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Advent Meditation

“If the householder
had known . . .”

IN THE NEWS:

Executive Council
meets in New York



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Forward and Backward

Advent points forward. The very word, from the Latin word for “coming,” directs us to the future, to that which is to come. Yet it must be acknowledged that many of us look back. Those who recall many Advents past recognize that we have once more lived through the cycle of a year and that we have once again returned to the starting point. Instead of a new start we may see it as the old start, that beginning of a year as we have already begun so many in the past.

While we so often experience time as a cycle, a circular series of repeated seasons, many parts of the Bible call us to a different view, to see time as a succession of new and different events, as a field within which important changes occur. It summons us from the 12-month cycle of agriculture to the great stage we have come to perceive as history. The prophets directed the ancient Hebrews to turn away from the fertility gods of the seasons, the Baals, to the God of the history of the people, Yahweh, the Lord of hosts.

We cannot ignore repeated seasons, as they occur in nature, in human life, or in the development of nations. Nor can we ignore those powerful changes and irreversible events which we think of as history.

That time can be ever new and yet can return to old landmarks — such as Advent — is part of the curious structure of life, part of the way we are created and the way the world is created. We could not manage if everything was constantly becoming different.

We learn to do things because we have tried them before. It is by backing up in a sense, by drawing on our life in the past, that we become willing and able to venture forth successfully into the future.

Yet the future where we have not been before and what we have not done before exerts its special magnetism on us. It is in the future that we can hope to do better things than we have done in the past. In the future we can hope to know the power of God as we have not known it in the past. The year ahead can be and should be a truly new year for us.

Advent thus involves both past and future. It is the annually recurring season when we prepare once more for Christmas. It also warns us that no future year will be just like the past. Time does move on, time in the life of each one of us and time on the grander scale of the life of humanity. We do move forward, closer and closer to the Day of Judgment for us as individuals and for us as a race. However it will be that Christ eventually returns to judge all things and make them new, we do draw closer to that solemn time. So it is, with memories and with expectations, that we enter this season of Advent.

H. BOONE PORTER, Editor

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ON THE COVER

Owanah Anderson, the national church’s officer for Native American Ministries, spoke at the recent meeting of the Executive Council in New York about important opportunities today [p. 6].

LETTERS

True Evangelicalism

As an evangelical Anglican, my heart was strangely warmed by reading your November 12 editorial, "Evangelical." Thank you for letting TLC readers know that evangelicals are not necessarily holy rollers, followers of Jimmy Swaggart, or adherents of the religious right. Indeed, the characteristics of a true evangelicalism are those listed by the University of Stirling's David Bebbington in his recent *Evangelicalism in Modern Britain*:

"There are four qualities that have been the special marks of evangelical religion: conversionism, the belief that lives need to be changed; activism, the expression of the gospel in effort; biblicism, a particular regard for the Bible; and what may be called crucicentrism, a stress on the sacrifice of Christ on the cross. Together they form a quadrilateral of priorities that is the basis of Evangelicalism."

Although I am an evangelical, I attend an Anglo-Catholic parish, where the blessed sacrament is reserved and revered; where incense, bells, genuflections, holy water and chanted psalms are the expected practice; where the only thing clearly not Anglo-Catholic is the rector's insistence on welcoming women priests to our pulpit and our altar. It is important to note that nothing about Anglo-Catholic devotion, practice, and preaching in our parish undermines my commitments to Bebbington's "evangelical quadrilateral."

The Rev. Kendall Harmon's piece on Charles Simeon was also much appreciated. Without Simeon's buying up of advowsons for the Simeon Trust, Anglican evangelicals would have had a much more difficult struggle to find their place in the Church of England.

DAVID NEFF

Senior Associate Editor
Christianity Today

Carol Stream, Ill.

Trial Use Texts

Thank you for including a review of the inclusive language texts now printed for trial use [TLC, Oct. 29]. Fr. McMichael speaks of the fear some people have that the result of such language changes may be "depersonalized images." In the proposed "alter-native to the Gloria Patri" which he

cites, it seems to me this is exactly what we have. "The holy and undivided Trinity who creates, redeems, and inspires" seems to me a bypassing of the distinct persons within the Godhead. There may be a very subtle theological difference here, but I would think of the effect of such a substitution for the Gloria Patri — a formula so frequently repeated in worship cannot fail to leave ordinary people with a conception of the mystery of the Blessed Trinity as simply three modes of action, — no mystery at all, no Blessed Trinity at all.

(The Rev.) ROY L. WEBBER
Toms River, N.J.

Ignoring the Record

The Rev. David Helsinger's "Viewpoint" [TLC, Oct. 22] is interesting, but is it scriptural? When he states, "in the Bible, God is both masculine and feminine," I surely think he must be reading a different Bible than mine.

He tells us that "Christ was and is self-authenticating — life issues from Christ, for me" but does not seem to take into account that it was Christ himself who taught his disciples to pray "Our Father." If "we have not yet discovered who God is, and never will in this life," what was the purpose of the Incarnation?

What frightens me is not "those who are so rigid, whose theology is so brittle — that they cannot conceive of another way of speaking of the divine mystery of God," but those who ignore the scriptural record, dispute the authority of Jesus, and supersede the revelation with their own dubious points of view.

(The Rev.) GEORGE R. KEMP
Church of the Resurrection
Kew Gardens, N.Y.

Spiritual Healing

It was during the almost 15 years of my husband's illness with Alzheimer's that the late Emily Gardiner Neal [TLC, Oct. 22] ministered to me through letters, occasional telephone calls, and personal times together. She, more than any other person, "held my head above water" spiritually, with her counselling, her prayers, and her caring.

Unlike some whose philosophy implied that if I had enough faith or prayed hard enough, Dick would be healed, the heart of her teaching had

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LETTERS

an entirely different emphasis.

"It is the *spiritual healing* — the *wholeness of the person* — that comes first," she said, over and over again. "Then," she would add, "sometimes the physical healing comes, and sometimes it doesn't, in the mystery of God." I knew then, as now, that she was right; and many *were* healed — both spiritually and physically — under her ministry.

