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Transforming Advent

**How can the church advance
its cause during this season?**

IN THE NEWS:

**Diocese of Minnesota
elects Suffragan Bishop**



Our Place with the Beasts

In reflecting on Advent and new birth, one event comes to my mind. After a retreat last March on the verse from Psalm 84, "Those who go through the desolate valley will find it a place of springs . . ." I was focused on the hard "going through" not just as part of life, but as life-giving.

A few weeks later Joe's heifer, whose first calf was due, did not show up at the barn for the 6:30 a.m. feeding. In the favorite calving place — a hemlock grove — I found her in labor, with one calf hoof protruding. A couple of hours later we returned, expecting to see a new wobbly creature, but she was just the same. The calf foot was large. By noon, Joe had brought her to the barn. We could not pull the calf out and the foot was already cold. The calf had to be dead. The vet and his strong assistant arrived. The calf was in a breech position (backward) and upside-down. Chains were put on the calf's hind legs after it had been turned right side up.

Joe and the assistant pulled, while the vet tried to guide the calf out. He groaned in pain along with the cow. There was no room in her. She was a small cow with a big calf inside. I held her head rope; her agony when they pulled was excruciating — tongue out, eyes bulging as in the mortally wounded horse in Picasso's "Guernica." But when they rested, she waited silently, soaked in sweat and foaming from that breathing. The doctor was getting very tired. Not knowing how he could save the mother, he just whispered, chanted, "poor cow, poor cow."

Finally about 3 p.m., he said one last hope was to try a winch. With unbelievable straining, the brave cow fought to stay on her feet and push. Suddenly, the whole tone changed as the doctor said, "the calf's hips are through." and the rest came as a bloody stringy length out on the barn floor. Beyond hope, but from habit, the doctor and assistant wiped the calf's nose, grabbed the hind legs up and shook it. A bubble blew from his nostril — he was alive, he was alive! The mother stood intact, but stunned, so we wiped her calf off and he sneezed and raised his head to our four grinning faces.

The next morning I read in Madeleine L'Engle's *A Stone for a Pillow*: "We can no longer separate ourselves from the rest of creation, nor think of ourselves as more important in God's eyes than stars or butterflies or baboons. We are part of a whole which is so intricately balanced that the smallest action . . . can have cosmic consequences."

The beasts participated in that unfolding at Bethlehem — that unfolding which enfolds us in God.

Our guest columnist is Sister Susan Mangam, S.T.R. who pursues a solitary religious life at Christ in the Mountain Hermitage, Tannersville, N.Y.

CONTENTS

December 4, 1988

Advent 2

FEATURES

8 Transforming Advent

by Richard Hawkins

How can the church advance its cause during this season?

9 Waiting with Joy

by D.A. Drennen

If we wish to listen for the message of Advent, we first must learn the patience of expentancy. (Part two in a four-part series.)

DEPARTMENTS

2 The First Article

4 Letters

6 News

10 Editorials

10 Viewpoint

11 Short and Sharp

12 Books

14 People and Places

15 Benediction

ON THE COVER

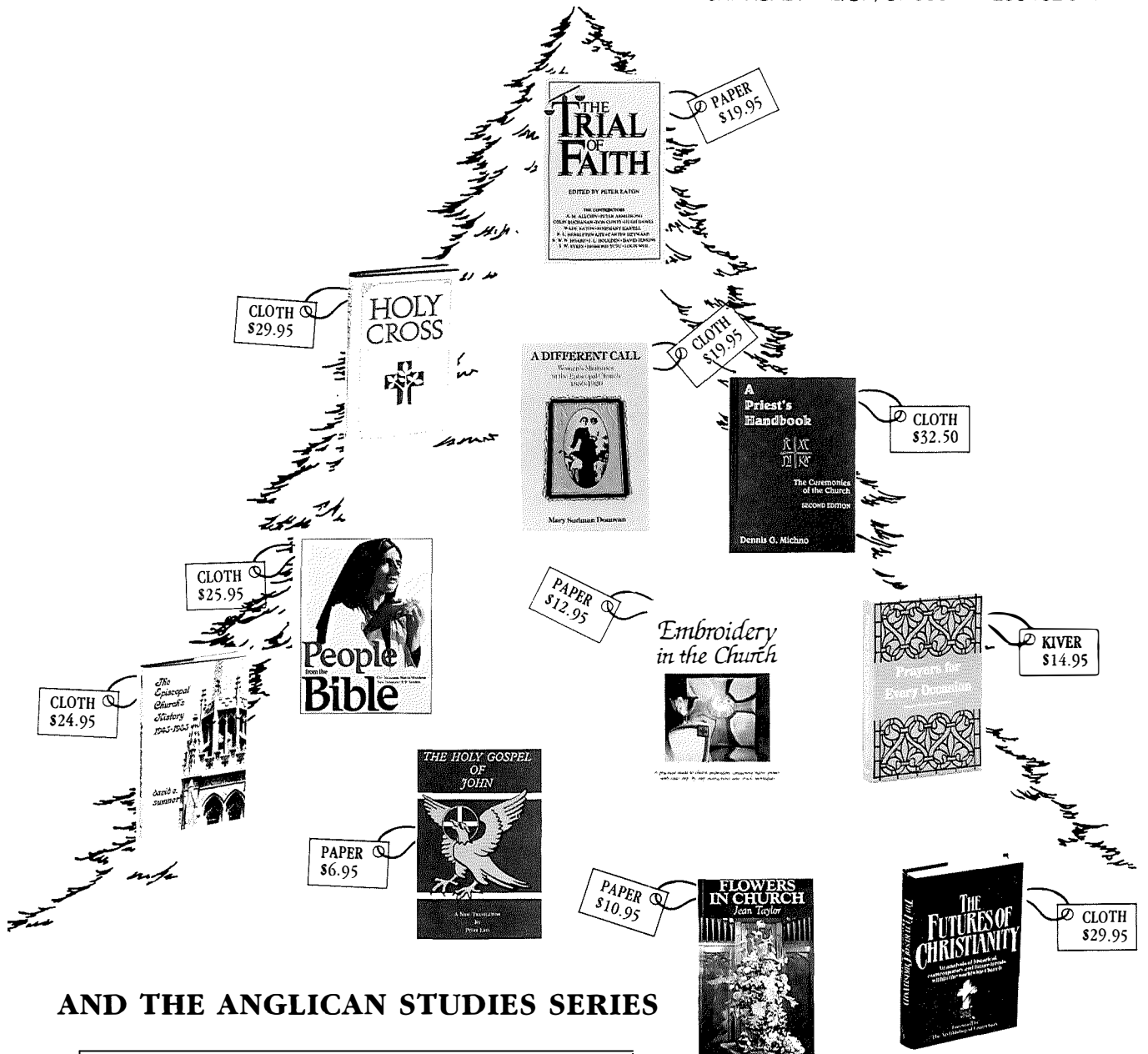
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LETTERS

Storming the Gates

The letter "Can Men Be Bishops?" [TLC, Oct. 30] was well received. Perhaps my experience will be instructive.

