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Judgment and Hope

An Advent meditation from Latin America

IN THE NEWS:

Women's Conference at Washington Cathedral

Fullness of Time

Those lines at the very beginning of the Bible which speak of God creating the world in seven days have long been sources of different interpretation and debate. It cannot be denied, however, that they are right on target in linking together the creation of the cosmos with the unfolding of time. Things come into being within the framework of time: time is set on its way as things begin to happen.

God can endure outside of time as we know it, but our own earthly lives only take place within the span of this mysterious dimension which we call time. If time were suddenly to stop, the earth would cease to revolve. Every current of water would be halted; every plant would become rigid. All animal life, including ourselves, would become frozen as still as marble statues. Pressed to the limit, the consequences become unthinkable. If time stopped and started again a few minute later (but really how could you have minutes when time stopped?) we presumable would not know anything had happened, since we would begin again just where we had left off!

It is within time that God deals with us, within time that we may know God — even though in knowing him we may have the brief sensation of timelessness. When history had proceeded to a certain point, God sent his Son to come among us, to reconcile us to himself. To come in time is really and truly to enter this physical and material world. It is within this dimension of time that Jesus lived and died among us. The incarnation is usually described as the Son of God taking our flesh and becoming human. It may equally well be said that he entered our time, was subject to our time, and became human.

Because God transcends time and is its Lord, Jesus did not just happen to come at any time, but came at the right time, in the fullness of time, in the time foretold, at a particular place and under particular circumstances. Yet he continues to will to come invisibly to us, so many thousands of miles away, so many centuries later, and under such different circumstances. As he comes to accept our time, so in a sense we are called to accept his time. We are to stop what we are doing and celebrate his birthday. We are to recall different events in his life and especially his death, resurrection and ascension. Let his time be the fullness of time for us, our time appointed. If we can walk in his steps, even for a little way, or see some sign of his power, even a small one, or hear some of what is truly good news to the poor, then we find meaning for our lives and know that the mystery of his kingdom is at hand.

H. Boone Porter, Editor

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ON THE COVER

A ribbon-cutting ceremony marked the opening of an apartment building for disabled adults in Dewitt, N.Y. From left are the Rev. Wallace A. Frey, rector of St. David's Church in Dewitt; the Rev. Nancy L. Chaffee, executive director of disability awareness for the Diocese of Central New York; Joseph Campbell, a resident of the new building; and the Rt. Rev. O'Kelley Whitaker, diocesan. Fr. Frey's church sponsors the complex, called St. David's Court [page 7].

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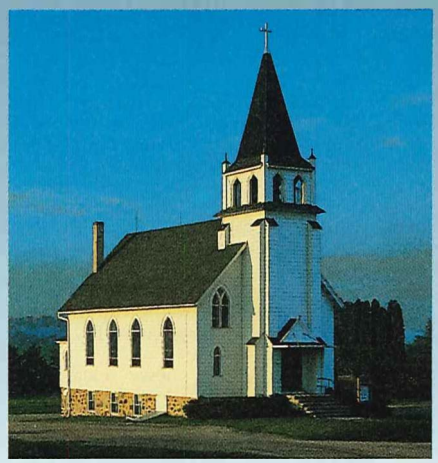

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LETTERS

Charles Simeon

I must thank you for publishing the very fine article on Charles Simeon written by the Rev. Kendall Harmon of South Carolina [TLC, Nov. 12]. I was brought up on Simeon and found myself being shaped after his style both by my own seminary training and mentors.

One of the great aspects of Simeon's ministry was his commitment to being, above all, an Anglican who loved the church fiercely against all odds, even of those in the church. Particularly outstanding as a churchman was his pastoral expertise and his renowned preaching which now is embodied in *Horae Homiletica*.

(The Rt. Rev.) TERENCE KELSHAW
Bishop of the Rio Grande
Albuquerque, N.M.

Orthodoxy Challenged

I would like to comment upon Fr. Giovangelo's response [TLC, Nov. 12] to my article [TLC, Sept. 17]. His characterization of Eastern Orthodoxy is surprising indeed. So too is his misunderstanding of "evangelical vision" and his rejection of Christianity as a "spiritual high."

I should have thought that Fr. Giovangelo would have recognized that "authentic catholicism" rests on the three-legged stool of scripture, tradition and reason. That, at least, is the Anglican understanding of "authentic catholicism." Eastern Orthodoxy does not appear to have made its peace with that particular item of furniture, and thus, is in fact guilty of error.

Eastern Orthodoxy does not mandate frequent communication. I appreciate the beauty and wisdom of Eastern Orthodoxy's understanding of the penitential discipline that it requires of its communicants; one must always mind Paul's injunction. But there is beauty and wisdom in taking communion frequently, as Dom Dix understood, in making the Body and Blood a part of our very habit and routine.

Eastern Orthodoxy has severely compromised its claim to catholicity by its inability to work out the problem of ethnic diversity and unity.

Finally, Eastern Orthodoxy affronts Anglicanism — and therefore catholicism — by its "uncatholic" insistence on chrismation in the case of Anglican converts to Eastern Orthodoxy.

The "evangelical vision" to which I referred merely has to do with a sense of Christianity that is rooted in the Word, and not the sacraments, a view that, indeed, substitutes the Word (and, for some, the 1928 B.C.P.) for the sacraments. The biblical perspective is, of course, otherwise.

The characterization of wafting incense, et al, as mere "aids" to worship misses the point. We catholics tend to understand them as an integral part of the liturgical action, not as "aids," because they connect to scripture, tradition and reason in very direct ways.

I fail to see what is wrong with a "spiritual high" although I do not recall saying that that is what Christianity is. Loving Jesus has room for joy, elation and passion as well as for the energy and the strength, fed by the sacraments that he lovingly gives us, to serve him.

MICHAEL DEHAVEN NEWSOM
Assoc. Dean, School of Law
Howard University
Washington, D.C.

Shalt Not Kill

In his letter on prisoners and ministry to them [TLC, Nov. 5], Stuart S. Bamforth condemns the death penalty by stating that " 'thou shalt not kill' applies to the state as well as to individuals." If he truly believes this, does Mr. Bamforth then apply the logic of his argument to the Christian participation in war? If the electric chair (employed in Louisiana) is unacceptable, what about the use of hand grenades, flame throwers, bombs, machine guns and other instruments of death and destruction? It seems odd to me that there is apparently more concern over the execution of mass murderers than there is over the violent deaths of millions in war whose only crime was to be in the wrong place at the wrong time. I think this issue ought to be addressed first.

(The Rev.) WARREN C. PLATT
New York, N.Y.

For the Record

For the sake of historical accuracy and for the implications of certain matters for the wider church beyond our diocese, allow me to note some items that were not included in the report of the Pennsylvania diocesan convention [TLC, Nov. 19].

First, there was no report whatever of the resolution which passed by the widest margin, with a remarkable coalition of conservatives and liberals who feared the implications of "putting each other down" in such a setting, namely the "diocesan convention is not an appropriate forum for the discussion of resolutions on important matters of faith and morals" (see Article XX, 39 Articles).