MARGUERITE HENRY ATKINS
Fort Myers, Fla.

Sundays after Pentecost

I heartily concur with your editorial concerning the season after Pentecost (note the lack of capitals). The period of time does occur after Pentecost, but the propers are not chosen to emphasize the spirit of Pentecost; in fact they continue the course of reading established in the season after Epiphany (note the overlapping of Propers 1, 2, and 3 with the sixth, seventh and eighth Sundays after Epiphany — that which is lost from the season after Epiphany due to the early arrival of Lent is picked up or continued after Pentecost is over).

The use of the old system of posting the number of the Sunday after Pentecost tells nothing useful for finding appropriate material in the Prayer Book. The printers of letter cards used on our hymn boards need to begin including a card that reads "Proper # _____." In my parish's Sunday bulletin during summer and fall we simply state "Proper xx of the season after Pentecost" and give the calendar date. This tells everyone where to look in the Sunday lectionary and collects.

One improvement, for the sake of clarity, in future printings of the lectionary would be to change the parenthetical phrase after each proper to read as they do in *Hymnal Studies Five — A Liturgical Index to the Hymnal 1982*, i.e. "Sunday between October 23 and 29 inclusive." This is more easily determined than the "Sunday closest to October 26."

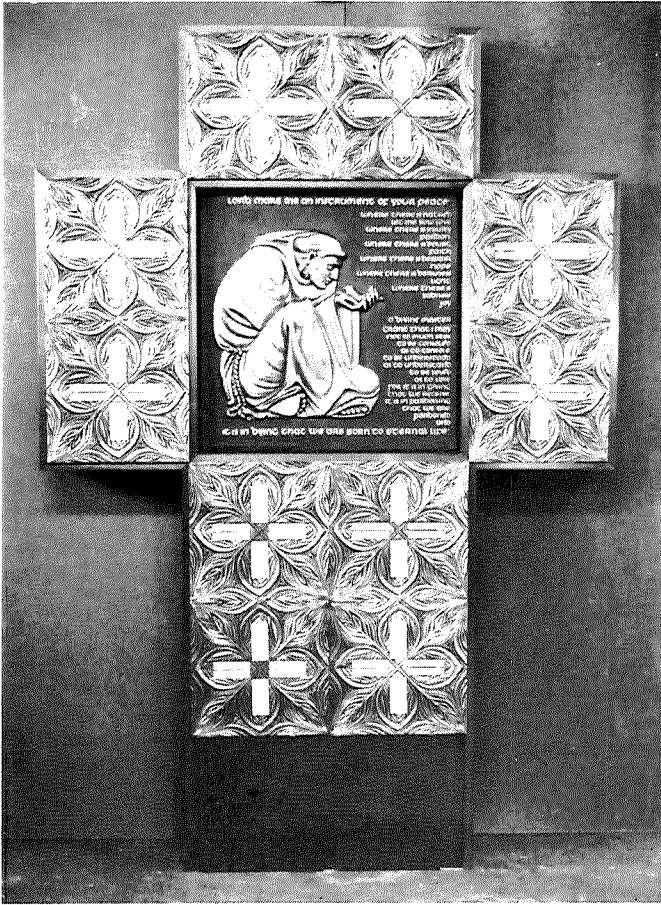
(The Rev.) JAMES A. CREASY
Christ Church
Marion, Va.

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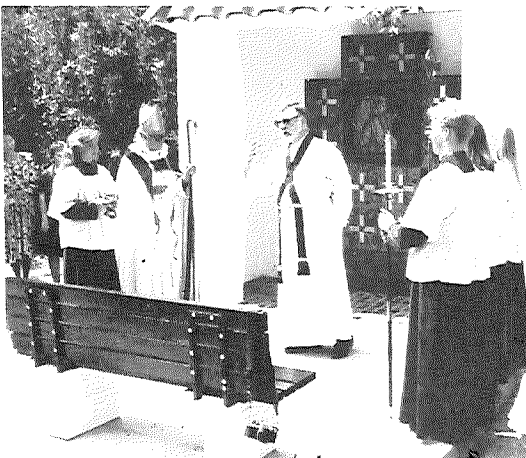
Left:
This Columbarium of 40 niches, houses the bronze sculpture of St. Francis and his prayer, within the Leaf design, bronze face plates.

Right:
The Patio of Prayer and Remembrance embraces the Columbarium which beckons family and friends to linger, pray and be consoled.



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I have called you by your name and you are mine. ISAIAH 43:1



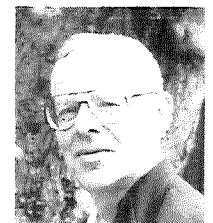
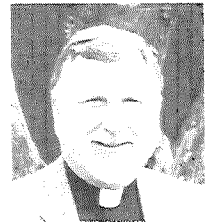
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*The Reverend Ray M. Smith, Rector
St. Martha's Episcopal Church, West Covina, California*

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Calvin Tilch, Chairman, Columbarium Ministry



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Executive Council Meeting

Speaking of "the birth pangs of a new day in our lives," the Most Rev. Edmond Browning, Presiding Bishop, opened the meeting of the Executive Council in New York on Friday, November 3. His address which began the meeting was posed between retrospection and vision, looking back to the gospel understanding of the mission of Jesus Christ, the theology of Richard Hooker (whose feast day it was) and recent acts of the Executive Council itself; and forward to the decade of evangelism and the 1991 General Convention. The Presiding Bishop urged the council to explore how Anglican particularities as expressed, for example, in Richard Hooker [p. 11], may further the mission of the church to proclaim the good news of God in Jesus Christ, teach, baptize and nurture new Christians and to seek to transform unjust aspects of society.

At noon, after a period of small-group discussion, the council attended the Holy Eucharist, where the Presiding Bishop was the celebrant and the Rt. Rev. Walter Dennis, Suffragan Bishop of New York, was the preacher.

