewa Indian who walked 600 miles in 1869 in an effort to bring Episcopal ministry

to his tribe. He eventually reached Faribault, Minn., where he spoke with the Rt. Rev. Henry Whipple, Bishop of Minnesota. Bishop Whipple told him to return home and learn the Creed, the Lord's Prayer and the Ten Commandments. Twenty years later a visiting army officer found a group of 47 Indians meeting with Rising Sun every seventh day and reciting together the Creed, the Lord's Prayer and the Ten Commandments.

Rising Sun eventually was able to establish a small church, but it was not until he was almost 100 years old that a building was erected at Dunseith, N.D. in about 1909 and served by the Rev. Wellington Salt. The church today is called St. Sylvan's Episcopal Church.

For the first time in 20 years, a delegation from St. Sylvan's attended both the convention and the North Dakota Committee on Indian Work meeting which preceded it. A spokesman for the delegation told the convention that his church was in dire need of help as "our church has no plumbing, a leaky roof and no healthy resident clergy living among us and sharing our lives. Our people's lives are so broken that we need, more than anything else, a healthy resident priest to be with us." There are 450 baptized Episcopalians served by St. Sylvan's part-time priest and over 1,000 nominal Episcopalians in the area.

The convention voted unanimously to direct the diocesan council to work aggressively with Coalition 14 to find funding for a full-time priest for Dunseith, with a long-term commitment to the community. Coalition 14 is an organization of 16 dioceses with large missionary districts which act as a unit in receiving funding from the national church.

In other action, the convention passed a 1988 budget of \$400,288. It also passed a resolution urging continued study of human sexuality and another supporting existing national church positions on marriage and on the ordination of homosexual persons.

(The Rev.) BRUCE MACDUFFIE

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Acting to repeal a canon approved at its 1986 meeting which requires only voluntary support for diocesan budgets and programs starting in

1990, the **Diocese of Dallas** retained its assessment formula and adopted a \$2,019,551 budget for 1988 at its convention October 16.

In his sermon during the Holy Eucharist which opened the convention in the Episcopal School of Dallas, the Rt. Rev. Donis D. Patterson, diocesan, outlined five imperatives for renewed vision in the diocese. He called for heightened awareness of the need for spiritual direction, Bible study, stewardship and increased ministry and mission involving persons over 65 years of age. He also emphasized that "where there is no gratitude there is no vision. The church is growing where there is vision."

Trinity Church in Carrollton was officially welcomed as the newest mission congregation in the diocese, and St. Peter's-by-the-Lake, The Colony, received recognition as the most recent church to be organized in the diocese.

(The Rev.) STEVE WESTON

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The convention of the **Diocese of Alaska** met in the Church of the Holy Trinity, Juneau, October 8-10 and unanimously adopted resolutions to continue a committee for the establishment of a school for ministry in the diocese. The convention also directed all congregations to study material from the Committee on Inclusive Language Rites of the Standing Liturgical Commission.

Another resolution that was adopted directed the General Convention "to amend the 1976 Resolution on Abortion to address concern about the permissive and casual attitude of society towards abortion." This resolution is to be filed with the secretary of the General Convention. A budget of \$653,802 was accepted.

The well-known author Madeleine L'Engle gave a series of meditations each morning of the convention.

(The Rev.) NORMAN ELLIOTT

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After months of preparation, delegates to a special late October convention in the **Diocese of New Hampshire** passed a restructuring program for the diocese without one dissenting vote.

"We have moved from a pastoral

church, which exists to serve its own members," said the Rt. Rev. Douglas Theuner, diocesan, "to become a missionary church, which exists to serve all God's children."

To accomplish this, the former diocesan commissions will be replaced by four new ones: resources, church development, direct human services and ministry. Numerous committees will function under the direction of these commissions.

The diocesan council will be reduced to 20 members. Two special groups within the council will be concerned with long-range planning and finance.

New Hampshire's regular diocesan convention will be held in the fall instead of the spring, and a single budget will replace the two budgets which have been operative.

It is the hope of the restructuring committee that more people from the diocese will become involved in the work of the church under the new design, and that the emphasis will be on mission and outreach, rather than survival.

HELEN FERGUSON

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The convention of the **Diocese of Minnesota** was held October 23-25 at the Marriott Hotel in Bloomington, with the convention Eucharist held on Sunday at St. Patrick's Church in Bloomington.

