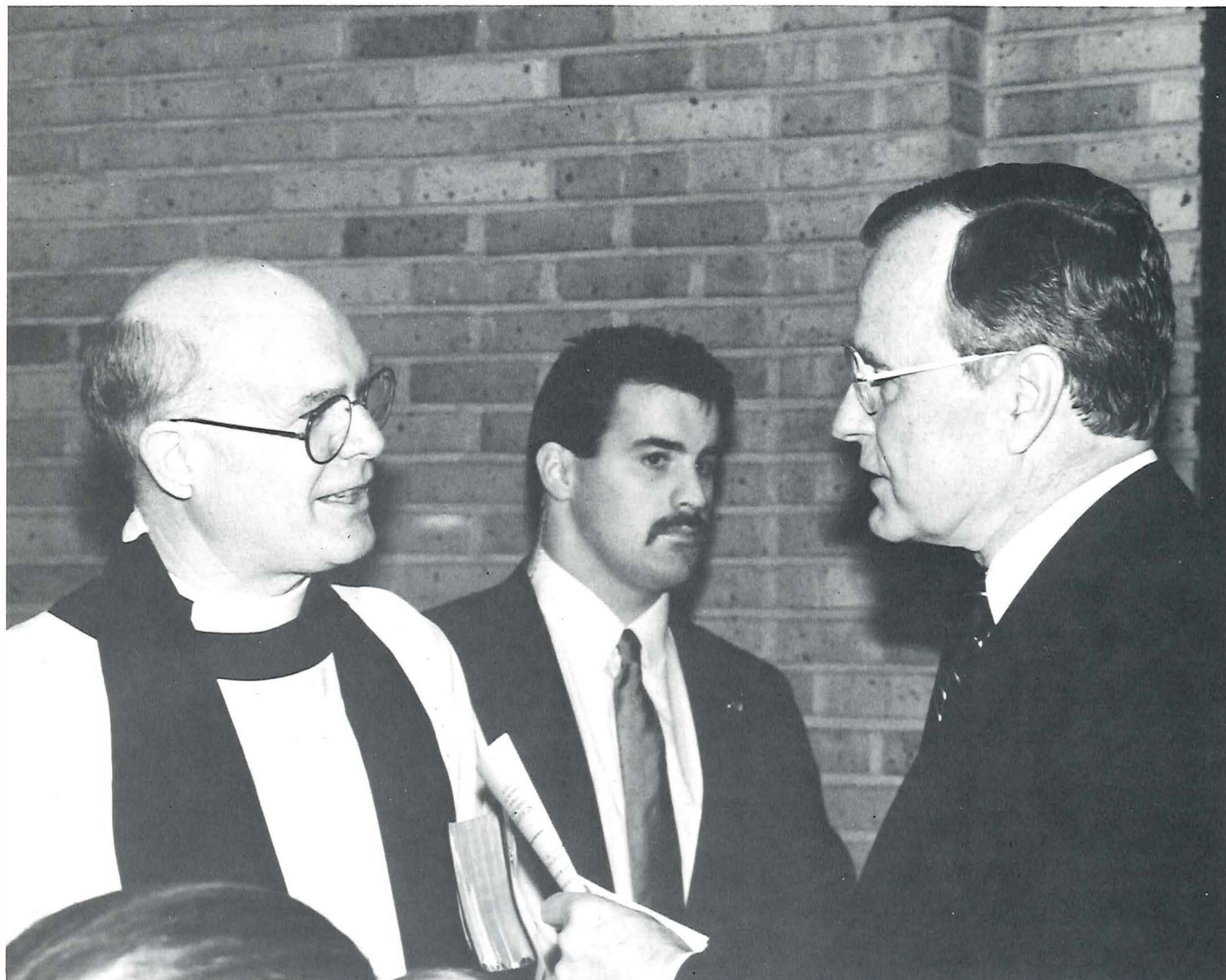


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Renewing Our Strength

What can we learn
from waiting?

IN THE NEWS:

Executive Council
meets in New York

COPY

The First Article

Solstice and Incarnation

By GEORGE McADAMS

One dividend of retirement next to the ocean of the Gulf of Maine is to watch the changing colors of dawn suddenly erupt in the glorious fireball that rises rapidly from the waters. Even more pleasurable is following the southward migration of this sun after the summer solstice of June 22. At the beginning, it comes up over Spruce Head Island, then week by week moves rather slowly down Mussel Ridge Channel to Graffam. Here it picks up speed to plunge past Crow and subsequently Two Bush and its lighthouse. By early December it begins skidding to a stop near the northern tip of Whitehead. Now it will soon be preparing to head north again — we hope.

In my ignorance, I once believed that our planet wobbles back and forth on its axis like a slowly spinning top and thereby produces our seasons. From June to December, the North Pole accordingly would move ever farther from the perpendicular and the sun, and we in the northeast would get colder and colder, with the reverse happening for the next six months. I'm glad I was wrong, for wobbly tops soon fall over and cease all movement. The correct answer is unexpected and, thus, typical of reality. One would think that in the creation of our very own solar system the planets, however they evolved, would go around the sun with their respective poles being perpendicular to the planes of orbit. Not so. This relationship varies considerably.

We are blessed that God chose to fling earth out from our parent star, if that's the way it happened, at an angle of around 66 degrees from the horizontal, so that as it circles the sun, the northern hemisphere is angled toward it with summer approaching and correspondingly away from it in winter.

The reality of our tilted planet is as unexpected as it is felicitous. And so is the Incarnation. You and I would not have invented it. The graceful words opening St. John's gospel are an abstraction: "In the beginning was the Word, and the Word was with God, and the Word was God." The Word, the Logos in Greek, is the actively expressed, creative and revelatory thought and will of God. It was part of God from the beginning. Philosophers, Greek or otherwise, have no trouble with that, but Christians, following St. John's lead, break away from this abstraction to the startlingly specific, concrete, historical

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Our guest columnist, the Rev. George B. McAdams, lives in retirement at Spruce Head, Maine. A priest, he is also a doctor of medicine.

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ON THE COVER

The Rev. Claude E. Payne, rector of St. Martin's Church, Houston, Texas, speaks with President-elect George Bush after a service of thanksgiving and dedication following the election in November. Mr. Bush had asked Fr. Payne to have prayers with his family after the election, regardless of the outcome. Service participants included Secretary of State designee James Baker, a communicant. Mr. Bush is a member and former vestryman of St. Martin's and Mrs. Bush is a former Sunday school teacher.

Photo: Copyright ©1988 Robert A. Beeley — Houston.

LETTERS

Who Are the Instigators?

Dean Annand's statements concerning the decision by Berkeley Divinity School at Yale not to grant an honorary doctorate to Bishop MacBurney of Quincy [TLC, Nov. 20] are somewhat ambiguous and contradictory, by which he plays into the hands of the opposition — "We take the integrity of the church seriously and cannot condone, endorse or honor those who threaten rupture of the relationship if their views are not heeded. . . ."