Second, it was all too clear why the resolution was proposed that "Jesus is the Christ, the only name under heaven by which we may be saved." In a decade of evangelism, if we are not sure for whom and why we are evangelizing why go to the bother? It is clear that syncretism and universalism both have a strong foothold in the Episcopal Church, as the vote in this convention showed. [The resolution was defeated.]

Third, the resolution on the "Bible as the Word of God, and therefore it is is not possible for the church to approve the ordination of open and practicing gays, nor bless their unions like marriages" was needed because of an ever stronger lobby in our diocese and in our church that wants to approve precisely these two things, and believes the biblical prohibitions are either irrelevant or culturally outdated.

Fourth, this convention did not approve the General Convention statement on abortion, but rather a much more radical statement that a "woman has a moral right (not just legal) to an abortion in any circumstances that seem good to her." The opponents of this resolution stood on the General Convention statement!

Many of us are grateful that our bishop saw the need, several weeks after convention, to send a letter which stated, "It should be clear that nothing we resolve at convention invalidates or supersedes the Holy Scriptures, the Prayer Book and our ordination vows. Jesus remains the Christ, our Savior, whose forgiveness and love and power we need, and whose gospel we are commissioned to proclaim throughout the world."

(The Rev.) J. ROBERT ZIMMERMAN
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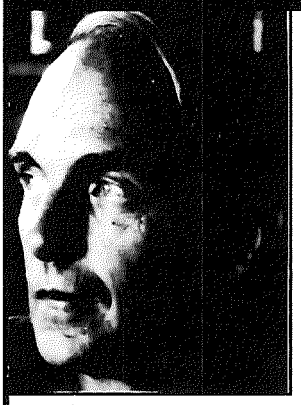
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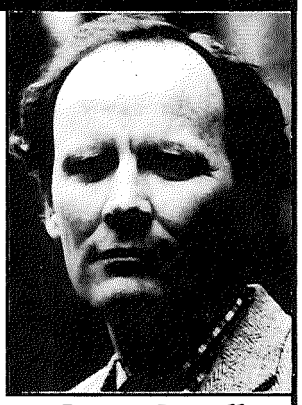
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Dean Declines Election

The Very Rev. Donald S. McPhail, dean of St. John's Cathedral in Denver, Colo., announced recently that he would not accept the position of Bishop Coadjutor for the Diocese of Arizona. Dean McPhail was chosen for the position in a November 9 election.

"I can see now that accepting the call as bishop coadjutor is not in the best interest of the Diocese of Arizona," Dean McPhail said in an announcement after a meeting in Phoenix with the present diocesan, the Rt. Rev. Joseph T. Heistand. "I regret this was not clear to me prior to the election, and I apologize for the obvious problems that this decision will cause Bishop Heistand and the people of the Diocese of Arizona. I thank them for the faith that they showed in me and I shall keep them in my prayers."

Bishop Heistand issued a statement which said he "deeply regret(s) that Dean McPhail's personal and family commitments prevent him from accepting the Diocese of Arizona's call to serve as our Bishop Coadjutor." Bishop Heistand said he did not plan to call for another election soon.

NAN ROSS

Women's Conference

At a recent conference at Washington Cathedral — "Women and Power — Change and Challenge," optimism vied with frightening statistics and an assessment of a world seriously out of balance between haves and have-nots.

The November 9-11 conference, sponsored by the cathedral, the National Cathedral School for Girls and the Church's Center for Theology and Public Policy, an ecumenical center on the grounds of Wesley Seminary, brought 200 people to hear women, from the worlds of academia, theology, politics and music, address the choices women and men face in the coming century. Conferees were challenged to change the priorities of this country's economy from preparation for destruction by war and wasteful misuse of our resources to support for "the most powerless of all — the children" and for families.

The leaders of the conference were Dr. M. Elizabeth Tidball, professor of physiology at George Washington University Medical Center and a student at Wesley Theological Seminary; and the Rev. Canon Carole Crumley, Canon Pastor of Washington Cathedral. Dr. Marilyn Keiser, a prominent organist and professor of church music at Indiana University, opened each session with a fanfare on the great organ of the cathedral and performed in recital on Friday evening.

Clare Crawford-Mason, a Washington-based television producer and crusader for women's rights, created a short television special, "Images of Women," shown frequently during the conference. Faces of women of all ages, races and times leapt from the screen symbolizing unity and diversity.

During the conference, Agnes C. Underwood was installed as head of National Cathedral School and as a canon of the cathedral. Dr. Nannerl O. Keohane, president of Wellesley College, Wellesley, Mass., was the guest speaker at the installation.

Two women college presidents addressed the conference on Friday morning — Dr. Elizabeth T. Kennan of Mount Holyoke College, South Hadley, Mass., and Dr. Jill K. Conway, president emerita of Smith College, Northampton, Mass. A series of other distinguished speakers and panelists followed.

Marion Wright Edelman, president of the Children's Defense Fund in Washington, D.C. was the keynote speaker. She stressed that the nation can no longer tolerate the extremes of wealth and poverty that exist in this country, and she stated that the United States would not be ready to lead or even to compete in the world economically unless changes were made in the attitude of government toward women and children. She described herself as an optimist and said that we have the power if we will use it. Women must run for office, vote, become more aware of the problems and regain their moral bearings, she added. "One person can make a difference," she said.

On Friday night, following a superb organ recital by Marilyn Keiser, the Rt. Rev. Walter Sullivan, Roman Catholic Bishop of Richmond, Va., and president of the Church's Center for Theology and Public Policy, spoke of the center's work on the issues of peace-making, disarmament, hunger, poverty and our ecological concerns. He was followed by the center's director, James Nash, who introduced Dr. Patricia Mische, the speaker of the 1989 Cynthia Wedel Lecture. Dr. Wedel (1908-1986) was widely known leader of the ecumenical movement.

Dr. Mische spoke on "Women and Political Power Toward Just Peace." She addressed what scholars call "the breakdown of history," the turn to an end of East-West conflict, the increase in the perspective of the world as an entity, not a collection of nation-states and the need to acknowledge that we "share one future history on one planet."

NANCY MONTGOMERY

Interfaith Concert

This year's interfaith concert, held at Washington National Cathedral and featuring the music of seven major religious groups, was dedicated to the memory of the late Bishop of Washington, the Rt. Rev. John T. Walker. Bishop Walker was a founder and guiding light of the local Interfaith Conference, formed in 1978 to bring together different faith communities in the metropolitan area for greater understanding and for action on critical issues, such as AIDS, violence, hunger, homelessness and drug abuse.

Choirs and soloists representing Episcopal, Roman Catholic, Orthodox and various other denominations, as well as the Jewish, Mormon, Islamic and Sikh religious communities, sang music of their own traditions and joined to form a combined chorus of 250 in hymns and two anthems.

The IFC has initiated and developed such community projects as the Community Food Bank, the Coalition for the Homeless, and the Garden Resources of Washington, a project which develops neighborhood gardens on vacant lots in low income areas.

The concert opened with the Muslim *adhaan* (call to prayer) chanted by members of the Washington Islamic Center. Beyond the call to worship, this is a declaration of the principles of Islam and a summary of the teachings of the Koran. The massed choirs processed down the nave aisle to the music of handbell ringers from two local Methodist and Presbyterian churches.

