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Isaiah's Promise

Through Isaiah's mouth the promise came
that a son of Jesse would be sent
to fill the earth with the knowledge of God.
And so he came,

and he taught.

Love, he said, is your salvation.
Love one another, and you shall find
that the earth will become a peaceful realm
where none shall hurt, and none destroy.
In our lives of hatred, fear, indifference,
his words blaze forth a shining hope
for all the peoples of this earth,
a pledge that one day we shall rest
secure in peace,
redeemed by love.

Anne B. Allen





Time-Ridden World

Advent is a season in time, a particular time. Yet it is also about time, about the fact of time itself. We face time as a daily reality, but also as a great mystery, and it is within time that God makes himself known to us.

Modern civilized life is enmeshed in time, even overwhelmed by it: Run or you'll miss the bus . . . the meeting is scheduled in 15 minutes . . . your prescription, ma'am, will be ready in ten minutes . . . he said he'd call back in five minutes . . . hurry to the bank before it closes. . . .

Even our efforts to relax and get away from the daily routine still remain circumscribed and regulated by calendars and clocks: the book you want won't be back in the library until Tuesday . . . Wednesday was a holiday, like it or not, although it was too cold and rainy to go anywhere . . . I've only an hour to rest on Sunday afternoon before the cousins arrive . . . we'll have to rush through supper in order to get to the show at 7:15. . . .

Has human life always been like this? It seems that the proliferation of clocks and watches has gradually quantified time more precisely. Every minute becomes scheduled, and my schedule needs to be fitted to your schedule. On the other hand, I have observed that people who live on islands or in remote rural communities tend to do things when they feel like it, without regard to the clock. Yet even hunters, fishermen and farmers have to do certain things at precise times. Tides wait for no man, nor does the harvest moon.

All of creation (except perhaps angels and the souls of the departed) is encompassed within the kingdom of time. God is outside of it. In communion with God we find at least a brief experience of release from time, of relief from the tyranny of clocks. Yet it is within time, and at times, that God reveals himself to us.

It was into an ancient civilization, already weary and fatigued by long centuries, that the Lord Christ came to inaugurate a new era and to call people to a new birth. He still wishes to come to us, in our hurried time-ridden modern world, and into the personal lives of you and me.

H. BOONE PORTER, Editor



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Artwork by Byrd Eastham of Charlottesville, Va.

LETTERS

Re-thinking Our Music

The article entitled "The Vanishing Organist" by the Rev. Emmet Gribbin [TLC, Nov. 5] provoked me to ask: who says the church needs to have organists or organs anyway? Would the greatest church musicians and composers be content to limit themselves to organ, or would they seek wider and more modern ways of expression? Perhaps this is the age of the piano, guitar, synthesizer, brass, strings and percussion. "The King of Instruments" may occupy a place alongside, but not dominant over, other instruments.

I could fantasize Bach sitting at his synthesizer dreaming up some great church piece, or Mozart with great improvisations, etc. Perhaps we need to re-think our music to provide contemporary, exciting, attractive enhancement to our services.

As a former organ student myself, I must admit that times have changed, and maybe we need to look in new directions.

(The Rev.) CHARLES W. McMAHON
St. Luke's Hospital
San Francisco, Calif.

Compulsory Testing

In his "Viewpoint" titled "Testing the Church" [TLC, Oct. 29], the Rev. Richard Kim proposed that clergy and

lay leaders voluntarily submit themselves for drug testing as a "wholesome example and to discourage drug abuse and encourage treatment."

Drug testing raises as many problems as its solves: What consequences will be imposed if there is a positive report? How accurate is the test? What drugs are you testing for? Prescription drugs? (They can be abused as well as alcohol or illegal drugs or in combination with them.) If alcohol is found in testing, is that cause for concern?

We feel that drug testing would not discourage drug abuse and encourage treatment; on the other hand, drug testing shows a breakdown of trust and would work to oppose the community that each parish is striving to build.

Better than testing and the approach to the problem of detection of drug abuses is to observe behavior and to confront the suspected alcohol or drug abuser. This requires some education. Education and prevention are the answers to this problem which permeates America today.

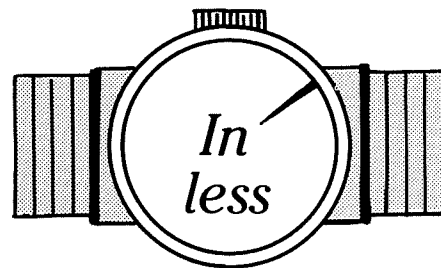
Voluntary drug testing would do nothing to present a wholesome example to the church. It is not an answer. It is inappropriate.

J. RUSSELL HORTON
Alcoholism Committee of Province III
Port Republic, Md.

Northern Lights

Whittled to a white speck of mind,
I floated on the waves of night
Rolling in from sunset's thunder
With the tug of premonition,
As though the depths of ancient fears
Were flowing over my frail strength,
When suddenly sheets of pale fire
Shadowed across the arc of sky
In intimations of beauty
Shrouded in eternity's peace
Waiting the sparrow in God's hand;
And all my inadequacy
Was suffused in that mystery,
Exulting me in God's pity.

Mary Roelofs Stott



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BOOKS

Expanding Moral Vision

THE RIGHTS OF NATURE: A History of Environmental Ethics. By Roderick Frazier Nash. University of Wisconsin. Pp. 290. \$27.50.

Here is an impassioned history of environmental thought. Nash tells the story of the expansion of the rights of nature by orchestrating the voices of philosophers, theologians, naturalists, reformers and revolutionaries. For some the scholarly detail may make reading difficult, but the extensive references and rich quotations are what carry the drama forward to form the breadth of moral vision that challenges all anthropocentric thought.

Nash is clear about this thesis: the acknowledgment of the value and rights of nature as independent of human welfare is an evolution or expansion of ethics, the seeds of which were planted in the liberal tradition of human rights.

From visionaries such as Thoreau, George Perkins Marsh, and John Muir, the story moves to those who have an ecological vision of the interdependence of all things in which human life itself could not be distinguished from the rest of creation as the end of creation. Among the many voices, most clearly developed is that of Aldo Leopold as expressed in his *A Sand*

New England Advent

In deepening year
we light the Advent Wreath
and pray the old petition
for grace to wear
the armor of Light.
Arched windows frame
a winter sketch
of bare limbs and pale sun
pearling grey clapboards . . .
a freshening breeze
sifts chimney smoke
with pewter clouds
in the thin blue of a
December morning . . .
"Watch . . . at even,
or at midnight . . ."
"O Come, Emmanuel . . ."
Presence of Light.

