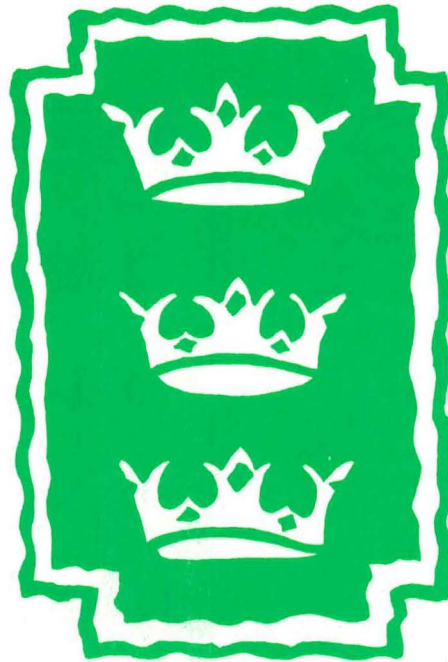


# THE LIVING CHURCH

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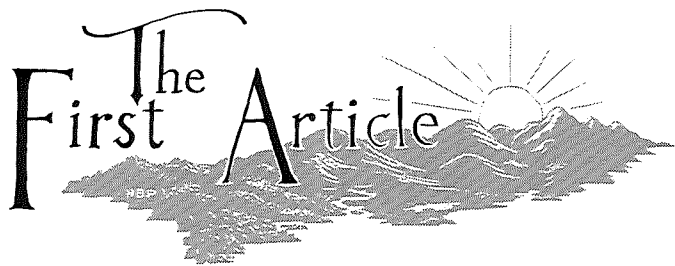
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*Who are the Wise Men?  
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*but it allows us to guess who  
they were, on the basis of  
what we know about "wisdom."*



## The Star of Bethlehem

Stars are common things: we may see them almost every night. Yet the Star of Bethlehem stands out as a powerful symbol of our faith. In the midst of the night, it points to Christ the light of our world, the light to lighten the Gentiles and the glory of God's people Israel. It is a striking case of something in the material world having for us a powerful spiritual meaning.

In fact the star is a very conspicuous symbol for us. Besides the Star of Bethlehem (often depicted with four points making a cross), we have numerous other stars (usually depicted with five points). A paper star may mean a high mark on a child's assignment in school. It is the trademark of innumerable goods and food products. The word may mean a leading movie actor. Metal stars are the insignia of the highest military and naval officers. In red it may represent a communist government in Eastern Europe. Together with a crescent moon, it is a symbol for Islam. A gold star may symbolize someone who died in the service of our country. White stars represent states in our flag. In fact, many national flags have one or more stars of various designs.

Anthropologists have pointed out that powerful symbols may mean many things, even things that appear to be contradictory. So it is with the star. Yet there is a certain common denominator. It represents excellence, what is believed by those who use it to be the best. For Christians, the Star of Bethlehem points to what is the best of all bests, namely Jesus Christ our Blessed Savior.

Why should a star have these meanings? Did God create it that way? In a sense, yes. Stars are the highest things we can see, and hence readily suggestive of what is lofty, what is to be reached up for, what is superior to other things. Yet meaning and communication is a two-way street. God has placed stars in the sky, but for them to be symbols of what is excellent, we must in some way recognize and receive such a meaning. As the Bible says in its poetic and suggestive story of creation, Adam is left to give names to things (Genesis 2:19). Giving names involves, broadly speaking, giving significance to things, giving them a place in our thought and speech. Poets and painters and sacred authors unfold and expand upon meanings.

We do admire the stars and we have allowed them to touch our hearts and minds. They have become for us not merely something physically high, but a compelling expression of what is spiritually lofty. So the great star, the Star of Bethlehem, attracts us and draws us to the scene of the birth of Jesus Christ, where the one who is truly most lofty of all took humble form among us.

H. BOONE PORTER, Editor

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# LETTERS

## Reason for Dissent

Mr. Knight misunderstands the nature of the Episcopal Peace Fellowship's opposition to the office of Suffragan Bishop for the Armed Forces [TLC, Nov. 26]. The EPF supports a ministry to the armed forces and sees the need for some form of oversight of the ministry. However, the election of a new Suffragan Bishop for the Armed Forces raises once again several problems regarding the form of that ministry.

Admittedly, the Office of Suffragan Bishop for the Armed Forces, unlike the military chaplaincy itself, does not suffer from being paid by the military, wearing the uniform of the armed forces, having military rank, etc. But it does bring the prestige of the episcopate to a highly militarized chaplaincy in a society that is badly afflicted with the disease of militarism.

The status of bishop does translate into a church recognition of the military as a nongeographical diocese. There are alternatives. For many years prior to 1964, this ministry was carried on by a national staff person, with visits by various bishops as needed. Much as we respect Fr. Keyser, we must voice our dissent to this consecration.

MARY H. MILLER

Episcopal Peace Fellowship  
Washington, D.C.

## Trial Questioned

In the dispute about the insurance money of the Church of the Ascension, Jersey City [TLC, Nov. 26], is the financial "viability" of the parish an issue? The church building was mostly destroyed in a fire which began during

\*

### Treasure

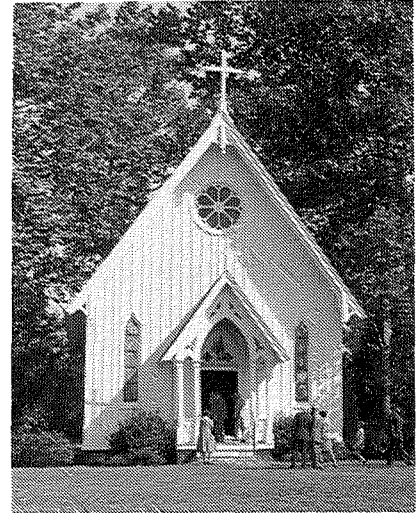
Three Kings  
and the homeless  
know  
the treasure these  
Royals bring:  
incense of food,  
myrrh, and gold —  
shelter from winter's  
piercing  
wind.

Betsy Jane Bramhall

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On March 26-28, 1990, the Diocese of Virginia will host a conference at Roslyn, the Virginia Diocesan Center in Richmond, offering a new way for small churches in the search process to meet clergy from throughout the country with special gifts in small church ministry. Clergy with a particular interest in small church ministry are invited to apply for this unique opportunity to meet simultaneously with members of several search committees, to participate in a panel discussion of issues affecting small congregations, and to offer themselves as possible candidates for calls to these congregations.

The seven parishes represented all have fewer than 200 members; all are located in small towns or rural areas within easy commuting distance of metropolitan areas; some are located on Virginia's Northern Neck, while others are in central Virginia or the Valley of Virginia in the western part of the state.

If you are called to the ministry of the small church, its challenges and rewards, please send your resume and a CDO profile by February 1, 1990 to the Rev. Canon F. Clayton Matthews, The Diocese of Virginia, 110 West Franklin Street, Richmond, Virginia 23220. As many as 10 priests will be invited to the conference from those applying. *No telephone calls, please.*







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and the views of Episcopalians*

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# LETTERS

a thunderstorm on May 17, 1986. Don't parishes have the right and responsibility to evaluate their resources and mission opportunities, and to control their assets to use as they believe God wills? Or is it just poor and small parishes that don't have these rights and responsibilities?

It looks as if the rector, the Rev. George G. Swanson, was tried (and acquitted on some counts, but not on others) because there is no way to have an ecclesiastical trial of the wardens and vestry, whose decisions he supported in the dispute with their diocese and bishop. They are lucky to have such a dedicated rector, even if they are not now able to pay him for all of the full-time work he does for them. The provincial appeals court will judge whether or not he has received a fair trial. It does not look to me as if he has.

(The Rev.) KATHRYN A. PICCARD  
Dorchester, Mass.

## Finding Musicians

With reference to Charles McMahon's letter [TLC, Dec. 10] following Emmet Gribbin's "The Vanishing Organist" [TLC, Nov. 5], I would like to offer what is a viewpoint that Fr. McMahon perhaps has missed.

The impact of the shortage of organists is more far-reaching than just the persons or instrumentation that will be lacking. Just as we value the formation of ordained ministers, the ministry of music has the right to expect a formation of the musician which includes a knowledge of and sensitivity to the liturgy and liturgical planning, study of hymnody and the history of music in the Episcopal Church, organizational skills, the ability to accomplish team ministry with ordained and lay colleagues, and not the least of which, a commitment to an ongoing program conceived to benefit the faith community through growth and maturity of musical expression in worship.