Following the welcome by the Very Rev. Charles A. Perry, cathedral provost, and the invocation by Rabbi Eugene J. Lipman, a former president of the IFC and Rabbi Emeritus of Temple Sinai, they joined to sing the Vaughan Williams "How Amiable are

thy dwellings, O Lord of Hosts."

Their apparel was as colorful as their music: the purple cassocks of the cathedral choristers, the scarlet and gold of the choir of the Roman Catholic Cathedral of St. Matthew, the saffron silk of the Sikhs, and the crimson and white of the AME Zion singers, all in contrast to the black-robed Mormon and Jewish participants.

The Mormons offered two anthems based on the psalms, the Sikhs several hymns from the *Granth Sahib*, their holy book. The St. Matthew's choir sang Bruckner's *Ave Maria* and Duruflé's *Ubi Caritas* ("Where charity and love abide, there God is"). The sonorous Byzantine chant of the *Anaphora* and *Kontakian* of Orthodoxy contrasted with AME Zion's exuberant spiritual, "Ain-a that Good News." A spirited rendition of the Lewandowski setting of the 150th Psalm was given by the Shir Chadash Chorale and the choir of the Washington Hebrew Congregation, and the congregation joined in the hymn, "God of Creation," with organ, brass and tympani, and the premier of "Hymn of Thanks," prize-winner in the competition sponsored by the IFC.

Douglas Major of the cathedral led his choir of men and boys in works by Anglican composers Leo Sowerby and Vaughan Williams, and drew all the singers together in the Gustav Holst arrangement of "Turn back, O Man," the finale.

DOROTHY MILLS PARKER

Housing Dedication

Twenty-four apartments for disabled adults were dedicated this month in Dewitt, N.Y. The complex, called St. David's Court, is a joint effort of St. David's Church in Dewitt, the Department of Housing and Urban Development and the Diocese of Central New York. [See front cover.]

Unlike many specialized residences for the handicapped, St. David's is not just for the elderly. Its residents range in age from 22 to 80 and the apartments are designed for independent living.

The project was started under the auspices of the diocesan disabilities ministry, whose director, the Rev. Nancy L. Chaffe, had visited housing for the physically disabled in Europe. She suggested to the vestry and the rector of St. David's, the Rev. Wallace Frey, that something similar might be done in Dewitt. With vestry approval an independent corporation was developed, whose members include St. David's wardens and other parish members, as well as representatives from the community.

Seed money for St. David's Court was a $23,500 grant from Venture in Mission. An additional $1.5 million grant came from HUD.

Taking part in the dedication was the Rt. Rev. O'Kelley Whitaker, diocesan; representatives of state and local governments and numerous others.

ANITA MONSEES

Eames Report Discussed

Mary E. Tanner, recent speaker at the meeting of the House of Bishops [TLC, Oct. 22], addressed students and local clergy in late November at Nashotah House, the Episcopal seminary near Milwaukee. Dr. Tanner is theological secretary of the Board for Mission and Unity of the Church of England and is a member of the so-called Eames Commission, the Archbishop of Canterbury's Commission on Communion and Women in the Episcopate. Dr. Tanner is currently teaching for a term at General Theological Seminary in New York. Prior to her present position, she taught Old Testament at Cambridge University in England.

Defending the report of the Eames Commission on the concept of reception, the process of receiving a belief or practice, she said, "Reception is not just something we thought up for this situation. The concept is very old."

She went on to say that the commission, although not intimately acquainted with the internal affairs of the Episcopal Church, did believe some sort of system for "episcopal visitors" to be desirable. She also defended the proposal, which was rejected by the Anglican primates, that when a woman bishop is ordaining, a male bishop be associated with her in the action. This proposal, she said, reflects a wider concept of collegial action, of bishops acting together jointly, which has yet to be fully understood or appreciated within Anglicanism. She called attention to the recent meetings of Anglican primates which, she suggested, may come to fill a need for international authority within Anglicanism. H.B.P.

CONVENTIONS

The convention of the **Diocese of Lexington**, meeting October 26-28 in Frankfort, Ky. with the Church of the Ascension as the host parish, had as its theme renewal and evangelism. Departing from previous convention formats, this annual meeting attempted to set aside internal issues and focus on what it means to be a Christian.

Stating that "renewal is the first step to evangelism," the Rt. Rev. Don A. Wimberly, diocesan, pointed out that this convention was an attempt "to deal with our relationship with the Lord and how to impact this diocese and the church." To put its new strategy to work, the diocese has set a goal of increasing its membership by 30 percent during the 1990s.

Visiting were the Rt. Rev. William C. Frey, Bishop of Colorado, and the Rt. Rev. Charles Duvall, Bishop of the Central Gulf Coast, who spoke on the subject of renewal.

A number of housekeeping resolutions were passed, as was a proposed 1990 budget of $852,883.

FRANCES KELLER BARR

• • •

Money sent from New Hampshire in response to hurricane damage in their companion Diocese of the Virgin Islands amounts to almost $20,000, delegates to the convention of the **Diocese of New Hampshire** were told, as they met at the Church of the Redeemer in Rochester, N.H., November 3-4. Part of that sum came from the diocesan advance fund, another part from individual and parish gifts. A check for $2,500 allocated for the Virgin Islands' relief was sent to the Presiding Bishop's Fund, in thanksgiving for the ministry of C. Robertson Trowbridge, who chaired a recent diocesan fund drive which has exceeded its goal of $1,750,000 by more than $119,000, with two parishes not yet heard from. Mr. Trowbridge is publisher of *Yankee* magazine.

A gift of $5,000 from Christ Church, Exeter, N.H. enabled the diocese to send a counselor trained in stress management to work in the Virgin Islands for a week with Bishop E. Don Taylor and his clergy, who are sorely tried by their experience in the

recent hurricane disaster.

Convention approved combined budgets totalling $842,709, up from last year's $740,356. The host church was returned to full parish status, following an internal dispute two years ago, when it was reduced to a mission.

One resolution urged the diocese and all parishes and members "to do no business with companies which support apartheid in South Africa." Another urged a boycott of Nestle/American Homes products because of the firm's "misleading marketing strategy in selling infant formulas in poor countries." Other resolutions urged parishes to continue aid for low-income housing, aid to the environment, and asked the state legislature to recognize Martin Luther King, Jr. Day in New Hampshire. Parishes were urged to adopt personnel policies and pension plans for all employees working 1,000 hours or more. A resolution calling for observance of the decade of evangelism was adopted unanimously.

Speaker at the convention dinner was the Rt. Rev. Edward D. Chalfant, Bishop of Maine.

HELEN FERGUSON

• • •

The convention of the **Diocese of Quincy** was held October 13-14 at St. George's Church and Western Illinois University in Macomb, Ill. The Rt. Rev. Edward H. MacBurney, diocesan, presided. Speakers were the Rt. Rev. Michael Marshall, director of the Anglican Institute in St. Louis, and the Rt. Rev. H. William Godfrey, Assistant Bishop of Uruguay.

The convention adopted a $242,866 budget for 1990, including funding for a part-time canon to the ordinary. Responding to a report from a specially appointed committee on clergy compensation, the convention also acted to bring the diocese more in line with the national church's median of clergy compensation by establishing a diocesan minimum compensation package for its full-time priests.