Three highlights of the convention were: the call by the Rt. Rev. Robert Anderson, diocesan, for the 1988 election of a suffragan bishop; the presentation of a vision for the diocese outlining plans in the areas of spirituality, ministries in community, evangelism, education, renewal and communication; and celebration of lay ministry.

Special recognition was given to nine laypersons from throughout the diocese. The keynote speaker was Anne Rowthorn, wife of the new Bishop Coadjutor of Connecticut, the Rt. Rev. Jeffrey Rowthorn, and author of *Liberation of the Laity*.

Nine deacons were ordained at the convention Eucharist, where the guest preacher was the Ven. Norman Kayumba, archdeacon in the Diocese of Butare in Rwanda, Africa.

The convention adopted a 1988 budget of \$1,675,581.

BRIEFLY...

Three Christian aid agencies were ordered to leave the Sudan on September 24 because, the government said, the worst effects of the famine are over. The agencies are Lutheran World Service, World Vision, and the Association of Christian Resource Organizations Serving Sudan (ACROSS). Four Western missionaries, including the Rev. Marc Nikkel, priest of the Diocese of Southwestern Virginia, were released in August by Sudanese rebels who had held them captive for seven weeks [TLC, Sept. 20].



The Rhode Island Foundation, a charitable community trust serving the people of Rhode Island, has announced a grant of \$26,000 to St. Michael's Church in Bristol for the purchase and installation of five bells in its chime. A chime is a group of up to 22 cup-shaped cast bronze bells, tuned, arranged chromatically and played manually. At present, St. Michael's chime consists of 12 bells. In her will, Louise Henry DeWolf, a member of St. Michael's who died last year, made provision for the installation of one additional bell, and with the bells made possible by the grant, the chime will be brought to its full complement of 18 bells.



One hundred years ago, in his last year as rector of the House of Prayer, Newark, N.J., the Rev. Hannibal Goodwin, led by his love for science and children, invented flexible photographic film, a product which made possible modern photography. The rector enjoyed showing illustrated Bible stories to children, using glass slides to project images on a screen, but he desired a way to preserve the images, as the glass slides would often be damaged. When a printer from Albany, N.Y., John Wesley Hyatt, invented celluloid, Fr. Goodwin made use of the material by stretching it onto a spool to hold the illustrations. He would experiment in the attic of the rectory, and according to a history of the church, "His work caused some consternation in the parish, and there was much talk about explosions in the attic workshop."

Getting Ready for the Kingdom

“The time is fulfilled, the kingdom of God is at hand.”

By RICHARD E. WENTZ

We laugh when the *New Yorker* has a cartoon showing a man in sandals and shaggy hair, carrying a placard that reads “Repent! The kingdom is coming!” Of course, maybe our laughter is done in order to draw attention away from the sense of impending catastrophe that lingers at the back of our minds. Still, the evangelicals and the “weirdos” who greet us with the talk of the kingdom are residents of a curious kind of world.

But it would be just as strange to visit a Roman Catholic church, on a Sunday morning. There we would also hear talk of a coming kingdom. It would probably not be done with as much enthusiasm as the evangelicals would display. But it would be equally strange to someone who had never heard such talk.

So I wonder about the days when those words were first spoken. Were there banners with such an announcement to be found outside the synagogues and along the streets? A very inappropriate fantasy grips me: I can imagine some want ads in the national magazines. “Wanted. King. Young man in his 30s. Must be able to establish genealogical roots. Demonstrate connection with former kings. Some rabbinic training preferred. Military experience desirable. Strong character and ability to lead, to instill confidence in people. Must love home, family and nation. Observant, but not too pious.” After all, the most recent of their kings had been nothing but quislings, puppets. Pawns in the hand of foreign powers. Some of the people wanted nothing more to do with such weaklings. The times called for a return to the old morality — God, country and home-grown prosperity.

“The time is fulfilled, and the kingdom of God is at hand.” Did the man say “kingdom of God”? Well, perhaps

that’s one way of putting it. At least he did say “kingdom.” Let’s see what it’s all about. The message is the same as that old desert rat, John, the wild-eyed man of the Jordan. But this one seems a little more sensible. Maybe he has a plan.

Some such thinking as that must have been in the minds of the people. They were prepared for the possibility of a kingdom. Otherwise they would have turned around and run — just as I do today.

But suppose you had never been to a church, never watched any preaching on TV, never heard your parents talk about such things. And then you heard a man on the street corner: “The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.”

You would walk away, wouldn’t you? Or perhaps you would challenge him: “What are you jabbering about? Kingdom? Kingdom of God? What do such things mean? Not much I care about ‘kingdoms.’ And ‘repent!’ What’s that all about? I do what’s good for me, mind my own business, take what I can get. I expect the other fellow to do the same. No guilt trips.”