The Church's "Stories"

Following lunch, the council heard from the planning and development committee. The Rev. Canon Robert G. Tharp of Knoxville, Tenn., Dr. Howard Anderson of Minneapolis, Mn., and George Lockwood of Kailua-Kona, Hawaii, described a process by which the church would gather and respond to the faith and ministry "stories" of the people of the Episcopal Church. They emphasized that not only active clergy and laypeople would be involved, but also, and perhaps more importantly, the "pew-sitters," the disenfranchised and the disenfranchised.

Some members questioned the time frame of the project, and the Presiding Bishop pointed out that no one demanded this project be done by the next General Convention. The Rt. Rev. John MacNaughton, Bishop of West Texas, asked for a more strongly Christ-centered design. "We are not called to define who we are," he said, "we are already defined. We are called to grow into that definition." Finally,

several people wondered if the church is ready to make the kind of changes that might be necessary to respond faithfully to what is heard. The committee agreed to consider these concerns in preparing their resolution for the council.

On a different topic, Bishop MacNaughton assessed the progress made in preparing the transition from *The Episcopalian* to *Episcopal Life*. The church now owns *The Episcopalian*, which will continue to publish until next spring, when *Episcopal Life* is fully operational. A search for the editor-in-chief is underway, with a committee of communication professionals preparing to make an initial review of the 43 applicants. An appointment is expected in December, and other staff appointments will follow. After this report, the council adjourned for the day.

Theological Reflection

Saturday began with Morning Prayer and a theological reflection by Dr. Anderson. He eulogized the late Bishop of Washington, the Rt. Rev. John Walker, and Karen Graves, a member of the Executive Council who recently died in an automobile accident [p. 8].

The rest of the morning was concerned with consideration of the 1990 budget. An overview was given by D. Barry Menuez, senior executive for mission operations. Although he said that for some staff members the work of preparing the new budget was evidence of "the whole creation groaning," he pointed out that the new budget looked forward courageously to the emerging mission initiatives which were promoted by General Convention and the Presiding Bishop. The 1990 budget anticipates an income of \$45,089,303, an increase of nearly \$5 million over 1989. This income is derived primarily from diocesan apportionments, with investment income and gifts to the Presiding Bishop's Fund providing other monies.

Finally, it is hoped that more than \$1 million will be derived from subscriptions and advertising for *Episcopal Life*.

Expense projections showed over

half the income devoted to mission operations, including world mission, education and advocacy, witness and justice. Other categories were administrative expenses, mission planning and development, and the office of the Presiding Bishop. Following the initial presentation the council reconvened in small groups to discuss specifics of the budget.

Indian Affairs

The full council reconvened in the afternoon to hear reports on two issues of special concern to the council. The first report was from the Blue Ribbon Task Force on Indian Affairs, introduced by the Rev. Philip Allen of Minneapolis, Minn. Before beginning the report itself, the task force presented to each member of the council a copy of "In the Spirit of the Circle," a unique new Christian education resource prepared by Native American Episcopalians in co-operation with the office of Native American ministry and the office of children's ministries. [This publication will soon be reviewed in TLC.]

The Rt. Rev. Craig Anderson, Bishop of South Dakota, then introduced the report, reminding council members of their meeting in May, 1988, at Pine Ridge Reservation, S.D. where the Presiding Bishop called for the report [TLC, June 12, 1988]. Bishop Anderson discussed conditions among Native Americans, pointing out that nine of the poorest counties in America are in South Dakota reservations.

Jamestown Charter

The next speaker was Owanah Anderson, officer for Indian affairs. She spoke of the Jamestown Charter, a royal ordinance dating from 1606, committing the Church of England to minister the gospel to the indigenous people of North America. Considering that 92 percent of Indians are unchurched today, Mrs. Anderson suggested the Episcopal Church has not lived up to that historic commitment. Mrs. Anderson spoke strongly about two issues, first that "we (Indians) are different and intend to remain so." She went on to show why Indians fear being abandoned by the church. She and Bishop Anderson affirmed that the task force is working to restore that

sense of commitment that began long ago and to find ways to end what Bishop Anderson called "the silent apartheid" in America. The council unanimously endorsed the work of the task force and looked forward to hearing their next report in March.

An initiative to lead the Episcopal Church to a leadership position in the movement for economic justice came from the General Convention in Detroit. Following the Task Force on Indian Affairs, the Economic Justice Implementation Committee made its report. This committee submitted an initial program that will provide over \$10 million in funds to be used towards economic justice investments. The committee seeks to raise another \$24 million in new investments for further economic justice loans and grants. After some discussion on the status of these funds, the resolution to proceed with this project was passed.

Budget Considerations

After a brief recess, the council returned briefly to small groups for further study of the budget, and spent the last hour of the day in session discussing the budget and the resolutions of the Long Range Planning Committee. It would be left to Sunday afternoon to complete the deliberations on these issues.

On Sunday morning, members of the council attended churches of their own choice in New York, and then convened after lunch. The Rev. Canon Roswell O. Moore of Menlo Park, Calif., called attention to a document that was distributed which indicated the present status of the hundreds of resolutions adopted by both houses at the General Convention last year. In some cases there were canonical changes now embodied in the canons; in other cases resolutions called for actions by committees or commissions (e.g., church music, ecumenical, stewardship, etc.) or by the Executive Council itself.

Canon Moore explained that so far as known no such follow-up on General Convention resolutions had ever before been made, and it permits a new level of accountability to the convention.

Besides some other business, the council heard reports on international meetings. Devon Anderson, who currently works in a senatorial office in

Washington, D.C., presented a very positive report on her participation as Episcopal youth representative to the World Conference on Mission and Evangelism in San Antonio, Texas, May 22 to June 1 [TLC, July 9]. She especially commended the interaction between people of different ages, backgrounds, and cultures.

The Rev. Wayne Schwab, evangelism officer of the national church, spoke on principles of evangelism highlighted by the conference and by the concurrent meeting entitled "Encuentro" in San Antonio.