June A. Knowles

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County Almanac (1949). A chapter on the development of religious thought and a chapter on philosophy brings the discussion of the rights of nature into contemporary focus.

This is not a comprehensive book on environmental ethics. There is, for example, no discussion of the issues and literature focusing on the questions of justice in the conflict between human welfare and the goods of nature, the uses and limits of technology, specific problems such as population and nutrition or acid rain, the use and limits of cost and harm-benefit analyses, and the call for changes in lifestyle. More accurately, Nash has written on the history of the changing moral and religious stance and attitudes towards nature. While of interest and importance to all, this history is significant to religious thinkers as it demands a rethinking of understandings of God and ultimately of the nature of redemption. This is the kind of book outside of religious thought proper that clergy especially ought to read.

TIMOTHY F. SEDGWICK
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Ethics and Moral Theology
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Background and Structure

THE LIVING PSALMS. By Claus Westermann. Eerdmans. Pp. x and 306. \$17.95.

This handsome volume, entitled *Selected Psalms* in the 1984 German original, has been expertly translated by Roy Porter. The Revised Standard Version of the Bible has been used for the Psalms wherever it is not in serious conflict with Westermann's own translation preference. The author is best known for his massive commentary on *Genesis*, but he has also written extensively on the Psalms (cf. *Prayer and Praise in the Psalms*, 1981). He offers here a brief introduction to the Psalter with strong emphasis on the growth of the Psalms from their vibrant use in worship. He then presents selected Psalms grouped under the following categories: Communal Psalms of Lament; of Trust; Royal Psalms; Individual Psalms of Lament; of Trust; of Praise; Descriptive Psalms of Praise; Liturgical Psalms; Songs of Zion; Psalms of Blessing; Psalms of Wisdom; with a very brief note on the Psalms

of Imprecation.

Westermann is a master scholar. In this volume he is popularizing his more detailed work. His expertise centers around background, structure and basic meaning. The commentary on individual Psalms, while valuable, is often so brief as to be disappointing. Thus Psalm 121 (a Psalm of Blessing) offers nothing on "nor will the moon strike thee by night" and reduces "I life up my eyes to the hills" to ". . . sign language" (p. 290). His version of Psalm 22 fails to deal with the very crucial term in v. 22, viz., "you have answered me," which explains the sudden change in tone from lament to praise throughout the rest of the psalm.

Readers will find considerable nourishment for both head and heart in this study. On the other hand, it is not nearly as rich as Arnold A. Anderson's *Psalms*.

(The Rev.) JOSEPH I. HUNT
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Nashotah House
Nashotah, Wis.

Books Received

CARRY ME: Christine Wyrzten's Discoveries on the Journey into God's Arms. By Christine Wyrzten and Jerry B. Jenkins. Moody. Pp. 122. \$12.95.

WOMEN BEFORE GOD: Our Own Spirituality. By Lavinia Byrne, IBVM. Twenty-Third. Pp. 140. \$7.95 paper.

THE POWER OF THE POWERLESS. By Chistopher de Vinck. Doubleday. Pp. xix and 151. \$14.95.

ONE GOD, ONE LORD: Early Christian Devotion and Ancient Jewish Monotheism. By Larry W. Hurtado. Fortress. Pp. xiv and 178. \$12.95 paper.

THE RISK OF FAITH AND OTHER YOUTH MINISTRY ACTIVITIES. By Kieran Sawyer, S.S.N.D. Ave Maria. Pp. 164. \$9.95 paper.

WEAVING THE SERMON: Preaching in a Feminist Perspective. By Christine M. Smith. Westminster. Pp. 164. \$15.95 paper.

WHAT THE BIBLE REALLY SAYS. Edited by Morton Smith and R. Joseph Hoffman. Prometheus. Pp. 256. \$21.95.

ATASCADERO ISLAND. By Gaylord Larsen. Ballentine. Pp. 215. \$3.50 paper.

KEY DIMENSIONS OF RELIGIOUS EDUCATION. By Brennan R. Hill. St. Mary's. Pp. 199. \$8.95 paper.

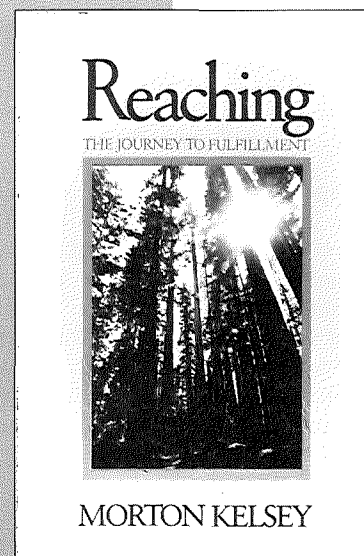
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ESA Leaders Meets

Conservative church leaders gathered in Atlanta, Ga., on November 9 for the first meeting of the legislative body created by the Episcopal Synod of America at its meeting in Fort Worth in early June. A number of resolutions were passed which were intended to improve the organization of the ESA. Also, the synod leaders dealt with their budget, adopted statements affirming historic doctrinal and moral positions of the church, and embarked on developing of a variety of future programs.

The meeting of the synodical body was preceded by a meeting of the council of the Evangelical and Catholic Mission, the parent body of the synod.

After Morning Prayer, the ECM meeting was called to order by the Rt. Rev. Clarence C. Pope, Jr., Bishop of Fort Worth and president of ECM. The treasurer's report was heard, and discussion proceeded on the future relations between ECM and ESA. After various possible organizational linkages were considered, it was decided the ECM would retain its present status as an independent membership organization, goals of which will continue to be similar to those of ESA.

The ESA meeting assembled after luncheon, again under Bishop Pope's presidency. Several bishops and approximately 40 other delegates, priests and laypersons, were present. Many were the same individuals as those of the preceding ECM meeting.