Brother John Charles Vockler of the Society of St. Francis and retired Bishop of Polynesia, received the confirmation for appointment as the diocese's assistant bishop. The Society of St. Francis is assigning Brother John Charles to the diocese, and next year he will begin serving as resident vicar of Trinity Church, Monmouth.

Christ Church, Limestone, was granted mission status. This congregation had been founded by Bishop Philander Chase in the 1800s and has been a chapel under the pastoral care of St. Paul's Cathedral in Peoria for a number of years.

A preliminary study to consider the possibility of establishing a companion relationship with the Diocese of Uruguay was extended with the expectation that definite recommendations be made to next year's convention.

(The Rev. Canon) JAMES C. EMERSON

• • •

The convention of the **Diocese of Montana**, hosted by St. Peter's Cathedral, met in Helena, September 29 to October 1, with more than 161 delegates attending. Convention approved a 1990 administrative budget of $208,678 and a program budget of $367,620.

The diocesan Episcopal Church Women gave the bishop a $500 gift for his discretionary fund and gave $500 to Camp Marshall in Polson, Mont.

Resolutions passed included those which do the following:

- authorize the bishop and the commission on ministry to use up to $3,500 annually from Venture in Mission funds to assist postulants and candidates attending seminary;
- encourage clergy and congregations to study the entire range of language about humanity and imagery of God in the Bible;
- encourage every congregation to begin a structured, disciplined, intentional ongoing Bible study for all ages commencing in Advent as a response to the decade of evangelism.

Other resolutions passed included one creating a committee to study the possibility of a companion relationship with the Diocese of Waikato in the Province of New Zealand; and another directing offerings at all convention services this year to the Presiding Bishop's Fund to be used as disaster relief for the victims of Hurricane Hugo.

(The Ven.) VICTOR RICHER

Around the Church

Eleven people were inducted into a newly formed tither's guild at St. Andrew's Church in Cleveland, Ohio. St. Andrew's has had a decade-long tradition of observing the first Sunday of every month as "tithing Sunday," and asking parishioners to give ten percent of one week's salary towards the church. The guild is made up of those parishioners who, with their rector, the Rev. Austin Cooper, have committed themselves to giving that ten percent all through the year. Members are to encourage others, by word and example, to join them in their commitment.

* * *

The "Screaming Eagles" division of the 101st Army Airborne base in Fort Campbell, Ky., recently announced that the Rev. Linda Leibhart, an Episcopal priest from Bethlehem, Pa., has been assigned chaplain. She holds the rank of captain in the army and is a graduate of the 101st Air Assault School. She will serve as one of two Protestant chaplains at Fort Campbell, responsible for offering religious guidance and counseling to several division units.

* * *

People who need time off from caring for their chronically ill loved ones will be able to benefit from the "Lend-A-Hand" program at St. Christopher's Church in Boulder City, Nev. An empty rectory next to the church houses the program. A core of volunteers will be trained. It is anticipated that more outreach programs will be started.

* * *

The Sisters of St. Margaret in Boston, Mass., announced recently that they have placed their Beacon Hill property on the market. The selling of St. Margaret's Convent brings to a close 116 years of the order's presence on Beacon Hill. They will move to their other property in Boston, St. Monica's Home. The first sisters came from England to Boston in the mid-1800s to care for sick children. The sisters continue their ministry in Boston through retreats, and service to the poor and sick.

Words of Judgment, Hymns of Hope

An Advent meditation from Latin America

By JOHN L. KATER, JR.

One of the major contributions of Latin America Christians to the church-at-large has been in helping us recall how crucial is our setting to hearing the good news of God's reign among us. How we perceive that gospel depends, in very large part, on our needs, our hopes, our dreams, our expectations, and our possibilities. We all might ask: What is our situation?

For five years, I have served as the education officer for the Diocese of Panama. As I have had the opportunity to live through the story of our salvation as we celebrate it year by year, I have learned to see and hear the message of those events from a new perspective — the reality of Latin America, a continent bloodied, starved, crucified in its own flesh and blood. I have learned to hear with new ears the message of those mighty acts of God and his coming reign as they draw near to this reality, speaking words of awesome hope.

What happens when we reflect upon the approach of God's reign — God's Advent — from such a place and time? In Advent we recall that we live between the first appearance of God's reign in human flesh and the culmination of his reign when "sorrow and pain are no more, neither sighing, but life everlasting."

Every Advent reminds us that we have been blessed to live in a world in which the reign of God has already been known and lived. Our spiritual ancestors saw the glory of God's reign shining all around Jesus. "The blind receive their sight, and the deaf hear, the dead are raised up, the poor have good news preached to them."

But it is also all too clear that God's reign still remains unfulfilled — a dream for the future, and, therefore, a challenge and a threat. The hope of God's reign challenges us to imagine a world completely renewed; but it also threatens and even judges us, as we are reminded of the abyss between the demands of that reign and the way we now live.

Whenever I think of God's reign, the mysterious face of John the Baptist appears, and with it his troubling voice, his passionate character. My imagination is always drawn to his eyes and his hands. Surely they were burning eyes, and his fingers must have pointed to the heart of his hearers, underlining his words and directing them to the innermost soul of those standing nearby. This is how God's reign draws near; this is how the good news begins to come alive — not with carols and the beloved music of the season, but with the sound of thunder and words of fire. There is neither soft sentimentality nor pious counsel, but the dangerous smoke of a divine and demanding love which cannot bear what we human beings have dared to do with God's creation.

That is why John's words loom like a threatening cloud on the horizon: God's reign draws near to a world and a human race that abuses and violates and corrupts and destroys the creatures and the creation of God.

His hearers were astonished. "What must we do?" John's response roots his message, and God's reign, on the firm earth. I am always amazed at just how specific, and how "materialistic," are his words. "If you have two coats, give to those who have none; if you have food to spare, share with those who are hungry. Soldiers, don't squeeze out the life-blood of your own people; public servants, stop using your jobs as a source of personal income."

What a contrast between these words of John, and the pious advice we so often give in our Advent sermons! John has nothing to say about devotional practices, "preparing a place for the Christ Child in our hearts," or otherwise divorcing faith from life. No; his words go to the center of the matter. He talks about wealth and poverty, corruption and cruelty, oppression and greed.

Which is to say: If anyone wants to find a new direction — to repent — the way passes directly through the reality we live: where indeed there are those who have much and those who have nothing, where there are those who feast and others who die of hunger; where the resounding echo of boots and the reflection of the sun on rifles and sub-machine guns terrorize peoples throughout a continent, where all too often public service is an indulgence that permits everything. It was words remarkably like these that brought death to Archbishop Romero and a numberless host of prophets in El Salvador, Guatemala, Chile.

Moral Sickness

But lest we indulge in chastising "them," those enemies of God's reign: if we listen to John's words, we discover with horror that we ourselves have been infected with the moral sickness of the values which reign in our world. Those prophetic eyes, those accusing fingers point at the principalities and powers, and then at us, and we hear ourselves challenged: Where are you going? And in my own flesh and bones, I feel the clash between God's reign and my world, my life, the reality we live in.

