

THE LIVING CHURCH

The Circle of Past and Future

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The Circle of Past and Future

Human life consists of constantly looking ahead, no less than looking back. My day today cannot be just yesterday. I can indeed get up at the same time, put on the same clothes, and brush my teeth, but even if I try to repeat all the actions of 24 hours ago, the lives of others will interfere. Different people will call, the rent mail will arrive, and so forth. Nature will not allow a complete repetition. The daylight is going to be a little shorter today, and it seems a little warmer. The treacherous bit of ice melted off from the front doorstep yesterday is no longer there to be scraped away today. Yet it snowed a little in the last 24 hours, and now there is more to be swept off the back steps. I cannot again split logs for the fire, because the logs before supper as I did yesterday are now split, for that little pile of logs is now split. Two or three dry pieces have already been burned. Never again, in the entire history of the world, will those very same molecules likely to be put together again in the same way in a tree tomorrow, and tomorrow, and tomorrow will all be a little different, although the framework of days will have some framework of continuity. As I grow older, I realize it is unproductive to expect constant innovation. I cannot usefully attempt to pray entirely different prayers each day, or adopt a different approach to my work, or eat meals at totally different times. Habits are necessary. How could I possibly remember all the things I have to do each day without habits? People who wish to avoid all change are simply being unrealistic. But so too are people who welcome all change. We cannot even function physically, much

less mentally and spiritually, if too many things change. Jet lag, as many travelers know, is the debilitation caused by a mere change of two or three hours more or less in a day.

It seems to me that a certain rhythm, a certain balance of continuity with change, is what one needs for a sane and reasonable life. Nature provides the model. Day and night follow each other in an unbroken order, and the yearly cycle of the seasons never fails. Yet each day is a little different, and every so often one day is very different — as with the day of a storm described in this column, by our talented friend Maggie Ross, two weeks ago.

The pattern of nature has been followed in the liturgy. Daily Morning and Evening Prayer follow the same pattern day after day, while psalms, lessons, and other items within that pattern vary. The Holy Eucharist generally adheres to the same framework every Sunday, but again specific items within the pattern vary. Occasionally, there are very special days which break the pattern, but there are few such days in a year. This is a good pace for human living.

Yet one cannot end the discussion there. All of us hope for something more, either for ourselves or for those whom we love, beyond the mere repetition of calm days, weeks, and years. It is a real question how much or how little to hope for in this life. Those who hope for too much, risk grave disappointment. Those who hope for too little will easily be passed by.

Americans have seen so many innovations in so few years — radios, airplanes, television, space exploration, computerization — that we are ready to hope for a great deal. It is a shock to us to learn

that for untold centuries, in many parts of the world, many people hoped for no significant changes whatsoever.

Of course primitive peoples hoped for a good year — a healthy baby, a good run of salmon, or a good crop of sweet potatoes — but absolutely no one hoped for a heated swimming pool, a tractor with an air-conditioned cab, or a newly redecorated bathroom! Many primitive peoples, so far as we know, hoped that the unbroken order of the life they knew, hard as it was, would continue indefinitely.

Women did not aspire to practice gourmet cooking, but to cook just as their great-grandmothers had done in olden times. Men did not aspire to hunt with a new kind of bow and arrow, but rather to be excellent marksmen with the precise kind of bow and arrow used by the great hunters of the legends of the past.

To recapture and reembody the heroic stature of the sacred ancestors was the ideal. By trying hard to do what they already knew how to do, primitive peoples overcame incredible obstacles and survived every sort of adversity.

Let no one laugh at our stone-age ancestors! The vegetables raised in your own garden, the egg laid by your hen, the fish you caught in the river — you too will find them better than the richest offerings of the supermarket! To build your own house as our ancestors did, or to nurse your own baby, or to hike up a mountain or to swim across a river, all of these do have their unique satisfactions.

The hopes many of us have for our own future are indeed closely linked with our perceptions of a somehow more glorious time in the past. What has been and what will be are somehow tied together. In at least some ways, there is a circularity. If we can learn to live with the cycle of nature and the annual cycle of the seasons of the church, then we can be accepting and understanding of this paradox in our perception of time and in our perception of ourselves.

H. BOONE PORTER, Editor

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LETTERS

Who Voted and How

In response to a recent letter [TLC, Jan. 22] suggesting that certain lay ministers be empowered to take the reserved sacrament to the sick and shut-ins, you replied, "Not according to a decision of the House of Bishops in New Orleans."

If you will check the Journal of the General Convention, you will find that the House of Bishops passed an enabling resolution to this effect (B-8A). The House of Deputies committee on ministry recommended passage without amendment, but the resolution failed to pass the vote by orders, as follows: lay — yes, 58; no, 30; divided, 15; clerical — yes, 49; no, 45; divided, 10.

The required majority was obtained in the lay order, but not in the clerical order. So, it was the clergy, not the bishops, who defeated the resolution.

(Br.) TOBIAS S. HALLER, BSG
Bronx, N.Y.

Dr. Tucker

The death of the Rev. Francis Bland Tucker [TLC, Jan. 29] marks the end of an era and for me personally of an association with five of the brothers in his remarkable family. As a child growing up in China, I knew Dr. Augustine Tucker and Ellis, who taught mathematics at St. John's University in Shanghai.

Henry St. George Tucker ordained me to the diaconate. Beverly Dandridge Tucker, Jr., then retired as Bishop of



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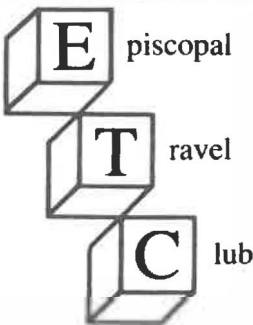
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at the Christ Church rectory in Warren, Ohio, with tales of family life, when he would come on confirmation visits.

But it was with Bland Tucker that I had the most continuous relationship. Another seminarian and I taught Sunday school at St. John's in Georgetown during our junior year, while he was rector there. I remember well his courtesy, his kindness — and his absent-mindedness. (Once during the service, he turned at the altar to the congregation at the wrong time and announced the offertory sentence. What a scrambling of ushers there was! This so discom-bobulated him that he did the same thing twice again before the service ended!)

I believe it was Bishop Beverley Tucker who told us this story about his brother. Once while Henry St. George was Presiding Bishop, Bland was asked if he were related to him. "Distantly," Bland replied. After a pause he continued, "He was the eldest of 13 and I was the youngest!"

(The Rev. Canon) ARTHUR M. SHERMAN
Dean, School of Christian Studies
Diocese of Central Pennsylvania
Lancaster, Pa.

Lay Responsibilities

As a lifelong layperson, I commend you for printing Fr. Jensen's letter, "Lay Views of Strategy," in reference to "815" *Info*, and also Fr. Morris' letter, "Growing Bureaucracy" [TLC, Jan. 8].

The 1979 Book of Common Prayer clearly defines ministry so as to include laity, deacons, priests, and bishops. Unfortunately, for many years the laity's role in the church was passive, except for symbolic roles such as acolytes, choristers, and layreaders. Finally the laity are assuming ministry in the mission of the church.

I am not suggesting that the laity are threatening the traditional calling of ordained clergy or eliminating stipendiary positions. Rather trained laity can truly define what Christian vocation means.

PAUL H. ATWOOD

San Diego, Calif.

Angelic, but Modified

I am firmly convinced that Frances K. Swinford, on the subject of assistant ministers [TLC, Jan. 29], is, etymologically, at least, on the side of the angels. That is to say, of course, that she agrees with me. However, I would suggest that her position needs to be modified in one important aspect.