The Rev. David Perry, of the national church staff, spoke on the preparation for the World Council of Churches meeting on justice, peace and the integrity of creation to be held in Seoul, Korea this coming March. All of these WCC events, it was explained, look forward to the seventh General Assembly to be held in Canberra, Australia in 1991. For that assembly the council confirmed the appointment of Episcopal Church representatives, including Presiding Bishop Browning, and ten others from the U.S. and from overseas dioceses.

Dorothy McLeod of Richmond, Va. spoke about the Partners in Mission Consultation of the Church in the Province of the West Indies in February. This province extends in a wide arc from Belize on the north of the Central American coast over to Jamaica, the Leeward and Windward Islands, south to Trinidad and Guyana on the South American coast. The small nations of this province were all formerly within the British Empire.

There were a series of courtesy resolutions and the next council meeting, it was announced, would be held in Kansas City, Mo., March 6-9, 1990. The agenda having been completed on Sunday afternoon, the anticipated Monday morning session was canceled, and the Presiding Bishop dismissed the meeting with his blessing.

H. BOONE PORTER and
BONNIE SHULLENBERGER

Bishop Sherman Dies

The Rt. Rev. Jonathan Goodhue Sherman, retired Bishop of Long Island, died at his retirement home in Connecticut on October 26. He was 82 years old.

Bishop Sherman was born in St. Louis, Mo., and was educated at Yale

University and General Theological Seminary. Ordained a priest in 1934, he served the Diocese of Long Island at St. Thomas' Church, Farmingdale, and St. Thomas' Church, Bellerose. In 1948 he was elected Suffragan Bishop of Long Island and was consecrated in 1949. This past January a host of his friends joined him in a service celebrating the 40th anniversary of his consecration.

Bishop Sherman served the diocese as suffragan until 1966 when, upon the death of the Rt. Rev. James DeWolfe, he was elected diocesan bishop. He was a "vigorous shepherd of the diocese" until he retired in 1977. His many duties included teaching a course in holy scripture at the George Mercer School of Theology, still remembered by scores of his former students.

He is survived by his wife, Frances, three children and seven grandchildren. Services were held October 30 at St. Alban's Church in Simsbury, Conn. and the Cathedral of the Incarnation in Garden City, N.Y., November 1.

College of Preachers Anniversary

Washington National Cathedral celebrated the 65 year ministry of its College of Preachers with a recent anniversary service including the Most Rev. Donald Coggan, retired Archbishop of Canterbury, as celebrant. Lord Coggan, whose association with the college goes back to the 15th year of its history and who has been a participant in its program for the past five years, calls it "the most vitally important institution in the Episcopal Church."

In his greeting, the Very Rev. Charles A. Perry, cathedral provost, paid tribute to the college as "one of the brightest jewels in the crown of this cathedral and a superb outreach of the Cathedral Foundation. . . ."

Concelebrants with Archbishop Coggan were Provost Perry and the Rev. Canon Charles J. Minifie, president of the college since 1983. During his incumbency, a million dollar renovation has been completed. The Rt. Rev. Richard F. Grein, Bishop of New York, fellow of the college and member of its council, preached the sermon.

Other participants, as lectors, gos-

pellor and intercessor, were Donna R. Osthaus and the Rev. Erica B. Wood, directors, respectively, of program and studies; and David Yount and Dr. Elizabeth Tidball, present and past chairmen of its council, whose members walked in the procession, led by the Rev. James A. Fisher, conference chaplain.

When the Diocese of Washington was created in 1895, its first bishop, the Rt. Rev. Henry Yates Satterlee, had a dream of a great diocesan cathedral that would include a "school for the prophets" as a continuing education facility for clergy. In 1924 the third bishop, the Rt. Rev. James Freeman, combined his own love of preaching with Bishop Satterlee's vision, to found the College of Preachers. By 1927 he had a commitment from Alexander Smith Cochran to build the facility and endow its program, and on November 14, 1929 the college was dedicated, with Bishop Philip M. Rhineland of Pennsylvania as its first warden.

Bishop Grein began his sermon by quoting Bishop Freeman, who said, "The College of Preachers is here because God wills it to be here . . . as a witness to the Church's faith . . . as a school of prophets, a place of refreshment and renewal, of quiet and repose, for those seeking serenity of mind, contacts with a great teacher, and refreshment and strength in protracted communion with him."

These words are as true today as they were 65 years ago, he said. "The college is a gift to the Episcopal Church because it has continually placed before us the role of preaching in the church.

" . . . The preacher awakens and interprets, reminds us that we have been touched by God, and calls us to mission. This is the task of preaching, and this is the work of the college."

DOROTHY MILLS PARKER

TLC Annual Meeting

The annual meeting of The Living Church Foundation was held in Milwaukee, October 24. The program began with the Holy Eucharist in All Saints' Cathedral, at which the Rt. Rev. Stanley Atkins, president of the board, officiated. At the intercessions, the names were read of all persons for whom memorial gifts had been made since the last annual meeting.

Bishop Atkins subsequently called the meeting to order. Members were pleased to hear the treasurer's report which indicated a gradual improvement of the financial position: it was pointed out that this was made possible only by the voluntary contributions of readers. The editor reported that circulation also continues to increase gradually. This is taking place in large part because of the assistance of Trinity Parish, New York City, and the cooperation of many dioceses. This cooperation is greatly appreciated. Gratitude was also expressed for the good work of Peter A. Dayman, business manager, and other members of the staff.

Newly elected members of the foundation are the Rev. Milo G. Coerper of Chevy Chase, Md.; Mrs. Richard Lomastro of Chicago; the Rev. Robert K. Myers of Kenilworth, Ill., and Mrs. Kenneth D. Owen of New Harmony, Ind. Newly elected to the board of directors is the Rev. Thomas A. Fraser, III, of Riverside, Ill. Other board members and all of the officers were reelected. The Living Church Foundation, Inc., is the non-profit educational corporation which publishes this magazine and also *The Episcopal Choirmaster's Handbook*.

BRIEFLY...