Perhaps more than any other Advent figure, it is John the Baptist who reminds us that the reign of God produces conflict: conflict between the values and the dreams of God's reign,

(Continued on page 14)

The Rev. John L. Kater resides in Balboa, Republic of Panama, and is the education officer for the Diocese of Panama.

EDITORIALS

Alternatives for Freedom

Last week in these pages we said something about the challenge which the opening of Eastern Europe presents to Christians. There is this challenge of moving into new opportunities for evangelism and restoring the Christian life. There is also a subtle intellectual and political challenge.

Many people of good will in impoverished or oppressed countries have looked hopefully to revolutions as a solution to political, social and economic problems. Following World War II, many people, including highly educated and informed people, believed that if a revolution could be successfully won, then, as a matter of course, a leftist government could be established and the major problems of the nation could be solved.

It is now clear that such is not the solution. Citizens of Eastern European nations have found themselves slaves in their own lands, with economic crises, and with dictators who have not hesitated to slaughter myriads of their own people. Forty years in several nations and 70 in Russia is a fair enough test. Marxism had its chance and is shown to be wanting.

This does not mean that conditions in all the rest of the world are favorable. Atrocities in El Salvador and elsewhere speak for themselves. Fr. Kater's Advent article [p. 9] reflects the deep distress of many areas of Latin America. People in parts of Africa and Asia also face grim situations. It cannot seriously be supposed any longer that a leftist regime will offer a quick fix. Here possibly is a shortcoming of some writings in the field of liberation theology and allied movements.

Pauperized nations need some workable alternatives. Can Christians help bring these to birth? Such nations need economic development that will neither be exploitive of people nor be destructive of natural resources. Every country has something it could produce. Every people has some potential skill or talent it could use. The free world, meanwhile, has everything to gain from the peaceful and constructive development of presently suffering nations. Are we up to the challenge of helping such development happen?

The Biggest Invitation

For all practical purposes, the third week of Advent virtually concludes the season this year. The Fourth Sunday, Mary's Sunday, will directly usher in Christmas. Let this final week not be wasted. In spite of all the parties, shopping expeditions, and other happy activities, let us remember John the Baptist's warnings. Jesus did not come just to give us lots of fun, but to summon us to the Kingdom of God. That is the biggest Christmas invitation of them all.

BOOKS

Little Known Chapter

ANGLICANS IN GERMANY: A History of Anglican Chaplaincies in Germany Until 1945. By **Paul W. Schniewind**. (Orders to be sent to: Paul W. Schniewind, Waltershoferer-str. 16, D-7801 Umkirch, FRG.) Pp. 200. $17 plus $1 postage.

I found this book about a little known, but important, chapter in Anglican history interesting and easily read. Although the Anglican congregation in Hamburg started in 1612, the highwater mark of the Anglican chaplaincies was during the 19th century. Due to family connections, the German aristocracy was their major patron. Yet in 1931, Cologne under the overmayorship of Konrad Adenauer, did renovate and offer the use of the Town Hall Chapel. The most significant event also happened in 1931, when the Old Catholics and the Anglicans signed an agreement of mutuality and inter-communion in Bonn.

It was heartening to read of the American congregation in Munich reaching out to help Jews to escape the Gestapo. On the English side, Bishop George Bell of Chichester was quite "pro-active" in the days of the Nazis. In particular, his being Dietrich Bonhoeffer's mentor is a fascinating part of history. Bishop Bell was also influential at the post-war conference in Stuttgart which readmitted the German Christians to the World Council of Churches.

The scholarship and research of this book are thorough and well-documented. The author's investigation led him from London to many cities in East-West Germany, Poland and the USSR. While the scholarship is impressive, more impressive is the loving telling of the story, particularly to me as a former chaplain in Germany.

(The Rev.) ALFRED F. LAVERONI
Bel Air, Md.

Extraordinary Works of Art

THE LIFE OF CHRIST: Images from the Metropolitan Museum of Art. Compiled by **Barbara Burn**. The Metropolitan Museum of Art and Charles Scribner's Sons. Pp. 96. $22.50.

Most of what we know and understand about the life and teachings of Christ comes from the four gospels; those words, together with extraordinary works of art from the collection of the Metropolitan Museum of Art, form the basis of this book, which chronicles the life of Christ.

In his foreword to this lavishly illustrated book (all reproductions are in color; only the etchings are in black and white), Philippe de Montebello, director of the Metropolitan Museum, writes, "It is a tribute to the Metropolitan Museum of Art that virtually every important episode in Christ's life can be illustrated with a work of art drawn from its vast collection."

The majority of the works date from the Middle Ages and the Renaissance; the book begins with Fra Filippo Lippi's exquisite painting, *Madonna and Child Enthroned with Two Angels*, and the first passage from John, "In the beginning was the Word, and the Word was with God and the Word was God." It continues with works done in all media, from painting, sculpture, reliefs, prints and drawings to stained glass and ceramics, which touch upon and portray, in chronological order, almost every major event in Christ's life.

It ends with a superb cloisonné enamel reliquary from the Byzantine period, and Luke's writing, "And it

came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him and returned to Jerusalem with great joy: And were continually in the temple, praising and blessing God. Amen."

This book is simple enough for a child to enjoy and full of riches for the entire family, not only during this Christmas season, but throughout the year.

KAREN SPAULDING
Eden, N.Y.

Great Era of History

A HISTORY OF CHRISTIAN THOUGHT: Volume II. From Augustine to the Eve of the Reformation. By **Justo L. Gonzalez**. Revised edition. Abingdon. Pp. 361. $22.95.

In the second volume of a series that is already becoming a classic, Justo L. Gonzalez retains the excellence that distinguished volume one. Currently visiting professor at the Interdenominational Theological Center, Atlanta, Gonzalez again shows that a survey does not have to be superficial, turgid or dull.

The work remains provocative. No bland textbook. Gonzalez is free with his own interpretations. In a superb treatment of Augustine, he notes that the saint's bitter foes, the Donatists, were equally as authoritarian as the Bishop of Hippo and that the much-abused Pelagians fought the North African theologian out of a genuine concern for human freedom and responsibility. But Gonzalez is far from anti-Augustinian. Offering more subtlety than Elaine Pagels' much discussed *Adam, Eve, and the Serpent* (1988), Gonzalez treats the Augustinian doctrines of sin, freedom and determinism with subtlety and skill.

In approaching the so-called "Dark Ages," Gozalez justifiably defends church power against the state. No other agency, he claims, could resist the all-encompassing royal claims. Unlike many church historians, he captures the richness of Eastern theology, including that of Bulgarians and Russians. While conceding that the Christological debates in Eastern Orthodoxy could lead to obscurantism, Gonzales praises the six ecumenical councils for rejecting efforts to rationalize the faith and for defending the inscrutable mystery of the incarnation. Discussion of the influence of Arabic and Jewish philosophy on medieval Christianity is superior. He clearly shows how John Wycliffe drew upon Augustine and Neoplatonism.