It is true that the rector's assistant (or curate — the most honorable of all these titles, since it recognizes that he/she has a cure of souls — or assistant minister, or assisting priest, which are some of the titles we have used and are using at St. Martin's) is answerable only to the rec-

tor, in the calling of such a person, in the formation of a job description, and in the ongoing life of the parish, it should always be remembered that she or he is also answerable to the parish at large, for the assistant is not only an assistant to the rector, but is a priest to the people of the parish, no matter how limited or extensive the job description may be.

I would even go further and say that the rector is answerable to the assistant: I have various responsibilities to the members of the clergy on my staff, and they can and should call me to account if I do not live up to those responsibilities. This, it seems to me, is going beyond semantics to the nature of the ministry.

(The Rev.) L. BARTINE SHERMAN
St. Martin's Church

Charlotte, N.C.

Deployment of Professionals

If Fr. Goodrow is disappointed in the actions of the Church Deployment Office [TLC, Jan. 8], he may take some consolation in the fact that it often happens in a similar way in other professions. The healing careers and teaching are two notable examples.

When interviewers behave badly to prospective employees, it is poor manners. When one professional does it to a fellow member, it is especially devastating.

Thank you for the wide range of articles in recent issues.

(Sr.) LOIS ROBINSON, R.N.
Church Army

El Cajon, Calif.

As one of the ten percent of the clergy who have not submitted a CDO form, I'd like to respond to the recent article on the clergy deployment system. No matter what objectivity you ascribe to the system, the basic method by which clergy and congregations are matched are forms prepared by the parties themselves giving their opinions of themselves.

Some feel that matches based upon these subjective evaluations by the priest and congregation offer some hopeful basis for success. I disagree entirely. Few of us, priests and congregations alike, are capable of knowing ourselves well enough to present sufficiently accurate evaluations for the sort of match that we, priests and congregations, are led to expect.

The disdain of the "old boy" network puts down precisely what is lacking in the CDO system, some sort of objective evaluation of the priest and congregation. It may not be as formal as the CDO system, and it certainly does not have the forms or computers, but these things simply add a professional flavor to what is basically hunch and hope. The

based on personal knowledge. Both systems, of course, have lacks, and neither produces all success or failure.

In most cases, the problem congregation is the last group that should have a say in who they are and what they want in a priest. The same situation exists for priests. The most facile dissembler, who is the least humble cleric, is the one who usually comes across best on paper.

I will never complete the CDO form as it presently exists. I would be perfectly willing for my bishop to complete one on my behalf. We are, after all, an episcopal church, and we recognize the bishop as the chief priest and pastor to whom we, all priest and parish, look for guidance and leadership. Why eliminate him from this terribly necessary "marriage"?

(The Rev.) A.J. JOYCE
St. Philip's Church

Amarillo, Texas

Common Chalice

I am a registered nurse, and worked in a TB sanatorium during World War II (before the days of antibiotics). I also spent two years in "the bush" in Namibia, where I served as a missionary nurse. Every week about 450 TB patients came up to my clinic for streptomycin.

The culture of these Africans required that we all, natives and missionaries alike, drink frequently, usually biweekly, from a common cup — usually an old tin can — at the native celebrations. I never heard of any missionaries catching TB.

TB is not an airborne germ. It is transmitted by the sputum. All of the pros and cons of the problems of the common chalice seem to leave out the work of the Holy Spirit — regardless of silver, gold, pottery, or tin cup — he seems to protect us all very well.

(Sr.) CATHERINE LARSON, R.N.
Church Army

Lenoir, N.C.

The current controversy over the common chalice at Mass has raised a number of questions and responses on health and scientific concerns which, in my opinion, are, for the Christian, completely irrelevant.

If we accept the doctrine of the Real Presence, then we must believe fully that what is in the chalice is, in fact, the Blood of our Lord — and we must then ask whether our Lord, in giving us his Body and Blood and humanity and divinity in the Blessed Sacrament, would ever give his people what would harm them or bring them sickness.

In my previous cure, the issue of the common chalice came up once in a discussion group, and one of the ladies called the chalice "a healing cup." Such an expression of faith put my own to shame. While we may continue to raise

of faith, not of scientific argument.

I believe that as Christians we can only say with St. Paul, "If God is for us, who can be against us?" What, indeed, need we fear from our loving Lord?

(The Rev.) JOHN B. PAHLS, JR.
St. Paul's Church

Suamico, Wis.

As a priest who is also a physician, I have followed the discussion about disease spread via the common chalice with great interest.

Kowalchuk and Speirs (*Science* 196: 1074, June 3, 1977) showed that red wine will inactivate many viruses, including polio and herpes, among others. Earlier studies had suggested that wine will kill salmonella, shigella, and other pathogenic bacteria.

This effect is not due to the alcohol, but to the tannins and phenols. For this reason, white wine is much less effective, but red grape juice is as effective — perhaps more effective — than fermented wine. These data would suggest that the risk of disease spread via the chalice is minimal, if red wine (or grape juice) is used.

Recent studies have shown that rhinoviruses, a frequent cause of the common cold, are usually spread through hand to hand contact. Therefore sharing hymnals and prayer books and "passing the peace" with a handshake probably are riskier than sharing the cup. This danger can be reduced somewhat by passing the peace with a hug!

(The Rev.) W. FOSTER EICH, M.D.
Florence, Ala.

We always felt red wine and embraces were more catholic anyhow. Ed.

"What Is Man?"

You ask [TLC, Jan. 15] how often "human" can be found in the King James Version. If I can trust my Cruden, the answer is never. But the old translators were not as sexist as that might lead one to think.

The original English word for male human being was *wer*, cognate with Latin *vir*. This, however, went out of use in the 13th century, surviving only in the compounds of *wergild* and *werehwolf*.

"Man" originally meant simply "human being." Aelfric, about A.D. 1000, is the first writer I can find clearly using it in the sense proper to *wer*. After *wer* dropped out of the language, "man" had to do for both meanings.

Although by King James's time "male human being" had long been the dominant sense of "man," the original sense was by no means obsolete. "Man" was good usage where the meaning was humanity in general. The Oxford Dictionary affords many later examples of

Continued on page 14



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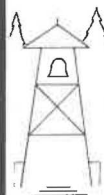
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The action charged that the John Hancock Company was negligent when it constructed a 798-foot-tall building 70 feet away from the historic church in Copley Square. Once the Copley Square area was covered by the city's Back Bay, a shallow tidal body of water and mudflats. Earth was taken from Beacon Hill to fill in the area in the 19th century.

The church asserted in the suit that the insurance company should have known that the filled land was "highly unstable" for an office tower. The suit demanded that the company's 140-foot-deep excavation had risked major damage to the church and neighboring buildings and that the tower's construction cracked the church's foundation, stained the stained glass windows as well as damaging a mural painted by John Singleton Copley.

The church is signed in granite and fieldstone by the Rev. Richard Richardson, Trinity Church was founded in 1876. The Romanesque church, considered one of the nation's most beautiful, shares Copley Square with the main building of the Boston Public Library, the Old South Church, and the Copley Plaza Hotel. The church is considering an appeal. The Hancock building also has had a persistent problem with glass falling from its stained glass windows and has replaced the original bronze-colored panes. The pressure is believed to be the

Consultation in Brazil

The Rt. Rev. Elliott Sorge, Bishop of the Episcopal Church, was in attendance when the bishops of the three Portuguese-speaking churches of the Anglican Communion met for the first time. Bishop Sorge was formerly Bishop of South Central Brazil.