The people of Jesus’ time must have known what he was talking about. Or at least they thought they did. They were prepared! Otherwise none of it makes sense. And also, St. Mark says that as he passed along making his announcement, there were a few fishermen who just dropped what they were doing and started following the man. Now, if I had no preparation for those words of his, I would not give up on the possibility of a good catch of fish in order to follow a madman. They listened to his statement, and some of them followed.

How important is preparation. I begin to wonder: what will we do when we live in a world where the people are not prepared to listen to any important teaching? A colleague in the English department where Minimus does some of his professing asked his

students whether any of them had detected in their reading any allusions to Jonah. The students sat still with absentee looks on their faces. It occurred to him that he had better ask, “How many of you know who Jonah is . . . was?” No show of hands.

“I was a bit frightened,” he told me. “It won’t be long before an English professor won’t be able to talk about allusions at all. People know less and less about the Bible.” I thought to myself: I remember when students used to get upset because some professor was always finding Christ figures in literature. Well, it may not be long before there will be no such worries as those. The students will ask: “What is a Christ figure?”

Iris Murdoch, the Irish novelist, deplores the loss of confidence in language, which she feels has been brought on by the use of television and computers. “How could [people] be expected to appreciate a good book?” she asks. “I now believe that it is conceivable that in 50 years nobody will even read.”

But the point is: this generation knows less and less what the theologians talk about. When they listen to preachers, they are hearing a new thing. Some will say that is a good thing. But I have a feeling that the message will be distorted or totally ignored simply because there is no preparation. And the gospel will turn into a *New Yorker* cartoon — a weird and abstract proclamation which people will laugh at simply because they have no basis for understanding it.

We have a very difficult task before us. Already we find ourselves repeating the words of Jesus as if the people were prepared. Too often it seems that the pastor or rector faces a congregation thinking that all he need do is repeat the scriptural texts or interpret the account using the same old, worn phrases. It will not do. The task of preaching is more difficult than ever. The people are either immune to the

(Continued on page 18)

The Rev. Richard E. Wentz is a professor of religious studies at Arizona State University, Tempe, Ariz.

EDITORIALS

Advent Preparation

Advent is a season of preparation, of expectation, and of hope. These themes touch our religion at so many points that sometimes it seems Advent has so many meanings that we are not sure what to emphasize, except the general idea of getting ready for Christmas.

At this season we celebrate the hopes which were fulfilled in Jesus, and to understand those hopes we put ourselves, for a brief period, in the shoes (or rather in the sandals) of those pious Jews who, centuries ago, were awaiting the Messiah. John the Baptist did not look forward to the birth of Jesus, having himself been born about the same time, but he did set the stage for the active ministry of Jesus. What the gospels tell us of our Lord is more understandable if we have reflected on the message of John.

At the same time Jesus raises new hopes, hopes for the whole human race. The message of his Kingdom has been, is, and will be acted out in the lives of faithful people, even if, in the total course of earthly history, the battle between good and evil never ceases. Finally, there is the promise of life to come in his Kingdom. As Advent is the start of a new Church Year, so it is in a sense the completion of the last one, and it directs our attention to the final words of the creed. Hope and preparation for that new life are the work of a lifetime here on earth.

Introducing. . .

In this issue we are happy to introduce a new feature which will appear monthly entitled "All God's Children" [p. 14]. The author, Gretchen Wolff Pritchard of New Haven, Conn., is a Christian educator, artist and writer of parish education materials. Her articles have appeared in TLC from time to time, and we are very pleased to have her thoughts and ideas on the important topic of Christian education on a regular basis.

Window Tree

My window tree in summer was so fair,
so lovely, and luxuriantly furred
with lustrous foliage caressed by air,
so rhapsodic and warm-throated with bird,

That it is painful now to see the wraith
it has become, stripped of garrulous green
and grace, with nothing left to it but faith,
belief, and the white burden of sky-sheen
that now illuminates each shriven branch.

Again the wind's last flurry moaning through;
the tree is bare, except for heaven's blanch,
and shows the ancient way of things anew:
so sees the soul through the instructed eye —
a loss of leaf begets a gain of sky.