Bishop MacBurney and those who share his convictions also try to uphold the integrity of the historic church. It very well may be that the boot is on the other foot, and those who encourage and race toward the consecration of a woman as bishop might be the instigators of a rupture because their views are not shared by all.

(The Rev.) JOHN R. NEILSON
All Saints' Church

Scotch Plains, N.J.

• • •

The rationale offered by the dean of the Berkeley Divinity School in denying an honorary degree to Bishop MacBurney because of his position against the consecration of Barbara Harris points up the real issue involved: loyalty to what church?

The dean's view is that Bishop MacBurney's position "forced us to choose between the unity of the (Episcopal) Church and the toleration of a dissenter."

The position of the ECM, signed by Bishop MacBurney, is that Ms. Harris's consecration would be an assault on the unity of the Anglican Communion. Thus, in a larger worldwide sense, acceptance of her consecration also amounts to toleration of a dissenter; in this case, the American church.

HUGH F. LOWETH

Annandale, Va.

• • •

Thank you for your sane and temperate editorial about the withdrawal of granting an honorary degree to the Bishop of Quincy. Permit me to respond in a far blunter, justifiably (I believe) harsher and more "negative" manner.

The action of the trustees all too faithfully illuminates that hypocrisy that passes itself off as "toleration."

The dean of Berkeley speaks of that institution's having every respect for differing opinions, traditions, and doctrines. He speaks of a toleration of dissent.

It is difficult to attribute any sense of logic or reason to the dean's assertions. What kind of toleration, to say nothing of "respect," is it that says that you may "hold" a belief so long as you do not live by it, act it out or practice it? I vaguely recall James's words long ago, that "faith without works is dead."

(The Very Rev.) WINSTON JENSEN
Church of St. Alban the Martyr
Superior, Wis.

Using Bags

To respond to your commentary on trash in the issue of November 13, it takes much longer than half a century to biodegrade plastic, hundreds, perhaps thousands of years. The purpose of those plastic "bubble packs" is to discourage shoplifters by increasing the size of the item . . . does it work? I don't know.

I am utterly appalled at the proliferation of trash from our family of three, mostly, as you say, from packaging. Worse yet, in my opinion, is the junk mail. We get three or five catalogs, almost completely unsolicited and in some cases despite written requests to discontinue, per day. They are not even looked at, for the most part; they go into their own trash box under the kitchen table. Each time we dispose of that box I wonder how many trees went into it. If anyone knows how to stop this unsolicited flood, I want to hear it!

SHIRLEY A. WASHBURNE
Plainfield, Ind.

• • •

I was surprised that you didn't mention recycling in your article about trash [TLC, Nov. 13]. One can (at least in my town) recycle newspaper, aluminum and glass. We get plastic bags from the grocery store nowadays, and they just fit my home garbage can and are put to use that way, or given to my daughter for wet diaper management. My small paper or plastic bags are put to a similar use in cat-box cleanup. We have a small bookshop at our diocesan office now, and use recy-

(Continued on page 5)



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During 1988 staff members and special reporters provided in-depth coverage of both General Convention and the Lambeth Conference. In 1989 we will continue our efforts to give you prompt and unbiased news coverage each week, informative and inspirational features, the views of Episcopalians and much more. For this reason, every gift, large or small, is needed to strengthen the magazine. Your gift is a significant part in the unique ministry of communication THE LIVING CHURCH provides.

I hope all of our readers and friends will give this appeal their thoughtful consideration and will be as generous as possible. Those who give a total of \$100 or more become Living Church Associates and their names (not addresses) will be published in a special issue of the magazine in February which is dedicated to the Associates. If you have contributed earlier this year, perhaps you might consider adding to your previous contribution. Gifts are tax deductible and a coupon for your convenience is provided below or you may simply send your contribution to: The Living Church, 816 East Juneau Avenue, Milwaukee, WI 53202.

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



(The Rev.) H. Boone Porter
Editor

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LETTERS

(Continued from page 3)

pled bags to hold people's purchases; a bag from our shop may say "Hallmark," "NECA," or "Last Chance Gulp" (a brand of wine sold in Helena). I've tried giving those "blister packs" to my grandchildren, because they look like they'd be good for something — but none of us have discovered what they're good for yet.

In the same issue, the article about children in church reminded me of my favorite "child in church" story. When my son Don was about five years old, he was sitting beside me in church. He pointed toward the chapel and whispered something to me. I didn't hear what he said, and only hissed back, "Don't point in church!" It wasn't until he was in his 20s that he told me what he'd asked. He had been pointing at a small stained-glass window which had on it a symbol for "The Hand of God." He had asked me, "What does that mean?" And for 20 years, he'd thought that it meant — "Don't point in church!"

JOANNE MAYNARD

Helena, Mont.

Diverse Opinion

I wish to compliment you on the editorial policy shown in the diverse expressions of opinions in the contents of THE LIVING CHURCH. I believe such open discussion should lead to needed corrections and coherence in the growth process of our Episcopal Church.

JOHN M. LEE

Lakeport, Calif.

And His Way

The angry stridency of many of the letters appearing in TLC bothers me. What bothers me most is the specious arguments by so many in such strident terms who assume to know the will of God better than others. Are we, as priests, dioceses, Episcopalians, not forgetting too often that we are called to serve "the people of God," in his love?

(The Rev.) OSCAR W. SWENSEN
Calvary Church

Danvers, Mass.

I am increasingly concerned about two trends in letters to THE LIVING CHURCH over many weeks and months. The first is the aggressive appropri-

tion of the term "traditionalist" by so many in describing their own convictions. Most people feel that their own point of view is *the* traditional. Even so, Jesus our Lord was very untraditional, in his healings on the Sabbath, in driving moneychangers out of the temple, in criticizing the Pharisees, etc. The first major council of the church, the Council of Jerusalem (Acts 15) severely changed tradition.

The second is the confidence with which so many know for certain just why the membership of the church has declined recently. This fails to take into account that a loss in membership is, in part, a failure to replace ordinary losses from death of members. Other "mainline" churches which have not had a new Prayer Book, nor any conflict over women's ordination have had comparable or greater losses. Of those who have "left the church" only each one of them knows the real reasons.

But more than that, it may well be true, as Bishop Hathaway of Pittsburgh and others vividly remind us,

that the church suffers from weak Christian education, especially for the young, and timid and inept evangelism. We would rather not face causes of such agonizing seriousness which require rededication and hard work. It is so much easier to blame "social justice" and "controversy." And so it was during the time of the prophets and during the earthly ministry of our Lord.

(The Rev. Canon) WARD McCABE
San Jose, Calif.

Right to Disagree

Concerning the ECM response to Ms. Harris' election in Massachusetts [TLC, Nov. 20] it would seem that the nine bishops have declared themselves out of communion with the Episcopal Church. They have every right to disagree, to protest, to work diligently to change the mind of General Convention. But they don't have the right to pick and choose among the consequences of their actions. If they are to be out of communion with Ms. Harris

(Continued on page 12)

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Executive Council Meeting

A mood of enthusiasm and expectancy characterized the first meeting of this triennium of the Executive Council of the Episcopal Church, which convened on Tuesday, November 15 at the Episcopal Church Center in New York. Nearly 40 members of the Executive Council assembled in the Chapel of Christ the King along with the church center staff members to hear the Most Rev. Edmond Browning, Presiding Bishop, address the gathering to set its tone and agenda for the coming three years.