The meeting took place in November in the city of Porto Alegre in Brazil. The bishops of the Igreja Episcopal do Brasil acted as hosts for the gathering. They were joined by the Rt. Rev.

Fernando da Luz Soares of the Lusitanian Church in Portugal, the Rt. Rev. Dinis Sengulane of the Diocese of Libombos in Mozambique, and Bishop Sorge.

The overall purpose of the meeting was to strengthen the role of each church as a partner in mission, and the first specific task addressed was the use of the 1983 Church School Missionary Offering, which was designated for Christian education in the Brazilian church.

After a discussion of what the churches need immediately and over a long term in the area of Christian education, a committee displayed what is now available in Portuguese. It became apparent that due to the differences that exist in the language as it is written in Portugal and Brazil and the further difficulty of importing educational materials into Marxist Mozambique, it would be difficult to find one project that would serve all the churches.

It was decided to prepare an annotated list of books for Christian education on different scholastic levels; to ready a series of basic texts on Anglicanism similar to the Episcopal Church's *Teaching Series*; and to work on a series of small books or pamphlets to serve as primers for new converts.

The bishops expressed concern about the responsibilities and opportunities inherent in a partnership relationship with other churches in the Anglican Communion which need missionary work in Portuguese. Specifically mentioned were the U.S. cities of Newark, N.J., Fall River, Mass., and Los Angeles, as well as Montreal, Canada, all of which have large concentrations of Portuguese immigrants.

In the conference's closing session, a vote of thanks was extended to Bishop Sorge for his assistance. He was asked to convey to the world mission unit of the Episcopal Church gratitude for the financial assistance that made travel to the meeting possible, and to the Executive Council for designating the 1983 CSMO funds for Brazil.

Anniversary Celebration in England

On January 21, over 1,000 people attended a service in Westminster Abbey to commemorate the 40th anniversary of the ordination of the Rev. Florence Li Tim Oi, the first female Anglican priest.

Congratulatory messages were received from the Archbishops of Canterbury and York among others, and a dozen bishops, the most senior of whom was the 101st Archbishop of Canterbury, Lord Coggan, were among those who took part in the procession. Many clergy also processed, including ten women priests and deacons from other parts of the Anglican Communion; the dean and officials of Westminster Abbey; and what the *Church Times* called "a long blue stream" of deaconesses.

The Rev. Joyce Bennett of Hong Kong preached the sermon, and the Rt. Rev. Gilbert Baker, recently retired Bishop of Hong Kong, was chief celebrant at the Eucharist. Miss Li read the Gospel in Chinese, and it was read in English by the Rev. Kathleen Burn, an English woman ordained in the U.S. The Rev. Canon Mary Michael Simpson of the Cathedral of St. John the Divine in New York read the Epistle.

The Very Rev. Edward Carpenter, dean of Westminster Abbey, read some of the messages, including Dr. Runcie's, to the congregation. The archbishop said that it was with a deep sense of gratitude for Miss Li's Christian witness and ministry that he sent her greetings. He said he knew that she had maintained a single-minded devotion to the Lord and his church, and often had to work under difficult circumstances.

"Sometimes you have suffered from misunderstandings about your ministry," Dr. Runcie wrote. "You have never been eager to promote yourself, but only to build up the life of the church and serve its mission in places of desperate human need. Your selfless ministry is an example to us all."

Miss Li was ordained in China in 1944 by the Rt. Rev. R.O. Hall, then Bishop of Hong Kong, for service on the island of Macao, then cut off by the war. Bishop Hall was criticized severely for his action, first by his fellow bishops in China and by the 1948 Lambeth Conference. Miss Li was asked to stop functioning as a priest and she did so until

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resumed. She has since left China to live with relatives in Canada, where she assists with duties at a Toronto church.

Maritime Code Asked

Inadequate and unsanitary living conditions, lack of contracts, arbitrary termination of employment, and 96-hour work weeks were but a few of the substandard practices attested to at a recent Seafarers on Cruise Ships workshop.

Sponsored by the Seamen's Church Institute of New York and New Jersey, the conference was held in Miami from January 11-14. About 90 people from 18 countries met to consider the working and employment conditions on board international cruise ships which call on Miami and ports in the Caribbean.

Following three days of intensive examination of the problems, a number of resolutions directed at eliminating substandard conditions and practices were adopted by the conferees, who represented a broad cross section of the cruise industry.

Chief among these was the approval of a code of good employment practice applicable to all merchant ships. The code, based on existing international law and conventions, details a seafarer's right to a contract, as well as living and working conditions, repatriation, redress of grievances, safety, and so on.

Other resolutions focused on the failure of Panama and the Bahamas to enforce their maritime laws and called upon those countries to do so. All other flag states were called on to strengthen their enforcement procedures.

It was further resolved that owners of ships where substandard conditions exist will be contacted, and if immediate improvements are not made, steps are to be taken to notify the public of these infractions and urge the public to select cruise ships that do conform to good employment practices.

Christmas in Mathieu

In the January 15 issue of TLC, Sr. Marjorie Raphael, SSM, wrote from Haiti that she and Sr. Gloria, SSM, are definitely "in residence" in the tiny village of Mathieu where they are establishing a mission. In this letter, Sr. Marjorie Raphael recounts the events of Christmas.

One of the hymns sung by the children of the farmers in the neighborhood of Maison St. Paul, our rural mission cottage in Mathieu, Leogane, can be translated "Thy crèche is for us a throne/It is there that we adore thee."

On this December 27, the pageant and crèche for us were very real, as the center was a live baby from an adjoining cottage. The event was scheduled for



"St. Mary" and "St. Joseph" in the Christmas pageant in the village of Mathieu.

2:30 p.m., but the baby's mother had to work at the open market in the morning, and she brought "Baby Jesus" at 10 a.m., complete with a change of clothes and a bottle. He likes people, she said, and cries only when left alone.

Getting ready for the pageant, putting on costumes, rehearsing were just what the baby liked. After lunch and his nap, we hung the star from the mango tree. Live animals the children had brought from their yards were tethered near the crèche, including one horse that nibbled at the baby's hair and later stripped three banana trees of all the lower leaves, and two donkeys.

One of the donkeys was tied 50 feet down the path, and at 3 p.m., "St. Mary" climbed on him with a great jump, and in they rode, "St. Joseph" leading. The "innkeeper" stood at the tree trunk to direct them to the manger. A narrator announced the coming of the "angels," of whom there were a great many, each garbed in a white costume of some sort, and then the "shepherds" and the majestic "wise men" made their appearance.

The choir, well trained by Antony Belizaire, who owns our house, heralded each entrance with a carol. The pageant had ended when the guests arrived, but the children declared unanimously that they would do it again, and they did, closing the wonderful event with a loud rendition of "Ecoutez, un saint cantique/Vient d'éclater dans les cieux."

Another event of this Christmas week was a long-anticipated visit to the recently dedicated National Pantheon Museum and the Musée d'Art Haitien, both in Port-au-Prince. If two chairs were added and the spare tire used as a seat, there was room in the pickup truck for 17 children.

Some of the children had never been

outside the Leogane area, and their stasy as they climbed into the truck expressed by bursting into "Alleluia! Amen . . . Alleluia . . . Amen." The singing lasted all the way to the main road and people along the side of the road joined in as we passed, some swinging their hips to the music.