We can definitely find talented synthesizer musicians and improvisers who can create "contemporary, exciting, attractive enhancement to our services" and they should be valued; however, the pastoral musician who pulls all this together needs the training to do so, and to make music more than just an "enhancement," rather, an integral part of the liturgy. At this time, that future parish musician be-



ing trained in music schools and some seminaries is likely to be "the vanishing organist" and we must halt the decline in numbers so that we might ensure a future of trained musicians.

HOWARD ROSS

The American Guild of Organists  
New York, N. Y.

• • •

The fine article by the Rev. Emmet Gribbin entitled "The Vanishing Organist" presents a thoughtful picture of the musical dilemma being experienced by present-day churches.

The Rev. Charles W. McMahon, in his letter to the editor [TLC, Dec. 10], asks, "Who says the church needs organists or organs anyway?" He states we can simply replace organists with the musicians who play piano, guitar, synthesizer, brass, strings and percussion. I believe the point made by Fr. Gribbin is that when there are no more organists available as church musicians there will be no musicians to play other instruments either.

Probably it is not too late to look for and find suitable solutions to the problem. If clergy continue to ignore today's realities, then it is possibly already too late.

BARBARA SNYDER

San Antonio, Texas

### And Tomorrow?

This moment, this place,  
Timeless.

Yet I stand the other side  
Of memories,  
Last year, upon last year,  
'Now' only by thought.

Telling truth.

No embrace,  
Time or place.  
The present grace,  
Longer than the miracle moment,  
Present.

Now is now: never more can be,  
Except by gift of blessed memory.

Mark Lawson Cannaday

### Asking the Saints

Nancy Westerfield's article "Keeping the Calendar" [TLC, Nov. 12] was an excellent witness to the fullness and beauty of God's whole creation — seen and unseen. I, too, am grateful to our Creator for linking the church militant with the church expectant and the church triumphant. Yet, I was troubled by her seeming misuse of the word "pray." ["I cannot say that I pray to St. Hilda because we do not so venerate any human beings, even elevated to sainthood (see BCP Article XXII)."] And yet in the very next sentence states that she "effectually asked for Hilda's intercession repeatedly." I know of no other method for communication with the "dead" than prayer. I think Mrs. Westerfield is unintentionally confusing prayer and worship.

The church has long made a clear distinction between the Greek word for worship, and the word for the imitation of and honor due the saints (Hebrews 13:7). However, acts of invocation, meaning "to conjure up by incantation" are, indeed, clearly repugnant to the Word of God (Deuteronomy 18:11).

In context, the intent of Article XXII is to keep us from idolatry (falling down before, being in the service of any but the One true God), not to denounce the communion of saints or the scriptural, traditional and reasonable practice of intercessory prayer for the living and the "dead." Though Anglicanism surely contains constituents who believe intercessory prayer to be idolatrous (certainly true of those with a Calvinistic bent during the 16th through 19th centuries), scripture, tradition, and reason point away from such an interpretation to support a more *via media* view.

I hope that Mrs. Westerfield and your readers will continue to intercede for the saints in the church militant and expectant, and ask the intercessions of the saints in the church triumphant that "encouraged by their examples, aided by their prayers, and strengthened by their fellowship, we may also be partakers of the inheritance of the saints in light" (BCP, p. 504): keeping our worship — our whole trust — in God alone.

(The Rev.) WILLIAM R. NEWBY  
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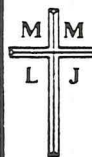
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## Synod in England

A controversial proposal for a law which would eventually allow women to be ordained to the priesthood in the Church of England took center stage during the recent General Synod at Church House, Westminster.

The revision process stage of the Ordination of Women Priests Measure was finally completed and dioceses will now receive copies for evaluation. According to London's *Church Times*, the measure was debated and discussed for two days of the synod and in the process more than 40 amendments linked with it were tabled. Of those few amendments which were accepted, one struck down a clause which would have enabled future bishops to say women shall not be ordained in their dioceses; those bishops could refuse to ordain women themselves, but could not prevent their suffragan bishops from doing so.

Another clause which was struck out was one which would have ended safeguards for ordination opponents after 20 years or an extension by the synod. It was thought that many people outside the synod would interpret the clause as a threat to opponents.

A second measure, closely tied to the first, discusses the financial terms for those priests leaving the church over women's ordination. Because of extended debate on the first measure, the synod was not able to discuss the second. It is planned to be brought up at the February synod.

Dioceses will only be receiving copies of the Ordination of Women Priests Measure. It will then be up for votes in diocesan synods and if a majority approve, the measure will be returned to the General Synod for final adoption. This process may mean the measure will not come up in General Synod until 1993.

In other synod action, final approval was given to the Draft Care of Cathedrals, which will, after parliamentary approval, develop a central authority and network of local parishes to properly care for cathedrals and their contents.

## Leadership Grants

In its second grants-making cycle, the Episcopal Church Foundation, whose offices are at the national church center in New York, has pre-

sented a total of \$178,600 to nine programs. This brings the total 1989 grant amount to \$275,000 for 19 recipients.

A grant of \$37,000 is being made to the Office of Congregational Development at the national church center. The award will be spent to develop a national model for dioceses to use when building mission strategies.

Another grant was made to a project in the Diocese of Easton that seeks to build strong mission and ministry. Since each congregation in the diocese has spent the last year defining goals for new ministry, the objective of the grant is to help parishes reach their individual goals by providing special assistance from the diocese. This assistance might be in the form of stewardship aid, Christian education, or other programs.

"The result from the work over the last year is a genuinely grassroots indication of what ministries our congregations want to do and the sort of help they need to carry it out," said the Rt. Rev. Elliott Sorge, diocesan. "A genuine diocese/parish partnership in mutual ministry is, for the first time, on the verge of becoming a reality."

The Diocese of Massachusetts was awarded \$30,000 for a two-year project aimed at developing a national model for building team leadership in the episcopate. The goal of the project is to use the skills and talents of the diocese's three bishops in a model of episcopal leadership and diocesan organization.

Other grants were awarded to the Washington Cathedral, and the dioceses of Minnesota, Delaware, Western New York and Virginia.

Another \$165,000 was given this year to the Excellence in Ministry program, a new effort by the foundation to study and strengthen resources for the church's ordained ministry.

## Report on Abuse

Roman Catholic bishops in Quebec have issued a document stating that the church must take some of the blame for battered women because of its view that marriage must be kept intact at all costs. In a 60-page working draft by the social affairs committee of the Quebec Assembly of Catholic Bishops, the church was charged with urging women to embrace "unlimited often unconditional forgiveness and perpetual reconciliation in

the name of a mystical state that is very difficult to attain."

The document, entitled "Heritage of Violence," is being sent to all priests and church staff in Quebec as a guide on how to deal with victims of family violence.

Auxiliary Bishop Pierre Morissette of Quebec City said the document does not purport to establish church doctrine but tries to review the best of what is known about domestic violence to help priests and church workers deal with the problem.

People who work with battered women told the authors of the report that the church is often to blame for domestic violence because battered women often hesitate to seek aid for fear this will lead to a breakup of the marriage and exclusion from the church.

Sally Spilhaus, director of a Quebec women's shelter, added that religious considerations are only one of many factors that keep women in relations (with men) where they are subject to violence. Among other reasons, she cited economic factors, such as the difficulty of finding work after a long absence from the job market.

According to the Religious News Service, the bishops' document also suggests the church may be encouraging domestic violence by excluding women from such positions as the ordained priesthood, thus contributing to a "patriarchal mentality."

---

## CONVENTIONS

The Diocese of Missouri held its 150th convention in Hannibal, November 10-11, with Trinity Parish as its host. During the two days it heard from three bishops: the Rt. Rev. Thomas Ray, Bishop of Northern Michigan who preached during the festival Eucharist; the Rt. Rev. Zebedee K. Masereka, Bishop of South Rwanda, Uganda, who was a guest speaker; and the Rt. Rev. William A. Jones, Jr., diocesan.

In his address, Bishop Jones incorporated three themes: evangelism, memory and hope, and transition. He also gave his consent to the election of a bishop coadjutor.