Abingdon Press, Nashville, Tenn., has announced the appointment of Michael E. Lawrence as managing editor/administrative director. Mr. Lawrence is a member of Christ Church, Nashville, and has been employed in editorial and marketing at Abingdon for the past 12 years.

■
Karen Graves, 41, a new member of the Executive Council from Province V, died October 20 in an automobile accident near Cadillac, Mich., while on her way to the 115th convention of the Diocese of Western Michigan. An active member of St. Philip's, Grand Rapids, Mrs. Graves often represented her parish at the diocesan convention. She was vice-president of the Union of Black Episcopalians and was recently appointed as liaison to the National Committee on Racism and the Episcopal Commission on Black Ministry. She is survived by her two children and her parents.

CONVENTIONS

Grace Church and the Holiday Inn in Hutchinson, Kan. were the sites for the convention of the Diocese of Western Kansas, held October 20-21. The Rt. Rev. John Ashby, diocesan, in an address at the opening service, discussed commitment and determination. He cited these attributes in the people of Cimmaron, Kan., in 1925 who began a church with ten men attending a dinner to hear what Episcopalians believed. "Remember the heroes and heroines of Cimmaron" was the theme for this year's convention.

The Rt. Rev. Charles Jones, Bishop of Montana, was guest speaker. He talked about evangelism and the work of small churches, and defined evangelism as "[picturing] Jesus Christ and the power of the Holy Spirit so that persons may be led to believe in him as Savior and follow him in the Lord's church."

Among resolutions passed was one which would send the convention Eucharist offering to the Presiding Bishop's Fund for World Relief in order to help victims of San Francisco's recent earthquake.

Another resolution stated that parishes should support and honor their lay ministers and "encourage others to follow their good example."

A 1990 budget of \$371,364 was passed.

CHARLOTTE NEYLAND

• • •

The convention of the Diocese of Northern Michigan convened at St. Paul's Church, Marquette, October 13-14, with the Rt. Rev. Thomas K. Ray, diocesan, presiding. In his address, Bishop Ray spoke of three aspects of our common baptismal ministry: reconciliation, servanthood and evangelism. In speaking of reconciliation, he focused on the necessity for inclusiveness and overcoming prejudice, citing as an example the prejudice against gays and lesbians and calling for "openness and divine curiosity in our approach to the mystery of human sexuality."

A budget of \$347,092 for 1990 was passed, among other, administrative resolutions.

(The Rev.) JOHN D. EVANS

"If The Householder Had Known..."

An Advent Meditation

By WILLIAM K. YOUNG

We Knew It Was Coming, We Were Not Ready" was the headline in one newspaper. We had been told for years that we were going to have a major earthquake and we should be prepared.

I had an evening meeting scheduled for 7:30 that Tuesday, so I went home a little early, about a quarter to five. I fed our dogs, sat down to read the newspaper for a moment, when suddenly the house was jolting like a bucking bronco.

I felt like a drunken sailor as I staggered and stumbled to the front door to stand under the door jam, a reaction longtime Californians have without thinking when a tremor hits. I had left the door open to get a little evening air in, thank goodness, and I finally got to it.

When the quake stopped, I said a quick prayer for my wife who should have been driving home about that time from her duties as a French teacher in high school. I then went to look for our indoor dog who had just come in from eating her dinner. She's no dummy, and I found her under the dining room table. I think she was not the least bit sure that I wasn't going to blame her for all this mess and commotion.

After taking a brief tour to survey the damage (what a pile of rubble!), I met my wife as she drove in the driveway. She had almost gotten home before the earth erupted.

We went to work cleaning the kitchen first, since the floor was now carpeted with what used to be our stemware, combined with all the food that had poured out of the refrigerator as the doors flew open. That task took so long we finished by flashlight.

We own hundreds of books, and still

use those old college-dorm brick and redwood board bookcases. Every room in the house was unbelievably trashed. Books, pictures, house plants, mirrors, cosmetics, tax papers, furniture — you name it — were everywhere. Both television sets were face down on the floor and our relatively new stereo was across the room and in several pieces. (Everything still worked when got it all back in place!)

Almost none of this would have happened if we had been ready. We all knew the earthquake would happen at some time or other, but if we had known it was coming on October 17, we would have blocked our cupboards, locked the refrigerator, tied lines around those bookcases, and secured all the furniture.

That Advent lesson just kept coming to me over and over. "If the householder had known in what part of the night the thief was coming, he would have watched. . . ."

Watched what? The World Series? ". . . and therefore you must be ready; for the Son of Man is coming at an hour you do not expect."

As I thought through our plight, and that of the victims of Hurricane Hugo barely a month earlier, the truth of the Advent lesson came to me ever more vividly. Devastating as Hurricane Hugo was, we all knew when and where it would hit, and those in its path had time to prepare (as nearly as it is possible to prepare for a hurricane).

When our Lord comes, he will not come like a hurricane, predictably and on schedule. He will come like "a thief in the night," like an earthquake.

I know of no one who was involved in a shameful act at the time of the quake. I was simply reading the newspaper, and everyone else I have talked with was similarly occupied with the routine of daily life.

We were just going about our ordinary tasks, but were we ready? In many ways we were not. Sixty-two thousand people did not go to Candlestick Park to share an earthquake!

As we live through Advent this year, I see God giving us a special opportunity for growth in understanding his promise to return. He is coming soon — like an earthquake — and our call is to be ready.

"Surely I am coming soon." Amen. Come Lord Jesus."

Advent (i)

". . . for the Son of Man is coming at an hour you do not expect."

A drop of rain!
And when was it to come?
A day of hours or more,
So they said.
And I bled no fear
To run the cold and wet
But yet . . .
Watch therefore: for you know
Not what hour . . .

Mark Lawson Cannaday

The Rev. William K. Young is rector of All Saints' Church, Watsonville, Calif.