At the national museum, the picture, statuary, photos, and personal effects of the great national heroes — Toussaint L'Ouverture, J.J. Dessaline, Leconte de Christophe, and Petion — impressed them greatly. They were even not taken by the Guard of Honor, dressed in shining epaulets and clicking their boots as they marched in measured time around the inner memorial section.

At the art museum, they enjoyed the Christmas exhibit of fanaux — traditional cardboard and tissue paper churches, houses, and boats with lights inside, which are a feature of Christmas all over Haiti. They are made by children, and are often exquisite.

The real gasp came as they entered the Holy Trinity Cathedral, with its enormous naif murals, including one of the crèche. They had never seen such a large church. "Can we come to a service sometime?" they asked. Of course, we said yes.

Even during Christmas, life goes on and around Mathieu. The new sugar factory in nearby Darbonne has prompted the repair of roads in the area, including our own Avenue St. Mathieu, so that cane can be transported more easily. The old road, with irrigation canals running across at intervals, was better than the oxen but the new road with its light bridges over the canals will be better for the trucks. Water has been diverted from the river to the canals so that all kinds of beans can be grown (

Continued on page 13

Prayer and Communication

By SYLVIA FLEMING CROCKER

is almost a truism that communication failure lies at the heart of a great personal and relationship problem and that this is the focus of much Christian as well as secular counseling. Long ago it dawned on me that Jesus is a model of communication.

From a theological perspective, we know that sin brings about a number of reversals in human nature and in the way in which we relate to each other and to God. The principles of poor communication can even be stated as a set of reversals:

We talk about the other person when we should be talking about ourselves.

We talk about ourselves when we should be talking about the other person.

We remain silent when we should be speaking.

We talk when we should be silent. Among the five traditional types of prayer — confession, petition, praise, thanksgiving, and contemplation — as a model of “straight” communication patterns, I propose to analyze some “crooked” patterns and to make suggestions as to how they can be straightened out.

Confession. If a wife has hurt her husband, whether overtly or by omission, the husband’s response may well be to attack his wife, to accuse her of not caring, of being callous, thoughtless, of letting him down. Or he may withdraw from her and sulk. If he attacks her verbally, she will probably react defensively, either by counterattacking him for the hurt or a worse hurt, or by offering excuses and justifications.

Confession begins another round of mutual anger, and alienation. Each person expresses his or her feelings by throwing the blame on the other person.

A more effective way for the husband to deal with his hurt is to tell his wife about himself, to reveal to her the impact on him of her behavior. Instead of

the “you messages” his attacks or his withdrawal convey, he would give her “I messages”: “When that happened I felt. . .” or “Right now, as I talk to you about this, I’m feeling. . .” This way of communicating reduces the chances that his wife will respond defensively.

When Christians talk with God about their wrongdoings, they come right out with what they have done, without making excuses or defending themselves — and without blaming God for their sins. The repentant sinner admits his sins and tells God how he feels about having committed them. Thus the penitent removes the final obstacles to being reconciled with God.

Similarly, between individuals in a close relationship, when one has hurt the other, if the other reveals the hurt, and the one who has done the harm admits remorse, sorrow, or embarrassment, then the two can be reconciled. In such straight communication I talk about myself, not about the other person; and in this way I remove the barriers *in me* to reconciliation.

Petition. Another major source of difficulty in close human relationships involves our failure to be honest about what we want from each other. The ways in which human beings go about trying *indirectly* to get others to do what they want them to do are creative, indeed, and are often manipulative.

If a wife is forthright and open about what she wants from her husband, she makes herself vulnerable; she tells her husband how he can hurt her, namely, by not giving her what she wants from him. If that happens, he will be able to see her disappointment and/or her awkwardness.

Moreover, many persons, especially Christians, feel ashamed to admit that they have wants. They do not care to appear selfish. And so they practice denial. But denial does not destroy the desire; it just forces it to come out in less direct and less satisfiable forms.

A denying person may drop subtle hints, may perform many services for the other person in order to put the other in his debt, or may resort to power plays. If the person does not get what he

wants, he feels resentment, hurt, depression, etc; often, in exasperation, he accuses the other person of being ungrateful, not loving him, and so on.

Effective communication would involve a different approach. The husband who wants to spend more time with his wife would tell her so; the mother who feels hopeless about her relationship with her teenage daughter would express herself openly to her daughter about it.

Persons who are forthright about their feelings, needs, and desires are far more apt to get support, even to find solutions to their problems, than are those individuals who conceal their desires and concerns, or who engage in accusations and endless fault-finding and complaining. “If he loved me, he’d know” is rarely a true proposition.

If we turn to God with our concerns, we openly tell him about what we want and need, and about the persons and situations we are concerned about. And we are not shy about asking his help. This straight talk between the praying Christian and God is a contrast to the crooked communication between human persons: with God we talk rather than remain silent, and we talk to him about ourselves and our desires and concerns.

Unfortunately, human beings remain silent when they should be revealing themselves; and they talk about the other person, often accusingly, when they should be keeping the focus on themselves and what they want and are concerned about. The result is that many people live with unfulfilled desires and a sense of desperation about the situations they struggle to cope with.

Praise. Most people who have little difficulty sharing their negative feelings about the others in their lives, particularly family members, remain silent when it comes to affirming and praising other people. For some reason, many individuals feel exposed and at risk when they compliment another person for something that person has done, or when they praise and affirm the other for some quality she or he possesses.

The tragic fact about this is that many of us go through life not knowing the good feelings and the appreciation other people have had for us; and we needlessly feel unappreciated, perhaps even unnoticed. And others wind up liv-

by which we can spend time with him and can learn

how to live a righted, straightened-out life.

ing with guilt and feelings of remorse because an important person in their life died, or went out of their life, without ever knowing how they felt about that person.

In prayers of praise, we are unabashed in praising God for what he is and for what he does. Now, not every Christian finds it easy to offer prayers of praise. Perhaps spontaneous praise of God is one of the marks of growth in the spiritual life. Practically speaking, one of the ways to grow spiritually is to *go through the motions*, to mouth the words of praise even when we do not have the feelings. The feelings will follow the motions.

The same holds true between human beings: people who are willing to practice praise and affirmation of others — even in the teeth of anxiety or even mixed feelings about the matter in question — will soon grow into this new posture, and will find themselves making the moves with spontaneity and grace. And, most importantly, such persons will begin to experience renewal and joy in their significant relationships.

Thanksgiving. Unfortunately, many individuals who pray fervently for God's help do not think to thank him when help comes and the danger has passed. They either remain silent or take the credit themselves — when they should be thanking God for what he has done. Another mark of spiritual growth is apparent if our prayer life contains a high proportion of thanksgiving.

But the life of prayer *begins* on a more pedestrian level. I begin with much self-awareness and with a heavy concern with my own problems, including my faults. However, as I practice openness with God about my cares, I become more receptive to his presence; and as I begin to perceive more clearly his activity in my life, thanksgiving and praise come more naturally for me.

Similarly between human beings: when we practice openness and self-revelation with each other about our feelings — positive and negative — and about our needs and desires, we find it increasingly easier to affirm and to thank each other. The internal dynamics of both "motions" resemble each other.

Contemplation. Most people's "conversations" with God are like their conversations with each other; most of us talk when we should be listening. Too

much talking by one person prevents a relationship from being fulfilling for either person. Self-revelation or self-giving (openness-with) and receptivity (openness-to) must go together. Attentiveness to the other person's self-revelations has its own anxieties and difficulties, but these can be overcome.

Just the willingness to be quiet and let the other person talk — attending, rather than thinking about what we are going to say next — is the most important single step anyone can take in this direction, whether that other person is another human being or God.