I wrote a letter to a priest relating my frustrating experience trying to break through the walls of Episcopalianism. He very kindly responded, and promised he would contact a certain bishop, asking that he, in turn, contact me. I met the bishop about six weeks later. Having not heard from him, I introduced myself, hoping the name would ring a bell. It didn't. I reminded him of the contact and then he remembered. He told me he contacted the local priest, who in turn told him, "Oh yes, I know him." And the matter was dropped. Clearly, the bishop was not a bit interested in talking to me, nor in following my situation.

Understand that I don't consider myself an exceptional person in any way, nor do I think that anyone need pay any more attention to me than to any other person actively seeking fellowship within the Anglican Communion.

Nonetheless, my own experience proves, at least to myself, that the situation described by the letter writer is not unique.

I now attend several Episcopal churches, still shopping for just the right one. I've discovered that, after attending ten or 20 Sundays, people begin to recognize and greet me. That's fine, and I'm enjoying my experience.

My concern is this — not everyone is as willing to "storm the gates" as I was. Not everyone will pursue fellowship in the church as tenaciously as I did.

Our signs say, "The Episcopal Church Welcomes You." Perhaps we should add ". . . but not warmly." Let us pray for the church, and begin working toward making his "house a house of prayer for all people."

JEFFREY NEEDLE

Chula Vista, Calif.



Endings

"When It's Time to Move" by Fr. Hurst [TLC, Oct. 30] is to be commended to all people, but especially to clergy who have lived in church provided housing.

Furthermore, I would point out that in the appendix of the updated 1979 *The Book of Occasional Services*, page 235, there is an excellent service provided for "The Ending of a Pastoral Relationship and Leave-taking from a Congregation" (Church Hymnal Corporation).

Endings well tended to, whether leaving home or office or church, bode well for good new beginnings — especially in retirements.

(The Rev.) HARRY B. WHITLEY
Church Pension Fund
New York, N.Y.

Goody-Two-Shoes

One of your concerns about *The Last Temptation of Christ*, as voiced in a recent editorial [TLC, Oct. 16], was for those who might construe the movie as being more or less based on biblical fact.

My question is: what about all the movie biblical epics of the past? How true have they been to the biblical record? In these movies, we have seen such things as: Mary Magdalene depicted as a prostitute (not true to biblical record); Mary Magdalene driving a chariot with a team of zebras; Jesus always robed in an immaculate white robe; a movie in which one never sees Jesus' face — only his hands and the back of his head (not that this is unbiblical, but it gives the impression of a person too holy to look at); Jesus depicted with his arms stretched out on the cross and, lo, carefully shaved armpits.

Besides these visual examples, we get the impression of a dreamy-eyed, squeaky-clean visionary, clothing glittering white, and actions and words gentle and unoffensive. Where is the Jesus who baits the authorities, reinterprets the sacred Law, consorts with the cast-offs of society, makes monstrous claims for himself? Instead, we have been given a goody-two-shoes whom eventually some naughty and ignorant people manage to have executed.

Who wants this kind of savior? And how true have these movies of the past

been to the biblical record? What kind of Jesus have they foisted on us?

(The Rev.) SHELDON B. FOOTE (ret.)
Harvey, Ill.

• • •

In discussing *The Last Temptation of Christ*, you correctly state, "Since early Christian times, imaginative writers have embroidered on the life of Jesus. . . ." But then you remark that "the events of the life of Jesus are sacred and should not be lightly distorted."

Anyone who has read the four gospels knows that there is not one scriptural narrative nor one gospel story, but four accounts that differ significantly. In addition to simple disagreements as to why Jesus was born in Bethlehem but grew up in Nazareth, whether the resurrection appearances took place in Jerusalem and the vicinity or in Galilee, or if the Last Supper was or was not a Passover meal, there is a radical difference between the Jesus of the synoptics who speaks in simple, easily remembered pithy sayings

and parables and who talks almost entirely about the Kingdom of God and who one should believe, and the preacher of long repetitive monologues explaining who he really is, found in the fourth gospel. Did Jesus really teach that we should love our enemies as the synoptics suggest, or are we simply commended to love one another as John contends? What really were the final words of Jesus on the cross?

The authors of Luke and Matthew had available Mark's gospel, yet they felt a need to correct it, omitting, adding and otherwise "embroidering" that narrative. Clearly they did not believe that it was "sacred." One story, the confrontation of Jesus and the woman taken in adultery, was not included in any of the original canonical gospels, but circulated widely in the early church and centuries later was inserted in various places in Luke or John, and this was accepted first in the Western church and much later in the East.

(The Rev.) F. SANFORD CUTLER (ret.)
New York, N.Y.

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Minnesota Elects Suffragan

In a special October 29 convention, the Rev. Sanford Hampton, 53, rector of St. Barnabas Church in Temple Hills, Md., was elected Suffragan Bishop of Minnesota. He was elected on the fourth ballot over four other candidates, including the Rev. Margo Maris, clergy deployment officer of the diocese. The latter had strong support from many people and, if she had been chosen, would have been the second woman ever to be elected to the episcopate (Barbara Harris was elected first [TLC, Oct. 16]). The fourth vote was as follows: Fr. Hampton, 87 clergy, 166 laity; Ms. Maris, 59 clergy, 47 laity.

The other three nominees were the Very Rev. Thomas Winkler, dean of the Cathedral of Our Merciful Saviour in Faribault, Minn.; the Rev. Ronald Bauer, rector of St. David's Church in Minnetonka, Minn.; and the Ven. Henry Hoover, archdeacon of the Diocese of Minnesota.

Fr. Hampton received his bachelor's degree from Northwestern University in Evanston, Ill. and his divinity degree from Seabury-Western Theological Seminary in Evanston in 1966, the year he was ordained a priest. For many years before his ordination, Fr. Hampton had a career in sales and marketing in Chicago.

He served in various parishes in Chicago, Utah and Oregon before being called to St. Barnabas in 1980. He was married to his wife, Marilynn, in 1953; they have four children and three grandchildren.