Bishop Browning's address drew on scripture, the writings of St. John Chrysostom and St. Augustine, and Ibsen's play *A Doll's House*, to deliver a challenge to his listeners.

"We are living in apostolic times, my friends," he said. "We are living in the times that call us to be the community of the faithful praising God, proclaiming the healing love of Jesus, celebrating the many gifts of the Spirit. You and I, the Episcopal Church, are living in a time that cries out to the community of the faithful for the liberating and healing presence of God's love," he said.

The primate continued to stress, among other points, the necessity for better communication within the church and for attention to this field by Executive Council. He went on to pay tribute to THE LIVING CHURCH for its 110 years of service to the church.

Tribute was also paid to two senior members of the church center staff who are retiring or resigning this winter. The Rev. Thomas H. Carson, Jr. has been executive for stewardship since 1979, during which time the level of giving in the Episcopal Church has risen to the highest growth rate of any church in North America.

The Rev. Charles A. Cesaretti has served in a variety of positions for the past 12 years. His assistance to Bishop Browning was characterized by the latter as "beyond description." Bishop and Mrs. Browning honored Fr. Cesaretti at a reception for the council on Wednesday evening.

The call of Christians to be a witnessing and healing community was

the foundation of Bishop Browning's plan for the structuring of the Executive Council. Four new standing committees have been constituted as the main working bodies of the council. These committees have been titled "Partnership," "Witness and Outreach," "Administration, Budget, and Finance" and "Planning and Development." Each committee has unique responsibilities in the light of Bishop Browning's vision of the next triennium and in the context of a working document of many pages entitled "Ten Program Priorities" [see box] which delineates the goals of the Episcopal Church for the next three years. The committees had their first meetings Tuesday afternoon.

The council members spent November 16 meeting in standing committees and making contact with the members of the national church staff who would be their resource and liaison people. The point of this intensive meeting time, as explained by the Rev. Donald A. Nickerson, secretary of the House of Deputies and executive officer of the General Convention, was to begin the building of each committee into "a community of grace," a working and witnessing group to serve as a model to

the whole Christian community.

On November 17, the standing committees began making reports. Members indicated that the experience of the past day had been fruitful. Nell Gibson of the Diocese of New York reported for the Partnership Committee, which is charged with the care of relationships within the Anglican, ecumenical, and interfaith communities, and the issues involved in developing and maintaining those relationships.

NCC

One concern which loomed large in the report of the Partnership Committee was the question of the relationship between the National Council of Churches of Christ (NCC) and the Episcopal Church, as well as the internal problems of the NCC. Mrs. Glennes Clifford of Oklahoma explained how the NCC developed from the older Federal Council of Churches. The Episcopal Church was a founding member of the NCC in 1950. Recently, decline in funding from member churches, cuts in the staff, and disagreements between staff members have led to many difficulties. Mrs. Clifford reported that there are some "encouraging improvements" which the Episcopal Church will observe carefully.

A brief presentation from the Plan-

Ten Program Priorities

- Implementation of a national communication strategy;
- A unified publication strategy for the Episcopal Church Center;
- Racism — implementation of strategy and program;
- The Decade of Evangelism — program development and support;
- Economic Justice — development of a strategy to address issues;
- AIDS — development of a comprehensive National AIDS strategy and program;
- Development of a strategy for enabling congregations engagement in mission;
- A strategy for leadership development for mission and ministry;
- Identify, initiate, and implement programs that will carry out the goals of the Ecumenical Decade: "Churches in Solidarity with Women";
- The design of a comprehensive strategy to implement the Episcopal Church's response in support of our partners in Southern Africa as they continue to struggle to dismantle apartheid and develop a multiracial society.

ning and Development Committee followed. After a tongue in cheek description of the committee's alleged plans to make the Presiding Bishop's office an unpaid one and to sell the Episcopal Church Center building, the Rev. Canon Robert Tharp of the Diocese of East Tennessee spoke of the real hope embodied in the Episcopal Church's commitment to the 1990s as "The Decade of Evangelism." He also referred to the fact that President-elect George Bush is an Episcopalian who has spoken of leading the world into "a kinder, gentler place." Canon Tharp suggested it is the job of Episcopalians to help the president-elect achieve that end, no matter how they may view his election.

According to one member, the Administration, Budget and Finance Committee felt that they had little time to spend on community building once they saw the amount of paper work before them. Thirteen separate treasurer's reports plus the entire detailed budget approved by the General Convention in Detroit confronted them. In spite of this overwhelming task they became acquainted with appropriate members of the national staff. The members of the ABF committee furthermore set aside the time to tour the Episcopal Church Center — "from the attic to the boilers," reported Vincent Curry of the Diocese of Alabama.

Worship

According to custom at the Episcopal Church Center, Morning Prayer was recited daily at 8:45 a.m. and the Eucharist was celebrated at 12:10 p.m. On November 17, the principle celebrant was the Rt. Rev. Charles Burgence, Suffragan Bishop for the Armed Forces. At this time, the newly revised Prayer Book for the Armed Forces was used and was dedicated by Bishop Browning [see story].

On the afternoon of November 17 there were further discussions of the budget and related matters and the Rt. Rev. John MacNaughton, Bishop of West Texas and chairman of the Subcommittee on Communications reported for this group. The Ven. Ben Helmer of Western Kansas spoke for the Witness and Outreach Committee and presented the United Nations "Convention on the Elimination of All

Forms of Discrimination Against Women." The 15-page document contains 30 articles affirming the rights of women in regard to citizenship, voting, ownership of property, freedom to marry and other matters. Religious questions were not explicitly dealt with. The convention was unanimously affirmed by the council.

Archdeacon Helmer later told of a program of partnership between this church and the Anglican Churches of Canada and of Kenya, which he had helped to plan. It is hoped that the Kenyans may assist the North American churches in developing methods of evangelism.

Shareholder Resolutions

Thursday afternoon also saw the passage of several shareholder resolutions in the interest of social responsibility. AT&T was challenged regarding its supplying of computer equipment in South Africa. Motorola was challenged regarding the manufacture of nuclear missiles. Westinghouse Electric was asked to produce statements on environmental safeguards and other matters in its nuclear weapons production, and Philip Morris was asked to show why it disregards what are believed to be severe health hazards of smoking.

Discussion continued around the "Ten Program Priorities." While it was conceded that they were closely related to the Presiding Bishop's "Eight Mission Imperatives," some council members seemed to feel that the transition from eight to ten was not clear enough and it was asked why Christian education was not more conspicuous in the ten.