We are created for intimacy, both with God and with each other. God walked with Adam and Eve in the Garden of Eden story; and even though Adam and Eve were naked, they were unashamed. Sinning brought with it the compulsion to cover up, to hide. In the kingdom of God which Jesus has inaugurated, this effect of sinning can be overcome: persons who are open to the empowering presence of God become, in turn, more open and self-revealing to other persons.

But people who persist in the secular way of being-in-the-world more often than not continue in their destructive cycles — and even people who love each other go on hurting each other. Like the people of Nineveh, "they cannot tell their right hand from their left," so con-

fused and so caught up in the empirical and hurt are they.

The kingdom begins to take hold of our lives as we spend time with God. The life of prayer is one of several ways God has provided by which we spend time with him — and can learn how to live a righted, straightened-out life. This becomes clear when we see the dynamic movement from prayer to *asking* to prayers of *giving* and *attending*.

But we can also learn from prayer to go about getting right and straightened-out with the other significant persons in our lives. If we practice being open with others; if we practice thanking and affirming others, even when we are anxious or when our efforts are not successful; if we are willing to experience these moves without fully experiencing the feelings which normally go with them, then eventually we will find ourselves doing spontaneously the actions which were formerly so unnatural. And our significant relationships will show it.

To put it another way, marriages, families, and friendships, which, through prayer, are open to God's empowering presence, and whose communicational patterns become increasingly prayerful, gradually become not only right and whole, but holy, too.

Wilderness

When I am lying, sick, upon my bed,
it is as if there were no other place
exposed as this. Under the veiled Face
whose gaze (and oil) anoints my hands and head
my body waits, salted with pain, and fed.
Weakness is strength: it gives to us the grace
for Wisdom's sorrow to become solace
and, unresisting, go where we are led:

naked in the desert of our sin;
singing on the mountain of delight;
weeping by the serpent's smoking pyre;
fevered with the three-fold Love within
the heart of silence beating through the night
and gathered in the crowned knot of fire.

Maggie Ross

Christianity

and Vegetarianism

It is dangerous to think we are

more moral than God....

By SALLY CAMPBELL

With the 60s we began to be seriously exposed to cultures other than our own and to ideas which are not only the ones on which Western civilization is constructed. We learned that it does not make right, and we were that sometimes passivity is an excellent way to effect change. The philosophy and the wisdom of the Orient had a tremendous impact on young people looking for a better way to grow up in an increasingly complex world.

One of the new ways we discovered was vegetarianism. The decision not to eat meat, because to eat it means the death of an animal, reflects the desire for a less violent lifestyle. We were becoming more sensitive to our own emotions, and, perhaps feeling sorry for ourselves, we projected this out into the world around us, and felt sorry for those whose lives were taken so that we could have a nice roast for dinner. When rice and beans became as fashionable as a good steak had been for the preceding generation.

Vegetarianism frequently seems to have a moral element to it. The implications coming to us from those who embrace it appears to be that they are better than the rest of us, more sensitive, more compassionate and loving, more pure and given to spirituality. This is not true always, of course, but the message transmitted is that those of us who eat meat are not as fully evolved spiritually as those who do not.

Becoming aware of this, I began to speculate on the place of vegetarianism within Christianity, and realized, finally, that

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my understanding of Christianity would make it impossible for me to be a vegetarian.

It is impressive to me that Christianity has no dietary laws at all — no restrictions, no caveats, no imperatives — except in days or relatively short periods of fasting and self-denial. This is particularly striking considering the elaborate and detailed sumptuary laws of Judaism, from whose roots we sprang.

This is not to say that the church has been completely without directives concerning fasting. Traditions arose in the very beginning for giving up meat as a part of one's rule, or on special days and at special times in the church year.

Certain monastic orders go meatless so that the money saved may be spent in better ways, and as an expression of identification with the poor of the world, who are unable to afford meat. However, this is quite different from the avoidance of meat because it is impure in some way, or because it is considered evil to kill animals.

Christianity's decision that there is no such thing as "impure" food is, I believe, a strong statement of the fact that Christ came to set us free. We are not to be hemmed in by man-made commandments which have no bearing on our relationship to God. God's creation is good, and all the creatures in it too; he made them for his pleasure, and we, too, are encouraged to take delight in them — and our delight does include eating what we choose of them. St. Paul says (I Corinthians 10:25), "Eat anything sold in the meat market without raising questions of conscience, for the earth is the Lord's and everything in it."

For freedom's sake: that's a good beginning on why it's impossible for me to be a Christian and a vegetarian too. But

that.

Every religion has a *sui generis* explanation of reality — what and why it is — and a method for limning the explanation. Christianity says that God is revealed in his creation, and that everything we notice about that creation is telling us something about God — which is to say, about reality.

That being so, we don't have to cast very far for a good paradigm of how it all hangs together; it is right there in what we now call "the food chain." The basic unity of reality is expressed forcefully in the mechanics of how life is maintained throughout the biosphere: life comes out of death. Every organism sustains life through nourishing itself on the life of other organisms; all become one with each other in this device.

And to cap off the food chain, or perhaps to turn it back on itself so that it never ends, man eats — what? Not only all the good things God made for him to eat, but also his fellowman, and God, in the sacrament of the Eucharist.

That's pretty rough stuff; but it is the central core of Christianity, so it cannot just be glossed over. Christ gave us his Body and Blood, which we gladly eat and drink knowing that in so doing we are made one with each other, and one with God, whose flesh it is, too.

It's an evasion to bowdlerize the event into a mere metaphor, saying that Jesus was painting a word picture for us, didn't really mean this was a feast of cannibalism. You can bet he did, or else we can rely on nothing he said, and no act he performed.

This is one of the things I love about Christianity: it is not for sissies. But neither is reality, as you well know.

If we say we do not like the food chain — we do not like the way the big fish eat the little fish, the way the birds eat the worms and the cats eat the birds — this smacks of insolence, to me. For, really, what we are saying is we don't like the way God set up the cosmos, that we do not like God nor his reality, and we would have done it better. It is dangerous to think we are more moral than God, but it's a mistake we keep on making.

Christianity's way of paradigmizing the unity of all life, and the reality of that unity — summing it up in the mechanics of the food chain — is surely not the only way to do it. Other cultures and other religions may have models which are just as evocative and forceful.

However, I have found that I am quite content with the Christian expression, and with the message I receive from it: I am morally free to eat anything I wish to eat. Therefore, I look forward to the roast we will have tonight with a great deal of pleasurable anticipation, and I thank God from the bottom of my heart that he has given us this good gift.

Christians and the Military

God does not exempt us from danger,
but as his children we must give our obedience
to him above all else.

By DANA S. GRUBB

Membership in the armed forces has been seen as a respectable profession for Christians for many centuries. It is, indeed, expected that a military officer may wear his or her uniform to church on occasion. It is common now for many parents to let their boys wear military-type camouflage play clothes.

However, the early church saw Christian participation in the military very differently. Those of the early church fathers who spoke on the subject opposed Christian participation in the military.

Scholars may argue whether it was the pacifism of the early church or its opposition to the pagan sacrifices required of soldiers that motivated this opposition. Probably both were motives. But the end effect was probably essentially the same.

The professional soldier has one supreme obligation: to obey any legal order, regardless of his or her personal beliefs. That is, the soldier may, under favorable circumstances, challenge the equality of an order, but personal religious belief and moral considerations

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are not accepted as reasons for disobeying an order.