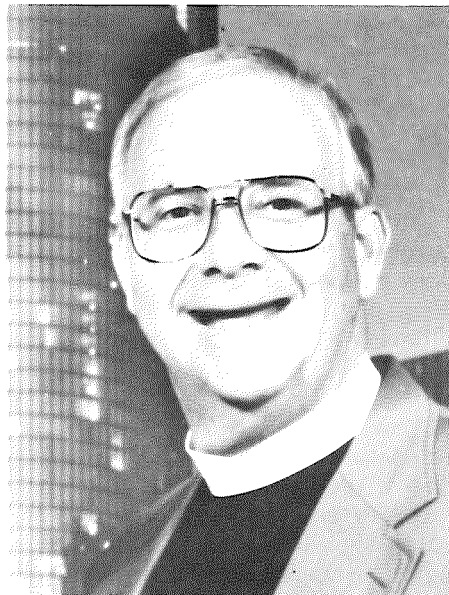
A consecration date is planned for spring of next year.

Utah AIDS Conference

"If you say this epidemic is not about me, you've missed what God is all about. It's not their epidemic, it's our epidemic. AIDS is about family, and someone in our family has AIDS."

This was the message of the Rt. Rev. William Swing, Bishop of California, to more than 100 participants at the Utah Interfaith Conference on AIDS held recently in Salt Lake City.

Bishop Swing spoke about the human side of AIDS. Although it has struck first and most forcefully in this country among gay and bi-sexual men and intravenous drug users, it touches



Fr. Hampton

each of us, he pointed out. "We cannot denounce homosexuals and other high risk groups as being less than others in God's eyes," Bishop Swing said. "If we make a linear definition about who is God's child, we've embarrassed God . . . and . . . we've narrowed God."

The bishop gave the keynote address and spoke again the next morning prior to a panel discussion on the "spirituality of suffering."

The discussion panel included the Rev. F.L. Winder, ecumenical officer for the Diocese of Utah; Rabbi Fred Wenger of the Congregation Kol-Ami in Utah; the Very Rev. Robert Bussen, vicar general, Roman Catholic Diocese of Salt Lake; the Rev. Mark Olson, assistant to the bishop, Rocky Mountain Synod, Evangelical Lutheran Church in America; and Elder Lyle Cooper, regional representative, Church of Jesus Christ of Latter-Day Saints.

Fr. Winder noted that it is our very freedom, which includes the freedom to suffer, that is evidence of how much God loves us. "It would be a topsy-turvy world if God interfered," he said. "God is, however, concerned and involved in our suffering. But he chooses to remain veiled in his creation. God has a way of working which is not easily discerned," he added.

Fr. Winder said that the obvious truth is that death comes to all of us sooner or later, but it's only when we stop thinking of death as the end, that there is an eternity, that we realize God's purpose.

Chris Sandoval, assistant executive

director of the Shanti Project in San Francisco, was the luncheon speaker for the conference. He said that people with AIDS "suffer a lot of little deaths before they even near the real one."

He pointed out that besides having difficult issues to face, many people who are diagnosed with the disease have been separated from their families and from God. Yet, many of them have found that diagnosis provides an opportunity for reconciliation, and he urged members of the Utah faith community to work toward that goal.

The conference also consisted of a variety of workshops with local pastoral, health and religious leaders as workshop leaders. Workshop topics ranged from "AIDS 101 — a Primer" to grief and bereavement counseling.

The conference ended with a worship service, drawing upon Christian and Jewish prayer traditions and providing the note of prayer, meditation and reflection to conclude the conference.

W. LEE SHAW

Discussions Continue

Roman Catholic/Anglican discussions have been hindered, but not halted, by the decision of Anglicans last summer to permit the ordination of women bishops, said a Canadian Roman Catholic theologian.

The Rev. Jean-Marie Tillard said the decision at the Lambeth Conference had positive and negative effects as far as Roman Catholics are concerned. Fr. Tillard, active in several international Roman Catholic/Anglican discussions, addressed Roman Catholic bishops at their annual meeting in Ottawa recently.

The recognition of "universal primacy" prompted the Vatican to tell Anglicans several years ago that it might be prepared to re-examine an edict of Pope Leo XIII, who declared that Anglican ordinations are invalid.

Fr. Tillard told the bishops that they should maintain the discussions with Anglicans for four reasons:

- Anglicans did not make a final decision on women as bishops for their whole communion, which means Roman Catholics should take no irrevocable action;
- both Anglicans and Roman Catholics have gained much from the last 20 years of discussions;

- there are still a number of areas of discussion which can and should be pursued;
- ecumenical discussions with one group can often be applied to discussion with others.

The Rev. Brian Prideaux, ecumenical officer for the Anglican Church of Canada who attended Fr. Tillard's talk, said Fr. Tillard's comments reflect different styles of decision-making between the two churches.

"Catholics are used to a church where there is a single person or body making decisions. The Anglican Communion is a little messier, less tidy. Anglicans don't trust anyone or any group to make the decision. It doesn't mean the communion is falling apart."

If anything, bishops at Lambeth appeared strongly committed to keeping the Anglican Communion together, he said.

He added that Lambeth's "decision" on female bishops was not particularly radical nor unexpected, given the decision ten years before to permit female priests.

Budgetary Shortfall

In order to avoid a projected 1989 budgetary shortfall of \$1.2 million, Church World Service (CWS), the relief and development arm of the National Council of Churches (NCC), has had to cut back on personnel and programs.

The cuts come right behind the \$1.7 million budget cut in 1988, which officials anticipate will nevertheless leave the agency with a \$670,000 deficit at the end of the year.

Members of the CWS unit committee voted in September to slice \$1.2 million from the projected \$6.3 million 1989 "basic services" budget. Meeting in Tarrytown, N.Y., the National Council's 260-member governing board heard Church World Service representatives outline steps the agency plans to take to achieve the necessary fiscal savings.

Part of these cuts was to close the CWS development office and its family life and population planning office in early November.

When the office closes, it is anticipated that geographic offices of the division of overseas ministries will take on the office's functions, particularly in the areas of maternal and child health.

In addition, the agency plans to merge its national disaster and international disaster offices by early December as part of the cost-cutting measures.

This merger has been favored by some NCC member denominations that operate with only one disaster office. They have said it might be more efficient for them to work with one disaster office rather than two.

Remaining offices are tentatively slated to have their programs cut by \$225,000 in 1989.