Among the several resolutions adopted were: the study of financial support of persons studying for the or-

dained ministry; the support of the diocesan task force on hunger and homelessness; the pastoral support of persons suffering with AIDS and support of their families; the designation of the first Sunday in August as a National Day of Peace; the reaffirmation of tithing as the standard of stewardship; the designation of a Sunday near June 6 as Environmental Sabbath.

A proposed 1990 program budget of \$924,375 was approved without debate. Because of the timing of the convention it is not known precisely what the income from parishes and missions will be in 1990, so a process was approved for a greater amount of parish participation in development and approval of the budget, should a deficit or surplus exceed five percent.

The establishment of a new mission at Fort Leonard Wood, Mo., was accepted and the dissolution of St. James Church in Macon was approved.

CHARLES F. REHKOPF

• • •

The convention of the **Diocese of Iowa**, held November 3-4 at St. Paul's Church in Des Moines, was led for the first time by the Rt. Rev. C. Christopher Epting, diocesan. In his address, he used the collect for ordinations to talk about his first year in Iowa. "Things which were cast down are being raised up and things which had grown old are being made new." Bishop Epting emphasized the mission imperatives as guidelines for ministry and stressed stewardship and a mission strategy as the only long range solution to problems.

The keynote speaker was the Rev. Ron DelBene, associate priest for spiritual formation at St. Luke's Church, Birmingham, Ala., who spoke twice on spiritual direction and growth.

Delegates gave approval to a restructuring of the finance and stewardship commissions. The new stewardship commission will consist of four working committees. They are property and risk management; financial oversight and investments; ways and means; and stewardship and planned giving. The proposed \$1,095,187 budget for 1990 passed.

Other resolutions dealt with diocesan concern for the peace process in

(Continued on page 12)

## BRIEFLY...

The **Sisters of St. Margaret** in Philadelphia, Pa., recently celebrated their centennial with hundreds of associates, friends and members of other orders. The Rt. Rev. Lyman Ogilby, retired Bishop of Pennsylvania, preached at St. Luke's Church in Germantown during the festive Eucharist. The sisters began their work in the diocese in June of 1889 when they arrived to assist with various ministries connected with St. Mark's Church in mid-town Philadelphia. In 1939 they relocated to the northwest section of the city, residing in St. Margaret's House, which is located on the grounds of St. Luke's Church.

A building owned by Trinity Church, Syracuse, N.Y., has been turned into a shelter for AIDS patients and their families and caregivers. The temporary living quarters will provide for 10-15 people, but the center's pri-

mary mission is to be a source of information, referral, testing, placement and support. The Rev. Harold Avery, rector of Trinity, said the center is receiving tremendous financial and emotional support from the community, especially from those who have lost loved ones to AIDS. Professionals from a variety of fields are volunteering their services for the success of the center.

Scheduled for publication next summer, the new **Presbyterian Hymnal** will have changes which will, hymnal editors hope, reflect the past and future of the church. *The Presbyterian Hymnal: Hymns, Psalms, and Spiritual Songs* will include such hymns as "Lift Every Voice and Sing" and the Native American "Many and Great, O God, Are Thy Things." Among others omitted are "Faith of Our Fathers" because it is non-inclusive, and "Stand Up, Stand Up for Jesus" because it is considered offensive to the handicapped.

## Around the Church

When gale-force winds struck the community of Logansport, Ind., recently, no one guessed they would tear half the roof off Trinity Church, exposing its 120-year-old interior to torrential rains. Though repair crews worked through the night to control the damage, the carpeting, floor, support beams and entire roof were ruined. The intricately carved beams had been crafted from the historic church's predecessor. The Rev. William Hibbert, rector of Trinity for six weeks before the disaster, said neighboring churches have offered the use of their facilities for his 175-member parish.

In an effort to attract new members, St. Mark's Church, Oconto, Wis., placed an announcement in a local paper which said "If you haven't been to church lately, please come and worship with us!" A potluck lunch and fellowship followed the next Sunday's service and the Rev. Wayne Bulloch, vicar of St. Mark's, said attendance doubled from the previous Sunday.

The lay visitation program of Christ Church in Binghamton, N.Y., has garnered the praise of Fordham University in New York as being one of the 25 best practice models of religious congregations toward the support of the elderly. Best practice models were identified as operating programs supported by single congregations which helped the elderly.

A 13-month celebration has begun to mark the 150th anniversary of the founding of Grace Church in Port Huron, Mich. Incorporated in 1840, the church is one of the oldest in the Diocese of Michigan. The parish plans to raise \$100,000 for outreach ministry in honor of the event. The Rev. David R. Lees is rector.

Camp PECUSA in Stockton, Kan., held its annual PECUSA Jamboree recently to acquaint people with its facilities and raise money for operation. The camp serving the Diocese of Western Kansas is used for summer programs, Cursillo weekends and other activities. Proceeds from the weekend totalled \$2,168.



# There Came Wise Men

On traveling a different road home

By FREDERICK Q. SHAFER

**W**e need to ask at least once a year, "Who are the Wise Men?" Can we guess their identities? Tradition says they were three in number. The Bible does not name them, but it allows us to guess who they were, on the basis of what we know about "wisdom."

I would like to follow up G.K. Chesterton's suggestion (in *The Everlasting Man*) that one of the wise men is Confucius and another the Buddha, with my own nominee for the third. These are the three wisest men that I know of — and each represents one of the three great traditions of human wisdom. Each one is identified for us by his different and characteristic gift.

First then, there is Confucius, carrying gold. He represents the gold of human magic, including "science." Magic is the ancient art which attempts to control nature and society through bringing to light knowledge of hidden laws and through efficiently appropriating those laws.

The dominant form of magic in the country where Confucius lived — in ancient China — was alchemy, the project of turning baser metals into gold. Confucius's particular wisdom, as it happens, was centered on the magic of social order and human management.

The most effortless way to get work done among human beings, Confucius believed, was to train the population in habits of good manners. Appropriate habits of respect and etiquette among classes and sexes and ages

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*Frederick Q. Shafer is Bernard Iddings Bell Professor of Philosophy and Religion at Bard College, Annadale-on-Hudson, N.Y.*

would make it possible to govern a large empire without coercion.

Make no mistake. There is someone there at Christ's cradle from China. China — a culture that encouraged many experiments in search of an elixir of prolonged (maybe even everlasting) life; a culture guided by a ruling class which delighted in ingenious inventions (e.g., movable type, firecrackers and gunpowder, water wheels, etc.). It is no surprise that, in the 20th century, China is in the throes of a search for industrialization, particularly in the potent form of technological "magic" imported from the West.

Confucius is the representative of the gold of magic in all its forms: the hopes placed in science, invention, industry, communication. He will surely be one of the wise men at Christ's cradle.

Walking beside Confucius on the way is the Buddha. Buddha, the supreme master of meditation, represents another great ambition — the ambition to transform life by transforming consciousness. He represents the vast spiritual wisdom and lofty spiritual ambition of India.

Buddha's wisdom is that of meditation and mind-enlarging, mind-relaxing discipline. If you are seeking relief from your troubles by meditation, or Zen, or similar methods, then the Buddha's wisdom is the right one for you, and ancient India is your country. And, of course, what the Buddha is carrying to the cradle is incense. "Frankincense," the song says, "owns a deity nigh." Incense in the Orient is commonly used as an aid to meditation. It represents the in-breathing breath of God.

## The Bitter Cup

And the third wise man? The story gives us a hint. He is carrying something bitter — myrrh, so the record reads — a bitter perfume, used in ancient times as burial and embalming ointment. There is something "bitter" that this wise man is carrying — cup

in hand — and that is a poison: the hemlock!

We know at once from the bitter cup in his hand that he is Socrates, by all accounts the wisest man from among the Greeks. In 399 B.C., this wise man of Greek civilization was put to death by hemlock poisoning following the verdict of a jury of his fellow citizens. He represents something very much part of our European and Christian heritage: the spirit of relentless inquiry, unending and obtrusive inquisitiveness, the demand for rigorous reasoning, discontent with clichés, and the call for the examined life, the urge for things to be defined and clarified.

These, then, are the three dimensions of human wisdom: first, the magical; second, the mystical; and third, what we sometimes call the rational, the inquiring-inquisitive, clarifying-analyzing role. Each of these three represents a whole, separate continent of ages of human experiences and culture: China, India and our side of the globe, the West (the history of whose mind begins in Greece).