Same Convictions

Bishop Pope delivered the opening address, giving attention mainly to the recent meeting of the House of Bishops in Philadelphia [TLC, Oct. 22]. He explained that participation in that meeting by traditionalist bishops did not reflect any compromise or change of convictions. The other bishops had recognized and accepted the legitimate existence of the conservative position, and this was what mattered. As to the more tolerant attitude now expressed by non-traditionalist bishops, "there is no doubt," he said "that the synod's formation was the key element in this change." On the other hand, he asked, "must we stand forever scowling and grinding our teeth threateningly at each other as we defend our

position?" He went on to call members of ESA to positive and constructive programs, with particular emphasis on evangelism.

The meeting heard a substantial and carefully composed essay by the Rev. Jeffrey Steenson, recently elected rector of St. Andrew's, Fort Worth. This was a response to the Eames Report, the statement of the Archbishop of Canterbury's Commission on Communion and Women in the Episcopate, particularly as this had been interpreted to the House of Bishops in September by the Rt. Rev. Mark Dyer, Bishop of Bethlehem, Pa., and Dr. Mary Tanner of England. Dr. Steenson challenged their view of *koinonia*, or communion, and their interpretation of "provisionality" as the Eames reports applied it to the ordination of women, an interpretation which, he said, "seems less than honest."

Central Principle

Dr. Steenson's main point was that "the Episcopal Synod of America is not fundamentally about opposition to the ordination of women. We simply seek to uphold as the central principle for Anglican theology the supremacy of Holy Scripture." His address was adopted by vote as the statement of the synodical body.

The meeting went on to hear reports of its officers. Karl Sharp of Minneapolis, the treasurer, presented a budget for 1990 of \$700,000 which is commensurate with anticipated income. The Rt. Rev. Donald Davies, retired Bishop of Fort Worth, reported on the gift of an attractive property in Aiken, S.C., to serve as a conference center and house of studies. A variety of committees met subsequently.

The second day, like the first, began and ended with Morning Prayer and Evening Prayer, and included the Holy Eucharist celebrated at noon by Bishop Pope. A significant change in the structure of ESA was adopted. Membership and representation in the legislative body will no longer be based on membership by dioceses and parishes. Rather, each of the six areas of the United States in the ESA structure will be divided into several convocations. There are to be 44 convocations, each to be represented by a priest and two laypersons. These delegates, together with the bishops and ESA officers, will form a considerably

larger legislative body.

The meeting put itself clearly on record as supporting traditional Christian sexual morality in contrast to many contemporary voices in the church and in the world.

Of particular interest was the presentation by Catherine Heers of Concord, Calif., outlining the proposed assignments for each of the dozen committees and task forces which are to begin activity. These deal respectively with evangelism, social issues, ecumenism, women's concerns, education and other fields of current interest. The legislative body is to meet again, April 27 and 28, in Denver, Colo.

H.B.P.

Divorced Priests Disputed

The Church of England General Synod may have started a dispute between church and state by deciding to ignore Parliament on the issue of ordaining divorced men.

In July the House of Commons voted to reject a General Synod resolution when it turned back a measure that would have allowed the ordination of divorced men or men married to divorced women [TLC, Aug. 20]. The house sent the resolution to the General Synod for revision, fearing its passage would signal church abandonment of traditional views of the sanctity of marriage.

But on November 8, after considerable debate, the synod voted to return the resolution, unamended, to the House of Commons for reconsideration. The measure is not expected to be taken up again by Parliament for at least another two months — probably not until its next session.

At the November synod session, two members who also hold seats in Parliament claimed sending the unamended measure back to Parliament represented a rejection of traditional Christian interpretations of marriage as a lifelong commitment.

But the Most Rev. Robert Runcie, Archbishop of Canterbury, disagreed. "There should be no doubt about our belief in the life-long nature of marriage," he said. "The reasons for easier divorce are complex. I reject the charge that we shall contribute to it by this measure."

In an angry retort, John Gummer,

one of the members of Parliament, said, "Whatever the archbishop says, if this goes back to the House of Commons we will be seen outside as weakening our view of the dissolubility of marriage without producing a general understanding of compassion."

The Most Rev. John Habgood, Archbishop of York, said church leaders will "have to think very hard about what we do next" if Parliament rejects the resolution a second time.

Cathedral Damaged

San Francisco's Grace Cathedral suffered more damage in the October earthquake than was previously suspected, according to cathedral officials.

A firm of structural engineers inspected the building and found serious cracking and loose tiles in the ceiling over the choir and organ. Part of the cathedral has been closed off, its bells are silent and Sunday services have been moved elsewhere in the building.

While the rest of the cathedral remains safe, seating capacity for services and Christmas concerts will be greatly reduced.

The Very Rev. Alan Jones, cathedral dean, said, "It's an unfortunate irony that we must solicit funds for repairs now, at the very time we had hoped to begin the silver jubilee celebration events honoring the 25th anniversary of the cathedral's consecration."

Life as History

When Idah Beery Tait died on September 8, a poignant piece of history went with her. Perhaps the oldest parishioner of the Diocese of Southern Ohio, Mrs. Tait's 106 years spanned two centuries, all eight bishops of the diocese and all four editions of the church's *Book of Common Prayer*.

Idah Katherine Beery was born on a family farm on August 14, 1883, in Westville, Ohio, about five miles west of Urbana, where she spent most of her life. She was baptized at the Church of the Epiphany, Urbana, in a rite from the 1789 *Book of Common Prayer* — when the Rt. Rev. Thomas Jagger was in the middle of his episcopacy as the first bishop of Southern Ohio.

According to parish records, she was confirmed and married, on June 18, 1910 to Edgar Wendel Tait, by the Rev. Allen P. Bissell. In both services

the 1892 edition of the Prayer Book was used. The Rt. Rev. Boyd Vincent was bishop.

For most of her life in the church — as a wife, mother and grandmother, and as a leader in women's parish activities and as a delegate to the diocesan conventions — she used the 1928 Prayer Book. Bishops Theodore Irving Reese, Henry Wise Hobson, Roger Wilson Blanchard and John McGill Krumm led the diocese during those five decades. She was still active in the church when a new Prayer Book was approved in 1979, about the time the Rt. Rev. William Black was elected seventh Bishop of Southern Ohio. And, although bedridden in later years, her lifespan included the Rt. Rev. Herbert Thompson Jr.'s election and consecration in 1988.

She often would sit and talk with John Logan, an 89-year-old former warden of Epiphany Church in Urbana, about the changes in their lives and in the church. "We used to have a very good time together on the back porch, shooting the breeze," said Mr. Logan in a recent telephone interview. "We just laughed about being so old. It didn't bother us very much. It's just that you don't have any peers to talk to anymore."