Although the budgetary difficulties are most severe at Church World Service, other NCC agencies are also making some program restrictions to save money.

The office of research and evaluation, part of the council's communications unit which produces the popular *Yearbook of American and Canadian Churches*, is being closed.

The NCC anticipates that the manual's publication will be resumed by a new unified communications unit being planned by the council.

In addition, the associated missions medical office, affiliated with the division of overseas ministries, is closing at the end of the year.

The closings and mergers are expected to reduce the number of staff positions by 11. The development office is charged with coordinating CWS fundraising efforts and disseminating information about development trends to the CWS staff and others. Plans are to have other CWS offices take on development office functions, but with considerably less attention.

Efforts Stymied

Earlier in the Tarrytown meeting, a panel of NCC executives and denominational leaders said its efforts to find a solution short of a major overhaul were stymied because of an "inability or unwillingness" of NCC agencies and member churches to subordinate particular program goals to "service of the NCC as a whole."

The latest attempt at solving the problems stemmed from a dispute between the head of the council and the head of CWS. The dispute has a long history, which has seen a string of CWS executives resign after being pressured by NCC general secretaries to enact reforms [TLC, Aug. 21].

Foundation Meets

A memorial service and elections highlighted the October annual meeting of The Living Church Foundation in Milwaukee.

The program began with a celebration of the Holy Eucharist in All Saints' Cathedral. At this time the souls of the departed were prayed for, with the reading of the names of those for whom memorial gifts had been made during the past year.

The business meeting included a review of the financial position of the magazine, which is being improved by the generosity of contributors, and plans for the future enlargement of endowment funds.

Several new members of the foundation were elected, and also a new member of the board of directors, H.N. Kelley of Deerfield, Ill. The Rt. Rev. Stanley Atkins, retired Bishop of Eau Claire now residing in Oconomowoc, Wis., was unanimously reelected as president.

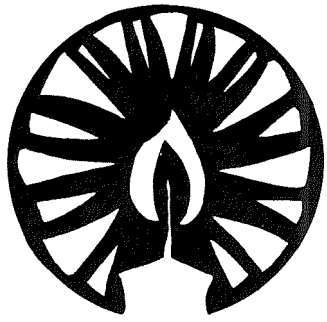
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BRIEFLY...

Colgate Rochester Divinity School/Bexley Hall/Crozer Theological Seminary in Rochester, N.Y. has been chosen, along with four other seminaries and five denominations, to receive a **monetary grant from the Lilly Endowment Inc.**, based in Indianapolis, to develop a program of attracting quality candidates to ministry. Earlier, the school found many of its best students came from strong congregations, and its proposed program, which will now be funded by the \$201,470 grant, will call such congregations into the clergy enlistment process.



An ecumenical conference sponsored by the World Council of Churches in Annecy, France recently, stated that **respect for animals is a neglected topic among Christians**. Participants criticized the use of animals in circuses, stage and aquatic shows, rodeos, and bullfights.



Transforming Advent

By RICHARD T. HAWKINS

Most people seem to begin celebrating Christmas on the day after Thanksgiving, and they end it on the evening of Christmas Day.” This statement was from an editorial in *THE LIVING CHURCH* last year [TLC, December 27, 1987]. The editorial writer, one suspects, was intentionally wistful in adding, “Episcopalians are different.”

Our church tradition teaches that the celebration of Christmas begins on the evening of December 24, lasting through the eve of January 5 (Twelfth Night), but it is for most of us a tradition observed only on Sunday morning.

The reality is that the culture has successfully mounted a campaign to designate the period of time before Christmas as the Christmas season. So successful is the focus on this commercial season for end-of-the-year splurges, by December 26 we are heartily sick of Christmas carols.

To insist that it is not Christmas but is instead a penitential season called Advent is to take a “Christ against Culture” stance (H. Richard Niebuhr). It is a defensive position that gives the appearance of judging us. Moreover, it does not work! Also, of the great moral issues of the day, it trivializes our overall posture vis-à-vis the culture. Finally, it squanders an opportunity to advance the church’s cause.

A far more compelling church tradition is the strategy of transforming the culture. That is not to bless the commercialized Christmas as cultural Christians or even to synthesize Chris-

tianity and the commercial spirit. It is to rejoice with those who rejoice but to redefine the reason for rejoicing.

This creative strategy has been remarkably successful in the history of the church. It is illustrated, for instance, in another of our feasts, All Saints’ Day. That Holy Day was originally set in May to oppose Walgarus Day. After replacing that pagan feast day for witches, it was moved to November 1 to counteract the influence of the celebration of the goddess Pomona.

In both cases the church was successful in transforming a popular festival of the culture (even though we have the residue of witches and pumpkins in connection with this Christian Holy Day). The strategy was to accede to the festive spirit of the cultural occasion, but to restate its purpose. Thus the church was enabled to transform the festival.

Now the church is challenged to win our Advent season from mammon’s grasp. That is a powerful force, but so was the merry-making of the pagan festival, Saturnalia. In opposing the excesses of this Roman religious festival, the church established Christmas at the same time in December. Unlike Mithraism, which combined differing beliefs, the church successfully transformed Christmas into a specifically Christian holy day for many centuries. Now we need to use this strategy from our tradition to transform the season before December 25 for the Christian community. That is the strategic task.

In adopting this strategy, we affirm that Advent is indeed the season for Christmas’s preparation, and in so doing we naturally “get into the spirit of Christmas.” Now, there are three very appealing tactics that we can immediately put to the strategic task.

First, we can advocate that the simplicity of the real Christmas should translate into the simplicity of its prep-

aration. There is a growing reaction to the frenzy of the Christmas rush. We should be appealing to this reaction.

The reason our present appeal fails in this regard is that by insisting that it isn’t really the Christmas season at all (but Advent), we send a message of unsympathetic disapproval. Instead, we should identify with the joyous Christmas anticipation, and in that context encourage simplicity and religious sentiment. It is a winning tactic to show that the fullness of Christmas can be better achieved without hectic preparation.

A second tactic is in the exercises of hospitality. The holidays in general, and Christmas in particular, are not designed for the solitary. The single person dreads Christmas. To share with that person the joyous anticipation of Christmas by invitation to meals and parties, to tree trimming and cookie baking, is for all concerned to transform the Christmas preparation, and hence to experience Christmas at a deeper level.

A third tactic is an outward and visible recognition of the reality of our cultural Christmas preparation. To sing the beautiful Christmas carols in church along with the magnificent Advent hymns is to say “yes” to the Christmas spirit that invades our time of preparation. It is to transform that time of preparation.