The Journey Towards Real Success

By A. SHRADY HILL

The 1979 Prayer Book, in spite of all the arguments it has provoked, is a document that has brought into the open things not easily found in the 1928 book; or once found, these things appeared by implication rather than by straightforward presentation of the traditional and historic catholic faith. What cannot be missed in the new book is the section entitled the "Reconciliation of a Penitent," referred to as confession in the directions for the use of this sacramental rite.

Since the new book has appeared, I doubt if many clergy have been the least bit inconvenienced with an inordinate number of cars around the parish churches on Saturday afternoons, on Christmas Eve, on Shrove Tuesday or on Holy Saturday. A few parishes over the years have managed to establish this as something of a norm, and even if not used, the practice was at least not looked upon as something rather excessive of God to expect.

"Bless me, for I have sinned," spoken by the penitent, are the opening words of the sacramental rite, the outward and visible sign of failure, a lack of success, in living the life of a child of God. While the concept of sin has not been popular in an age of positive thinking, one can hardly turn a page in the New Testament without coming face to face with the fact that man is not what God expects him to be. Not only our common sense, but the daily newspapers confirm this conclusion.

There are, of course, many Christians who consider sin to be material for the tabloids; ergo, a successful and good Christian avoids providing headlines. Suddenly we are very close to the core of a most important problem that surrounds the sacrament of penance and the use or non-use of it may well be the background for many of the arguments against it.

The sacrament itself tells us something about ourselves. Instead of dealing with achievement, something that is expected in a success-oriented society, the sacrament concerns failure.

The Rev. A. Shradly Hill is a retired priest living in San Diego, Calif.

Confession as a step of faith

The sacrament of penance stands as a beacon to remind us of Christ's words about the necessity of being born again and St. Paul's insistence that we become new creatures in Christ. This is not success as the world knows it and has nothing to do with all the things that money and titles can provide. There are those who remember the American dream of the '20s — a car in every garage and a chicken in every pot. Sixty years later the carrot of success is even more dazzling.

"Bless me, for I have sinned." In complete and open honesty with God, the first reality I must face is that I am not perfect. "Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself." This is what he wants of me. Is the creating God who gave us these words a fact or isn't he? Don't open that door just a crack. It can't be done. God is not just a part-time item in life.

The second reality is that the very word confession brings on defensive resistance. I wonder if part of the resistance may not be a conflict of values. One can sympathize with this defensiveness. We all react that way when faced with something to do or to contemplate that is unpleasant to us. How good we are at rationalizing and how quickly we close our ears to those portions of scripture that are in conflict with our desires.

For example, St. Paul says that everyone must work. This is good worldly wisdom if one wishes to get ahead. But his admonition goes far beyond worldly wisdom. Why does St. Paul tell us that we should work? So that we will have money to give to the poor, not to buy the latest model recreation vehicle or overload children or grandchildren with "things" in the name of a happy Christmas.

If I see myself in the light of the bare minimum of the Ten Commandments and am honest with myself, I am not succeeding very well. Even under the

old Jewish Law I am not much of a success.

The Sermon on the Mount, which expresses the perfection of the Christian life, should make all of us feel like spiritual babes in diapers. My goodness is often limited to the ability to avoid really awkward sin, the kind that brings an obvious penalty of a difficult situation. If the truth were known, I rarely give a fig for my neighbor as Jesus commands me to do, and I make life hell for my family when someone doesn't live up to my expectations.

How many times do the clergy hear the following comment: "Father, what would I confess?" For starters one might take a good hard look at the Gospel according to St. Matthew, chapters five, six and seven. Strong medicine but here, very clearly, is what God considers to be success: to avoid bursting anger, to pass no judgment on others, to be of a gentle heart, to have a thirst to see right prevail, to be a light that shows Christ to others. These are just a few examples. It is quite a dilemma, isn't it?

Making one's first confession is like a plunge into very, very cold water. It is a step of faith. We approach hesitantly, often fearfully and hope that we will start on the road of success in the Spirit. God's call to the sacrament is a call of love greater than anything we can ever imagine. Like holy communion, confession is a sacrament of growth repeated time and time again as the soul reaches out to God. The soul at the business of confession learns that true success is an ever-growing dependence on God. When I go to confession I know that I am not the success I thought I was even though John Jones down the street will never know it — only God, who says, "Come unto me."

Your first confession could be the greatest Christmas gift you could give to God, to yourself and to your family. What a wonderful Christmas it will be spent with a joyful heart as you recall the closing words of the priest repeating Christ's — "The Lord has put away all your sins." With the Christ in the manger I start, as a spiritual babe, on a new phase of my journey towards real success. If that is what I truly want it will never be denied me.

EDITORIALS

Constructive Disagreement

The recent meeting of the Executive Council of the Episcopal Church [p. 6] included worthwhile reports and statements and the adoption of next year's budget and other necessary business. The brevity of the meeting was no doubt pleasing. It can hardly be claimed, however, as an outstanding event. To hear the reports of others was edifying, but it does not appear that the council faced the serious problems before the church today. The budget was discussed and then adopted just as printed. The provision for investing in economic justice did stir some reflections and was a significant step. On the whole, however, at this meeting, as at so many others, council members routinely accepted the photocopied resolutions which were placed before them.

Do three dozen intelligent and informed churchpeople, of so many different backgrounds, really agree on everything? Do none of them have distinctive, unusual or creative positions of their own to put forward and defend? Does the committee system siphon off all constructive argumentation? Is collegiality carried too far? If the council members have no differing thoughts within their own group, do they not recognize at least that hundreds of thousands of people out in the church do have very differing thoughts? If no council members are able to speak for the diversity of the church, could they not bring in other speakers who could confront them with differing views?

During the past dozen years, there have indeed been occasions when a brave council member has questioned or challenged a resolution which has been drafted. We applaud those who have done so. Since, however, it is usually obvious that the vast majority will vote for what is on the page before them, there has often seemed little point in pursuing debate.

With all due respect to the dedicated men and women who give up their time to serve all of us by participating in these meetings, we do believe a higher and more creative level of performance could be shown. The Episcopal Church is blessed with a multitude of outstanding people. Some outstanding people are indeed elected to the council. For some reason, their full talents do not usually rise to the surface in these meetings.