Gloria Maxson

advent



Prepare
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LORD

The Joy of Family Worship

It's dinner time at our house. As usual, supper is bit late — I'm one of those cooks who never allow quite enough time for the things that don't go like clockwork, or for the inevitable distractions and interruptions from kids and the telephone. The children are bathed, some of the mess has been cleared from family room and playroom; the homework is done. Someone has a meeting to go to after supper; we are in a hurry. "Come to the table — I'm serving," I call. The plates are filled; everyone settles around the long butcher-block table in our kitchen. I push the laundry basket out of the way to get to my seat; I look at the table. The big candles that we keep there are hidden behind two milk cartons and my purse. I put away the purse and move the candles to the center of the table; I dim the lights around the room, take off my apron, and light the candles.

Mother: Light and peace, in Jesus Christ our Lord.

Response: Thanks be to God.

Mother: Let us pray. Grant us, Lord, the lamp of charity that never fails, that it may burn in us, and shed its light on those around us; and that by its brightness we may have a vision of that holy city where dwells the true and never-failing light: your son, Jesus Christ our Lord.

Response: Amen.

Father: Bless us, O Lord, and these thy gift, which we are about to receive from thy bounty, through Christ our Lord.

Response: Amen.

After dinner, still at the table, we read the Bible and pray. Sometimes we sing. The lamplighting prayer changes with the seasons; the form of our free prayers after supper changes in re-

sponse to children's suggestions, parents' suggestions or the sense that any of us may have that one form has begun to wear thin. It's not the new Jerusalem; there are distractions and bickering, our worship is often hasty and often perfunctory. But we do it. We clear a small space in the physical clutter, we make a brief pause in the cluttered schedule, for light and peace and grace.

The Prayer Book provides suggestions for "Daily Devotions for Individuals and Families," as well as a very flexible "order of Worship for the Evening" (p. 109), which is the basis for our family's lamplighting ceremony. But the Book of Common Prayer is not the place for detailed suggestions for forms of worship with children. Other resources abound — books of prayers for children, and suggestions for celebrating with children are both readily available. But my guess is that scripts such as these are not what families most need in order to start praying together. Indeed, to families who are shy or self-conscious about starting to pray, even the simplest form may come across as stilted, artificial or overblown: they just can't imagine themselves doing that sort of thing.

What these families need is help in coming to look at the family as a place where prayer — even liturgy — will happen; they need, probably, only the most general sort of suggestions as to what form that liturgy will take, for each household must make its own order of worship to embody its own style, gifts and concern. But in order for that worship to be authentic, parents urgently need theological insight: help in presenting Christian truths with integrity, and help in answering the questions children will ask. What we do raises questions about why we do it — indeed, liturgy is meant to raise those questions.

At the Passover, the recital of God's mighty works is prompted by a question from the youngest child: "Why is

this night different from all other nights?" I suspect that there are many families in our parishes who do not pray together for precisely this reason: that the parents feel intimidated not only by the idea of doing liturgy, but even more by the prospect of opening a Pandora's box of children's theological questions.

Children of Joy: Raising Your Own Home-Grown Christians — A Parents' Guide to the First Dozen Years, by David and Elizabeth Dodson Gray and their two children, is a wonderful resource for meeting this need. It was written in the early 60s by an Episcopal priest and his Baptist-youthworker wife, and published in 1975 by a small press in Branford, Conn., after making the rounds of several publishers, who were interested but thought it was too long.