Mr. Logan, a local historian and longtime friend of Mrs. Tait, added that she always enjoyed young people and had them visit her in her home in Urbana, in which she lived until a few years ago. She had fallen, Logan said, and eventually she went to a nursing home.

According to the Rev. Gilbert Dahlberg, rector of Epiphany, she did, indeed, live a full life. Fr. Dahlberg said Mrs. Tait had one daughter and subsequently raised a granddaughter, Sally Overs of Cleveland. Mrs. Tait was 65 when she took a job at the Champaign County Home to support her granddaughter. She worked there for the next 18 years, retiring at age 83.

Fr. Dahlberg said Mrs. Tait was known "as a regular and staunch supporter of the church, and there was never any doubt about where she stood on anything."

When Fr. Dahlberg was notified of Mrs. Tait's death, he said that "some of the old guard said she should be buried under the 1928 *Book of Common Prayer*" because they thought it was

"her Prayer Book."

But, Fr. Dahlberg said, "She was already 45 when that Prayer Book came in" and, he added, her granddaughter thought the 1928 service was "dour and somber" and wanted "something more like Easter."

Used at her funeral was the Rite I Eucharist and burial service from the 1979 *Book of Common Prayer*. The opening lines of the service are: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though this body be destroyed, yet shall I see God; whom I shall see for myself and mine eyes shall behold, and not as a stranger.

Idah Tait would have liked that.

MIKE BARWELL

CONVENTIONS

A special "linkage" relationship with the Diocese of Manchester, England; the beginning of a new phase in the diocese's response to issues of human sexuality; and the facing of some hard financial realities: these issues marked the November 3-4 convention of the **Diocese of Massachusetts**.

More than 450 clergy and lay delegates participated in the meetings, held at the College Center of South-eastern Massachusetts University in Dartmouth.

At the opening legislative session, delegates heard reports from the diocese's committees and commissions, including the interim report of the study commission on human sexuality. Calling upon the convention to "raise up the integral witnesses and wholesome ministries of gay and lesbian persons," the commission's report stated its support for the blessing of same-sex relationships — a matter of discussion in diocesan legislative sessions since the 1987 convention in Lowell. The report recommended that parishes begin to engage in the same type of open dialogue about issues of sexuality that has characterized the commission's discussions over the past two years. The convention voted overwhelmingly to accept the commission's report.

Delegates also gave their approval to the Commission on Wider Mission's resolution calling for the establishment of a linkage relationship with the

(Continued on page 12)

Night Shift

Life and Death in an Urban Hospital

By BONNIE SHULLENBERGER

4:10 p.m.: As I'm adjusting my beeper, the senior chaplain, who's just going off duty, asks if I'd prefer to sleep on the sofa in his office rather than the cot in the conference room. The thing is, he says, if the nurses go on strike, the conference room becomes command central at 6 a.m. "On strike?" I ask, amazed. The nurses, he repeats. It's been on the news. "I haven't heard; I don't watch TV." He tells me they'll be negotiating through the night.

5:00 p.m.: I read Evening Prayer in the chapel — me and the cloud of witnesses. Later, I have soup in the cafeteria.

8:00 p.m.: One of my responsibilities is to visit all newly admitted patients in intensive care and cardiac care. I start in intensive care by examining the roster of new patients. The first name is familiar. In bed 7 I find Thomas. Last summer he had surgery for bladder cancer; that's when I met him. Now he's in again and on a respirator. When he sees me, his tears begin to flow. I kiss his forehead, ask him what's up. He taps his chest. Heart? No. Lungs? He nods yes.

Thomas is Hungarian by birth and was a faithful Lutheran before the Nazis put him in a concentration camp. Later he fought in the 1956 Hungarian uprising and had to flee to the U.S. He used to tell me he believed in God but didn't like the church. A common view. I have to go find a couple of people scheduled for open heart surgery tomorrow. I ask Thomas if he'd like to be anointed for healing. He nods. Last summer he refused. I tell him I'll be back.

8:15 p.m.: In the hall I see a male nurse I know. He asks if I've told people that surgery tomorrow is canceled. Is it? I ask. Of course, he says, the strike. "Not that I'm happy about it," he adds. "I still have debts from col-

lege to pay off. But the situation here can't continue. Two nurses for 40 patients for 12 hours. . . ." Before he can say more, my beeper goes off.

8:35 p.m.: A crowd of people stand in the hall outside intensive care. When I appear, two women erupt. Oh God, they cry, oh no! I pass them and give a solemn nod without stopping. This is the down side of dressing as a chaplain. Sometimes people see me as the angel of death. I am directed to a curtained cubicle. Inside lies the body of a young man, wasted and frail. I don't even have to ask. I know it's AIDS, I've seen it so often. There are still bits of tape on his face where the respirator was held in place. His sister, who is beside me, arrived two hours ago. She didn't know how very ill he was. She read the prayers at the time of death with me. She tells me that they made eye contact before he died, and that he knew she was there and that she loved him. I tell her that was far more important than anything the doctors or I could do for him.

9:10 p.m.: I go to the sacristy and get the oil to anoint Thomas. He seems better when I come to him and he touches my hands tenderly. Then I begin to read the rite which I have been permitted to use, beginning with the confession. I tell Thomas we can sit in silence together and tell God in our hearts about the wrongs we have done. I see he is troubled, but I lay my hand on his. We sit quietly for a while, then I read him some of the comfortable words. I can't give him absolution, but I can assure him that God loves him, forgives him and know his sorrows. Then I anoint him. As my thumb touches his forehead, his tears commence again. He cannot speak, but it doesn't matter, the presence of God is so strong and I know that Thomas is feeling it as I do. Once I have anointed him and finished the prayers, I sit and again hold his hand. He soon sleeps.

10:00 p.m.: On the pediatric floor there are a half a dozen boarder babies — babies whose parents have abandoned them and for whom there are no foster care openings. When I have my overnight shifts, I come up here and help feed the babies. There is often only one nurse to cover the night

shift and she's glad to have help and company. And I love the little ones.

Tonight I feed a skinny but cute little curlytop who doesn't have much sucking power. She was born addicted to both heroin and cocaine. More and more babies are born addicted, deformed, ill, thanks to cocaine and its monstrous clone, crack; more and more are dumped on the welfare system by their parents. I'd like to see advocates of legalized drugs spend a few shifts in this nursery: the nurses and the foster grandparents would give them an earful. A victimless crime indeed!