Informal Discussion

The Presiding Bishop, on Friday, spoke informally about his work. In response to a question he said that the usual procedures for a bishop-elect were going forward in regard to the Rev. Barbara Harris [TLC, Oct. 16]. The position of the Bishop of London and of the Evangelical and Catholic Mission bishops in the U.S. was not new, he said, but had been made clear in the past. The Archbishop of Canterbury, as primate of a national church which does not recognize the ordination of women priests and bishops, has

stated that he could not recognize such a bishop but this would not mean going out of communion with the Episcopal Church in this country [TLC, Dec. 11].

Meanwhile the Presiding Bishop was assured that no one desired to sever the unity of the church within this country. In the past weeks, he said, he had attended both the convention of the Diocese of Eau Claire, a conservative diocese, and the Women's Caucus. Both liberals and conservatives, he felt, needed to be in conversation with one another.

The next two meetings of the Executive Council will be in Fort Worth, Texas, February 27 to March 3, and Pittsburgh, Pa., June 12-16.

H. BOONE PORTER and
BONNIE SHULLENBERGER

New Book Presented

Episcopalians in the Armed Forces and in Veterans Administration hospitals and other U.S. government institutions now have a new edition of *A Prayer Book for the Armed Forces*. Like previous editions, it is in a stiff dark green cover decorated with the Episcopal Church service cross and it easily fits in a pocket. It contains daily prayers, the Holy Eucharist, forms for the sick and dying, selected psalms, Bible passages and hymns, information about the Episcopal Church and much else. This edition contains some quite new features. Many items are given in Spanish as well as English. Forms for the dying include one for Roman Catholics and one for Jews.

The new book was formally presented at the midday Eucharist at the Episcopal Church Center on November 17. The Rt. Rev. Charles L. Burgence, Suffragan Bishop for the Armed Forces officiated, and Presiding Bishop Edmond Browning blessed and dedicated the new publication. Members of the Executive Council were present, as were a number of chaplains and former chaplains.

The last edition, compiled by the present editor of this magazine, was published in 1967. The new edition, which draws much from the present Book of Common Prayer, is the product of several years of work and has been edited by Howard E. Galley, with the assistance of the Rev. Donald W. Beers of the Armed Forces office.

Renewing Our Strength

“I have a tiny glimpse of what Christ
has in store for my life...”

By JOANNA J. SEIBERT

Advent — a time of waiting. Four weeks at the end of the year to concentrate on waiting — perhaps not to concentrate but just to think about waiting.

Times of waiting in my life — the most exciting waiting and also the most fearful must be anticipating the birth of a child . . . months of physical and mental discomfort only overcome by trust and excitement of a new life, literally a new life to come. Other times of waiting. Last night my husband and I waited for our teenage son to return home for the first time in a car driven by himself. Waiting for those you have nurtured to know if they are ready to be on their own, waiting to let go. Wondering if it is time to let go. Waiting for another passage in life.

This waiting experience is new to me. I think physicians above all other people are the most impatient people whom God has made. They are used to other people waiting for them. They are not accustomed to waiting for other people or other things. How appropriate that the area where patients wait to see their doctor should be called a “waiting room.” Patients should probably be spelled patience!

My life is so unaccustomed to wait-

Joanna J. Seibert, M.D., is director of the division of pediatric radiology at Arkansas Children's Hospital, Little Rock, Ark.

ing; however, the Holy Spirit seems constantly to be directing me to passages of scripture about waiting. If I were not such an impatient person, I would count passages in the Bible which talk about waiting on the Lord. There must be hundreds or maybe even thousands, particularly in the Psalms.

Four years ago, I first learned about waiting when I had orthopedic surgery which literally took me off my feet for several months. My recovery was long and painful and took years. Two friends brought me a work of calligraphy shortly after my return home from the hospital. It was a gift from the vestry at St. Mark's. “They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint” (Isaiah 40:31). This scripture was meaningful to me since I was unable to walk. However, gradually the waiting part became the central theme of the passage for me. I learned about healing that comes with waiting.

Several years ago, I became interested in the writings of Katherine Marshall. Her work directed me to begin a prayer journal where I would write down specific petitions and then also specific thanksgivings and praise. As I look back through this journal each month, I can see petitions which I prayed for months or now even years before, and how they were answered. Many times, however, it took a much longer time for God's answer, and the response was often different from what I anticipated. This has been the second great awakening for me as to

“waiting for the Lord” — the patience required to wait and listen for our Creator's answers. Often I miss the answer because I am not waiting for it. Only in looking back and reflecting do I see Christ's loving message. Our Sovereign often shouted to me in angel choruses, but I did not hear because I was running off with my own agenda and was not still and silent — listening, waiting.

In the past, whenever I have found myself in a situation of having to wait for someone, I have become anxious and irritated. “I am a very important person; this person should not be making me wait.” Waiting for a stoplight or waiting for my children to get into the car, waiting for an interview, waiting for a patient to be ready for a procedure, waiting for a patient during a procedure, waiting in line in the grocery store, waiting in line on the freeway. . . . Slowly these times have become special gifts from God to me, extra gifts during the day of unanticipated free time when I can mediate or pray or be silent in God's presence. How exciting to have this free time to be with our Lord, instead of being upset and anxious because life is not proceeding at the pace for which I have programmed it.

Using these periods of waiting has become a blessing in my life, instead of a curse. I see this as one more example of God's redemption of difficult parts of my life. I have especially been thankful for many appointments recently when people, usually other physicians, have been late. In the past, I would have become angry. However, using this time for prayer and meditation for the anticipated conference has made that interview more meaningful and relaxing for the introvert in me. As I wait in the car for my children, I can pray for them. When they arrive, my feeling of love for them has often become very special. The same is true for times when I have had to wait for patients with whom I am working.

And so this Advent I have learned a little about waiting. I have a tiny glimpse of what Christ has in store for my life — glimpses of light which I see through the glass darkly. I long to see our Sovereign face to face.

My life, my prayer has been to make this Advent season a continuous time of waiting, remembering to wait, learning to wait, taking time to wait, to see, to feel, to hear the Christ Child — the Christ Child in you, the Christ Child in me. Come, Lord Jesus, come. I wait for thee.



Part 4: Joy

By D. A. DRENNEN

As Advent begins to end and Christmas starts to begin, we prepare this week to tell again the *Haggadah* of Christmas night — that is, the Incarnation story of mankind's exodus out of spiritual bondage.

As a biblical people, we soon shall hear in liturgy the equivalent of a voice from heaven proclaiming — as if at a *Seder* — that this new Passover feast of Nativity “is different from all other nights” because it ushers in “the season of our liberation.”

Since the days of Bishop Lancelot Andrewes, the Incarnation feast has had especial importance in worship and theology of the Anglican Church — which is doubtless why it is often called the Church of Christmas. Such a view may also elucidate its singular affection for the Gospels of Luke and John: for Luke's nativity narrative and John's Incarnation prologue; but, equally so, for John's rich evangelization of Christian love. For example, John's gospel and three letters constitute only one-tenth of the New Testament, but yet contain fully one-third of all its references to love.

A Christmas liturgy was first observed at Rome as early as 336 (and gradually acquired over the next two centuries a preparatory Advent). Originally the celebration of Christ's baptism was viewed as more important

than the celebration of the birthday chosen for him.