People can listen to Christmas carols blared at them in stores, attend sacred concerts, and hear professional renditions of Christmas music on records, radio and TV. Where else, though, do people join in the singing of these wonderful carols? As well as providing a setting that encourages participation, the church also provides a sacred atmosphere for the meaning of the words. Is our praise of the incarnation of any less worth on December 20 than on December 26? Must the expression of wonder and joy at the birth of our Lord be assigned to but one arbitrarily fixed season and forbidden to another? The carols and hymns that are presently used to sell merchandise must be recaptured by the church to glorify God.

If we Episcopalians were less rigid in defining the Christmas season, we could baptize a time of preparation stolen from the church by commercial interest. Our tradition teaches a strategy for doing just that, for transforming a cultural festival. The commercialized Christmas season before December 25 that we call Advent cries out for just such a transformation.

The Rev. Richard T. Hawkins resides in Fort Washington, Pa., where he is rector of St. Thomas’ Church, White-marsh.



Part 2: Expectancy

By D. A. DRENNEN

Inserted in the Western church calendar no later than the sixth century, Advent seems to have developed as a preparatory — and hence penitential — period, rooted in a theology of hope.

For one thing, Advent was a baptismal vigil (once six rather than four weeks long), and thus recognizably paralleled Lenten liturgy.

For another thing, Advent shared with Lent the biblical imagery of repentance and hope — particularly in the figure of John the Baptizer roaring out of blind-white desert, preaching contrition, and baptizing those who expected the impending kingdom of God.

In historical Advent, baptism thus becomes the prototypical link between hope and salvation (Romans 8:24): for, through Christ, baptism initiates us into the kingdom of God and the royal priesthood of faith.

Then too, baptism implicitly proclaims an Advent of grace — and therefore a sociology of grace — that cosmically enlarges the horizons of salvation.

We sense this enlargement, for instance, in the thought that we are saved with one another, and not alone, for, to be united to Christ really means to be united-with-others in Christ.

We also sense enlargement in the symbolism implicit in the imagery of Annunciation: as the angel Gabriel addresses Mary (and potentially ad-

dresses us), she becomes an expectant listener and, like Elizabeth's child in utero, leaps at the disclosure of God's word in an impending advent. (Modern English and German, incidentally, preserve the Old Norse connection between "hope" and "hop" which means "leaping in expectation.")

The same point can be made in another way: "To love anyone," Gabriel Marcel has said, "Is to expect something from him . . . which can neither be defined nor foreseen." Conversely, "no longer to expect is to strike with sterility the being from whom no more is expected."

Mary listens expectantly to God's message — stretching forth in humility and in hope (Luke 1:38) to an outstretching Lord. She expects mighty things from the Lord (Luke 1:49-55), and the Lord delivers her.

Given the superfluity of grace, her example bears repetition: for if we wish, with Mary, to listen for the message of Advent, we first must learn the patience of expectancy. (Hebrew words for hope are largely "waiting" words that stretch out like builders' tapes or spiders' webs, while similar Greek and Latin words are "examining" or "seeing" words.)

Expectancy is also the theme of the early medieval hymn "Veni, veni, Immanuel" or "O come, O come, Emmanuel." The name occurs, of course, in the well-known "messianic" passage of First Isaiah (7:14): "See, the virgin will be with child, and will give birth to a son, and will call him Immanuel."

Commonly translated "God is with us," the name (with enlargement in mind) may more tellingly be rendered from its initial Hebrew phoneme:

"God-is-present-with-his-people."

The unknown author of this Carolingian hymn declares that Immanuel "by his coming . . . frees us from being alone, then sweeps away the clouds and nocturnal shadows . . . frees us from the claw of the enemy, the sight of the inferno, the cave of the abyssal pit."

It well may be that the hymnist's phrasing underscores how hope and salvation are marked by *koinonia* or fellowship ("he frees us from being alone"). Centuries later, and by inversion of the same principle, the poet Dante would suggest that the City of Desolation, *la citta Dolente*, painfully lacks true fellowship, since it is where no hope ever comes (*Inferno*, iii,9).

It also well may be that what in the wildest sense binds God's people together, no matter whence they come, is their hope and expectation of him.

Surely, hope (that psychologically reinforcing virtue) unites the *Magushan*, those Median priestly sages we call the Magi. They traveled together to pay homage to the Child at Bethlehem, and they traveled far, but not without expectation.

Trying to imagine just such a scene for one of the 17 Nativity sermons, Anglican divine Lancelot Andrewes (1555-1626) conjured up equal parts of hope and hardship in a text later borrowed by T.S. Eliot for his *Ariel* poems:

"It was no summer progress (Bishop Andrewes preached, admirably sensing the mood). A cold coming they had of it, just the worst time of the year to take a journey, and especially a long journey in. The way deep, the weather sharp, the days short, the sun farthest off, *in solstitio brumali*, the very dead of winter."

Andrewes had been chaplain to Elizabeth I and friend to Richard Hooker and George Herbert, and placed in charge of much of the Hebrew translations for the King James Bible. An acute and spiritually rich preacher, he matched in Anglican fashion "true piety with sound learning." Eliot called him "the first great preacher of the English Catholic Church," and "second to none" in its formation. He preached, and helped others preach, an incarnation theology which proclaims Christ to be the kingdom of God.

He reminds us this Advent that, while we continue to hope in the kingdom of God, we need no longer hope for it. For, through Christ, it is already here.

Dr. D.A. Drennen, who often writes as David Thornton, is parish counselor at Trinity Episcopal Church in Apalachicola, Fla. This is the second article in a four-part Advent series.

EDITORIALS

In Between Time

In the state, as in the church, we now experience a time of in-between. In church, it is the season of Advent. In the state, it is the period between election day and the entrance into office of newly elected officials at every level of government. Campaign hopes and dreams (and some campaign hostilities) subside. New incumbents and the public at large must now focus their attention on the less glamorous tasks of operating governments. This brings up the question of taxes.

As others are stating their opinions about the best or worst forms of future taxation, we will state ours in regard to taxation which may well have a bearing on churchly interests.

We assume income taxes must rise. Assuming that religious and charitable donations will still be tax deductible, voters will thus have a relatively larger choice of doing good works through Uncle Sam or through non-profit agencies of their own selection. We believe that the public gets a fair return for tax-free churches, private schools, private hospitals and many other non-profit agencies. They meet a spectrum of spiritual, intellectual, social and physical needs which government cannot meet or could only meet at a much higher price.