11:40 p.m.: Another death; an elderly lady on a ward. I read the prayers quietly, so I don't upset the other patients. Neither the nurses nor the aides have time to join the prayers, and there's no next of kin. These are the loneliest deaths, the saddest. I go to my sofa at last and fall asleep with my book on my face.

3:30 a.m.: Everything is always helter-skelter in the emergency room. The ward clerk sees me, points to a curtain. I slip through, into a large cubicle. There's an enormous pool of blood on the floor under a gurney, and on the gurney is a young man, stark naked. He's black, and I have to struggle for a minute to understand the deep pink ruptures in his torso.

Multiple gunshot wounds.

I think I'm reeling. An intern takes me by the arm. Let me cover the body, sister, she says. She thinks I'm a nun. OK, I say, leaning on a shelf. A minute later I turn back, there's a sheet over the body, and I step up to the young man and close his eyes. Then I begin to pray. The intern stays and stumbles through the responses. I notice — he was a handsome young man. Lord God, I ask, why this waste?

7:00 a.m.: Up and showering. Please God, breakfast and Morning Prayer and then home.

7:10 a.m.: I hear the beeper as I step out of the shower. I run to intensive care, buttoning as I go, my hair dripping. Thomas has died moments before I arrive. The machines are still connected and the lines are all flat. The labor of breathing has worn out the valiant old heart. I go to get Thomas's wife while the doctor removes the respirator. As I read the prayers at the time of death, I find myself asking Jesus to help me keep my voice steady. I don't want to cry in front of Thomas's wife and the doctor. Later I sit with the wife for an hour waiting for

Bonnie Shullenberger is director of Christian education at the Caroline Church of Brookhaven in Setauket, Long Island, N.Y. and is a frequent contributor of news and features to The Living Church.

Thomas's sister to arrive. They go back to the cubicle where the body is, but the wife comes out immediately, shaking. Oh God, oh God, he is cold, she wails. And I hold her and at last she sheds tears.

9:25 a.m.: Dr. Y is sitting next to me on the subway. Dr. Y came as a resident the same summer I did my pastoral training (known as CPE), and we've seen each other many nights since in the cafeteria and on the floors. He's a good man, doesn't bully the aides and sometimes asks me questions about my religion, as he calls it. He just got off a weekend shift, and he's tired and angry and says he doesn't know why. As the train hurtles downtown, he talks about his shift. Finally, the real story — the cardiac care nurse that he has worked with all year and learned so much from, turned on her heel at 7:30 a.m. sharp and went out on the picket lines, even though they were with a patient. Dr. Y understands the nurses' grievances, the long hours and short staffing, but this nurse was different, more than just a colleague. He can't understand why she left so abruptly, he feels she abandoned him and their patient . . . I tell him I'm not surprised he's angry, we agree the situation is painful and wonder how it will affect close working relationships after the strike is over. I'm trying to talk to him about forgiveness and reconciliation without sounding preachy. It's hard.

And eventually I will be home. I will make some tea, sit down with my husband, tell him about my night, and then, at last, beside the one who ministers to me God's unconditional love, it will be my turn to cry.

Advent (ii)

"Prepare the way of the Lord . . ."

You make your cry —
Another year.
As by a rock
Water struck,
I am circled in.
Oh, why begin
With me
John?
Why begin
With
Me?

Mark Lawson Cannaday

By SAMUEL L. KOONS

A Christmas wish list

Dear Santa,

When I paused to look a little closer at what preparations the merchants had made for your arrival, I was pleased to see that first and foremost you'll have a place to sit, to "reign," you might say . . . they've set up this magnificent throne for you to occupy as soon as you get here.

And the messengers which tell the world that you are coming are already appearing throughout the centers of our leisure-time, material world: there are trumpets, and bells, angels and reindeer, garlands of holly and evergreens festooning the walls, ceilings and lamp posts.

You must really have quite a following . . . at least that is what a stranger to our late autumn world would think upon coming to this preparation time which the world thinks is all about Krissmuss.

Well, I for one, Santa, am glad that you are making your return visit to us: my kids are already a-twinkle with a list as long as your beard and mine together, of all the stuff they want this year. Let's not tell them that they are not going to be getting it all . . . no sense in filling them with disappointment when the rest of our society is so hopeful for all the things that they want you to bring for Krissmuss.

Santa, I am writing to ask you for some things for myself. I know, it really doesn't seem right for one who was so richly blessed last year to ask for very much more this time, but . . . well . . . what the heck, if my kids can ask for things that they probably won't get. . . .

The Rev. Samuel L. Koons is rector of St. David's Church, Lansing, Mich.

First, Santa, I want to be able to find blueprints for all the people of my parish to build a Christmas out of Krissmuss: the sort of place where Christ can have a place to rest his head, feed us and be fed by us. I need the plans for a throne that will be fashioned out of the sturdy, friendly welcoming loving timber of the church family.

Second, give me the skill to communicate how vital is the recovery of the family circle for each of the people in our parish: a means of turning off televisions and turning down stereos and radios, so that we could sit in the silence of each other's presence and experience the warming and enlivening presence of the Spirit of the Lord.

And third, Santa, help us to be good traveling first-aiders: give us the first-aid kits of forgiveness and concern, being attentive to the cries for help around us from the lonely, frightened, fearful, addicted, depressed and needy within our immediate world. With the right kind of first-aid kit, Santa, we wouldn't have to spend a lot of time looking elsewhere . . . for the needs are all around us.

One more thing Santa . . . if anyone besides yourself should happen to get a look at this letter and begin to wonder what a balding, middle-aged, overweight Episcopal priest is wasting his time writing to someone who is for many merely a mythical joke, I hope that person would stop to ask what difference he or she has made to make Krissmuss into Christmas, and dust off the throne of his or her heart for the return of the one who brought all this universe into being.

Thanks, Santa, for reading this note. I remember that you are lots of things to lots of people, but first and foremost you are in reality a saint of God . . . and to quote a well-known hymn, "and I mean to be one too."