Now it may not be too far off the mark to suggest that, in its present popular form as a mingling of religious and secular festivities, Christmas is largely a creation, from native and borrowed elements, of 19th-century English men and women.

For example, the English had, or had borrowed, the Scandinavian Yule log and candles, the Druid mistletoe and Saxon holly, and the German Tannenbaum. Even though the eighth-century English missionary Winfrid, called St. Boniface, had “christianized” German tree-worship (presumably creating thereby the first Christmas tree), it was probably Queen Victoria's German consort, Albert, who first introduced the Christmas Tannenbaum to England.

The English also added to this season the practice of giving Christmas gifts, and they shaped the figure of Father Christmas (more widely accepted in America as the Dutch Santa Claus). In addition, they fixed upon a family Christmas menu: roast goose and plum pudding (in America, it became ham and turkey). Also, they constructed, through novels and other prose and poetry, a model of family Christmas fellowship — one thinks, for example, of Mr. Pickwick at Dingley Dell or poor Bob Cratchit in Camden Town.

Furthermore, the English provided the first Christmas cards — originally hand-drawn in 1844, they were commercially produced two years later. And then there is the Christmas crib — borrowed from the Italian *presepio*, introduced by Francis of Assisi at Greccio in 1223. Finally, the En-

glish contracted a seasonal fever of Christmas carols, a condition which produced a vast business in collecting, editing, storing, publishing, and performing traditional and newly written examples of the art.

Although the Christmas carol (the term is a wedding of two Greek words meaning “choral flutist”) was originally danced and sung, it soon attained its more familiar social form — ambulating through churches or public lanes — without, however, losing its identity as a hymn of praise and joy.

And it is especially revealing that Charles Dickens chose *A Christmas Carol* for the title of the most famous of his 20-odd Christmas stories. To this day, the tale retains its inimitable Christmas charm and, as G.K. Chesterton observed, its “state of rowdy benediction.”

To see what difference Christmas joy can make, we merely need contrast the anti-hero/hero Ebenezer Scrooge in the beginning — a “tight fisted . . . squeezing, wrenching, grasping, scraping, clutching, covetous old sinner” — with the man who, by Christmas grace, “became as good a friend . . . as good a man, as the good old city knew.”

There is another Christmas carol of joy we know at least as well: the carol “Joy to the world,” published in 1719 in *Psalms of David Imitated* by the dissenting London minister Isaac Watts (1674-1748). In the stately cadence of George Frederic Handel's musical setting, this carol unmistakably declares the central truth of Advent joy: “The Lord is come.”

Now of all the world's words in all the world's languages, none so clearly reveals for us the link between Advent and Christmas as the simple English word “joy.” Hebrew has a dozen ways to say it, and in twice as many words, while Greek has at least three or four. But in English, this single, simple word suffices to carry enormous weight of meaning.

In one sense, joy is a quality or attitude of mind which, in Peter Lombard's phrase, “God works in us but without us.” In another sense, joy simply outreaches the mind, and becomes a metaphor of Jesus Christ, whose *presence* and *advent* we now begin to signify as we join in loving Christmas fellowship.

By the grace of Christmas joy, in other words, we begin to enter into what C.S. Lewis once called “the serious business of heaven.”

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

Ten Priorities

The recent meeting of the Executive Council in New York was marked by optimism and enthusiasm as members got to know one another and members of the national staff at the Episcopal Church Center. Much of the time was devoted to orientation and clear explanations of the canonical, financial and administrative responsibilities of the council.

Major attention was given to the "Ten Program Priorities" [p. 6]. This certainly is a list of ten important and worthy topics. It remains unfortunate, in our opinion, that it is not so well adapted to public communication. If there are "Eight Mission Imperatives," one expects the priorities to be several selected from that eight, not a larger number than one started with.

Of course it can all be explained, but an evangelizing church cannot bury itself up to its neck in explanations. It is also unfortunate, in our opinion, that Christian education and attention to children and youth do not loom larger. It has been too many years since the council fixed its attention on the problem of passing on our faith to the coming generation.

Conflict and Unity

During successive days at the November meeting of the Executive Council [p. 6], a variety of organizational and programmatic matters were discussed in a good spirit, without any hint of the deep divisions of feeling now present in the church. The resolutions prepared by the staff or committees were routinely passed. Only one council member, Ralph Spence of Tyler, Texas, offered occasional thoughtful comments or criticisms.

On the last morning, the direction changed when the Presiding Bishop spoke informally and brought council members up to date on the progress of approving the election of the Rev. Barbara Harris as Suffragan Bishop-elect of Massachusetts. He expressed the need for those of divergent views to be respected. One felt the deep concern of Bishop Browning, as chief pastor of this church, to maintain unity, and hold a mediating position. He has remained in touch with conservative and liberal leaders.

The council's acceptance of an invitation to hold its next meeting in the conservative Diocese of Fort Worth is seen as a constructive and reconciling decision. Like others in responsible executive positions in many fields, the primate finds himself shot at from the right and from the left. It is no doubt painful, but it seems to be part of the job description.

Meanwhile, we think it regrettable that when the Executive Council hears conservative opinions on various matters, they are second or third hand. Very few council members are conservative in orientation and not one is a recognized "traditionalist" in the sense that this term is often now used. This is odd in view of the fact that many laypeople and clergy are certainly of this persuasion. Perhaps many views of the traditionalist camp should be rejected, but people in positions of leadership should at

least have a first-hand knowledge of what they are rejecting. The organs and agencies of a democratic government have more credibility if they include a wide spectrum of viewpoints. Indeed, hearing the case of minorities may be more helpful than rehearing the frequently repeated case of the majority.

Mary's Sunday

The Fourth Sunday of Advent is, in the three-year lectionary, Mary's Sunday. The Holy Gospel gives us the theme, and *The Hymnal 1982* provides a good selection of appropriate hymns, as pointed out in the *Episcopal Choirmaster's Handbook* and elsewhere. Let us not disregard this opportunity to celebrate a central figure in our faith who has been too much disregarded for too long. In this way, the season of Advent is brought to an appropriate and joyful conclusion. The commemoration of St. Lucy [TLC, Dec. 11] can well fit into this occasion.

The End and the Beginning

We are grateful to Dr. D.A. Drennen of Apalachicola, Fla., for his stimulating series of Advent articles, which come to an end in this issue. He stirs us to think of new images, new figures of speech, and new ways to feel about the things of our faith. Precise explanations are needed in mathematics or mechanics: in religion, on the other hand, the puzzling question or the surprising comparison may carry us further. For such surprises we are indebted to him.

First Article

(Continued from page 2)

reality, as we read on: "And the Word became flesh and dwelt among us."

These December days, while taking afternoon walks with my dog Tasha, I am almost blinded heading south up a hill. The acute angle of the low-lying sun is the culprit, but going the other way with it behind me, I can see objects ahead with unusual clarity; they stand in sharp relief, even as they create long shadows. So too, I can understand the mystery of the Christ Child's coming to us as the Light of the World at its darkest moment in history if I don't try and confront it head-on, blinded by the whole concept. Rather, basking in his warmth with his hand on my shoulder as a guide and companion, I can see clearly the sharp outlines of the truth of Christianity in general and the Incarnation in particular.