## Toward Central Truth

Of course, St. Matthew in the New Testament tells the story of the wise men in the past tense, but I recommend that we think of the story of this visit as a prophecy and as a parable of where the fundamental human wisdoms must go and what they must do to be rescued and saved. These three paths of human wisdom have not yet found their right road, and they have not yet converged at the central truth. They need to converge at the only point where they can be affirmed in that in which they are right, and the only point where they can be denied insofar as they are wrong, for each would have to give something up.

Confucius, on behalf of all of us (and I mean all of us, Americans in particular) would have to renounce the dream of mankind attaining perfect control of self and world. What would be left? The very thing Confucius was always looking for — a sane vision of human dignity, accurately affirming its limits and powers.

Buddha would have to give up the illusion that all that is important is mind and its alterations. The Buddha would have to realize that people are called upon to adjust their state of mind to the will of another, whose purpose for us are not the same as our



purposes for ourselves. Buddha would have to admit that there is no salvation through altering our minds so as to transform time, space and suffering. A state of mind which is nothing but a state of mind is hell (or madness). Heaven and earth, on the other hand, are states of fact. And it is to heaven and earth that we humankind belong.

The Buddha would have to realize that the truth is not "in" us. Only one teacher can both teach and give what we need to learn — victory through perfect humiliation. The cradle of Christ is an important stop on Buddha's journey of humiliation from the bo tree to the Cross.

And Socrates? Socrates has the least to lose. His unrelenting skepticism, a spirit of endless inquiry, a rigorous rejection of every lazy consolation and cheap hope, is very close to "faith." However, Socrates would have to confess, like Confucius and Buddha, that in the final result there are no answers in mankind. All human "answers" to questions turn out to be just more questions.

Socrates was somewhat prepared for this. He had nearly given up on the Athenians. At the least, he was cheerfully prepared to carry his questioning project into the realms after death, where he hoped to interview the saints and heroes who had died before him.

But I fear that is not quite all that Socrates would have to learn. Socrates would have to give up his infatuation with words and word-logic and learn to pray in silence! (There are some hints in Platonic dialogues that Socrates had begun to understand that.)

The Gospel of Matthew says that the wise men, after their visit, went back to their country (countries) by different roads. Of course! These men were wise men. They have come to learn. And they will not go away again unchanged. The wise men will not be addicted to the already traveled roads: ambitions of human-centered materialism; ambitions of spirituality and mind-cure and all forms of the gnostic search for a Christ without a cross; ambitions of intellectualism. All need to come to the cradle and the crucifixion — and then go back again by another road.

# Voice of Conscience

## The Episcopal Peace Fellowship, 1939-1989

By NATHANIEL PIERCE

**T**he underlying contention of the Bishop of Utah seems to be that war is unchristian. With this general statement the commission cannot agree. . . . It is neither right nor wise for a trusted bishop to declare and maintain that it is an unchristian thing" (from report of a Committee of Episcopal Bishops, December 12, 1917).

The statement above came about as a result of the Rt. Rev. Paul Jones, Bishop of the Missionary District of Utah and a pacifist, criticizing American participation in World War I as being inconsistent with the Gospel of Jesus Christ. The Council of Advice for the Missionary District of Utah soon adopted a petition "that he be relieved of further Episcopal duty in that District" (minutes for the House of Bishops, October 17, 1917).

A committee appointed by the House of Bishops determined not only that Bishop Jones was misguided in his convictions, but that it was inappropriate for a bishop to express such views during a time of war. He resigned as diocesan in April, 1918.

As a final insult, the Executive Committee of the Alumni Association for the Episcopal Theological School in Cambridge, Mass., asked him to withdraw as the preacher for the 1918 commencement exercises, and he graciously complied. He never again attended a meeting of the House of Bishops or served another diocese as bishop.

The beginning of the modern-day peace movement in the Episcopal Church is marked also by the ministry of the Rev. John Nevin Sayre, a priest and brother-in-law to President Woodrow Wilson's daughter, Jessie. A

founding member of the American branch of the Fellowship of Reconciliation (FOR) in December, 1915, and a FOR leader for five decades, Sayre more than anyone else provided the EPF with guidance for its own first 25 years.

His personal protest to the President in September 1918 overturned the U.S. censor's denial of mailing privileges both of the FOR's magazine *The World Tomorrow* and to *The Nation*. Two months later, he laid before the President evidence that ended the mistreatment of conscientious objectors in Leavenworth prison. In 1927, even more dramatically, he was to make a horseback trip through Nicaraguan forests in a vain search for Sandino, as part of a FOR-Quaker attempt to bring about peace between that nationalist hero and the U.S. Marines. The other Episcopal peace workers in 1915-18 were few but similarly heroic.

After the war a number of Americans turned directly from war to peace efforts. The House of Bishops' 1928 pastoral message declared that "the most momentous task which faces the world today is the warfare against war." The 1930 Lambeth Conference adopted a ringing resolution: "The Conference affirms that war as a method of settling international disputes is incompatible with the teaching and example of Our Lord Jesus Christ."

### Episcopal Pacifists

In the late 1930s, the sense of approaching world war sharpened memories of 1917-18. So in June 1939, turning first to his own denomination, Sayre called to a planning luncheon five pacifist Episcopalians: four rectors of prominent New York area churches plus Mrs. Henry Hill (Katharine) Pierce, a member of the Episcopal Church's National (now called Executive) Council. Katharine Pierce (no relation to the author) had been

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*The Rev. Nathaniel W. Pierce is the rector of All Saints' Church in Brookline, Mass. He was national chairman of EPF, 1976-79, and served on General Convention's Commission on Peace, 1979-85.*

(Continued on page 12)



# Just What I Wanted!

We do know a good thing  
when we see it.

By GEORGE W. WICKERSHAM, II

Christmas is over, the great holidays are ending and the new year is about to begin. Still ringing in our ears (and from our polite thank-you letters) is that post-Yuletide refrain, "Just what I wanted!" That book of poems by Uncle Truly — "Just what I wanted!" That plaster monkey for the front stoop — "Just what I wanted!" That purple and maroon necktie from Aunt Susie — "Just what I wanted!"

Nevertheless, some of us, I hope, did get what we wanted and will remember it all our lives. When I was 12, I got a #253 Lionel electric engine, which was exactly what I wanted, and it has remained high in my memory ever since.

Actually, the presents which I remember the most clearly are the ones which came with the most love. I consider myself fortunate to have received a goodly number of these, and I sincerely hope that this is true of many. Here we approach the reason why Christmas, of all the days in the year, fills us with more joy and gladness, perhaps, than any other. You can hardly fail to remember the gift which was given the human race on that day — and the love which came with it.

True: there is Good Friday — God cared that much. And there is Easter — he cared that much also. But it all sprang from the fact that he came at all. Think of it! God became a baby — totally dependent on human beings, and totally vulnerable. Oh yes, God was in heaven also, but the baby was still real, and not a charade. God became a kid — playing with other kids.

*The Rev. George W. Wickersham, II, is honorary associate, Trinity-St. John's Church, Hewlitt, N.Y., and is a frequent contributor to THE LIVING CHURCH.*

God became a youth — helping in a carpenter's shop. God became a missionary — reaching for everyone, forcing no one. Such an attitude! Such a God! Just what we wanted!

"Oh well," someone will surely say, "you don't really believe all that stuff, do you? I mean about God becoming a man. That, I am sure, is all the product of wishful thinking."

Well, the Sermon on the Mount is not exactly the product of wishful thinking, neither are the parables or the sayings and, especially, neither is the man. Who could have thought of such a story? The crucifixion: wishful thinking? Not quite! Some might say the resurrection was the product of wishful thinking, but its effect on Jesus' followers, many of whom went to their deaths because of it, was hardly the product of wishful thinking.

As far as I am concerned, the truth is that the human race indeed got what it wanted in Jesus of Nazareth, but it was not something premeditated or contrived. We did not ask for it. Only a few, at best, even imagined it.

Love your enemies, forgive 70 times seven times, judge not, go and sin no more. . . . Fact is, for many of us these demands are not quite "just what we wanted." Still, who would deny that they are precisely what we would want for everyone else? "I was in prison and you came to me. . . ." This is what all people everywhere respect. What Jesus stood for, what he himself was — these somehow fulfill the deepest longings of the human heart. We do know a good thing when we see it.