Evening Worship

in the Book of Common Prayer, 1979

By J. MICHAEL THOMPSON

Our liturgical and musical life has been through a 30-year period of testing; now, let us grasp the best of that which has been handed to us, and use it well. One of the major losses of the liturgical renewal has been Evening Prayer, celebrated on a regular basis in cathedral and parish churches. Part of the reason for this has been the relaxation of the ban on evening celebrations of Eucharist when aforetime they might have had Evensong. Since this office is set up for the in-course singing of the psalms and reading of holy scripture, it is difficult for people to attend one day a week and hope for continuity. The office of Evening Prayer furthermore has not had a strongly vesperal character. Very little in the office connected it with the time at which it was sung.

The 1979 revision of the Prayer Book, taking into consideration the distinction between "cathedral" office (that which is genuinely popular, intended for layfolk) and "monastic" office (that which is intended for religious professionals, whether clerical, monastic, or lay professional), made a new provision for the evening derived from this cathedral tradition, "The Order of Worship for the Evening" (BCP, pp. 108-114). Following ancient custom, it focuses on Christ as the light of the world. This office makes an admirable introduction to Evening Prayer, combining both the "cathedral" and "monastic" practices in one well-planned service. It is particularly appropriate in the season of Advent.

The atmosphere in which this service is conducted is important. It needs to begin in darkness or semi-darkness. If the officiant and acolytes enter in procession (and they ought to, if they can) torches may be carried on either side of the officiant. Then, standing at the entrance to the chancel, the officiant would face the assem-

bly and greet them with "Light and peace in Jesus Christ our Lord!" The congregation replies with "Thanks be to God." If S-57 in *The Hymnal 1982* is used for the greeting and S-65 for the *Benedicamus* at the end of Evening Prayer, the same music begins and ends the office.

The Short Lesson may follow; it may be chanted to the tone provided in *Music for Ministers and Congregation*; it is not preceded by an introduction, nor concluded with "The word of the Lord." The Prayer for Light is then chanted by the officiant, after "Let us pray." The Book of Common Prayer gives several options printed out, and then makes suggestions for given seasons and feasts. *The Prayer Book Office*, compiled by Howard Galley, has these options printed.

This Prayer for Light is followed by the lighting of candles at and around the altar. During this ritual action, silence may be kept, or a brief anthem (traditionally known as a *lucernarium*) may be sung. The texts for seasonal *lucernaria* appear both in Galley's *Prayer Book Office* and in *The Book of Occasional Services*; they are provided with chant in the service music volume of the accompaniment to *The Hymnal 1982* (S-305 to S-320), with permission for a parish to copy the music for its own use. (Some may find assembling a paperbound book for singing the office a great help, especially when people are learning new liturgical forms.) Bright electric lighting, if used, should wait until the candle-lighting section is over. When the candles are all lit, the congregation then greets Christ, symbolized by the candlelight, by singing the *Phos Hilaron*. Several settings are provided in *The Hymnal 1982*. Metrical versions of it are nos. 25, 26, 36 and 37 in *The Hymnal 1982*. The altar may now be censed.

The office may then continue into the Order for Daily Evening Prayer, beginning at the psalmody. For those able to use them, the psalms are provided with antiphons for each occasion in *The Prayer Book Office*. If desired, they may be chanted by the choir, or sung before and after the

psalm by the cantor. The rubrics then envisage the normal use of one reading only, with the Magnificat being chanted as the climax of the service. This is then followed by the prayers, which now have as options either the suffrages much as we have long known them, or a short litany derived from the Byzantine liturgy, which is specific for evening. It also makes provision for the mention of the name of a saint, and is therefore an excellent choice on a saint's day. The collects follow.

Even fully sung, this office takes no longer than 45 minutes. It is admirably suited for either Saturday evening (leading into the Lord's Day) or Sunday evening (concluding the Lord's Day). Those with churches near college or university campuses may find (as the author found in college) that it is productive to encourage students to attend an evening service. The color and beauty of the "Order of Worship for the Evening" involves the senses of sight and smell (candlelight, cope, incense, procession) as well as hearing.

Once a congregation is introduced to such a service, they will ask for it on a regular basis. For the sake of the spiritual health of the worshipers, a balanced diet of eucharistic and non-eucharistic worship should be available for all. The experience of the author is that, while the church may not be filled for this service on Sundays and red-letter days, those who do participate *and those who officiate* reap great spiritual blessings.

Editor's note: We recommend two selections from *St. Peter's Church In-The-Loop*, directed by Mr. Thompson.

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J. Michael Thompson is director of music ministry at St. Peter's Church-in-the-Loop, a Franciscan parish serving downtown Chicago.

EDITORIALS

Hospital Chaplaincies Today

We are pleased to carry an article on hospital chaplaincy [p. 8]. It is a ministry in which the Episcopal Church has pioneered, with St. Luke's Hospital in New York (1858) and other early ventures, and later church related hospitals across the country, and such great missionary institutions as St. Luke's, Tokyo, and St. Luke's, Manila.

Today, such a ministry is carried on both by professionals and volunteers, by laypersons, deacons and priests, and recently it was the work of a retired bishop. In past generations, people suffered at home with major illnesses and died, sometimes very painfully in their own beds. Parsons visited them at home as part of the regular pattern of parish visiting. Today, intensive and terminal care is more often in hospitals, sometimes far removed from where people live and not so easily accessible to their own parish clergy. Hence hospital chaplains and their assistants take over a pastoral role of great importance. As the article in this issue makes clear, however, it is not simply a ministry to Episcopalians, but to all who suffer.

It is a ministry to which many can contribute in many ways, but also a work requiring the leadership of highly competent and trained individuals. Specialized leadership is particularly needed in the field of medical ethics. In the artificial prolongation of life, in the use of human organs and tissues, and in reproductive matters and other areas, modern medicine has raised dramatic new questions with which medical personnel did not need to deal in the past. Informed and competent Christian voices are needed in this field, and here the highly knowledgeable and respected chaplain has a most important opportunity to assist others in crucial decisions. We believe that our church and other churches will need to redouble their efforts in this field, for in the years ahead the questions will only become more complex. In an era when the Episcopal Church honestly does not need a great influx of new clergy trained for middle-class parish work, these are instead the kinds of questions to which seminary professors of different disciplines could be addressing themselves in scholarly collaboration, research and writing.

Episcopal Synod

The meeting of the legislative body of the Episcopal Synod of America, held in Atlanta in November [p. 6], was in a sense an unprecedented event. It constituted news which will be of interest to many outside as well as inside the ranks of its supporters.