Richard Hooker's Message

We welcomed the address of Presiding Bishop Edmond Browning at the recent meeting of the Executive Council [p. 6]. Delivered on November 3, the day in our church calendar given to Richard Hooker, the address appropriately gave attention to Hooker's great theme of the church as a corporate body, in which all of the members significantly participate. "The Judicious Hooker," as he is known, lived from about 1554 to 1600 and was the first great Anglican theologian and perhaps still the greatest. He has not overshadowed our church in the way that Luther, Calvin, or Thomas Aquinas have directed the thoughts of their followers, but Hooker has perhaps influenced us more than is realized and his great

work, *The Laws of Ecclesiastical Polity*, still has much to teach us.

Last year at the time of the General Convention, TLC pointed out that the Executive Council had not fulfilled the direction of our canons to render a report of its activities to the convention. We are pleased that the Presiding Bishop stated in his address that in Phoenix in 1991 such a report must be made. Some other speakers at the council meeting also spoke of accountability to the convention. We believe this is a healthy note.

What Does Advent Mean?

Advent comes to us with its great variety of themes: stretching from preparation for Christ's first coming on to the expectation of his second and final coming. It verges on being a penitential season, and yet our worship usually cheers up notably at this time. We look forward to Christmas with joy, but we can only look forward to his coming again with a mixture of hope and dread.

It has been pointed out that the most powerful religious symbols bring together several different meanings, possibly even meanings which appear to be mutually contradictory. This is clearly the case with the season of Advent. The very tension between the different themes of these weeks stirs us at a deep level. We need not seek some one consistent and undifferentiated message for the season as a whole. One will not find it. Advent means many things, touches us at many points, and challenges us in many ways.

Questions Beyond Conception


Daughter born beyond belief
How did they greet you?
What sweet things said they
A sword should pierce you
Through?

Did it take your very breath away
As though you died?
To be both loved and lorn
Anne and Joachim
Cried!

Was it as if within the warming crib
A cold draft hid?
Not to be unbound until
On Calvary's hill your son
Did!

Frederic Howard Meisel

*In commemoration of the conception of
Mary, daughter of Anne and Joachim
(December 8).
Composed on the nativity of Mary,
September 8, 1989.*



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BOOKS

Intentional Christian Life

MEDITATIONS FOR ADVENT AND CHRISTMAS. By James G. Kirk. Westminster. Pp. 155. \$8.95 paper.

This is James Kirk's fifth book using what he calls "the prayer diary format," that is to say a biblical reference followed by a meditation and a prayer for each day of Advent through Epiphany. He is pastor of the Harundale Presbyterian Church of Glen Burnie, Md.

For the four weeks of Advent he provides insight into the biblical exhortations to virtue, knowledge, brotherly affection, patience, justice, hope, humbleness, love, good works, etc. For good measure he has chapters on "Watch What You Eat," "Do Not Be Afraid" and "Run the Race with Perseverance."

There is a change of focus during Christmas week. He says this is a time to review our daily lives. The pastor sees New Year's as a time for squaring our "skewed relationships" with others. He warns us of the swift passage of

time in our short lives and says we must avoid foolishness, should not talk too much, should not condone idleness and inactivity, must "pay our dues" and not expect to get something for nothing. In summary he says "the whole purpose of these meditations has been to challenge us daily to be more intentional about our faith commitment."

Pastor Kirk relies largely on the Epistle to the Hebrews. The Psalms and Isaiah are also used extensively.

H.N. KELLEY
Deerfield, Ill.

Books Received

LONGING FOR HEAVEN: A Devotional Look at Life after Death. By Peter Toam. Macmillan. Pp. 147. \$15.95.

THE MINISTER AS MORAL COUNSELOR. By Gaylord Noyce. Abingdon. Pp. 176. No price given, paper.

TRINITY AND SOCIETY. By Leonardo Boff. Orbis. Pp. xiii and 272. No price given.

THE GIFTS OF LAY MINISTRY. By Barbara Dent. Ave Maria. Pp. 95. \$4.95 paper.

THE FUTURE IS MESTIZO: Life Where Cultures Meet. By Virgil Elizondo. Meyer Stone Books (2014 S. Yost Ave. Bloomington, IN 47403). Pp. xii and 111. \$7.95 paper.

WOMEN OF THE WORLD. By Mary Lou Sleevi. Ave Maria. Pp. 109. \$12.95 paper.

FOUNDATIONS OF JUDAISM. By Jacob Neusner. Fortress. Pp. 124. No price given, paper.

HOW TO HAVE THE COURAGE TO LIVE AND PROSPER. By Roy Eugene Davis. Center for Spiritual Awareness. Pp. 27. Five copies, \$6.50 paper.

THROUGH LENT WITH LUKE: Daily Reflections of the Transfiguration and Passion. By Margaret Hebblethwaite. Cowley. Pp. 104. \$7.95 paper.

THE SPOKEN WORD. By Sheldon A. Tostengard. Fortress. Pp. 109. No price given, paper.

AT A DREAM WORKSHOP. By Betsy Caprio and Thomas M. Hedberg. Paulist. Pp. vi and 240. \$11.95 paper.

PERSONALITY TYPE AND RELIGIOUS LEADERSHIP. By Roy M. Oswald and Otto Kroeger. Alban Institute. Pp. 178. \$17.95 paper.

THE MARGINAL CATHOLIC: Challenge, Don't Crush. By Joseph M. Champlin. Ave Maria. Pp. 155. \$6.95 paper.

POWER: Focus for a Biblical Theology. By Hans-Ruedi Weber. WCC Publications (P.O. Box N66 150, Route de Ferney, 1211 Geneva 20, Switzerland). \$12.90 paper.

FREEDOM AND DISCIPLESHIP: Liberation Theology in an Anabaptist Perspective. By Daniel Schipani. Orbis. \$19.95.

MINISTRY THROUGH WORD AND SACRAMENT. By Thomas C. Oden. Crossroad. Pp. ix and 232. \$19.95.