Unlike many liberal Protestant authors, Gonzalez does not see the Renaissance as necessarily improving on the Middle Ages. Lost was the concept of humanity as part of God's harmonious creation, existing among other species through the sheer mercy of God. And lost was the notion of the human creature as an incomplete being, one who could only find fulfillment because, in the incarnation, God made it possible to live in harmony with himself and his creation.

The second edition expands Gonzalez's already rich references on many prominent figures, so much so that some footnotes could serve as the focus of an advanced seminar session.

JUSTUS D. DOENECKE
Professor of History
New College of the
University of South Florida
Sarasota, Fla.

Daily Office in Depth

COMPANY OF VOICES: Daily Prayer and the People of God. By **George Guiver**, C.R. Pueblo. Pp. 280. $19.50 paper.

This is an extended essay, or series of essays, on the Daily Office and related forms of daily prayer, and includes much that will be new to readers. The author explores the theological and devotional aspects of daily worship, its history, and its pastoral aspects. The longest part is historical, but unlike many books of liturgical history, his work is not directed toward the critical study of texts but rather the place of daily prayer in the life of the church, and, where possible, in the lives of laypeople.

Many interesting surprises here await the reader. We find some London churches in the 18th century having week-day matins at 6 a.m., for people going to work; and then again later in the morning for the more leisurely. Prior to the present century, both German and English Roman Catholics had Sunday vespers in some localities in the vernacular. The author goes on to consider the medieval "little office," the Angelus, and other forms for daily recitation.

A very useful section at the end of the book is devoted to sources. Here we find extracts from ancient authors who speak of daily worship, summaries of longer passages, and outlines of the office in various ancient and modern rites.

The author is an Anglican priest and a member of the Community of the Resurrection in Mirfield, England. He strongly emphasizes the corporate aspects of daily prayer and the value of knowing that the round of prayer is always going on, even if one is not personally present in church. His literary style is sometimes rather colloquial and does not do justice to the seriousness of the topic, but he can be eloquent, as in the final paragraphs. One hopes that this helpful book may stimulate continuing study of this important field.

H.B.P.

Prayer for Advent III

O Lord
Excavate our lives
Make straight in the desert of our hearts
A highway for yourself
Clear away the thorns, the underbrush,
Pull out the stumps
Fill in the gullies and ditches
Bridge over the canyons
Cut through the mountains and hills
Blast the tunnels, cart away the rubble
Make us ready for the grand parade
In the name of Jesus
The Road, the Engineer, and the Destination
Amen

David Nicholson

SHORT and SHARP

By TRAVIS DU PRIEST

FRANCIS: A Call to Conversion. By **Duane W.H. Arnold** and **C. George Fry**. Cantilever Books (Zondervan). Pp. 143. $5.71.

The Episcopal chaplain of Wayne State University and the Protestant chaplain of St. Francis College show how Francis, often known as the ecumenical saint, through his life and the meaning of that life can serve as a guide into the 21st century. The section on Francis as a literary figure is interesting, though somewhat perfunctory in its style.

OF GOD AND PELICANS: A Theology of Reverence for Life. By **Jay B. McDaniel**. Westminster. Pp. 192. $11.95 paper.

Playing off of a comment by environmentalist Holmes Rolston that "If God watches the sparrow fall, God must do so from a very great distance," Professor McDaniel of Hendrix College develops a theology of interrelatedness, particularly sensitive to the sufferings of living creatures and the abuse of the earth. His style is academic and his language is often jargonish, yet insightful. I particularly enjoyed "God as Heart" from the section on postpatriarchal Christianity.

A GUIDE TO MONASTIC GUEST HOUSES. By **J. Robert Beagle**. Morehouse. Pp. xiii and 132. $11.95 paper.

Those of you who enjoy, as I do, spending time as guests of religious communities will most definitely appreciate this state-by-state listing of guest houses operated by monastic communities. Many of the 67 communities which responded with data are Episcopal. Includes information on travel, accommodations, meals, and charges or donations. Handy and attractively laid out and illustrated.

THE CASE FOR CHRISTIANITY. By **C.S. Lewis**. Collier (Macmillan). Pp. 56. $3.95 paper.

These scripts of radio talks are a reprint of a 1943 Macmillan book, divided into two parts: "Right and Wrong as a Clue to the Meaning of the Universe" and "What Christians Believe." So insistent was Lewis that what he said was believed by all Christians, that he sent his scripts before delivery to four clergyman — Anglican, Roman Catholic, Presbyterian, and Methodist. Interestingly, Lewis reports in his preface, the Anglican and the Presbyterian were in complete agreement with his ideas.

TORCHES REKINDLED: The Bruderhof's Struggle for Renewal. By **Merrill Mow**. Plough. Pp. 332. $10.50 paper.

The bright red cover and title did not especially attract me, but once inside I was hooked. The story about the Hutterian Brethren community at Woodcrest, N.Y. is a fascinating one of imagination and vision, hardship and will of the Hutterian Church. The foreword by John Perkins also makes sensible comments on the me-God orientation of much contemporary religion, especially those charismatic elements which deny suffering and champion individualism.

THE MIRACLE OF BILL: A Family Confronts AIDS. By **Clairee Tynes**. Forward Movement. Pp. 96. $4.00 postpaid, paper.

A lovingly told story of the talent, faith and struggle of actor Bill Tynes who died of AIDS in 1987. The preface by the Rt. Rev Frederick H. Borsch, Bishop of Los Angeles, is also well worth reading for his perspective on Bill, the subject of the book, and his wife Clairee, the author.

THE BIBLE PRONUNCIATION GUIDE. Edited by **William O. Walker, Jr.** Harper & Row. Pp. xiii and 170. $15.95.

How many times have you wanted to know the pronunciation of a biblical name or place name, for reading the lesson Sunday morning, for discussion, or just for your own knowledge? Listed here are the preferred American pronunciations of over 7,000 words in the Bible or words used in discussion of the Bible, including Hebrew and Greek terms (such as agape and torah) in current English usage. For the church or personal library.

THE LONG WAY HOME: Spiritual Help When Someone You Love Has a Stroke. By **Harry Alexander Cole**. Westminster. Pp. 144. $8.95.

First person, speaking voice prayers dealing with the frustration, guilt and grief associated with caring for a loved one who has suffered a stroke. The content is solid; the vernacular style did not appeal to me, but the book might appeal as meditation for some caretakers.

COMPLAINTS AGAINST GOD. By **Andrew Greeley**. Thomas More. Pp. 125. $8.95 paper.

Well-known Roman Catholic author, Andrew Greeley gives us 24 "complaints" against God, ranging over such subjects as creation, the self, the Holy Eucharist, and freedom. Most of the questions strike me as rather conventional, as indeed does the style itself, which is characterized by "There are times, Lord. . . ." The complaints turn out to be "set ups" for apologia about the faith, but I find very little new or fetching here.

TEN FUN THINGS TO DO BEFORE YOU DIE. By **Karol A. Jackowski.** Ave Maria. Pp. 106. $5.95 paper.

Originally given as a lecture as St. Mary's College, Notre Dame, as part of a series in which participants were asked to speak on the last thing they would say before death, this little book is a lighthearted, often witty, sometimes corny exercise in preparation for death — really preparation for living. Some humor works, some does not: "Seven More Commandments," for example, includes, "Never get into a spitting contest with a skunk." Lots of advice is excellent, however, such as "write something at the end of each day."