There is one other longing which has surfaced in all human beings — young and old, primitive and sophisticated, ancient and modern — and that is the longing for life hereafter. Somehow the thought that this life is but a brief play, with one act for some,

two or three for others, and then a final curtain — somehow this hardly seems acceptable, especially when one considers all that can go into a single human being, and all that can come out. All that for nothing? The longing that life be more than three score and ten is with us, and it is real.

But if Jesus was indeed the Son of God, that longing is fulfilled. Eternal life is ours. The love which sent him that first Christmas did not send him simply to tell us, yes, there is a God and he is upstairs. Obviously Jesus came to reveal the sort of God that we actually have: a father, a true father — one who adores his children, no matter how mixed up they may be. His paramount wish is that each one of them might come willingly into his family and each one make a unique contribution to it. This, we assume, was the objective of the creation in the first place: "You have been faithful over a little, I will set you over much" (Matthew 25:21).

If this is not "just what we wanted," pray tell, what is it? With this in mind then, we enter the new year with joy and vigor, knowing this: that we are loved with a love divine, and knowing also that no matter what happens to us or to our loved ones, we are going somewhere and going together.

Certainly this is just what we wanted. Happy New Year!

## Second Chance

I wonder why  
when Star glow  
lights Eastern sky,  
its gleaming splendor  
leading Magi  
to the Infant king,  
we fade —  
spent, exhausted —  
our charade  
in shambles,  
all self made . . .  
ourselves sated,  
Thyself  
obliterated.  
Help us, Lord,  
to find Thee  
in the wonder  
of Epiphany

June A. Knowles



# EDITORIALS

## American Schools

American education has been widely discussed during the past year, and rightly so. We have been told that standards in many areas have sunk to dismal levels. The effectiveness of education is not easy to evaluate, and whatever the standards may be today, they must be weighed against the fact that in past generations many people had little or no schooling at all. There is little doubt, however, that a knowledge and awareness of the historical past has eroded. We would prefer to live in a world in which "the classics" did not mean pre-1940 automobiles, and in which "the Middle Ages" was not supposed to mean the period of life from 40 to 60, or "the Norman Conquest" to be some obscure episode in World War II.

The Episcopal Church has a good record in education. Schools associated or formerly associated with our church, from kindergarten through university level, have usually been outstanding. The problem is that they have frequently become such elaborate and well-equipped institutions that it has been too expensive for most churchpeople to send their children to them. The more affluent of different religious backgrounds, or no background, have moved into the student body and the faculty, and the church connection has often faded away. It has happened again and again. Meanwhile, outstanding institutions that have kept a strong church linkage have often had insufficient support and have had to close, to our great loss. Here in Wisconsin we think of James DeKoven's Racine College or Kemper Hall in Kenosha.

We believe that a national strategy for the Episcopal Church to regain its role in church-related schools would be a most desirable step, and would restore a significant Episcopal ingredient into the American educational scene.

## Liberals vs. Conservatives

The past year has seen many manifestations of the conflict between conservatives and liberals in various spheres of life, not the least within the Episcopal Church. The meeting of the House of Bishops in Philadelphia [TLC, Oct. 22] represented a significant effort by Presiding Bishop Browning and others to mollify this rift. We hope the results will be lasting.

In addition to the distress that severe disagreements and conflict cause, we deplore the formation within the church of iron-clad liberal and conservative parties, the members of each of which will invariably champion what is regarded as the liberal or the conservative side of any issue. These positions have often been developed by the popular secular press and may have little or no connection with any religious beliefs, yet they come to be treated as if they were sacred articles of faith. Strange and paradoxical combinations result, as when strong opponents of the death penalty are fervent advocates of abortion on demand, or vice versa. Within the Episcopal Church there is the underlying oddity that conservatives are sometimes the most radical, whereas the liberals are often the most deeply entrenched in the institutional structure.

Considering the numerous items of church news every

week, we find it impossible honestly to align with one side or the other on every issue, or to subscribe fully and completely to every weighty statement of opinion from either liberals or conservatives. THE LIVING CHURCH has been, and will continue to be, an independent voice, frequently shot at from both sides. For the ordinary communicants in the pew, this may be an uncomfortable position. Yet the church urgently needs knowledgeable and courageous lay leaders, who recognize the complexities and ambiguities of the many issues that face us, and who understand that there are usually no quick and easy solutions to major problems. May the Lord reward them for the shots they will receive from the right hand and from the left.

## Christian Romania

In the great movement toward freedom among the peoples of Eastern Europe during the past year, one nation that is at this time left behind is Romania. It should be of concern to us because its people have been considered among the most devout Eastern Christians and the Romanian Orthodox Church has had the most friendly relations with Anglicanism.

Unlike their Slavic neighbors, Romanians speak and worship in a language which derived from Latin and developed in a manner not unlike French. The late Mircea Eliade, known to us as a historian of religion, was also an important figure in modern Romanian literature. The Romanian Orthodox Church became independent of the rule of the Oecumenical Patriarch of Constantinople in 1885 and enthroned its own first patriarch in 1925. It has preserved many ancient traditions and numerous monasteries and convents.

Throughout the middle of the century, the widely recognized Romanian exponent of Orthodox theology has been Fr. Dumitru Staniloae, one of the great theologians of our time, whom this magazine introduced to its readers in the issue of April 17, 1983. As we said then, "This white-headed old priest, with twinkling eyes and contagious smile, has accepted no barriers of language or culture dividing Christians, but is something of a one-man ecumenical movement. Addressing himself to simple believers, no less than scholars, he speaks unhesitatingly and unaffectedly of the mystery of the Cross and the Resurrection, and of the love of God, the limitless love of God, embracing heaven and earth."

For many years now, the nation has been ruled by the iron-fisted dictator, Nicolae Ceausescu. The state has not suppressed the Orthodox Church, in part because, it is said, a patriarch in the mid-century was himself a socialist and a friend of the political leaders. The church, however, like all other institutions in this nation, remains under rigid government control. No movement of dissent has been permitted. The historic and unique Orthodox people of Romania, and the other smaller Christian communities there, need our prayers.



## PEACE

(Continued from page 9)

the first woman elected to a New York City vestry. The six of them agreed on a call that went out over a list of signers headed by Bishops W. Appleton Lawrence of Western Massachusetts, Walter Mitchell of Arizona, and Paul Jones, then serving as chaplain at Antioch College in Ohio.

On October 9, a month after the outbreak of war in Europe, a conference of about 500 people assembled in the Church of the Incarnation on Madison Avenue in New York City. Resolutions were adopted urging both church support of conscientious objectors and establishment of an Episcopal Pacifist Fellowship. EPF's formal organization came a month later on Armistice Day (November 11, 1939) in the same church; Bishop Lawrence accepted the position of chair and Mrs. Pierce that of secretary. Hence 1989 is the 50th anniversary of EPF.

During World War II the EPF ministered to the needs of approximately 90 Episcopal conscientious objectors. The total cost of maintaining Episcopal COs during the war in Civilian Public Service Camps was \$57,000; ten percent came from the COs themselves, 22 percent from the national church, and the EPF raised the balance from its own membership. It was a remarkable achievement carried out under difficult circumstances.

In the late 1960s the organization went through some enormous changes under the guidance of Sayre, Bishop Lawrence, Mrs. Pierce, and a few others: the EPF's name was changed to Episcopal Peace Fellowship, full membership was offered to non-pacifists committed to non-violent peacemaking, and in 1966 a full-time staff person was hired: the Rev. Thomas Lee Hayes.

Fr. Hayes quickly committed himself to three major priorities: rebuilding the organization, ministering to conscientious objectors, and trying to rally the Episcopal Church to oppose the undeclared war in Vietnam. By the time he left to start a ministry to American exiles in Sweden in 1969, membership had tripled to over 1,200 and a wide range of materials printed by the EPF were now available to COs in the Episcopal Church. However, on his third priority, the Episcopal Church was unable to agree on its position on the Vietnam War.

For the EPF the late '60s and early '70s were marked by controversial prayers, worship and dramatic gestures. At the special General Convention in 1969, the EPF helped to bring two young men who were AWOL from the Army to South Bend, Ind., where they requested "sanctuary" from the convention itself. Then, as the convention tabled a motion only to study the issue of sanctuary, the EPF took the two men across the border to Canada where they could begin a new life.