Finally, I learn through Christ why he "came to visit us in great humility," as states the collect beginning the Advent season. Contemplating from afar God's majesty, glory, almighty power, and righteousness begins the process of my relating to him, but to complete it took the Babe of Bethlehem's birth in a stable. Christ had to enter the world, revealing himself, and living and dying as one of us.

BOOKS

Vital Message of Love

BERNARD OF CLAIRVAUX: Selected Works. Translated by G.R. Evans. Paulist. Pp. viii and 296. \$12.95 paper.

This volume presents St. Bernard, 12th century Cistercian, founder of many monasteries, teacher and counselor to laypersons and popes alike, contemplative and active, reconciler and, above all, lover.

"Bernard's unique and definitive distinction is due to his method of reconciling personal, subjective experience with universal, objective teaching . . . experience and thought are the two guidelines to follow in considering Bernard's life, work, and doctrine — three realities that are really inseparable" (Introduction p. 14, Jean LeClercq, OSB).

St. Bernard's writings are reflections of his experiences. Evan's selections and arrangement in this book are in order of the spiritual journey leading to love in union with God. There are treatises on conversion, on the steps of humility and pride, on loving God; sermons of "The Song of Songs"; and selected letters. The theme throughout is love. "Out of love God seeks us and wants us to seek him" (p. 32). And this seeking for God begins with oneself — passing "from self-centeredness to an openness to the whole creation . . . the more a person understands himself, the more he enlightens others" (pp. 38, 39).

In his "Sermons on the Song of Songs," St. Bernard gives us the fullness of this love theme. "This sort of song only the touch of the Holy Spirit teaches (1 John 2:27), and it is learned by experience alone. Let those who have experienced it enjoy it; let those who have not burn with desire, not so much to know it as to experience it. It

is not a noise made aloud, but the very music of the heart" (pp. 214-215).

Bernard of Clairvaux has a vital message for us today in a headstrong world which too long has neglected, if not denied, the one reality of God's love for us and our love for God.

SUSAN MANGAM, STR
Christ in the Mountain
House of Prayer
Tannersville, N.Y.

Vital Question

WHO WILL MAKE US WISE? How the Churches are Failing Higher Education. By Eric O. Springsted. Cowley. Pp. 168. \$8.95.

Springsted, chaplain at Illinois College, Presbyterian, seeks to contribute to the contemporary discussion about the content and intent of modern higher education. Readers familiar with Allan Bloom's *The Closing of the American Mind*, the famous St. John's College catalog essay on the Great Books curriculum, or essays in one's own alumni magazine will be familiar with the core of it. Springsted wishes to put forward the case for the Christian overview. He has a sound bibliography, understands it, and paraphrases it. Not much is original or adds to the dialogue.

The book begs the issue set forth in the title. There is little crisp discussion regarding wisdom or the responsibility of the churches for it. The author's style is diffuse and has not been protected either by his proofreader or his editor: typos are frequent, there are sentences like "philosophy rarely leads us to the door of theology very often" (73), and a labored effort is made to be non-sexist by alternating pronouns from feminine to masculine, at times in the same paragraph.

Even with all these negatives, the question of the title and the assertion of the subtitle are large, valid and of vital importance; and there is a beneficial result to the reading. One debates with the author because one shares the concern of the title and hopes for so much more of skill, elucidation, insight, depth, and wisdom. My margins are laden with notes and rebuttals. My thinking has been advanced by the debate. We must address Springsted's concern — he has done us a great favor to call us to the fray. Buy the book, read it for yourself, think,

and carry on your own argument to improve upon this work: you will profit.

(The Rev.) JOHN PAUL CARTER (ret.)
Sewanee, Tenn.

Data and Personal Stories

WOMEN PRIESTS IN THE EPISCOPAL CHURCH. By Mary S. Donovan. Forward Movement. Pp. 180. \$3.50 paper.

Over ten years ago, the Episcopal Church formally decided to include women in its three orders of ordained ministry. Mary Sudman Donovan gives us a statistical and personal look at ten specific years of priestly work in her vivid and pleasantly readable book.

This work is divided into three parts: 28 pages of statistics and research data; 144 pages of personal stories of 23 priests, with photos of each; and eight concluding pages of assessments by a wide spectrum of church-people with many different points of view.

The thorough and up-to-date research compares men and women with equal and simultaneous years of experience. Donovan finds "the overall pattern indicates that a social revolution of tremendous significance has moved through the church with relative ease" (p. 27). She also notes from her time with the Rev. Martha Johnston Horne, ". . . that there are still complex questions surrounding the theological dimensions of a priesthood that includes women as well as men and the ways in which such a priesthood will shape and perhaps alter our understanding of the nature of God" (p. 118).

Donovan's wide research and long distance footwork present an impressive variety of people and ministries.

This presentation is woven together with appropriate segments of the Book of Common Prayer ordination rite. Written in comfortable inclusive language, the personal narratives share the pains and trials and joys and benefits of answering God's call to the priesthood.

The Forward Movement format is attractive and inviting. An index and table of contents would make the book much more valuable as the helpful reference resource it deserves to be.

(The Rev.) KATRINA M. SWANSON
St. John's Church
Union City, N.J.



LETTERS

(Continued from page 5)

should she be duly ordained a bishop of the "one holy catholic church and apostolic church," does it not follow that they would be out of communion with the church which authorizes this action? And if they are serious in their intention not to recognize anyone confirmed or ordained by Ms. Harris (or any other female bishop?) then either they should resign rather than thwart the will of the Episcopal Church or be subject to canonical action.

(The Rev.) MURRAY L. TRELEASE
St. Paul's Church
Kansas City, Mo.

• • •

I submit that the nine bishops who threaten to lead their people into schism over the election of Barbara Harris to the episcopate are violating the very vows they propose to be upholding by choosing schism over unity. Their response is somewhat akin to that of little boys who take their marbles and go home when the girls want to play.

It is actions of this kind that make me long for the day when at least half the House of Bishops will be of the female gender. Then, hopefully, we can be past this petty bickering and get on with our charge in this world — to spread the gospel and raise people up to ministry.

In the meantime, I sincerely hope the nine bishops will stay in the game. I hope they do not take their marbles and go home and instead stay, dissent

and lead the loyal opposition as long as there is a need for one. The only way they can protect the unity of the church is to remain in communion with it.

(Deacon) HELEN MOUNTFORD
St. Michael and All Angels
Mission, Kan.

Harris Election

Three cheers for "Disputed Election" [TLC, Nov. 13]. It was balanced, fair, comprehensive and lucid. However, there will be those whose "sore toe" will welcome being stepped on and supply us with more of their bombastic behavior. In an age when Anglican unity is strained to the breaking point, this event serves to squeeze the trigger of the suicidal weapon.

(The Rev.) THERON R. HUGHES
Church of the Epiphany
Concordia, Kan.