LANGUAGE FOR GOD AND FEMINIST LANGUAGE: Problems and Principles. By **Roland M. Frye**. Center for Theological Inquiry (Box 146, Princeton, NJ 08542). Pp. 26. $1 paper.

No. 3 in a series of Reports from the Center, Frye's contribution is a theological and literary study of the ongoing discussion of language for God. The author supports inclusive language for people but not for God, agreeing with other scholars such as Elizabeth Achtemeier who maintains that the church must not accede to demands that language about God be changed. He is clear on distinctions between metaphor and simile; and wherever one comes down on this "hot" issue, Frye's report makes for challenging reading.

PEOPLE and PLACES

Appointments

The Rev. **Harry Johnson** is interim priest of All Hallows, Box 288, Snow Hill, MD 21863; add: 303 S. Claremont Dr., Salisbury, MD 21801.

The Rev. **Mary J. Johnson** is interim rector of St. Mark's, 2151 Dorset Rd., Columbus, OH 43221.

The Rev. **Bill Kennedy** is priest-in-charge of St. James', Box 815, Meridian, TX 76665.

The Rev. **James H. Lupton, Jr.** is vicar of St. Alban's, Stuttgart and St. Peter's, Tollville, AK; add: Box 726, Stuttgart 72160.

The Rev. **Henry Mayer** is vicar of Our Lady of the Lake, Box 5555, Laguna Park, TX 76634; Fr. Mayer continues to serve St. Mary's Mission, Hillsboro, TX.

The Ven. **John H. McCann** is now archdeacon of the Diocese of West Missouri; add: Box 413227, Kansas City, MO 64141.

The Rev. **Alan Edward McGlauchlin** is curate of St. Andrew's, 727 Hill St., Grand Prairie, TX 75050.

The Rev. **Jack Frederick Nietert** is rector of Church of the Good Shepherd, 4947 Chouteau Dr., Kansas City, MO 64119.

The Rev. **Linda Northcraft** is interim priest of St. Mary Anne's, North Elk Parish, 315 S. Main St., North East, MD 21901.

The Rev. **Laurence Packard** is now rector of St. Catherine's, 681 Holt Rd., Marietta, GA 30068.

The Rev. **David Parrish** is rector of Holy Trinity, 6001 A, Lincoln, NE.

The Rev. **Michael N. Schnatterly** is curate of Christ Church, St. Michaels Parish, Box X, St. Michaels, MD 21663; add: #2 Treesdale Dr., Easton, MD 21601.

The Rev. **Catherine Fish Scott** is on the mutual ministry support staff of the Diocese of Northern Michigan, 131 E. Ridge St., Marquette, MI 49855; add: 345 S. Rose St., Ishpeming, MI 49829.

The Rev. **Hugh A. Whitesell** is priest-in-charge of St. Mary's, 107 S. Third St., Waynesville, OH 45068.

Retirements

The Rev. Canon **George Chassey**, as canon administrator of the Diocese of Upper South Carolina; add: 25 Culpeper Circle, Columbia, SC.

The Rev. Canon **Miller M. Cragon, Jr.**, as canon to the Bishop of Chicago, on Dec. 31; add: Apt. 810, 5555 N. Sheridan Rd., Chicago, IL 60640. At his retirement Eucharist, he is to be made an honorary canon of St. James Cathedral.

Resignations

The Rev. Canon **W. Craig Morgan**, as canon for program, Diocese of Western Louisiana, Alexandria, LA.

The Rev. **Joseph Pinner**, as rector of the Church of the Epiphany, Opelousas, LA.

The Rev. **John VanDeusen**, as rector of Trinity Church, Tallulah, LA.

The Rev. **Robert Whirl**, as assistant of St. James', Alexandria, LA.

Religious Orders

The minister provincial of the Society of St. Francis has given permission for **Br. John-Charles** to accept an invitation of the Bishop of Quincy to become vicar of Trinity Church, Monmouth, IL, in February, 1990. Br. John-Charles will also be free to spend more time writing.

Deaths

The Rev. **Arthur H. Brown, Jr.**, retired priest of the Diocese of Southwestern Virginia, died of a massive heart attack in Lynchburg, VA on October 18 at the age of 70.

Fr. Brown attended the University of Richmond and was ordained priest in 1970, after serving as a Baptist minister from 1943 to 1966. He was vicar of St. Paul's, Saltville, VA, from 1971 to 1973 and rector of St. Thomas, Abingdon, VA, from 1971 to 1981 when he became disabled. Prior to his death he had been serving St. Elizabeth's, Roanoke, VA, as supply priest.

The Rev. **Carter Henry Harrison**, a retired priest of the Diocese of Southern Virginia, died at the age of 86 in Salisbury, MD, on September 21.

Fr. Harrison attended Virginia Theological Seminary and was ordained priest in 1927, after which he served parishes in New York, South Dakota, and Kansas before moving to Hampton, VA, where he was rector of St. John's from 1938 to 1959. He was rector of St. Jude and Atonement, Walterboro, SC, from 1962 to 1966, and then priest-in-charge of All Saints, Toano and St. Paul's, Surry, VA, from 1966 to 1969, when he retired. He is survived by his wife, Margaret and their four children.

The Rev. **Alonzo Price**, deacon of the Diocese of California and organist-choirmaster of Christ Church, Alameda, died at his home in Alameda on September 5 at the age of 66.

Deacon Price served in the U.S. Air Force as a chaplain's assistant and as organist-choirmaster at Parks Air Force Base, Dublin, CA from 1951 to 1954. He received his B.A. from San Francisco State in 1958 and his M.Div. from the Church Divinity School of the Pacific in 1961; he was ordained deacon in 1963 and served briefly in Alaska and at St. Paul, San Rafael, CA. At the time of his death he had just completed 15 years of service at Christ Church.

The Rev. **Clarke R. Trumbore**, retired priest of the Diocese of Easton, died September 20 at the age of 87 in Pickersgill Retirement Home, Towson, MD.

Fr. Trumbore was a graduate of Lehigh University and Philadelphia Divinity School. Ordained priest in 1928, he began his ministry in the Diocese of Western Massachusetts and later served as rector of Trinity Church, Carbondale, PA, from 1934 to 1967 and as rector of St. Paul's, Trappe, MD, from 1967 to 1972 when he retired. He is survived by his wife of 61 years, Marion, and by a son, William, who is rector of St. Anne's, Middletown, DE.

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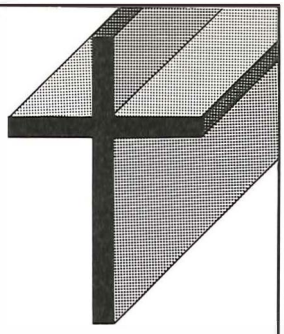
THE LIVING CHURCH NEEDS YOU



THE LIVING CHURCH is now in the final stages of its 1989 voluntary fund drive. We need the united support of the Living Church Family to meet this year's challenge, and to make the continued publication of this magazine possible.

How do we stand? Our budgeted goal of $135,000 is still ahead of us. We have just a few more weeks of this year in which to reach our essential and important goal. Won't you help?