In November, 1969, and again in June, 1970, the EPF attempted to conduct a "Mass for Peace" in the Pentagon concourse, where Pentagon-sponsored religious services were held. On all these occasions the participants (a total of 262) were arrested. In March 1972, all convictions were reversed by the Fourth Circuit Court of Appeals.

By the time the Vietnam War ended, many peace groups disbanded, but within the EPF itself there was a sense that the truly challenging work for peace was now just ahead. Over the past decade the EPF has renewed its relationship with its sister organization in England, the Anglican Pacifist Fellowship. The organization cooperated on peace pilgrimages to both the 1978 and 1988 Lambeth Conferences.

Perhaps the high point of EPF's efforts came in 1981 when the House of Bishops spoke strongly in support of nonviolence in their pastoral letter:

“. . . Never before has it been so clear that reason forbids the use of violence, or the threat of it, as a means of securing one society against the other . . . the Christian tradition does not understand peace . . . to mean the absence of conflict. It means instead the abandonment of violence as a way of resolving even the more severe differences.”

### Lambeth '88

Yet, by the time of the 1988 Lambeth Conference, this conviction which had been "so clear" in 1981 seems to have dissipated. The assembled bishops now said:

"[This conference] understands those who, after exhausting all other ways, choose the way of armed struggle as the only way to justice, whilst drawing attention to the dangers and injustices possible in such action itself."

When word was received that the Irish Republican Army (IRA) was grateful for such a supportive resolution, Lambeth passed a hastily-written statement condemning all violence in Northern Ireland.

Thus, there continues to be an ambivalence in the Anglican Communion on war, violence and the stance of the church on such matters. As the EPF celebrates its 50th anniversary, there is no lack of work remaining to be done.

#### THE LIVING CHURCH FOUNDATION, INC.

The Rt. Rev. John M. Allin, XXIII Presiding Bishop, Jackson, Miss.; the Rt. Rev. Stanley Atkins, Oconomowoc, Wis.; the Rt. Rev. Charles T. Gaskell, Milwaukee, Wis.; the Rt. Rev. Christoph Keller, Jr., Bishop of Arkansas (ret.); the Rt. Rev. Quintin E. Primo, Jr., Suffragan Bishop of Chicago, (ret.); the Rt. Rev. William C. R. Sheridan, Bishop of Northern Indiana (ret.); the Rt. Rev. William A. Stevens, Bishop of Fond du Lac; the Rt. Rev. Alexander D. Stewart, Church Pension Fund, New York, N.Y.; the Rt. Rev. William C. Wantland, Bishop of Eau Claire; the Rev. William H. Baar, Venice, Italy; the Rev. Milo Coerper, Chevy Chase, Md.; the Rev. O. C. Edwards, Evanston, Ill.; the Rev. Thomas A. Fraser, Riverside, Ill.; the Rev. R. Emmet Gribbin, Jr., Northport, Ala.; the Very Rev. M. Richard Hatfield, Salina, Kan.; the Rev. R. Brien Koehler, Fort Worth, Texas; the Rev. W. Ward McCabe, San Jose, Calif.; the Rev. Robert K. Myers, Kenilworth, Ill.; the Rev. Edwin A. Norris, Jr., Chicago, Ill.; the Rev. Charles L. Poindexter, Germantown, Pa.; the Rev. Canon H. Boone Porter, Hartford, Wis.; the Rev. Paul W. Pritchartt, Dallas, Texas; the Rev. C. Corydon Randall, Del Mar, Calif.; the Rev.

Jeffrey N. Steenson, Fort Worth, Texas; the Rev. Herbert A. Ward, Jr., Boulder City, Nev.; the Rev. Christopher L. Webber, Bronxville, N.Y.; the Rev. David A. Works, Boston; the Rev. Mother Mary Grace, CSM, Dousman, Wis.; Mrs. Edwin P. Allen, Gig Harbor, Wash.; Mrs. William Aylward, Neenah, Wis.; Ettore Barbatelli, Milwaukee, Wis.; Mrs. Dixon A. Barr, Lexington, Ky.; Mrs. Gilbert L. Braun, Bella Vista, Ark.; Jackson Bruce, Jr., Milwaukee, Wis.; Mrs. Robert C. Brumder, Hartland, Wis.; Leonard Campbell, Jr., Milwaukee, Wis.; R. William Franklin, Colledgeville, Minn.; George H. Gallup, Jr., Princeton, N.J.; Robert L. Hall, Milwaukee, Wis.; Mrs. John W. Hayden, La Crosse, Wis.; H. N. Kelley, Deerfield, Ill.; Mrs. Richard Lomastro, Chicago, Ill.; John W. Matheus, Glendale, Wis.; Mrs. Baxter Melton, Lexington, Ky.; William Murchison, Dallas, Texas; Mrs. Kenneth D. Owen, New Harmony, Ind.; George E. Reedy, Milwaukee, Wis.; Mrs. Thomas Reeves, Racine, Wis.; Prezell R. Robinson, Raleigh, N.C.; Robert A. Robinson, New Canaan, Conn.; Miss Augusta D. Roddis, Marshfield, Wis.; Frank J. Starzel, Denver, Colo.; Mrs. Frederick Sturges, Old Lyme, Conn.; Wilmot F. Wheeler, Jr., Southport, Conn.



# PEOPLE and PLACES

## Appointments

The Rev. **Evan Ash** is director of pastoral service at Good Samaritan Hospital, Portland, OR.

The Rev. **Thomas Breidenthal** is rector of Trinity Church, Ashland, OR.

The Rev. **Thomas C. Chesterman** serves as vicar of the Church of the Epiphany and pastor of the Union Church of Santo Domingo, Avenida Independencia, No. 253, Apartado Postal 935, Santo Domingo, Dominican Republic.

The Rev. **Joan Eaton** serves the southwestern convocation out of Coquille, OR.

The Rev. **Jack H. Haney** is associate of the Church of the Holy Trinity, Rittenhouse Sq., 1904 Walnut St., Philadelphia, PA. 19103.

The Rev. **Lucy Houser** assists at All Saints, and also at Lionsgate, an urban outreach ministry of St. Mark's, Portland, OR.

The Rev. **William McCarthy** is rector of Church of the Good Samaritan, Corvallis, OR.

The Rev. **Susan Nanny** is assistant of Trinity Church, 600 N. Euclid, St. Louis, MO 63108.

The Rev. **Joann Palozzi** assists at St. Michael and All Angels, Portland, OR.

The Rev. **Joseph Pennington** is now rector of Trinity Church, 16 E. 4th St., Covington, KY 41011.

The Rev. **Werner Raasch** is rector of St. Stephen's, 33 N. Clay St., Ferguson, MO 63135.

The Rev. **Stephen V. Schneider** assists at the Cathedral of St. John the Baptist, Portland, OR.

The Rev. **Joseph Yates Seville** is rector of St. Thomas the Apostle, 12251 Antioch Rd., Overland Park, KS 66213.

The Rev. **Homer Smith** (ret.) serves as interim vicar of St. Thomas, Dallas, OR.

The Rev. **Cliff Stewart** now serves St. Francis, with a special ministry at Dammasch Hospital, Wilsonville, OR.

The Rev. **Vickie Wakefield** assists at St. Paul's, Salem, OR.

The Rev. **Jonathan Weldon** assists at St. Mark's, Medford, OR.

The Rev. **Roger Williams** now serves Calvary Church, Seaside, OR.

## Changes of Address

The Rev. **Forrest Eastman** may now be addressed at RFD #8, Kennedy Rd., Loudon, NH 03301.

The Rev. **Charles E. Le Clerc** is now at Quaker Terrace, C-10, 18 Pepin St., West Warwick, RI 02893.

## Retirements

The Rev. **Grant O. Folmsbee**, as vicar of Trinity Church, Fuquay-Varina, NC; add: 4909 Tear Drop Lane, Apex, NC 27502.

The Rev. **Philip S. Harris**, as vicar of Church of the Saviour, Jackson, and St. Mark's, Halifax, NC. Fr. Harris now lives in Hampton, VA.

The Rev. **George B. Holmes**, as rector of Calvary, Wadesboro, NC; add: 2305 River Run Rd., Haw River Estates, Browns Summit, NC 27214.