• • •

Your editorial is excellent, lucid, well thought-out, objective and should be helpful to the church, bishops and standing committees.

(The Rt. Rev.) DAVID S. ROSE
Bishop of Southern Virginia (ret.)
Carrabelle, Fla.

• • •

Being resident in the provinces, I know not why or how Barbara Harris was elected bishop in the church of God, but elected she was.

In your article regarding her election, I found a great deal of "argu-

mentum ad hominem" if I understand the term as taught in my freshman rhetoric class in college.

As I say, I know not the woman Barbara Harris, but I was proud to include her photograph in a discussion of Mark 10:35-45 in my October 16 church school class, along with pictures of Bishop Tutu, Mother Teresa, Pope John Paul II, and a variety of less well-known, but worthy folks.

Let Barbara Harris be the child of God. In a cope and miter she may appear different but underneath the vestments is a person who, as you and I and the rest of the human race, is loved by God.

DAVID A. VANDERAH
Dubuque, Iowa

• • •

Your commentary about Barbara Harris was the last straw: it clearly sets up a double standard and smacks of elitism. Why have you not questioned the intellect and academic achievement, or pastoral experience, of other bishops-elect? There are many of us who are encouraged by her election to the historic catholic episcopate because she was *not* chosen on the basis of her connections or her "cardinal rector" status. We are inspired by her Christian commitment and integrity, and applaud her fearless stances on issues of peace and justice.

(The Rev.) ALLAN J. STIFFLEAR
Cambridge, Mass.

• • •

Thank you for your thoughtful and incisive comments on the Rev. Barbara Harris. Maybe those who are voting to accept or reject her election know all these qualifications, or lack of, and some of the probable "reasons" for her election, but I appreciate them being pointed out in this article so I and the rest of the laity can more realistically form our opinion. Thank you for THE LIVING CHURCH.

LYNN PATTEN
Sewanee, Tenn.

• • •

Anyone troubled about the rightness of the Rev. Barbara Harris for our episcopacy might want to read her reflections about last summer's Lambeth Convention in *The Witness*, October, 1988 — the most substantive of any reports on that gathering that have entered this well-subscribed household, to this point. It is about all the issues

Time and Again

"Darkness and light to thee are both alike" Psalm 139:11
(Advent's Note of Promise)

Time and again

Along the ledge of twilight's nearer rim
A wedge between soft dusk and dark of night
Moves swift to eyes that scarce can skim
Its fast declining and receding flight
As driven toward some distant beckoning brim
Abrupt departs its feeble span of light;
How strange this time of night should so begin,
Darkness and light made nearly so alike?
Is night so turned from light of day by Him
That through Eternity things strange may all unite?

Frederic Howard Meisel

other than women's ordination and electability about which we laity were supposed to inform ourselves so that we could understand some of what our bishops would be facing. If anyone did read "Lambeth Puts On a New Face," they might find "the eyes of the mind opened to behold things invisible and unseen" — the winds of change, for example, and the leading of the spirit.

JOANNA B. GILLESPIE
East Greenwich, R.I.

• • •

I am moved to write this letter not as a feminist or a Latin American or a Afro-American or as a judge, but as a child of God who is thoroughly amazed and extremely disappointed in the "witch hunt" mentality displayed in your commentary and other articles that have appeared in your publication regarding the Rev. Barbara Harris.

You said, "It is the primary function of the episcopate to maintain continuity with the past." Male dominance is not continuity, it is very simply male dominance.

As a child of God, I pray for the consecration of the Rev. Barbara Harris. She may not bring the experience of seminary to the episcopate but she brings (no matter how much of a cliché) the experience of living, an experience that has solidified her faith and enhanced her spirituality.

Despite what many may think, women bring to the priesthood and ultimately to the episcopate an element of living, sharing and understanding that no man can truly understand as they have never walked a mile in the shoes of a woman. Black, white, green, purple . . . the experience, the contradictions of being a non-male in a male-dominated world that constantly plays the game of "give away," "take away" is one only women can understand because they live it every day.

DEBORAH DICKINSON-FORD
Indianapolis, Ind.

• • •

May I thank you for your contribution in trying to understand the Massachusetts "happening." Your comments are charitable and informative. It would take but a few bishops to break rank and insist upon patience and absolute normalcy in any break with Anglican tradition.

The big issues are indeed evangelism

and growth in devotion and numbers. I would like to suggest, though, that it is not simply a matter of "escape from the difficult" that hold us into such matters as South Africa and women in ordained ministry. We are also browbeaten by damning accusations. "Insensitive and uncaring" can be used as an accusation that brings shades of guilt to blind all reason. Was this not so used very effectively by the Black Caucus this past summer at General Convention?

I have been a frequent guest at St. Edward's House, Westminster, and have met at least a dozen African bishops who could evangelize us, given the chance; unfortunately political action is on our agenda and will remain so until we refuse to be browbeaten.

(The Rev.) PAUL L. THOMPSON
Daytona Beach, Fla.

Unfounded Fear

Most of the time I can ignore the rhetoric expressed in some letters to the editor regarding women's ordination to the priesthood and episcopate. Mrs. Donald Chapin's letter of November 6, I cannot. She expressed a fear of the loss of men to the church if women are in leadership positions. She is not alone in this fear, as I have heard it expressed in many places. However, this fear is not borne out in fact.

Lyle Schaller, one of the leading commentators on trends in mainline Protestant churches, finds the converse of Mrs. Chapin's fears is true. In *It's a Different World*, he states that "mature female leadership" is one of the

contributors to parishes where there is above average male participation in the church.

We cannot continue to tell tales that are not based on fact. Let's find other reasons for the decline in membership than female leadership. I doubt if the facts will support it.

(The Rev.) LAUREN A. GOUGH
St. John's Church
Ft. Washington, Md.

Facing Each Other

In a brief, seemingly insignificant exchange of letters [TLC, Nov. 6], much was revealed about life as it is in our church and as it must not remain. Fr. Rankin questioned your policy of printing complaining letters from anonymous writers. You responded by saying you want to protect those "not to blame for a problem." Then, "A priest's wife, for instance, cannot be expected to lend her name to a letter complaining about an action of the diocesan bishop."

It is the saddest, most appalling reflection on our community. You lend to the reign of hierarchical terror by being complicit in it. If wives (spouses?) of clergy are afraid of their spouse's bishop, as an employee to a boss, what makes us think anyone is going to believe we are a band of sisters and brothers forgiven and living only under the authority of Grace?

No more anonymous letters. We can face each other without fear.

(The Rev.) C. BLAYNEY COLMORE, III
St. James-by-the-Sea
La Jolla, Calif.



"Just think of it as our becoming an upwardly mobile society, Aaron."

By Ralph Masters



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PEOPLE and PLACES

Appointments

The Rev. Thomas Hudson is vicar of Trinity Church, Abbeville, S.C.

The Rev. Clark Hyde is now priest-in-charge of St. Andrew's, 1833 Regent St., Madison, Wis. 53705.

The Rev. Eric Johnson is priest-in-charge of St. Philip's, Greenville, S.C.