The meeting was conducted in a cheerful but business-like manner. Appropriate attention was given both to housekeeping matters within the organization and to important issues facing the church as a whole. The presidential address by Bishop Pope and the position paper by Dr. Steenson were thoughtful and responsible statements. Dr. Steenson is a patristics scholar, and elements in the Eames Reports provided easy targets for one of his erudite historical and theological background.

Many people of diverse views throughout the Episcopal Church will welcome the strong stand taken in affirming

Christian standards of sexual morality. Marriage is sacred, and sexual relationships outside of it cannot be approved. Especially is this the case for persons being presented for ordination to the diaconate, the priesthood, or the episcopate. Thank God an organization in the church has the honesty to say this clearly!

By standing without compromise on this matter, the synod may render a service to the entire Episcopal Church. This does not mean that the church should abandon compassion for the sinner, or patience for "those who are lost," or understanding for individuals caught in complex webs of human relationships. It does mean that the church has a standard which it proclaims, and which is indeed part of the good news of Christianity.

The programs which the synod hopes its members will undertake represent an ambitious range of churchly interests. As with other organizations in the Episcopal Church at this time, evangelism is highlighted. In this, as in other matters, the synod has the challenge of proving itself.

On the whole the meeting of the legislative body of the Episcopal Synod of America will have been disappointing to those who had hoped that conservative churchmen would break away to form one more small "continuing church." No such intention was evident among the leaders at Atlanta. The desire was to strengthen the Episcopal Church by evangelism and to win back those who have separated in the past.

Declining Communism

Freedom got a false start some months ago in China, but in the meantime the events of Eastern Europe have left us gasping. Soviet communism, recently so powerful, seems to be withering on its own vine, while the vitality and energy of Slavic and other Eastern European peoples bubbles up after decades of repression. So too, in some areas at least, Christian faith emerges into public light.

We believe there is hope for Eastern Europe because, so far at least, the revolution is non-violent. We pray that it may continue so. If the use of arms breaks out, the existing military forces, as in China, have the power to massacre any number of civilians.

The withering away of communism is going to leave some sort of vacuum in many lives. Will the forces of Christianity be ready and able to fill that vacuum? Is there any way to prepare, and will Christians in the free world be ready to help in some significant fashion? These, we believe, are questions of the utmost magnitude.



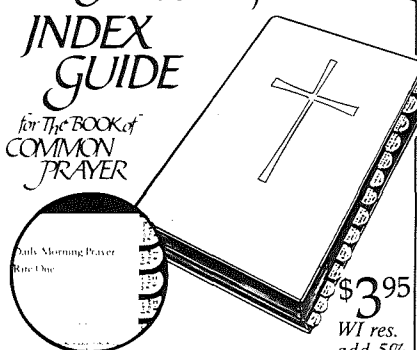
NEWS

(Continued from page 7)

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Diocese of Manchester, England.

The Rt. Rev. David Birney, Assistant Bishop of Massachusetts, gave the sermon at the Evensong service which followed the legislative session on Friday. "It is possible, just possible," he told delegates, "that the Lord wants us in this church to hear afresh the call, to move from the rather comfortable, pastoral care-nurture model of the church's life with which we are all too familiar, to a church that is focused more intentionally on proclamation and service."

At the following day's legislative session, delegates passed a number of resolutions on peace and justice issues.

A 1990 budget of \$3.8 million was presented by treasurer Ernest Stockwell, who noted that a "frustration of the budget process has been our inability to fund so many of the things we think are basic in the work of the church." The budget was accepted.

Later in the convention, delegates approved resolutions:

- establishing a special committee to provide for victims' rights in cases of misconduct by clergy and lay employees;
- creating a diocesan policy and guidelines on chemical abuse and dependency;
- calling on the diocesan council to create a line item in the 1991 budget for an AIDS chaplain and an AIDS program;
- reaffirming the General Convention's resolution on childbirth and abortion.

JAY CORMIER

How to "build up the church" was the focus of the convention of the Diocese of Kansas, October 27-28, at Grace Cathedral in Topeka. Discussion and action centered on a number of financial issues, but few dramatic changes in direction were made. The diocese met for the final time before the episcopate of the Rev. William E. Smalley begins on December 8.

Bishop-elect Smalley addressed the convention at the opening night banquet: "Since I have arrived in Kansas, many people in the diocese have expressed a desire for us to have a focus. I would like us to focus on building up the church, in order to carry out the ministry given to us — the reconcilia-

tion of all people in the world. The stronger we are as a diocese, the better we can do that."

He called for the diocese to narrow the priorities in its current long-range plan to emphasize three aspects: stewardship, spiritual life/development and mission strategy. This focus now is a diocesan policy. Delegates suspended convention rules and approved a resolution calling for all members of the diocese to pledge themselves and their resources to fulfill these goals during the next five years.

It was the second consecutive year that Grace Cathedral had hosted the convention, due to the diocese's "Year of Anglicanism," a celebration of Episcopal roots as part of the world-wide Anglican Communion. This year's Eucharist included service music of historical significance to Anglicans and called attention to the 200th anniversary of the American Book of Common Prayer.

Delegates approved a 1990 operating budget of \$1,069,901, an increase of just four percent over the 1989 budget. Several resolutions suggested changes in the diocese's budget process, but all were defeated. The proposals included increasing the authority of the trustees in developing the budget, instituting a two-year budget freeze, and requiring additional documentation for expenditures and additional advance communication about budget proposals. A resolution calling for the national church to formally limit the "right to be ordained" also was defeated.

DAVE SEIFERT

The convention of the Diocese of Northwest Texas met in Odessa, October 27-29. At the opening service, the Rt. Rev. Sam B. Hulsey, diocesan, said, "Our Lord's life within us that is unshared is no life at all." He then commended several new outreach ministries begun in the diocese, and introduced what he termed "A stripped, pared-down, not very missionary-minded 1990 budget. . . ." The economy of the Texas Panhandle and rolling plains is still in a slump.

The delegates passed a budget of \$956,330, down from last year's figure, but including payment of the full national church apportionment. Also approved were increases in minimum clergy stipends and compensations for the diocesan staff.

A complete restructure of diocesan

committees and commissions was approved. The intent of the changes is to enhance the effectiveness of the four deaneries and the pastoral roles of the deans.

St. Luke's, Childress, was admitted as a mission; and the Church of the Holy Cross, Lubbock, was dissolved.