Unlike some religious bodies, the Episcopal Church does not regard smoking or drinking as inherently sinful. Both, however, may be associated with health problems of the greatest sort, and the latter may, in some cases, result in obvious personal and social damage of great concern to churches. If people can afford to purchase a bottle of liquor or a carton of cigarettes, they can afford to pay a higher tax.

Those who find this an inordinate burden are probably, in our opinion, consuming too much for their own good.

No churches, except for conservative "Pennsylvania Dutch" type of communities, regard the use of petroleum as sinful — yet it is hard to deny that we consume far too much of it. Some years down the line, when it is all used up, what will we do? We will do better to save it while we can, and the most obvious way to save it is to do what most other civilized countries do — to tax it heavily.

We can get along with less gadding about in cars, with smaller cars, and with smaller motorboats and other recreational channels of consumption. Episcopal churches, like the growing churches of some other denominations, may find themselves reduced to operating busses for some of their parishioners on Sunday morning. This may prove to be a very good thing. We rest our case with these modest suggestions.

Baptisms Ahead

At this time each year, the liturgy takes us to John the Baptist country, making us aware of the more austere and penitential aspects of Advent. The Second and Third Sundays of Advent are also timely warnings that the Feast of Our Lord's Baptism is on the way. Adult candidates and their catechists, parents, clergy and others concerned with baptisms on that feast, should not wait until Christmas to make suitable arrangements.

It becomes a great occasion if well prepared for. The choir needs time to learn one or two of the new baptismal hymns. The altar guild needs time to plan interesting decorations for the font. Above all, older candidates, parents and godparents need preparation for this important step. This magazine prepares for it by having one or more special items relating to baptism in the issue following Epiphany.

VIEWPOINT

The "Safe Sex" Betrayal

By EARLE FOX

"Viewpoint" offers a variety of perspectives in the church.

Safe Sex? It is almost beyond belief that we are discussing the issue of AIDS, which is always fatal, for which

The Rev. Earle Fox conducts a counseling ministry in Norwalk, Conn., where he teaches and writes on the development of biblically based psychology and therapy. This article was based largely on "Safe Sex" and Condom Reliability, published by Emmaus Ministries, Norwalk.

there is no known cure, and which has passed epidemic proportions in our society, as if it were a common cold. We are talking about catching certain, painful and lingering death, not a common cold.

Yet we discuss "safe" sex as though one had a constitutional right to sexual expression and as though that were a necessity for the fulfillment of our identity as human beings, so that to say "no" to sexual expression outside of marriage would be to put on ourselves an intolerable burden. That is demonstrable nonsense. There are non-Christian cultures (e.g. the Chinese

culture of today), in which chastity is still believed in and followed until marriage.

That young people are disregarding warnings on AIDS is evident from the rapid increase of other sexually transmitted diseases. The number of major sexually transmitted diseases spreading throughout the population currently stands at 38, and is rising.

It is said that we must be "realistic," that "they are going to do it anyhow, so we should help them do it safely." Apart from the fact that there is no such "safe" way to do it, which makes the claim deceitful, such a condescending attitude toward our teens sells them short right at the point where they need to be challenged, the point of moral and spiritual backbone.

Dealing drugs is also a dangerous occupation, but we should not help

our teens to do it "safely" on the grounds that they are "going to do it anyhow." We have been taught to think of sex as pleasant, harmless, and "one's own business," whereas dealing drugs has harmful social consequences. But what we do with our sex organs effects potentially thousands of people, as the history of AIDS shows.

Safe sex does not exist outside of faithful marriage. Under laboratory conditions, it might possibly be held, condoms provide up to 98 percent safety factor. That means that in a year's time, of every 100 males with AIDS using condoms, even staying with the same partner, two of their female partners will contract AIDS and eventually die. This is under heterosexual laboratory conditions with perfect application, careful usage, immediate withdrawal, etc. To say, even with this kind of precision, that we have safe (forget about moral or obedient) sex is nonsense unworthy of professional discussion. To talk of every year two out of 100 of our children contracting a fatal disease and dying a miserable death is not remotely within the bounds of acceptable risk.

Marriages, where one might hope for at least careful use of condoms, experience a better than ten percent (i.e. "infection") rate. Teens in the back seat of a car or furtively in the woods will hardly even begin to approach the kind of care that a married couple might give, let alone laboratory conditions. Further, for AIDS there is no safe time of the month. In the case of AIDS, both men and women are permanently "fertile" for the propagation of the AIDS virus. We are talking about 20 percent or 30 percent risk or greater where one partner is infected.

In short, there is no "safe" sex outside of legitimate marriage, there is at best only a kind of Russian roulette with rather poor odds — at 20 percent AIDS risk, you have better odds with one bullet in a six shooter.

There is no mystery about the matter. Our children are indulging in promiscuous sex because they are being taught to do so by an adult population that chooses to justify rather than repent of its narcissism, not because of an inherent and undeniable "sex drive." And a significant part of that teaching is occurring in those sex education courses where teens and younger are exposed, often in a patently seductive manner, to "value free" sex education.

The message we need to convey to

children in our schools and in our homes is that we expect them to stop promiscuous sexual behavior and we expect them to stop it immediately. For the truth is, if we are not willing to talk about abstinence-based sex education for our children, we had better be willing to talk about their burial.

I have not only a choice but a moral responsibility before God and man to ensure not only that I do not get AIDS, but also that I do not become a carrier and spreader of it. If I become a carrier, I have the moral obligation to protect society from the danger within me. I do not have the moral option of becoming the carrier of death into my society.

Advertising "safe" sex is like bargaining with terrorists. The threat of death is used to gain leverage for ends that cannot be gained by honorable means. The terrorist is the narcissistic lifestyle, his dishonorable end is the legitimizing of his presence, and his weapon is AIDS: "If you will not bend to my will (condom morality), I will kill the hostages I hold in my grasp." If we bend to the will of the terrorist and his condom morality, he will shortly have us all in his bondage.

Do we reach out compassionately to those held in hostage? Of course. That is not even a negotiable item for Christians. But in the light of truth and righteousness before God and man, not on the terms of the terrorist.

"Safe sex" is a sellout, especially of those children and adults who are on the fence or who are severely tempted. We must require our schools and religious and governmental institutions to make a clear stand that has scientific and professional (as well as emotional and spiritual) credibility, that calls our children into maturity, not narcissism, and that gives clear and consistent signals about what we believe to be right and wrong. In this respect, there is no viable alternative to the Judeo-Christian foundation upon which Western culture has been built. It is long past time for Christians and Jews to shed their inferiority complex in the face of secularism and to stand straight and tall for what we know to be true.