Thus, the professional soldier volunteers for each and every war that the chief of state orders him or her to fight in, irrespective of personal conscience, and further, volunteers to obey all legal orders in the conduct of those wars, also irrespective of personal conscience.

Many of the men who volunteered for the armed forces just prior to the Vietnam War, or while it was still a very small war, were shocked to find that they were expected to fight a war that they saw as senseless or immoral. Yet such wars are all too typical, as in the numerous Marine invasions in Central America or in the Spanish-American War.

It is the sad reality of modern war that the ordnance used is so deadly that the killing and destruction extend far beyond the combatants. The battle of Crécy was watched by local farmers, but a modern battle is not fought with swords and arrows. Modern artillery and air power kill immense numbers of civilians.

The church's traditional ban on the killing of non-combatants is no longer a possibility that can be upheld in modern war. In addition, political leaders have often ordered the bombing of cities, such

Hanoi, and many other cities.

There are, of course, ethical problems in every profession. The engineer in an aerospace firm may believe that working on nuclear weapons is contrary to his or her conscience. But if transferring another division is not feasible, the engineer can quit and look for a job elsewhere.

While resigning a job can be paid, at least one is allowed to do it. Even in a paramilitary organization like law enforcement, the police officer can hand in his or her badge and gun at any time. Police are also not expected to fire in a crowd or otherwise jeopardize the innocent.

However, in the military, one cannot quit one's job. Those who do are listed as deserters and are severely punished. Those who quit the Vietnam War find themselves in exile in Sweden (Canada was only a draft resister), going into hiding, or being sentenced to military prison. Should a Christian volunteer for a profession that makes heeding one's conscience a crime?

The practical realities of a nation where everyone follows personal conscience may be debated. Certainly, the law would make matters much more difficult for presidents and prime ministers who would no longer be able to invade other nations at will.

But the Christian faith does not approach matters from the viewpoint of earthly rulers. Even the survival of nations does not seem to enter the thoughts of our Lord or the minds of the early church fathers. Only with the emperor Constantine the Great did the church consider the survival of the state to be of paramount importance.

The Gospel calls us to give our complete obedience to God. Admittedly, we often do not know for sure what God wills. Listening to God can be a lengthy matter. But we do know that we are to worship false gods. That is an ancient requirement from the time of Moses. Yet, placing oneself under military authority seems to me to be exactly the act of idolatry.

We do not know what would happen if most or all of our citizens were to refuse membership in the armed forces. We don't even know what will happen with our large military forces. It may be that our nation will be destroyed in a nuclear war in either event. But we do know about obedience to God, and that we must not make a god out of earthly rulers or of the nations they rule.

The early Christians lived in dangerous times, too. They lived in danger, being denounced before the Roman authorities and in danger of the barbarian conquests that in time did come. God does not exempt us from danger. But we are children of God, and we must give our obedience to God above all else.

eds To Hold On To

is very difficult to present one's self or one's goals without the right names or words. You have to find a handle. Your editor has a friend who is a distinguished pastor in the Reformed Church. He has fully described the difficulties he faces in identifying self to strangers.

Someone, staring at his clerical collar, asks, "Catholic or Episcopal?" He replies, "Neither, I'm Reformed." The stranger's eyes narrow and suspicion is immediately reflected on his face as he wonders, "Is he a reformed alcoholic, or a reformed womanizer, or does he mean he has quit being a preacher?"

His friend refuses to say, "I am Dutch Reformed" because, first, he is not "Dutch," and second, this is not the correct title of his church.

Members of our church used to be in a somewhat ambiguous position. Historically, members of the Church of England left it up to members of the dissenting bodies — Baptists, Congregationalists, or what — to provide names for themselves. Members of the Established Church were simply "churchmen." No special adjectives were thought necessary.

This terminology was, to some extent, introduced to this country. Thus, the Church Pension Fund means, in this country, the Episcopal Pension Fund. The Church Periodical Club means the Episcopal Periodical Club. We appreciate and uphold such terminology, but it is not as clear to members of other churches.

As was in Scotland, where the Established Church or the Free Church was Presbyterian, that members of our church used to call themselves Episcopalians (meaning people with bishops). Such terminology later found its way to this country, perhaps first in New England where the established religion was Congregational. Episcopal and Episcopalian remain highly appropriate terms for

us only more recently that the term Anglican has come into widespread use. There are many parts of the world where the noun Episcopalian is not understood. Episcopalian, the adjective, simply means "pertaining to bishops" and is used in some contexts of certain other

sides America, where members of our church are not English, may not speak English, and do not wish to be identified as English. At any rate, the term Anglican meets a real need.

In its origin, the word Anglican does come from the Latin word for English, but it has acquired a distinct set of connotations. It reminds us of the Anglican Communion throughout the world, of the Oxford Movement, of the great Anglican writers (the so-called Caroline divines) of the 17th century, of the 1549 Prayer Book, of the opening clause of the *Magna Carta*: "*quod Anglicana ecclesia libera sit*" ("So that the Church of England may be free"), of the early Anglo-Saxon missionaries who took the faith to the Netherlands, Germany, and Scandinavia, of St. Augustine coming to Canterbury in 597, and of the British Church, even before then, with its ancient saints and mysterious legends.

Anglican is a good term which we rejoice to use. We hope Episcopalians will continue to use it, and use it properly, as a valuable part of our heritage.

Other Routes to Ordination

One of the paradoxes of the clergy situation in the Episcopal Church is that while there are so very many priests seeking positions in suburban middle class parishes, there appears to be a shortage of clergy who are willing and/or well qualified to work on a long-term basis in rural, small town, or inner city positions. There appears to be a quite inadequate number to fill the needs of the black, Hispanic, Indian, and Asian American communities.

We believe that these needs cannot be entirely met by the so-called normal pattern of postulancy, three years in seminary, and canonical exams. There are many reasons for this, and to explore them all would lengthen these paragraphs unduly. Some priests, from all of these special constituencies, can and should have three years in seminary. Likewise, some should not.

Alternate routes to ordination, such as diocesan training programs, theological education by extension, and Canon 8 ordinations, are appropriate and desirable in many cases. There are also many opportunities for deacons.

The New Testament, surprising as it may seem to many, gives specific qualifications for the ordained ministry. These are listed in I Timothy 3:1-13, and Titus 1:5-9. Restraint, stability of family life, irreproachability of moral character, experience, hospitality, and ability to teach are among the qualities stressed. These are standards which are more demanding than the passing of written examinations, and they are standards which can only be met by living in one's community with maturity and responsibility for many years.

Some so-called minority communities value such qualifications. Such communities do the entire church a service by asking for the ordination of mature respected leaders, who may not have been to college or seminary, but who do have the apostolic qualifications. In our opinion, the presence and witness of some clergy of this type are needed in every diocese of the church.

First Benediction

(From *So Pray To Thee*)

Lord — dwell
by the bed of your new child this night,
and in the deep wells of her heart
forever.

Amen.

Auriel Birkmyer

ing the dry season. Thus, our water supply is brought nearer to us as well.

One of our neighbors, Mme. Badio, is repairing a large bread oven in her yard. The oven is made of bricks from a nearby colonial wall that is gradually disintegrating. The mortar for ovens is best made with a syrup of sugar cane, I am told, as it does not crumble in the heat of the fire as ordinary cement does. The syrup, however, costs \$1.20 a gallon, and Mme. Badio needs four gallons.