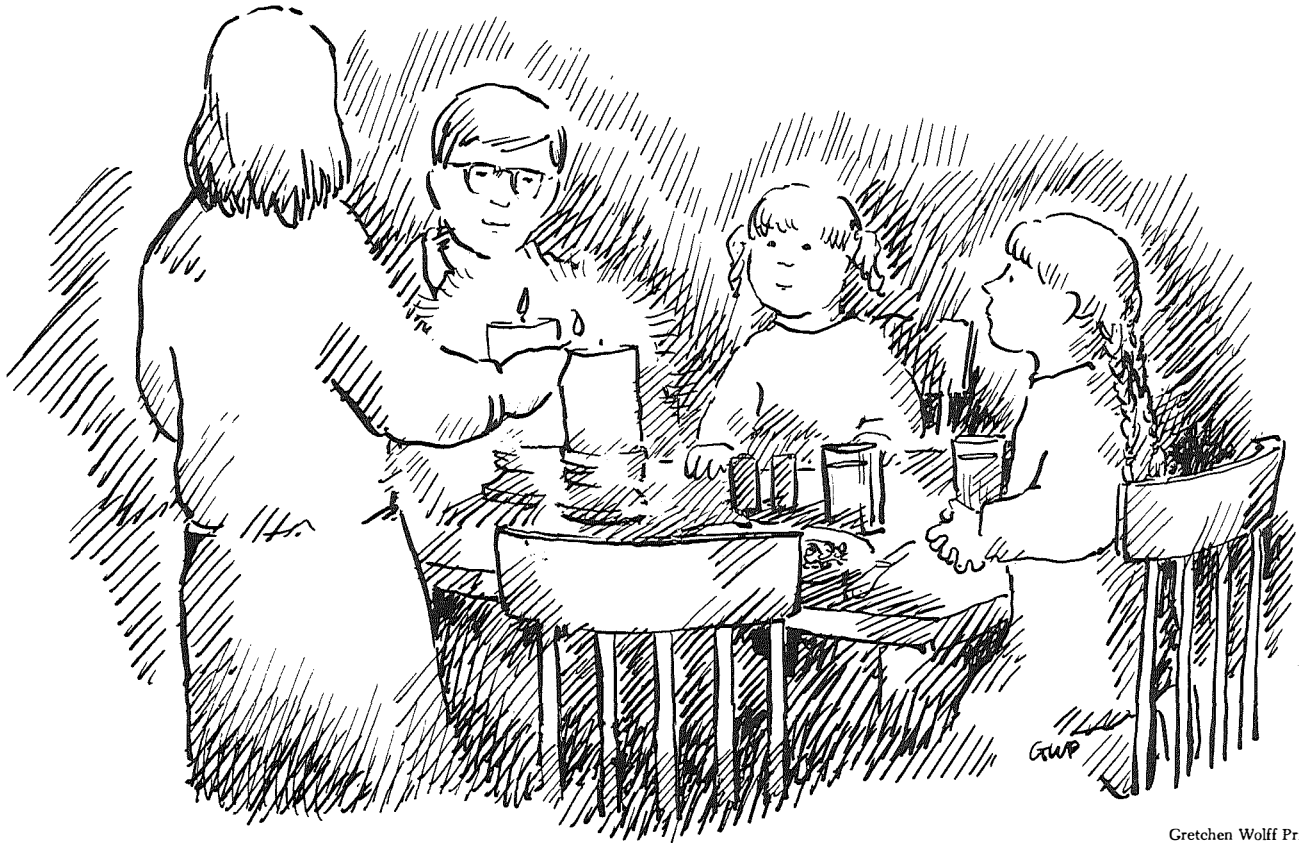
In its present form it runs to 250 pages, but the type is large and (though unstylish) very readable; and its length seems to me to be precisely its strong point. It is relaxed and leisurely; it delves into things in depth, with anecdotes and example from the authors' own family; it contains words and music to many carols and hymns and information and descriptions on many suggested books to read with children.

Most important, it takes theological issues seriously, and takes time to consider at length both the doctrinal aspects of the celebrations that mark the church's year, and the most frequent theological cruxes that crop up in daily life with children: sickness and healing; fears and trust; the life cycle and death; love, sharing, forgiveness and discipline; justice and social responsibility.

After a brief introduction, Part I deals with the "Daily Round." There is a chapter on getting started — discovering your family's particular gifts for celebration, and building routines that can begin to reinforce the faith you profess. Suggestions for using morning, supertime and bedtime, and an excellent discussion of repentance and forgiveness, complete this section.

Most of the book (Parts II through VI) is a leisurely trip through the "Yearly Round," both nature's year and the church's year. The authors urge that their ideas be used as a "cook

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



Gretchen Wolff Pritchard

book . . . a resource to help you serve up what's in season and would taste good to your family." The most specific suggestions are those relating to music and books; ideas for crafts and other projects, though referred to frequently, remain sketchy. This is a welcome change from most books of this sort, which too often seem to assume that every family has endless time, patience and craft supplies on hand.

It is also a delight to see Lent and Easter given even more space than Advent and Christmas, with wonderful, theologically incisive discussion of the Incarnation and the Atonement, related to the lyrics of hymns, the content of celebrations, and the questions children ask.

The final section, "Celebrating God's Love in our Lives," raises some challenging issues for parents and points the family outward to the social order and the heritage of the saints. The book concludes with a list of songs, and two bibliographies — one of resources for parents, and one of books for children. These are now, of course, seriously out of date, and for this as well as a number of other reasons I find myself wishing that the au-

thors (both now working as writers and lecturers on ecology, spirituality and theology) would undertake a revision.