There are available for public school use "abstinence based" sex education programs written on the assumption that it is not only "OK" to say "no," it is smart and it is morally required. The conditions of our time require such a stand if we are to continue to provide a spiritual and moral heritage worth passing on at all.

SHORT and SHARP

By TRAVIS DU PRIEST

THE MYSTICS OF THE CHURCH. By Evelyn Underhill. Morehouse-Barlow. Pp. 259. \$11.95 paper.

From St. Paul to the 20th century, Evelyn Underhill moves with grace and wisdom in distinguishing the backgrounds and approaches of the great mystics of the church. A reprint of the now-standard work on Christian mystics originally published in 1925.

TRUSTWORTHY AND TRUE: Pastoral Letters from the Lambeth Conference, 1988. Published for the Anglican Consultative Council (Church House Publishing, Church House, Great Smith St., London, England SW1P 3NZ). Pp. vii and 24. £1.25 paper.

A collection of seven pastoral letters which the Archbishop of Canterbury in his foreword says "give a first impression of the issues which the bishops identified and tried to reflect on." Topics range from the reading of scripture to the family to showing the hospitality of God. Can be perfunctory in style but well worth reading and further reflection.

NEWS OF THE WORLD IN FIFTEEN STATIONS. By Catherine de Vinck with icons by Frederick Franck. Alleluia. (Box 103, Allendale, N.J. 07401). Pp. 71. \$7 paper.

An artistic publication which combines contemporary poetic "stations" by a well-known writer and spiritual director with contemporary "icons" of original ink paintings now in the collection of the Cathedral of St. John the Divine in New York City. The poems are well done: "he falls: it was unexpected/we thought he would do better. . ." however, the stark and suggestive ink icons are what catch my fancy, many having the mood of a sketch by a Renaissance painter or a modern artist such as Victor Hammer.

THE ART OF MENTAL PRAYER. By Bede Frost. Morehouse-Barlow. Pp. xvii and 269. \$9.95 paper.

The first paperback edition of this spiritual classic on the methods and practice of prayer which has been a mainstay of ascetic theology since the early 1930s.

BOOKS

Becoming One

REDEEMING MARRIAGE. By Edward S. Gleason. Cowley. Pp. 157. \$7.95 paper.

Redeeming Marriage is a thoughtful and welcome resource for those who want to reflect in a Christian perspective about being married. Set within the context of the Celebration and Blessing of a Marriage from the Book of Common Prayer, *Redeeming Marriage* opens up the liturgy to a line-by-line analysis. The book draws upon human illuminations of couples struggling with marriage in order to enlarge and deepen the reader's experience. While the marital vows — vows to God and to each other — are part of our common understanding, rarely are they the focus of such sensitive meditation. "This is *not* a book about what we do but who we are, who we become, one with another" (p. 7).

Woven throughout the book are the themes of one flesh, mystery, faithfulness, the polarities of grace and choice, intimacy and its rekindling, forgiveness, patience, and the marital partners being Christ to each other. Along the way the author affirms the daily and the ordinary as foundational for a growing marriage: communication, appreciation, sexual relations, prayer and the church, friends and

community, and the place of conflict and its resolution.

This is a hopeful book that deserves wide use and study. Straightforward, suggestive and accessible, *Redeeming Marriage* asks the reader to consider the promise of Christian marriage. This paperback volume can be imaginatively used as a resource with premarital instruction; with individual couples to reflect on their marriages; and with couples and/or marriage enrichment groups to provide a springboard for discussion and sharing. I know of no other aid like this to support the work of parochial ministry. *Redeeming Marriage* fills an existing gap in the literature of pastoral theology.

(The Rev.) RICHARD A. BUSCH
Virginia Theological Seminary
Alexandria, Va.

Classic Sermons

TRACTATES ON THE GOSPEL OF JOHN 1-10. By St. Augustine. Volume 78 of **THE FATHERS OF THE CHURCH: A New Translation.** Translation and introduction by John W. Rettig. Catholic University of America. Pp. xiii and 236. No price given.

Recently a major attack on St. Augustine's doctrine of original sin, Elaine Pagel's *Adam, Eve, and the*

Serpent (1988), has been given widespread coverage in the world of American letters, evidence that the thought of the ancient world's leading theologian remains with us. Pagel's work makes it all the more important for Christians to confront Augustine's work firsthand, something only done by going beyond such classics as *The Confessions* (C.400) and *The City of God* (415) to lesser known but highly significant works.

We are grateful to John W. Rettig, classicist at Xavier University (Cincinnati), for translating Augustine's first ten sermons on the Gospel of John, for they reveal much about the theologian's thought. The tractate is a special kind of sermon. Delivered as part of the liturgy, it combines scriptural exegesis with theological reflection. These sermons on John, despite overuse of allegory and occasional strained use for hidden meanings, offer much in the way of example to today's preachers.

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

Limited Use

LIGHT FROM LIGHT: An Anthology of Christian Mysticism. Edited by Louis Dupre and James A. Wiseman. Paulist. Pp. vii and 440. \$24.95.

Picture an art gallery. In that gallery hangs one painting by each of 25 major artists. Each painting is covered with brown wrapping paper on which is written an accurate and interesting description of all the various works by that artist, and down in the corner, there is a small 4" x 4" hole in the brown paper which allows the visitor to examine one tiny portion of each painting.

Predictably, the authors recognize their anthologist's compromise and express the hope that their selections "may entice the reader to turn to these works." One joins them in that hope.

However, while one cannot fault anthropologists for making omissions, one wonders what axe is being ground when both Guyon and Fenelon (and Abhishiktananda!) are included and

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de Caussade, de Sales, and à Kempis are omitted. Also omitted are some major components of monastic mysticism — no Basil, no Cassian, no real Desert Fathers or Mothers, no Aelred.

One also might come away with a disquieting malaise when one realizes that the editors generally promote their own publisher's "Classics of Western Spirituality" series — even in instances where reliable critics may consider those texts inferior.

A final frustration is found in the page headers which merely read "Selections" and give no indication of the authors, sending one scrabbling backwards to find the source.

There is nothing "wrong" with this book or anything in it, but it has a limited application and a limited value to the general reader.

Fr. JOHN-JULIAN, OJN
DeKoven Foundation
Racine, Wis.