After the oven is repaired, we will be able to share baking days with her to our mutual benefit. The fire is made of wood, then pushed aside when the bread is put in. The encouragement of such cottage industries might enable our neighbors to earn a livelihood.

Mme. Badio, for example, has an elderly mother for whom she is responsible, and a daughter. ("St. Mary" in our pageant). They have very little to eat. There is no food for the dog with three puppies. Mme. Badio explained painfully, "I am a mother and I do not like to see this dog mother suffer and her babies die, but what can I do?" The oven may not be repaired in time to save the canine family, but it will help the human family.

Our immediate plan is to spend Wednesdays visiting members of St. Mathieu's Church in the surrounding countryside and encourage the parents to send all of their children to school now that a partnership program has been set up. The program links a U.S. Episcopal school with a Haitian Episcopal school. Our 64 parish schools will be able to teach more children and improve the quality of the instruction.

On Thursdays, we will continue to teach Old Testament at the trade school in Darbonne. If gifts are a measure of students' appreciation, we might note those presented to us before Christmas by the young men and women in our four classes: two live turkeys, two white roosters, one multi-colored rooster, many eggs, and many chadek (the ancestor of the grapefruit). A spokesperson for each class gave a little speech as the gifts were presented.

As we turn to the new year, we are praying above all for a slightly altered version of the wisdom Solomon prayed for: "Give your servant a heart to understand how to discern between good and evil, for who could love adequately this people of yours that is so great" (1 Kings 3:9).

To return to the lines quoted at the beginning of this letter, we do indeed worship Jesus in his humble birth, and also Jesus in his children — these little ones who relived in their pageant the birth at Bethlehem.

Sr. MARJORIE RAPHAEL, SSM

The first "Roland Allen Day" for the Diocese of Connecticut was held on a Saturday in late January at St. Luke's Church, Darien. Held in response to the challenge posed to the church by the Pacific Basin/Roland Allen Conference last summer [TLC, July 17], this meeting led to the formation of a continuing informal local association. Speakers were the Rev. David W. Brown of the Middlesex Area Cluster Ministry in Connecticut; the Rev. Enrique Brown of the Instituto Pastoral Hispano in Bridgeport; and the Rev. H. Boone Porter, editor of *THE LIVING CHURCH*. Some other dioceses are said to be planning similar meetings.

In January, a \$22,881,500 general budget went into effect for the Episcopal Church. The budget was adopted during the November meeting of the Executive Council, and all but approximately \$4 million of the amount is expected to come from the apportionment pledges of the dioceses.

The Archbishop of Canterbury has given his full support to the proposed merger of the societies of the Church of England responsible for more than two centuries of worldwide mission work. Dr. Runcie endorsed the merger recently when he visited the headquarters of the United Society for the Propagation of the Gospel (USPG), of which he is presi-

ing to greater cooperation among representatives through the Parish for Mission organization.

According to Roman Catholic theologian Hans Küng, when Pope John II embraced the Archbishop of Canterbury in Canterbury Cathedral, he considered Dr. Runcie to be "a layman of pious intentions." That's what Fr. R. told an audience of some 1,300 Greenwich, Conn., in October, according to *Info*, published by the office of communication at the Church Center.

The Rev. Gary K. Price, general secretary of the Evangelical Education Society of the Episcopal Church, wrote recently in the organization's newsletter that Episcopalians who "have been seriously concerned about the flamboyant style and the skyrocketing costs" of the General Convention should take a look at the "refreshing alternative" found in the World Council of Churches, which held its sixth assembly on the campus of the University of British Columbia in Vancouver this summer. Secretary Price said that costs for the convention would be considerably less (his room and board for three weeks came to \$648); a central place of worship, such as the prayer hall used at the WCC assembly "would provide an atmosphere and a vision which could not but lend a new spiritual dimension to the entire convention"; and if dates of the convention had to be changed to summer, it might work better for most people and parishes.

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Continued from page 5

usages, and they are hardly obsolete, at least in fine writing and rus- eech. Thus much of the supposed sive language in the old Bible was xclusive when it was written, and ead, levelheaded people still do not t so.

ometimes, though, the old versions intentionally exclusive. "Blessed is nan" in the opening verse of the ns is probably an example, since eptuagint has *Makarios aner*; and Jerome's versions have *Beatus vir* h the Anglo-Saxon translator cor- r rendered *Eadig byth se werl*.

her has *Wohl dem*, which becomes isive" if (as seems more natural) nderstand *Menschen* rather than e; but no one appears to have fol- him, except Olavus Petri in the wedish version. The NEB and the sh version of 1982 both retain l."

en I consulted a Hebraist about he told me there was no *grammati-* tacle to applying the original to a an. He defended the traditional reng- g, however, on the ground that the r must have pictured his perfect nt of the law as a man; women in time did not study the law.

other consideration is that the an- and medieval church commonly rstood the Psalm as a messianic hecy. When it is taken thus, the true ct is Jesus, who, of course, was a

e real question, then, seems to be: meaning should a biblical transla- eek to convey? What the scholars ve the text meant to the original

to the church? Or what was the deepest truth, not simply a prudential decision. Furthermore, Fr. Moorhead's confession that the ministry of the 12 could only have been fulfilled by Jewish males proclaims more than I feel he intended, and again underscores the point I am trying to make. Was Jesus' choice only an accident of history and culture, a mere "prudential decision," forced upon God by cultural values of first century Palestine?

WILLIAM COOKE

Toronto, Canada

Ordination of Women

I note that the issue still continues to be raised in Letters to the Editor concerning the ordination of women, as related to doctrine and/or discipline. The major issue appears to be, "What doctrinal issues are involved?"

I have read strong assertions that it is a doctrinal matter, and to that extent more important than a disciplinary matter. I would deeply appreciate having the specifically doctrinal issues stated in a succinct, clear statement other than the one, "We've never done it before." Are there any takers?

Doctrinally, I would go back to the whole matter of baptism as providing full membership in the church, with, therefore, ordination open to any Christian, male or female. I find this view further strengthened by an exact translation of the Nicene Creed, which in the "incarnatus" reads, "and was made a human being" (not a "man" as in "male").

(The Rev.) JOHN BAIZ
Calvary Church

Pittsburgh, Pa.

• • •

Fr. Moorhead's letter [TLC, Dec. 25] is a good contribution toward the discussion regarding the ordination of women, for it brings into closer focus the doctrinal differences of the two schools of thought. My reply is that the Lord Je-

thing he spoke and aia was the deepest truth, not simply a prudential decision.

Furthermore, Fr. Moorhead's confession that the ministry of the 12 could only have been fulfilled by Jewish males proclaims more than I feel he intended, and again underscores the point I am trying to make. Was Jesus' choice only an accident of history and culture, a mere "prudential decision," forced upon God by cultural values of first century Palestine?

Did God make a mistake by being incarnate in a culturally backward Jewish province of the Roman Empire 2,000 years ago, when, if he had been smart, he could have arranged to appear in our more progressive 20th century North American culture?

My question remains unanswered. How can Jesus be our Savior if he were only a man who, as a captive of his culture, promoted 2,000 years of injustice in the church against women by a merely "prudential" decision? He would, thereby, be very, very wicked. Thus the crux of the matter is still, "What think ye of Christ? Whose son is he?" (The Rev.) HERBERT A. WARD, JR.

Executive Director

St. Jude's Ranch for Children
Boulder City, Nev.