(The Rev.) JAMES CONSIDINE

The 142nd convention of the **Diocese of Milwaukee** met October 27-28 in Madison, Wis. The convention was held in Grace Church which is celebrating its 150th anniversary and the Rt. Rev. Roger J. White, diocesan bishop, presided and preached at Evensong.

Milwaukee has entered a companion relationship with the Diocese of Tuam, Killala and Achonry in western Ireland, and the convention was attended by the Rt. Rev. John R.W. Neill, bishop of that diocese, and by several others. Bishop Neill was the speaker at the convention dinner, and preached at the Holy Eucharist which celebrated the centennial of the United Thank Offering. At that service, Bishop White was also assisted at the altar by the Rt. Rev. Patrick Matolengwe, formerly of Capetown, South Africa, who is currently serving as Bishop in Residence at All Saints' Cathedral in Milwaukee.

The bishop's pastoral address, which was printed and distributed, reported on various activities, including the work of volunteers in Haiti (now a continuing program of the diocese) the continuing development of St. Barnabas Center for rehabilitative work with clergy, and the progress of Lake Oaks, a housing project for older people on the campus of the DeKoven Center in Racine, Wis. "Living our Baptismal Covenant," Milwaukee's pilot program of catechumenal training for the entire Episcopal Church, will involve 20 parishes by the end of this year, the bishop reported.

A budget of \$1,051,717 was adopted for 1990, the first time it has risen to a million dollars. Other actions included resolutions for the provision of written bylaws for parishes, for environmental concern (including use of recyclable and biodegradable utensils at church functions), and opposition to "conception or abortion for the exclusive purpose of obtaining tissues or organs." Participation in the national program for Community Investment and Eco-

nomie Justice was voted after some debate, and a process for attention to priorities for the future was adopted. Deputies and alternates to the 1991 General Convention were elected.

H.B.P.

The **Diocese of West Tennessee** held its convention October 12-14 at St. George's Church in Germantown. In his address, the Rt. Rev. Alex Dickson, diocesan, listed seven concerns he had heard in his year-long listening process: more effective evangelism, greater service to others in the community, strong stewardship and youth programs, a revitalized educational program, an awareness of diocesan activities and a need for parishes to expand and grow.

The Rev. Colenzo Hubbard, director of the new Emmanuel Episcopal Center, Memphis, was introduced. This center will serve the thousands of children and youth who live in several surrounding public housing projects in south Memphis. The Rt. Rev. Alden Hathaway, Bishop of Pittsburgh, preached at the opening Eucharist.

The convention approved a resolution from the department of education establishing the Barth Institute for Ministries, which will develop opportunities to train and support people working in lay ministry.

A 1990 budget of \$1,175,046 was approved.

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PEOPLE and PLACES

Appointments

The Rev. Peter Fulghum is interim priest of Trinity Church, 105 Bridge St., Elkton, MD 21921.

The Rev. David F. Gurniak is interim rector of Christ Church, 20 W. First St., Dayton, OH 45402.

The Rev. James Kenneth Harris is rector of All Saints', 107 S. Curry St., West Plains, MO 65775.

The Rev. Robert Hollett is interim priest of Holy Trinity, Morris St., Oxford, MD 21654; add: 220 Valley Rd., Chestertown, MD 21620.

Ordinations

Transitional Deacons

Easton—Roger D. Hearn, curate, St. Francis', 113 River Rd., Potomac, MD 20854. Marianne Sorge, deacon-in-training, Christ Church, 111 St. Harrison St., Easton, MD 21601; add: Cannery Sq., Apt. H-3, Easton.

Permanent Deacons

Kentucky—Eva Roberts Markham, deacon, St. Mary's, Madisonville, KY 42431; add: 991 Woodlawn Dr., Madisonville.

Nebraska—Ernest Gerhard, non-stipendiary deacon, St. James', Fremont, NE; add: 14214 Briggs Circle, Omaha, NE 68144. Sylvia Landers, non-stipendiary deacon, Trinity Church, 606 Roland, Norfolk, NE 68701.

Oregon—James Robert Stoltz, Church of the Resurrection, 3925 Hilyard, Eugene, OR 97405 and technical services librarian, Northwest Christian College, Eugene.

Cathedral Clergy

The Rev. Melody Sue Williams is assistant to the rector of Trinity Cathedral, Pittsburgh, PA.

Resignations

The Rev. Susan Creighton, as chaplain of St. Aidan's campus ministry, Kalamazoo, MI; she will pursue further theological studies.

The Rev. Jean Scribner, as rector of St. Augustine's, Benton Harbor, MI.

Retirements

The Rev. James Postel, from Resurrection, Battle Creek, MI; add: 933 Oetter Dr., S. Dayton, FL 32021.

The Rev. Robert O. Weeks, as vicar of Bethany, Hilliard, FL; add: 3326 Cormorant Cove Dr., Jacksonville, FL 32223.

Other Changes

The Rev. Raymond E. Daly is now non-parochial in the Diocese of Western North Carolina.

Changes of Address

The Rev. John A. Bell is now at 201 Forest Ave., Middletown, RI 02840.

The Rev. Alvin P. Burnworth may now be addressed at 120 Nate Whipple Hwy., Cumberland, RI 02864.

The Very Rev. William L. Kite is now at 650 E. Greenwich Ave., West Warwick, RI 02893.

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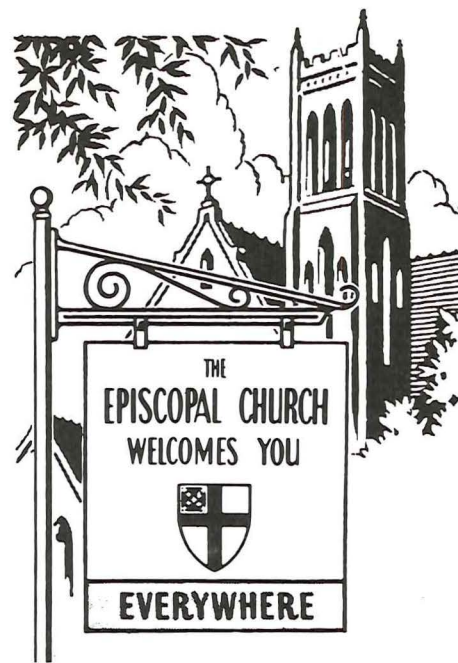
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KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education;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