The yearly round would greatly benefit by the addition of All Saints' and Halloween; some consideration of baptism and Eucharist would also be welcome. The authors are notably cool toward children's participation in parish worship, and more than once explicitly present the notion of "home-grown" celebration as a substitute for regular church attendance. This viewpoint could well bear some rethinking in the light of liturgical renewal and children's increased participation in the sacraments.

But these are minor flaws. *Children of Joy* is wonderfully conceived and written, and ought to be much more widely known and used in the Episcopal Church. It has apparently had greater circulation in Lutheran and United Church congregations, where it has frequently been given to families of newly baptized babies. It is still in print, and can be ordered from the authors under their own "Roundtable Press" imprint, at \$7.95 per copy, or 20 percent off for order of 10 or more.

The address is 4 Linden Square, Wellesley, Mass. 02181.

"In time," the authors say, "Praise and celebration become characteristic responses to life. They have become rooted in many different times and in many sorts of feelings. We reach a point at which the familiar forms and occasions of our celebrations have a power of their own. A return to the familiar form or to the occasion evokes in us mental and emotional associations that reach beyond any despair or the narrowness of some present vision. . . . We are able to transcend the moment and participate in the total gift of life."

When I contacted David Dodson Gray in the course of writing this article, he told me that his children, now 25 and 28, "still do the things that we did together at the holidays in the book." Life and memory are transformed by liturgy. Not only the parish Eucharist, but many other forms of celebration with people who are dear to us, we do in remembrance of past moments of joy, and as a foretaste of "that holy city where dwells the true and never-failing light, Jesus Christ our Lord."

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Soldiers of Christ, Arise!

By G.R. CHRISTMAS and JOHN E. CREAN, JR.

Two decades ago during Vietnam years, some vocal clergy censured not only the war but anyone connected with it. One bishop of an eastern diocese is said to have discouraged, if not forbidden, his clergy from ministering to Vietnam veterans in a military hospital. Why this antipathy and disdain towards "the military"?

There are at least two theories of how to maintain peace. The *pacifist theory* holds that all arms should be done away with in hopes that the enemy will be inspired to follow suit. With the *defense theory*, strong armaments are maintained in hopes that the enemy would not consider a first strike. Each method claims the same goal: peace. Each would assent to the motto, "Blessed are the peacemakers."

Yet today, even as 20 years ago, few ordained Christian leaders view "the military" (a lifeless abstract for "active-duty military persons") as peacemakers, peace-keepers, peace-officers or anything of the sort. Anything having to do with war is condemned and "the military" are characterized as "warriors" rather than "peacemakers."

As institutions and administrations are censured, so too are the human beings they employ. By some curious logic, circumstantial evidence is sufficient to convict Christian soldiers through "guilt by association": "the military" are pursuing a war machine rather than a peace initiative.

If the saying is true that "the greatest defense a nation has is the moral virtue inherent in its people," then this is doubly so for our American military. Active-duty personnel, charged with our nation's defense, deserve a comprehensive ministry attentive to devel-

oping and maintaining moral virtue. But can a goal of quality, comprehensive ministry to the military community be fully realized when the attitude of the church-at-large is generally disapproving?

Often the only support available comes from within the chaplaincy system, while the local, regional or national church turns away. And yet many a family on active duty away from home prefers to join a local church rather than being on base for both work *and* worship. Regrettably, such a family visiting the local parish may be received quite coolly, if not ignored.

Such a limited, one-way support system is hardly compatible with Paul's doctrine of the mystical body of Christ, in which there is neither Jew nor Greek (Galatians 3:28), nor for that matter military or civilian. Some good Christian soldiers and their families feel judged, even outraged by official pronouncements affecting them, from the slings and arrows of outrageous prelates. Others just walk away from "the institutional church," wounded by professed healers, abandoning parish, denomination and sometimes even their faith.

There was a time in American history when "For God and Country" was not a divisive but unifying slogan. The post-Vietnam attitude is more nearly "For God *or* Country." But rather than American history, salvation history should be our guide to discover a more just and inclusive ministry to the military. From what the New Testament already says, we may recover a more Christlike attitude towards the military ministry of peace. How did Jesus and the saints interact with military personnel? What attitudes and expectations prevailed? Three scenes may give some clues.