Since TLC is an independent magazine and receives no subsidy from the church, we must rely on our readers and friends to make possible the publication of this vital national Episcopal newsmagazine. Your contributions will give you a significant part in the unique ministry of communication which THE LIVING CHURCH now provides and for the challenges it will face as we enter the decade of the '90s.

I hope all of our readers and friends will give this appeal their thoughtful consideration and will be as generous as possible. Those who contribute $100 or more this year become Living Church Associates and their names (not addresses) will be published in a special issue of the magazine early next year, which will be dedicated to the Associates. If you have given this year, would you consider adding to your previous contribution? Every gift, large or small, is sincerely appreciated and strengthens the magazine.

A coupon for your convenience is provided below, or, if you prefer, you may simply send your contribution to: The Living Church, 816 E. Juneau Ave., Milwaukee, WI 53202.

With all good wishes to you for the Christmas holy days, and with sincere thanks.

H. Boone Porter

(The Rev.) H. Boone Porter
Editor

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MEDITATION

(Continued from page 9)

and the values of a world of death which writes its story in blood and seeks its own interests by sowing division and hate, pride and greed.

How much we would like to remain above the battle, safely removed from the conflict as a peaceful people of God! How we would like to pretend that we have overcome our ambivalence about God's reign and have nothing to do with the ugly forces which undermine that dream.

But John's eyes and his hands catch hold of me, they remind me that God's reign never approaches without conflict, and that I myself am involved, implicated in the struggle between the reign of God and its adversaries, between life and death.

"My peace I give you," said Jesus; "But not as the world gives it." The one who baptizes with spirit and fire knows that the advent of God's reign happens with labor and grief, in the midst of internal and external struggle.

I believe that if we join that struggle, it is because we have been captivated by the hope that rests hidden in the cloud of its coming. We accept and live through the conflict and the pain because we long for that promised land, a transformed world, the world as God meant it to be; and we have come to believe that such a world would bring to us, and to the whole human family, a future far beyond any we could desire or pray for.

Advent (iii)

"Are you he who is to come . . ."

Questions, questions.
Hear it asked:
"Are you another
Or the last?"

John, John,
Why question him?
You hear of healing
Heart and limb.

But how I understand
Your part:
It was my question
At my start.

Mark Lawson Cannaday

BENEDICTION

The author is the Rev. Eldred Johnston, of Columbus, Ohio.

We shook our heads in disbelief this summer as we listened to reports of Voyager 2 and its spectacular camera shots of outer space. Religious people around the world must have asked: "Does this in any way affect our faith in God?" There must have been a similar shock in the 16th century when the astronomer Copernicus announced his findings that the sun was the center of a great system with the earth revolving around it. (It should be noted that he was not an agnostic, but a devout believer and an active churchman.) In our modern era the discovery of atomic fission had a similar explosive effect upon us.

Is this measureless universe the creation of the God of the Bible or is it the result of accidental interaction of impersonal physical forces? Or, to quote an age-old question of theologians and philosophers: *Is this universe friendly*? Furthermore, which is more significant for mankind, the scientific discoveries of the physical properties of the universe or the advent of Jesus Christ? (And are these two questions related?)

Some theologians believe that God's plan for the consummation of the universe (eschatology) is the key to this whole matter. To quote George S. Hendry, an eminent professor at Princeton Theological Seminary: begins with a description in plain language of the plight and pangs of creation as it reaches toward consummation: then he shifts to the key of hope, and thereafter to prayer, in which the pilgrims of hope fumble and grope, until their feeble and ignorant petitions are taken up by the Spirit and attuned to the eternal purpose of God" (Princeton Seminary Bulletin, Volume X, No. 2, 1989).

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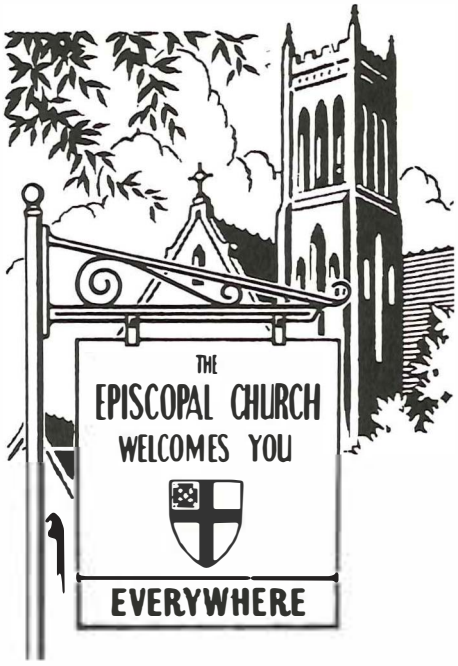

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GRACE (203) 233-0825
The Rev. Christopher Rose, r; **the Rev. Edward Wagner,** precentor
Sun Masses 8 (Low), 10:30 (Sol). Daily as anno

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

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

CLEARWATER, FLA.

ASCENSION 701 Orange Ave.
The Rev. Richard H. Cobbs, IV, r; **the Rev. Randall K. Hehr,** ass't r; **the Rev. Daniel E. Scovanner,** priest assoc; **the Rev. Tanya Beck,** priest assoc; **the Rev. Louise Muenz,** pastoral d
Sun H Eu 8, 10:30, 5:30, MP 2S & 4S 10:30. Wed H Eu Healing 10. Saints & HD 10

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Rd.
The Rev. Robert J. McCloskey, Jr., r; **the Rev. Victor E. H. Bolle,** ass't
Sun Masses 8, 10 (Sung), 5. Daily 7:15 MP & H Eu

SARASOTA, FLA.

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Sun Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu & Healing 10

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. John B. Haverland, dean
Sun 8 Eu, 9 Sung Eu, 11 Cho Eu, 10 Christian Ed. Mon & Fri 7 Eu. Tues, Wed, Thurs 12:05 Eu. Sat 8 Eu

LAFAYETTE, IND.

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The Rev. Robert B. Leve
Sun Eu 8 & 10:30 (Sung). Daily Mass; Mon-Tues-Fri 7; Wed 6; Thurs 9:30; Sat 5:30

BALTIMORE, MD.

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The Rev. William M. Dunning, r; **the Rev. James R. LeVeque, the Rev. George G. Merrill, MD., Ph.D., the Rev. Gibson J. Wells, MD.,** d
Sun 8:30, 11 & 4 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu. Sat 10:30 H Eu

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

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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

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Sun Sol Eu 10:30. Daily as announced

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The Rev. Adam Joseph Walters, priest-in-charge
Jan-May: Sun 10 Eu. June: Sun Eu 8 & 10. July & Aug: Eu Sat 5, Sun 8 & 10. Sept-Dec: Eu 10.
Historic designation—circa 1890

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Sun Services 7:30 H Eu: 10 Sung Eu & Ch S; 12:30 Sung Eu (Spanish); 6:30 H Eu (Spanish). Wkdys Wed & HD 10 H Eu; Thurs 6:30 H Eu, Fri 7:30 H Eu (Spanish)

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Sun: 7:30 & 9 H Eu, 11:15 MP (1S, 3S, 5S HC)

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271-7719
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