Diverse Study

HIS FACE: Images of Christ in Art. Edited by Marion Wheeler. Chameleon. Pp. 128, 95 illustrations in color. \$24.95.

His Face in a 9" by 12" format introduces 125 artists' versions of the face of Jesus Christ. Works by many of the greatest artists of Western civilization, from the 12th through the 20th centuries, are featured. Full-page representations of Christ's visage are included, audaciously cropped from larger compositions.

It is clear that these paintings are used in an attempt to provide a meditation focus, accompanied as they are by quotations from the King James version of the Bible, and arranged chronologically from "His Youth" to his final "Triumph." We may be moved in our contemplation of these works of

imagination, but questions inevitably arise. Perhaps a reproduction of the entire work from which each of these faces came, thus showing the artist's original intention, would allay our frustration and some of the tedium of having an entire book in this repetitive layout.

The juxtaposition of such opposites as a Byzantine "man-child" and a pink-cheeked cherub by Jordaens, or an Italian boy by Raphael with a harsher northern Renaissance type by Cranach leads our thoughts into jarring contrasts that threaten our own concept of the subject at hand. We may truly wonder when we reach the face surrounded by gold by the Artist of the Kremlin if this is, as its title claims, an "icon with the True Image of Christ."

The special surprises in such a collection are many. To see Georges de la Tour's wrapped babe out of the context of its mother's arms in the book's first picture is to hear its quiet breathing as it sleeps. To see and respond deeply to Van Dyck's suffering Christ crowned by thorns is to scorn the simplicity of Salvador Dali's 20th century version of Christ as a pale weakling in his "Sacrament of the Last Supper." Profiles by Titian, Rubens, and Velazquez add considerably to the insights in this array of faces, and El Greco's Christ-face suffers so by comparison that we are bound to conclude that his force lies in his compositions of figures, rather than faces. The sad and shadowed face by Ribera is unforgettable, buried in its blacks and so cropped from the original that the eyes loom larger than life.

This is an interesting study, hopefully one that would lead back to its sources.

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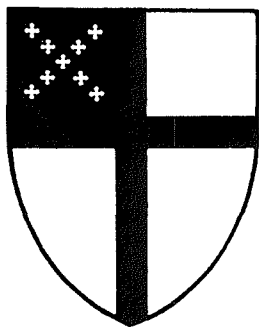
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PEOPLE and PLACES

Appointments

The Rev. Andrew A. Barasda, Jr. is now executive director of Health Education Resources in Baltimore, Md. Add: 101 E. West St., Apt. C, Baltimore 21230.

The Rev. Carl William Bell, Jr. is vicar of Grace Church, 151 E. Carl Sandburg Dr., Galesburg, Ill. 61401.

The Rev. John W. Biggs is rector of St. Augustine's, Box 771, Rhinelander, Wis. 54501.

The Rev. Robert Augustus Boone, Jr. is rector of St. James, Greenville, S.C.

Religious Orders

Sister Jennifer Anne made her life profession in the Society of St. Margaret on Nov. 1, St. Margaret's Convent, 17 Louisburg Sq., Boston, Mass. 02108.

Resignations

The Rev. Scott Foresman, as rector of St. Mary's, Nebraska City, Neb.

Deaths

The Rev. H. Douglas Butler, retired priest of the Diocese of Long Island, died at the age of 101 on October 16 at a nursing home in Largo, Fla.

Retiring from secular employment in the early 1950s, he was ordained deacon in 1955 and priest in 1971. From 1955 to 1982, he was curate of St. Thomas, Farmingdale, N.Y. He was buried in Sedgwick, Maine.

The Rev. Hiram Hisanori Kano, retired senior priest of the Diocese of Nebraska, died on October 24 in Fort Collins, Colo., just three months short of the 100th birthday.

The son of a Buddhist nobleman in Japan, Fr. Kano studied agriculture at the Imperial University in Tokyo. Following a dramatic illness and recovery at the age of 19, he began to read the Bible and was converted to Christianity, being baptized at 21 by a Dutch Reformed missionary. He came to the United States at the urging of family friend and U.S. politician William Jennings Bryan and worked for many years with Japanese immigrants in Nebraska where he did graduate study at the University of Nebraska. He was ordained deacon in 1928 and priest in 1936 and served parishes in Mitchell and North Platte, Neb. After the bombing of Pearl Harbor, Fr. Kano was arrested on the steps of his church after the Eucharist and incarcerated in Omaha, then in Santa Fe for two years; he was finally "paroled" to Wisconsin until the end of the war. Separated from his family, he reasoned, without bitterness, "this is the place God gave me to Christianize our people." He entered seminary at Nashotah House and was graduated in 1946 when he returned to western Nebraska where he ministered until his retirement in 1957, at which time he was named rector emeritus of Holy Apostles, Mitchell. An excellent swimmer, Fr. Kano continued his hobby of sailing for 90 years. He is survived by his wife, Ai Ivy, a daughter, Adeline, a son, Cyrus and several grandchildren and great-grandchildren.



BENEDICTION

The author, L. Madge Marsh, resides in Flint, Mich. where she attends St. Paul's Church.

I have cancer, however, I also have Christ. That gives me the ability to look cancer straight in the eye: to know that my body is being destroyed, but the part of me that is Christ's will never be.

This is the second time the doctors have said, "There are cancer cells" to me. Yes, fears and tears get to me at times. I want to see my family make their way along their path in this life, to be with them in the joys or hurts. I want to spend lots of summers at Pickeral Lake and many winters fussing at Michigan storms and fickle spring days.

I have had to tell my friends, I have "it" again and I talk about it a lot — probably wearying people.

It is for sympathy — *Never* — It is because when I share that fact — the fear of cancer loses some sting. Almost immediately I feel caring and I know I have their prayers. And no prayer is a "little prayer" no matter how halting.

Do you know how hard it is for most Episcopalians to say to another Episcopalian "I have Christ?" You feel the eyebrows go up and suddenly the person feels ten feet farther away and still retreating for fear that next they might hear "Are you saved?" or have a tract suddenly thrust out. We don't talk that way or even think such words. But I have been having these thoughts and words in my heart and mind for several years. I don't even want to think how I would be reacting to the news I received if I didn't.

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

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The Rev. Canon Lloyd S. Casson, Vicar

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Sun services: 7:30 H Eu; 10 Sung Eu; 12:30 Sung Eu (Spanish); 6:30 H Eu (Spanish). Wkdays Wed 10 H Eu, Thurs 6:30 H Eu, Fri 7:30 H Eu (Spanish)

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Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sat & Sun 12:40)

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