The Rev. David Landholt is interim rector of St. Luke's, 1300 Pine St., Columbia, S.C. 29204.

The Rev. Steve Malcom is rector of St. Mary's, 116 S. 9th St., Nebraska City, Neb.

The Rev. Robert G. McNaul is vicar of St. Philip's, Box 8313, 7901 S.W. 34th, Amarillo, Texas 79114.

The Rev. David McSwain is vicar of the Church of the Cross, 7244 Patterson Rd., Columbia, S.C. 29209.

The Rev. Randall Morgan is vicar of the Church of the Good Shepherd, Greer, S.C.

The Rev. Alonzo Pearson is assistant of St. Thomas', 226 Washington St., Menasha, Wis. 54952.

The Rev. Kenneth Tucker is priest-in-charge of St. Andrew's, Greenville, S.C.

The Rev. LeGrand Van Keuren, Jr. has been appointed vicar of the Church of the Holy Angels', Box 576, Pooler, Ga. 31322 (and missioner for Effingham City). Add: 118 Palmetto Dr., Silverwood, Rincon, Ga. 31326.

The Rev. Kenneth O. White is now counselor in residence at Samaritan Counseling Center, 2929 Duniven Circle, Amarillo, Texas 79109.

The Rev. F. Bryan Williams is rector of the Church of the Ascension, Box 1808, Atlantic City, N.J. 08404.

Retirements

The Rev. David Leech (ret.) is now canonically resident in the Diocese of East Tennessee.

The Rev. Howard C. Rutenbar (ret.) 7774 Grand Pointe Rd., Alpena, Mich. 49707.

The Rev. James R. McDowell, as assistant to the bishop, Diocese of Southern Virginia; add: Rte. 4, Box 165, Brevard, N.C. 28712.

Changes of Address

The Rev. Joan Phyllis Grimm is now at 106 1E Yester Oaks Way East, Greensboro, N.C. 27408.

The Rev. Bonnell Spencer, OHC is now at Holy Cross Monastery, West Park, N.Y. 12493.

The Rev. Patricia Turk may be addressed at 3437 Pinebrook Ct., Orlando, Fla. 32822.

The Rev. William D. Walker may be addressed at 905 Green St., Durham, N.C. 27701.

Deaths

The Rev. John Oliver Patterson, one of the founders and first president of Associated Parishes for Liturgy and Mission and former headmaster of Kent School in Connecticut, died in San Francisco on November 12 at the age of 80 after a short illness.

After a childhood in California, Canada, and Argentina, he studied at the University of Chicago, the University of Illinois and the School of Architecture of MIT. After two years in architecture, he entered Seabury-Western Seminary and was ordained priest in 1934. Following ordination, Fr. Patterson served parishes in Chicago and Mitchell, S.D. With the support of then Secretary of Labor, Frances Perkins and Eleanor Roosevelt he established South Dakota Children's Aid and Abbott House. In 1941 he became rector of Grace Church, Madison, Wis. In 1949, the year after he helped form Associated Parishes, he became rector and headmaster of Kent School; during his tenure he opened a campus for girls in 1960 and directed two international seminars on the Christian Idea of Education, the papers from which were published by Yale. In 1962 he moved to Rome, Italy, where he founded St. Stephen's School; from 1966 to 1968 he was director of the European Council of International Schools. He retired in 1970 and afterwards served as associate priest of St. Paul's-within-the-Walls, Rome and St. James', Florence. He and his wife returned to the U.S. in 1979 where he served as associate of St. James', San Francisco. Seabury-Western Seminary and Hobart and William Smith conferred honorary degrees upon him in 1951 and 1961. He was a frequent contributor of articles and reviews to TLC. Dr. Patterson is survived by his wife, Elizabeth, two daughters, two sons, nine grandchildren, two great-grandchildren and a brother.

Eleanor Chalmers Harris, widow of the Rev. Leon Harris, died on October 8 in a hospital near the homes of her brother and sister in Honolulu. She was 71 years of age.

A third generation Episcopalian, Mrs. Harris grew up in Honolulu and attended school at St. Andrew's Priory where she became an accomplished seamstress. In 1936 she married Leon Harris while he was on the staff of St. Mark's. They subsequently lived in Indiana and California, where Fr. Harris was at All Saints', San Francisco from 1949 to 1971. Withstanding criticism, the Harrises often opened their home and the parish to serve the needs of the Haight-Ashbury counterculture.

Edmonia Hobson, widow of the Rt. Rev. Henry Wise Hobson, sometime Bishop of Southern Ohio and active laywoman of Christ Church, Cincinnati, died at the age of 92 on November 5 at Marjorie P. Lee Retirement Home, Cincinnati, Ohio.

Mrs. Hobson worked for various guilds and served on the board of the Woman's Exchange and Maternity Society. Her son, Henry Hobson, Jr., quoted in the *Cincinnati Enquirer*, said of his mother, "Anything associated with the church, she participated in." During World War II she worked for the Red Cross, serving coffee and donuts and rolling bandages. She attended St. Mary's Institute in St. Louis, Mo. and Oldfields School, Glencoe, Md. The Hobsons were married in 1918 and lived in Massachusetts and Connecticut before moving to Cincinnati in 1930, when Bishop Hobson was elected Coadjutor of Southern Ohio. Besides her son, she is survived by two daughters, 12 grandchildren, and 20 great-grandchildren.



BENEDICTION

The author, Rev. Robert T. Jennings, is rector of St. Francis in the Fields, Harrods Creek, Ky.

Advent. It is a season of the church and a time in our lives that we are told to watch, though most of us are used to a different kind of watching. What if . . .

. . . It was one of those nights and Joseph was sitting in front of the television. He knew he had to make a trip into Bethlehem the next day with Mary, who was with child. Before he went to bed that night he decided to watch just a little TV, as a way to relax his weary soul. He was sitting there and nothing different happened that night. No angel came to Joseph. There was no message from God which said something like, "Do not fear to take Mary as your wife. . . ." Instead, Joseph just sat and stared at the screen before him.

That same night in the region there were shepherds out in the field, keeping watch over their flock by night. Sometimes it was boring late at night with nothing to do. One of the shepherds brought to the field a portable TV. It fit in his pocket and was like a companion which helped not only to break the boredom, but to calm his jittery nerves. Unfortunately there was an angel with a multitude of heavenly host, who was trying to get through to this particular shepherd but never could. As a result, nothing was ever heard about peace on earth, goodwill to all. Nothing.

Nor did the wise men ever see the stars because their eyes were glued to their televisions. They also had a VCR and a satellite hookup, which is perhaps why some thought them to be wise. As far as their journey was concerned, the only search they had that night was turning and twisting their TV dials. Such was the extent of their vision.

The medium had become the message. The word was no longer flesh.

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MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex
Sat.) Sat only 12:15, EP 6 (ex Sat), Sat Only 5:30; C Sat 11:30-
12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50

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ish); 6:30 H Eu (Spanish). Wkdays Wed 10 H Eu, Thurs 6:30 H
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