March proverbially begins like a lion or a lamb, but it also begins with a leek, the vegetable beloved by Welshmen and the symbol of their national patron saint, David of Menevia. A devout monk who became a bishop, David was the leading upholder of Christianity in Wales during the sixth century (he died about the year 544). His day is March 1. As with many Christian names in Welsh, David appears in varied forms, both as a given name and a surname. Dewi Dewey, Davey, and Davis are all common. If you don't know what a leek is, it is like an onion, but with a smaller bulb, and it is delicious as the major ingredient of soup — especially on a raw March day. This drawing of David was done by Earl T. Williams, Jr., of North Haven, Conn.

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CONFERENCES

DEACONS IN THE TOTAL MINISTRY OF THE CHURCH: third national conference of the National Center for the Diaconate. May 24-26, 1984 at the University of Notre Dame, Indiana. For information and flyer contact: National Center for the Diaconate, 14 Beacon St., Boston, Mass. 02108. Phone: (617) 742-1460.

POSITIONS OFFERED

WANTED: Camp manager for Episcopal church camp in the Black Hills of South Dakota. Management skills, experience with white and Indian children desirable. Willingness to hold job 3-5 years. Minimum age 25. Employment dates: June 10-August 22, 1984. Room and board provided. Salary \$4,000. contact: Mrs. Jean Lacher, Chrm. TEC Board, Rte. 3, Box 218, Brookings, S.D. 57006. (605) 593-3711 by March 5, 1984.

WANTED: Church man; male or female; deacon or priest for position of curate and organist. Two Masses on Sunday, exciting parish with lots of beautiful people. Reply to: Canon Hoeh, St. John's Church, Fort Hamilton Parkway, Brooklyn, N.Y. 11209. Tele: (212) 745-2377.

RETIREED priest in good health; chaplain to small congregation. Attractive vicarage, utilities, salary, ravel allowance. Marshall, Mo. Reply: Canon Charles Kronmueller, P.O. Box 23216, Kansas City, Mo. 64141.

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PEOPLE
and places

Anniversaries

The Rt. Rev. C. Alfred Voegeli, retired Bishop of Haiti, celebrated his 40th anniversary as a bishop and his 50th as a priest on December 17 at Christ Church and Holy Family in Brooklyn. He was presented with a cloth of gold miter made by Joseph Boria, one of the parishioners. Since his retirement in 1971, Bishop Voegeli has lived in Haiti and Brooklyn. He assists the Bishop of Long Island.

Deaths

The Rev. Arthur Lord, retired priest of the Diocese of Olympia, died at the age of 73 on October 2.

A native of England, Fr. Lord served churches in Canada, Montana, and Washington. He was rector of St. John's, Centralia, Wash., for 10 years and also taught for a number of years at Centralia Community College. At the time of his death, he was assistant at St. John's Church, Olympia, Wash.

The Rev. Ivan Merrick, a Seattle attorney and non-stipendiary associate priest at Trinity Church, Everett, Wash., died at the age of 68 on September 26.

Educated at the University of Washington Law School and the General Theological Seminary, Fr. Merrick served churches in the states of Washington and Massachusetts and in Washington, D.C. In the early 70s, he was instrumental in bringing about changes in marriage and divorce laws and in gaining legal representation for the handicapped in the State of Washington; he also served as chairman of the Washington State Mental Health and Mental Retardation Council and as president of the Foundation for the Handicapped. Fr. Merrick served the Diocese of Olympia as chairman of the committee on constitution and canons and as a member of the standing committee and commission on ministry. He is survived by his wife, Barbara Merrick, and the couple's four children.

The Rev. David W. Naff, Jr., vicar of the Church of the Good Shepherd, Bluemont, Va., died on January 8 at the age of 68 in his home in Boyce, Va.

A graduate of the University of Richmond, Fr. Naff also attended the University of Virginia and Virginia Theological Seminary. After a career in education, he entered the ordained ministry and served the Church of the Good Shepherd as layreader-in-charge, deacon-in-charge, and later as vicar. He is survived by his wife, Virginia, and a daughter.

The Rev. Mary P. Truesdell, retired deacon of the Diocese of Quincy, died in Kissimmee, Fla., on November 18, at the age of 89.

Deacon Truesdell, affectionately known as "Deaconess Mary" or "Dr. Mary," attended Milwaukee-Downer College, the Philadelphia Church Training School for Deaconesses, and the Palmer College of Chiropractic Medicine in Davenport, Iowa, where she opened her office in 1938. The author of numerous articles, some of which were published in TLC, and booklets, Deacon Truesdell served in the Allegheny County Mission in the Diocese of Western New York and as director of Christian education in New York and Iowa. From 1943 until her retirement in 1971, she worked at Christ Church, Moline, Ill. After retirement, she served as deacon at St. John's Church, Kissimmee, Fla., until she went into a nursing home in 1981. She led quiet days and retreats and was an active painter, heraldic art worker, silversmith, and pianist.

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1-2

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, 4. Tours: Wkdays & Sat 10 to 3:15; Sun 12:30 & 2.
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UL'S

2430 K St., N.W.
v. James R. Daughtry, r
asses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7;
es & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12
& 6:15; MP 6:45, EP 6; C Sat 5-6

ONUT GROVE, MIAMI, FLA.

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P & HC 8, HC 10 & 5; Daily 7:15

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asses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues
:30. Fri 7:30, 10:30. C Sat 8

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ev. Gus L. Franklin, pastor Near the Capitol
lass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15
Tues, Thurs, Fri. 5:15 Wed

ON ROUGE, LA.

IKE'S 8833 Goodwood Blvd., 70806
ev. Clarence C. Pope, Jr., r; the Rev. Rex D. Perry, the
V. Donald George, the Rev. Donald L. Pullam
I Eu 8:30, 10:30, 5:30. MP 8:40 ex Sun 8; EP 5.
I Eu 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9, Sat 9. C Sat
, Sun 4

f — Light face type denotes AM, black face PM;
l, address; anno, announced; A-C, Anteu-
nunion; appt, appointment; B, Benediction; C,
fessions; Cho, Choral; Ch S, Church School; c,
ate; d, deacon, d.r.e., director of religious educa-
y; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong;
E, Episcopal Young Churchmen; ex, except; 1S, 1st
yday; hol, holiday, HC, Holy Communion; HD, Holy
/s; HH, Holy Hour; HS, Healing Service, HU, Holy
ction; Inst, Instructions; Int, Intercessions; LOH,
/ing On of Hands; Lit, Litany; Mat, Matins; MP,
rning Prayer; MW, Morning Worship; P, Penance; r,
to; r-em, rector emeritus; Ser, Sermon; SM, Service
Music; Sol, Solemn; Sta, Stations; V, Vespers; v,
ar; YPF, Young People's Fellowship.

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MP 8:30 (ex Sat), Noonday Office 12, Masses: 12:15 & 8:15,
EP 8. C Fri 5-6; Sat 2-3, Sun 10:30-10:50 and daily after 12:15
Mass. Organ recital Wed 12:45-1:15

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The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the
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Sun HC 8, 9, 11 (1S), 12:05, MP 11, Choral Ev 4. Mon-Fri MP
8, HC 8:15, 12:10 & 5:45, EP 5:30; Tues HS 12:10, Choral Ev
5:30. Choral Eu 12:10 Wed

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12; MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

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Broadway at Fulton
Sun H Eu 9; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

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F.F. Johnson, r; J.C. Anderson, R.B. Deats, Paul Yount
Sun 8 & 10:15

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The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

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Sun Eu 8, 9:30 & 11:30. Daily MP & E 6:45 ex Sat 10

MADISON, WIS.

SAINT DUNSTAN'S 6201 University Av
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as ann