A centurion in Luke 7:1-10 sends messengers to Jesus to beg him to heal his servant. Envoys report to Jesus how much the centurion loves the local people, how his generosity has person-

This article is based on a sermon delivered by Colonel G.R. Christmas, USMC, for Pearl Harbor Day (Dec. 7) at St. George's Church, Pearl Harbor, Honolulu, Hawaii. The Rev. John E. Crean, Jr., is the vicar of St. George's.

ally built them a new church home. The officer's humility is such that he feels unworthy to have Jesus enter his home. Just an "order" for healing from Jesus' lips would suffice. The Lord is simply overwhelmed with this man's faith, humility, generosity and solicitous compassion for a subordinate. Is Jesus' response cool or disapproving? Is he judging military presence or policy? He is ministering to one soldier, loving and affirming him, and, typically Jesus, allows himself to be moved by persons and their concerns.

The centurion Cornelius of Acts 10 on active duty in Caesarea is directed by an angel in a vision to send for Peter. Cornelius is characterized as a believing member of a devout, God-fearing Gentile family, generous in almsgiving and regular in prayer. God's angel commends him, and his staff highly respects his virtues. Peter is able to present the gospel to this man who is so receptive that he is filled with the Holy Spirit and becomes the first Gentile convert . . . and perhaps the first "Christian soldier." Peter did not recoil from this ministry to a soldier or a non-Jew. A dream had made clear to him that all are worthy of the Lord's loving embrace.

Finally, who can forget the centurion and his companions at the foot of the cross in Matthew 27:54? At the earthquake and other signs of natural catastrophe, these soldiers recognize and exclaim that "Surely he was the Son of God." Is their identification of Jesus under these frightening circumstances any less eloquent than Peter's relatively late answer to Jesus' question, "who do you say that I am?" Beneath the cross of Jesus, the centurion who has just personally witnessed the horror of Christ's crucifixion is able to articulate for himself and for those around him a profession of faith.

Three centurions from scripture, three soldiers of Christ. All people of solid faith, of compassion and concern. Loved, respected, listened-to, these men were supported and upheld by the communities they served. Practical and disciplined, these ranking officers were remarkably humble and open to the entrance of God into their lives. Far from conveying any hint of censure or admonition, Jesus held out a personal relationship to each of them. To him, they were as much the holy people of God as any other group. Need they be any less to us?

Soldiers of Christ, arise . . . and take your rightful place within the church!

The Frenetic Zenith

By ELDRED JOHNSTON

The other day a woman confessed to me that Christmas had become such a monstrous thing in her life that she would be glad when it was over! I have to admit that I feel the same way. Christmas has come to mean a long list of arduous tasks to be performed. But more than that, there seems to be a pressure to perform these tasks with a zeal and finesse far beyond our normal performance.

What has happened to this woman and me (and probably to many others)? We have twisted Christmas into something that humans must do! But, the original essence of Christmas was a joyful celebration for something *God did for us* (John 1:12-14). Rejoice! God

has come to us with incredible love and redemption!

Who is to blame for this perversion of the Christmas observance? It's too easy to fault the merchants and the advertising people. If we have allowed ourselves to be influenced into making Christmas a hectic orgy of gift shopping, gift wrapping, decorating, party-going, etc., it's because we choose to do so.

This year why not try restoring Christmas to its pristine magnificent simplicity? Buy fewer gifts, put up fewer decorations, attend fewer parties, etc. Send a card to your friends simply reading: "See John 1: 12-14 and rejoice with us!"

Let's put a stop to this frenetic and anxiety-ridden preparation. Let's stop drowning Christmas in human sweat. Let's be quiet and joyfully appreciate Christmas as God's act — not ours.

The Rev. Eldred Johnston is a retired priest of the Diocese of Southern Ohio and a resident of Columbus, Ohio.

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GETTING READY

(Continued from page 12)

oft-repeated phrases, or they are totally unprepared to hear these words with any sense of their meaning. We must remember that the fishermen followed Jesus because they were familiar with kingdom talk. They followed because they were expecting, even hoping for, someone who would make such announcements as he did. Of course, they had a lot to learn about what he meant. But they would never have learned unless they had been prepared.

Today before the gospel can be preached, people have to be prepared. We have a double task. Before the gospel can be heard, the people must learn what a gospel is for. Today, people tend to believe the gospel is for happiness, or success. They think it will give them self-confidence, or bring them good luck. They believe in good-luck religion and that's what they hear when the gospel is proclaimed. But that is captivity. It is attachment to the self. In the great creed of the one, holy catholic and apostolic church, we did not say: "I believe in what God will do for me if I believe in him." We simply say: "We believe in one God, the Father, the Almighty, Maker of Heaven and Earth."