The Rev. **C. Boone Sadler, Jr.**, as vicar of St. Columba's, Santee, CA; add: 3788 Charles St., San Diego, CA 92107.

The Rev. **John M. Wilcox**, as rector of Good Shepherd, Reedley, CA; add: 3909 Noel Pl., Bakersfield, CA 93306.

## Organizations

The Fellowship of St. Alban and St. Sergius, an Anglican/Orthodox fellowship to further understanding between Christians, East and West, now has its headquarters at 204 Elm St., Ypsilanti, MI 48197. The Rev. **Jasper Green Pennington** serves as executive secretary.

Episcopal Renewal Ministries announces that

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## CONVENTIONS

*(Continued from page 7)*

Central America; the suffering in Lebanon and the prayers for release of Terry Waite and all hostages; concern with the plight of the Ukrainian Catholic Church; and continuing concern for the struggle of the black majority in South Africa and the elections in Namibia.

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The convention of the **Diocese of Western Michigan** started with a sorrowful note at the news of the death of Karen Graves, a member of St. Philip's Church in Grand Rapids who recently had been elected to the National Executive Council by the synod of Province V. She was killed in an auto accident on the way to the convention [TLC, Dec. 10], held this year in Boyne Falls, Mich., October 20-21.

This was the first convention for the Rt. Rev. Edward L. Lee, Jr., diocesan, who was consecrated in a festive service only two weeks earlier. Delegates welcomed the new bishop and his wife, Kathryn, with gifts from around the state, such as cereal from Battle Creek, a state flag from Lansing, wine from Paw Paw, and a desk chair from Grand Rapids.

In his opening homily, Bishop Lee

shared his vision for his ministry in the diocese by focusing on three points of reference: the fabric of Anglicanism, "the paradox of living with and through questions in order to arrive at answers that are God's and not ours"; the ecumenism of an impatient Anglican aware of "the great dangers we are in by our unhappy divisions"; and renewal, "new persons in Christ making new community in Christ with those far off and with those who are near."

Convention business included the receipt of the cathedral committee report which sets up a time of study for separating the congregation at the cathedral from its operation as the diocesan center and devising a new method of governance for the cathedral.

The executive council presented the 1990 budget of \$725,220; new priorities emphasize meeting the commitment to the mission of the national church, strengthening clergy leadership, strengthening congregations and their lay leadership and increasing communications. Under study also is the concept of cooperative ministries, yoking congregations together in various ministries.

The resolution for creating new boundaries out of the present two dioceses in lower Michigan sparked much controversy. Debate focused on the "viability" of the proposed northern diocese and other mission questions.

Will the change strengthen the mission of the church in the northern lower peninsula? Will the newly constituted southwestern diocese be able to support and sustain ministries at Michigan State University, Jackson Prison, and the state capitol? What about the common heritage and history shared to date?

Sensing they would have another year to address such questions, the proposal for realignment was approved by the clergy and lay delegates.

(The Rev.) JOSEPH NEIMAN

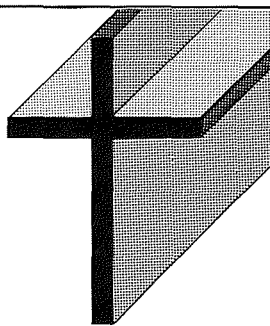
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More than 800 delegates attended the convention of the **Diocese of New Jersey**, November 3-4, in Trenton. The Rev. Michael Nazir-Ali, Secretary of the Church Missionary Society, gave a keynote address on the vocation of Anglicanism in the modern world. Delegates passed a 1990 budget of \$2,970,435 and renewed the diocese's companion relationship with the Diocese of Costa Rica for another three-year term.

New Jersey Governor Thomas H. Kean, an Episcopalian, addressed the convention on the value of volunteers in the fabric of American life. He was presented with a citation for his eight years as governor by the Rt. Rev. Mellick Belshaw, diocesan.

SARAH ANTIN

# THE LIVING CHURCH NEEDS YOU



THE LIVING CHURCH is now in the final stages of its 1989 voluntary fund drive. We need the united support of the Living Church Family to meet this year's challenge, and to make the continued publication of this magazine possible.


How do we stand? Our budgeted goal of \$135,000 is still ahead of us. We have just a few more weeks of this year in which to reach our essential and important goal. Won't you help?

Since TLC is an independent magazine and receives no subsidy from the church, we must rely on our readers and friends to make possible the publication of this vital national Episcopal newsmagazine. Your contributions will give you a significant part in the unique ministry of communication which THE LIVING CHURCH now provides and for the challenges it will face as we enter the decade of the '90s.

I hope all of our readers and friends will give this appeal their thoughtful consideration and will be as generous as possible. Those who contribute \$100 or more this year become Living Church Associates and their names (not addresses) will be published in a special issue of the magazine early next year, which will be dedicated to the Associates. If you have given this year, would you consider adding to your previous contribution? Every gift, large or small, is sincerely appreciated and strengthens the magazine.

A coupon for your convenience is provided below, or, if you prefer, you may simply send your contribution to: The Living Church, 816 E. Juneau Ave., Milwaukee, WI 53202.

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

  
 (The Rev.) H. Boone Porter  
 Editor

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in the spring of 1990 the Rev. Kevin E. Martin becomes director, Evergreen Center for Leadership Training and Clergy Renewal, Evergreen, CO. Fr. Martin recently resigned as rector of St. Luke's, Seattle, WA.

James M. Rosenthal, some-time communications officer of the Diocese of Chicago, is now on the staff of the Anglican Consultative Council in London, England.

### Religious Orders

On October 27 at St. Margaret's Convent, 17 Louisburg Sq., Boston, MA, Ellen Elizabeth Finlay was clothed as a novice in the Society of St. Margaret.

### Deaths

The Rev. Eugene Brewer Connell, Jr., non-parochial priest of the Diocese of Hawaii and deputy chief planning officer for the city and county of Honolulu, died at his home on October 13 at the age of 55.

Fr. Connell went to Hawaii as an infant, left for college and seminary at Lewis and Clark and the Church Divinity School of the Pacific, served parishes in Oregon, and then returned to Hawaii in 1962. He was a canon of St. Andrew's Cathedral, Honolulu, from 1962 to 1968 and vicar of St. Mary's, Moilili from 1968 to 1969, before becoming diocesan planning officer and then executive officer from 1969 to 1973. In 1974 he entered government service, but he continued to supply in various parishes. He is survived by his wife, Carla, four children, three grandsons, three granddaughters, his mother, a sister and an uncle.

Linda S. Feagin, wife of the Rev. Jerre W. Feagin, rector of Calvary Church, Williamsville, NY, died unexpectedly at the age of 45 on October 13 in Williamsville.

Born in Jacksonville, FL, Mrs. Feagin, a paralegal and community volunteer, was graduated from Auburn University. She taught first grade in Albany, GA, from 1965 to 1969; worked in the trust department of the Chase Manhattan Bank, New York City, from 1969 to 1971; served as site director of the Buffalo, NY, Meals on Wheels from 1979 to 1981; coordinated volunteers throughout the Diocese of Western New York in the Venture in Sharing program from 1981 to 1983; and had worked as a legal assistant in Buffalo since 1984. In addition to her husband, she is survived by a daughter, Jennifer, and a son, Jonathan.

Mary S. Sherman, wife of the Rev. Canon Arthur M. Sherman, sometime dean of the School of Christian Studies of the Diocese of Central Pennsylvania, died at the age of 63 at the Cleveland Clinic, Cleveland, Ohio on November 11.

A resident of Lancaster, PA, since 1970, Mrs. Sherman had worked as a nursery school teacher for ten years in Allentown and Bethlehem, PA. She was a member of St. John's, Lancaster, and had been executive secretary for the Anglican Fellowship of Prayer and secretary to the librarian of Union Theological Seminary in New York. A native of Scotland, Mrs. Sherman was a member of the British-American Society. She and Fr. Sherman celebrated their 44th wedding anniversary in July. Besides her husband, she is survived by two sons, two daughters, nine grandchildren, three brothers and a sister.





## BENEDICTION

*The author, the Rev. Frederick Mann, is rector of Holy Cross Church, Sanford, Fla.*

Remembering can be painful — as well as full of joy. I have delightful memories of childhood days and beyond with family, friends and the many activities in which I was involved.