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PEOPLE and PLACES

Appointments

The Rev. Gail Helgeson is chaplain of Bryant College, Smithfield, RI; add: 275 N. Main St., Providence, RI 02903.

The Rev. John Miles is vicar of St. Paul's, 240 S. Fourth, Warsaw, IL 62379.

The Rev. James A. Mock is vicar of St. Philip's, Boyce and vicar of Holy Comforter, LeCompte, LA; add: 901 Dr. McConnell Blvd., Bunkie, LA 71322.

The Rev. Russell Oechsel is priest-in-charge of Christ Church, Limestone, N. Christ Church Rd., Peoria, IL 61615; add: 6516 N. University, #303, Peoria 61614.

The Rev. Gail Wheelock is chaplain of Rhode Island College, North Providence, RI; add: 275 N. Main St., Providence, RI 02903.

Other Changes

The Rev. J. Robert Brown is a legislative assistant in the U.S. House of Representatives and is assisting at Ascension and St. Agnes; add: 4000 Cathedral Ave., Washington, DC 20016.

Seminaries

Nashotah House has appointed the Rev. William L. Weiler director of development; he will be responsible for fund raising, public relations and institutional advancement. The founder of the Washington office of the Episcopal Church, Fr. Weiler for eight years directed the national church's governmental relations office on Capitol Hill.

Deaths

The Rev. Canon F. Sydney Bancroft, Jr., canon emeritus of the Cathedral Church of St. John, Wilmington, DE, died of pneumonia at his home in Cokesbury Village, Hockessin, DE, on September 25. He was 83.

Canon Bancroft attended Lawrenceville School, Princeton University, Exeter College, Oxford University and General Theological Seminary and was ordained in 1931. He served churches in New York City and Garnerville, NY, before moving to Delaware in 1952 to become rector of St. Peter's, Smyrna; in 1960 he was installed as a canon of the cathedral. He continued in later years to serve the church and to work; for the past six years he taught Greek at the Academy of Lifelong Learning for a branch of the University of Delaware. He is survived by his wife, Sylvia; a son, the Rev. Francis Sydney Bancroft, III, of New Jersey; a daughter, Ann of New York; a brother and five grandchildren.

The Rev. Hugh James McGowan, III, priest of St. Martin's, Brown Deer, WI, died of a heart attack after a 30-year battle with multiple sclerosis on October 23 at his home in Brown Deer. He was 58 years old.

Fr. McGowan attended an Episcopal preparatory school in his native Rhode Island and received his A.B. from Kenyon and his B.D. from Bexley Hall. He was ordained priest in 1958 and

served parishes in Michigan until 1960 when he became priest-in-charge of St. Martin's, Brown Deer. From 1960 to 1967 he was chaplain at St. Michael Hospital, Milwaukee and since 1965, chaplain of the police department, Brown Deer. He was president of the standing committee of the Diocese of Milwaukee from 1973 to 1975. Fr. McGowan was an all-state football player, and at Kenyon played football, baseball, and basketball; for the past 15 years he was chaplain of the high school football team. He is survived by his wife, Betty, two sons, a daughter and two sisters.

Janet V. McCloskey, wife of the Rev. Robert J. McCloskey, Sr., died September 13 at the age of 68 in Jacksonville, FL.

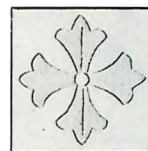
A native of Pennsylvania, Mrs. McCloskey worked in Jacksonville in the 1950s. During that time she was active at St. John's Cathedral and served as secretary to the diocesan survey of the Diocese of Florida as well as secretary to the executive of the Florida Council of Churches. She was also active in inter-racial organizations. She married Fr. McCloskey in 1942, and they subsequently lived in Pennsylvania, New York, North Carolina, Massachusetts and Florida. She is survived by her husband; two sons, the Rev. Robert J. McCloskey, Jr., of Coconut Grove, FL, and William of Chicago; two daughters, Kathleen Krukons of Rutland, VT, and Christine McCloskey of Wilmington, DE; seven grandchildren; a sister and a brother, the Rev. William Vallentine of Frankfort, IN.



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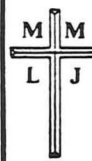
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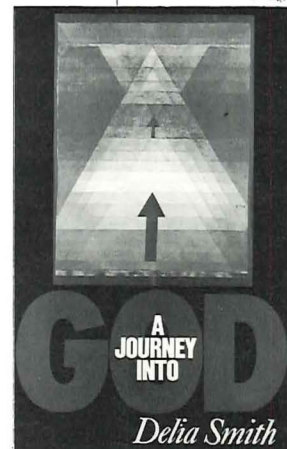
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BENEDICTION

The author, the Rt. Rev. David S. Rose, is retired Bishop of Southern Virginia.

We see splashed on billboards and hear from pulpits, "Put Christ back into Christmas."

Surely putting Christ into Christmas does not require of us that we should spend our resources — intellectual, financial and energy — into erecting a statue of Jesus instead of a Christmas tree, nor putting a cross or picture of Jesus over the mantle.

How then? By expressing his kind of love in what we do as part of our Christmas activities. Perhaps — but not necessarily — adding other specific gifts of ourselves.

You put Christ into Christmas when you do lovingly what you do. Remember what he said, "In as much as you have done it unto one of the least of these my brothers you have done it unto me."

When you send Christmas cards, surely you are calling to remembrance special friendships and wishing the recipients well; you are sending your love.

When you select presents, we can trust that you are not simply repaying in kind or seeking favor, but, rather, putting thought and love and pleasure into their selection.

By cooking and baking or making something for another's pleasure, you are putting Christ's love to work. And when you do these things in spite of being tired and exhausted, it is one way of giving of yourself unselfishly, which, after all, is love; isn't it? You know the experience when you sacrifice for your children or your friends: you don't count the cost: you do what you do because you love them.

You are putting Christ into Christmas when, out of concern for others, you send checks to the Salvation Army or the boys' home, or any other worthy group in need of support.

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