The proclamation that Jesus makes, the gospel that is his very life, is: "The time is fulfilled; the kingdom of God is at hand." He announces a New Deal, a new set of relationships. You can't use the God that reveals. He is unusable. The kingdom is not good-luck religion. The only thing God gives a person in this kingdom is himself. Not good luck. Not self-esteem. And if a person receives him, he will receive himself for the first time. It will not be the self with all of its crazy fantasies, however. It will be a self freed from all that paralyzing illusion.

And even the people who followed Jesus because they were prepared for kingdom-talk, weren't quite ready for the kingdom he proclaimed. They had a great many fantasies, schemes and dreams. They expected a revolutionary. Jesus was too revolutionary. They expected good luck. He gave them himself. He gave them the ability to find themselves in the lives of others. It takes a lot of preparation to be ready for that. I wonder whether it is possible! Perhaps it is hopeless. Can it be that the hopelessness is itself the preparation for hearing the gospel in our time?



BENEDICTION

The author is the Rev. Mark Cannaday, rector of St. Thomas Church, San Antonio, Texas.

Crisp wind made a pink snow-storm of ornamental cherry blossoms as I made my way to the churchyard through a replica of a 200-year-old gate. Typically cool rain made tiny threats, sprinkling with no purpose, dampness making the coolness cooler.

I noticed him as I turned right, down the earthen path to the chancel door — the priest's door as they sometimes called it. He looked up as I drew near.

"Morning, sir," he said in his clipped tongue of broad Norfolk.

"Morning."

"Weather's a bit auf, Rector."

"It is indeed," I said. "Nice arrangement there," I added, stopping to admire the flowers he was placing in an urn beside a small granite marker.

"Ah, 'at's roight, Rector. Wot I doo every week, as oi can." We shook hands, his embrace as warm as his smile.

"We all appreciate very much your keeping the yard beautiful," I said as I admired his work more closely.

"It's for me Mum, of course." He sighed deeply, kneeling reverently to continue his flower arranging. "Oi miss me Mum ever so much. She's a great Mum. Best Mum a fella ever 'ad!"

"I know she was. I'll remember her in my evening prayers."

I slipped in the priest's door, marveling at how simple life is, really. The ebb and flow is unending. How many before have come to say to the world, "The best Mum, the best Dad ever there was." How many have not?

The world continues — continues with the same pain and joy converging. It's all very simple, very basic and very rich.

"Woman, behold your son! . . . Behold your mother!"

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ST. MATTHEW'S 7920 Claremont, N.E. (at Texas)
The Rev. Thomas C. Wand, r
Sun H Eu 7:30, 9, 11:15. Wed HU & H Eu 9:30, 7

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 Misa Santa En Espanol;
11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15
Mat & HC; 12:15 HC; 4 EP

EPIPHANY 1393 York Ave. at 74th St.
The Rev. Ernest E. Hunt, D. Min., r; J. K. Johannson, c; J.
Fisher, J. Johnson, J. Kimmey, associates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

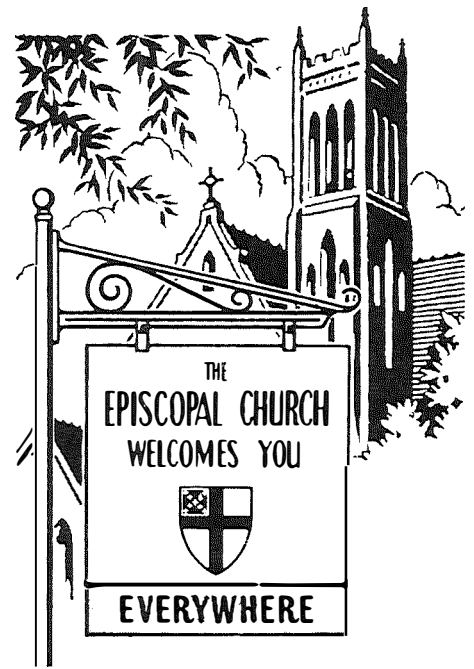
EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th and 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily:
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex
Sat). Sat only 12:15; EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-
12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital,
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

SYRACUSE, N.Y.

CHURCH OF THE SAVIOUR 437 James St.
The Rev. Andrew A. Barasda, Jr., r
Sun Cho Eu 11. Low Mass Tues 7, Wed 7. Sol Ev last Sun Oct-
April, 5. C 1st Sat 4-5

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

ASHEVILLE, N.C.

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

PHILADELPHIA, PA.

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

DALLAS, TEXAS

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

FORT WORTH, TEXAS

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

MILWAUKEE, WIS.

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

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

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.re., 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.