Yet, intertwined in those good memories are some very painful and harsh memories. There were times of failure, embarrassment, conflict, bad decisions and dreadful mistakes. Inevitably, when I ponder my good memories, I get tripped into some of the bad ones and find myself feeling the pain along with the joy.

Often times we bury the painful memories deep within our unconscious minds. They never really come to the surface — unless someone “punches a button.” You have, no doubt, heard that phrase about yourself or someone, who has suddenly become angry, anxious or distressed. Some action or words have sprung our unconscious painful memories, and the attached emotions have literally sprung out.

I have had those experiences with some regularity. Parish ministry has a way of “punching buttons” with regard to words and actions that may seem, on the surface, to be harmless. The hapless female parishioner, whose actions closely parallel those of my mother, can trigger hidden and unresolved anger. The man whose demeanor resembles a childhood friend, whose actions were very painful, can release a flood of anxiety and hidden resentments.

What we do with those memories is of vital importance. It is in addressing them that we come to know our true selves and experience healing.

Consider well the power of memory — in your own life and in the promises of Jesus. It is there we find ultimate wholeness and true power!

# CLASSIFIED

advertising in *The Living Church* gets results.

### BOOKS

**ANGLICAN THEOLOGICAL BOOKS** — scholarly, out-of-print — bought and sold. Send \$1 for catalog. **The Anglican Bibliopole**, 858 Church St., Saratoga Springs, NY 12866. (518) 587-7470.

**NEWLY** published history of **St. Michael's Church** in Bristol, by D.W. Tildesley (14th rector). SPG parish (1718); see of Eastern Diocese under Bishop A.V. Griswold (5th rector). 287pp. Hardbound. Scholarly. Readable. Illustrated. \$21.50 prepaid. P.O. Box 414, Bristol, RI 02809.

### HYMNAL RESOURCE

**HYMN HUNTER** is the audible 1982 Hymnal database software for PC-XTs and compatibles. Hear first 16 notes of each hymn! Tune search possible in any key! Numerical, 1st line, composer, title search also included. Fully documented. \$49.95. **Spencer Hunter, St. Paul's Church**, 1501 E. Speedway, Tucson, AZ 85719.

### ORGANIZATIONS

**WE CAN HOLD** a “recognized theological position” and still not accept the novel interpretations of General Convention. Join others to witness against eccentric interpretations of the Gospel. Write: **ECM, 1206 Buchanan St., McLean, VA 22101**. Send \$20.00 to subscribe to our newsletter.

**THE LORD LOVES** to say Yes. So do we! If you believe it possible to be a catholic Christian and affirm the actions of General Convention, you'll find like-minded people in **The Catholic Fellowship of the Episcopal Church**. Write: **C FEC, St. Augustine's House, 2462 Webb Ave., Bronx, NY 10468**.

**CONTEMPLATING RELIGIOUS LIFE?** Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: **Br. Christopher Stephen Jenks, BSG, 42-27 164th St., Flushing, NY 11358**.

### POSITIONS OFFERED

**STABLE**, established parish with diverse congregation — situated in the Tampa Bay area — strong lay ministry and outreach program — seeking a rector. Send resumé to: **Search Committee, St. Giles' Episcopal Church, 8271 52nd St., N., Pinellas Park, FL 34665**.

**DIRECTOR** of education sought by corporate size parish with active Church school and adult education program. We need a layperson, full-time, trained at master's level with a theological background. Director will be member of nine-person ministry team. Resumé to: **Rector, Church of the Holy Comforter, 222 Kenilworth Ave., Kenilworth, IL 60043**.

**WHY NOT** South Dakota? A truly great place to live, grow and raise a family. **St. Mark's parish** in Aberdeen is seeking a rector for its parish family. Write for an information packet and/or application to: **Search Committee, St. Mark's Episcopal Church, P.O. Box 22, Aberdeen, SD 57402-0022**. Position closes 1/31/90.

**HOUSEPARENTS NEEDED:** Mature married couple with no dependent children to work as houseparents at **St. Michael's Farm for Boys**, a therapeutic group home. Contact 601-798-2418.

### POSITIONS WANTED

**EUCHARIST** centered priest, age 45, married, four children, seeks new challenge as rector in a 250 communicant plus parish located in a metropolitan area; skills — preacher, pastor, teacher, community leader. Reply **Box H-690\***.

### PROPERS

**BULLETIN INSERTS** with Sunday readings from the New English Bible. — **FREE SAMPLES** — **The Propers**, 555 Palisade Ave., Jersey City, NJ 07307. (201) 963-8819.

### REAL ESTATE

**SEWANEE, TENN.** Spectacular view from Monteagle Mtn. Level wooded brow lots (two to eight acres) less than four miles from **University of the South**. Enjoy retirement in university atmosphere. Affordable terms with 20% down payment. Contact for property survey: **David Diamond c/o Reliance Realty, P.O. Box 6188, Chattanooga, TN 37401**. (615) 266-0185 evenings: (615) 825-1111.

### FOR SALE

**EPISCOPAL CHURCH SIGNS** — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303**. (904) 562-1595.

\*In care of **The Living Church, 816 E. Juneau Ave., Milwaukee, Wis. 53202**.

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- (C) Resolutions and minutes of Church organizations: 32 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

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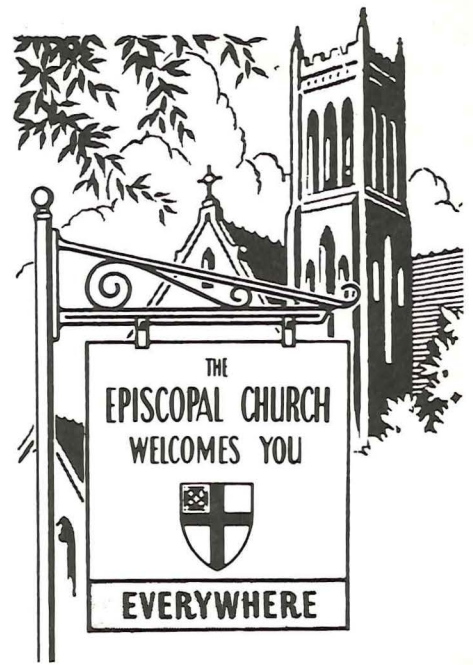
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# CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.



## HARTFORD, CONN.

**GRACE** (203) 233-0825  
The Rev. Christopher Rose, r; the Rev. Edward Wagner, precentor  
Sun Masses 8 (Low), 10:30 (Sol). Daily as anno

## WASHINGTON, D.C.

**WASHINGTON CATHEDRAL**  
Massachusetts & Wisconsin Aves., N.W.  
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP 4. Tours: Mon-Sat 10:30-15, Sun 12:30-2:45. Hours 10:4-3:30 Mon-Fri, 10:4-3:30 Sat & Sun

**ST. PAUL'S** 2430 K St., N.W.  
The Rev. Dr. Richard Cornish Martin, r  
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

## CLEARWATER, FLA.

**ASCENSION** 701 Orange Ave.  
The Rev. Richard H. Cobbs, IV, r; the Rev. Randall K. Hehr, ass't r; the Rev. Daniel E. Scovanner, priest assoc; the Rev. Tanya Beck, priest assoc; the Rev. Louise Muenz, pastoral d  
Sun H Eu 8, 10:30, 5:30, MP 2S & 4S 10:30. Wed H Eu Healing 10. Saints & HD 10

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Rd.  
The Rev. Robert J. McCloskey, Jr., r; the Rev. Victor E. H. Bolle, ass't  
Sun Masses 8, 10 (Sung), 5. Daily 7:15 MP & H Eu

## SARASOTA, FLA.

**ST. BONIFACE**, Siesta Key 5615 Midnight Pass Rd.  
The Rev. W.D. McLean, III, r; the Rev. Reid Farrell, Jr., assoc r; the Rev. John S. Adler, ass't r; the Rt. Rev. G. F. Burrill, Episcopal Ass't; the Rev. Welles Bliss, pr. ass't; the Rev. John Lisle, d; the Rev. Karen Dakan, d  
Sun Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu & Healing 10

## INDIANAPOLIS, IND.

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Very Rev. John B. Haverland, dean  
Sun 8 Eu, 9 Sung Eu, 11 Cho Eu, 10 Christian Ed. Mon & Fri 7 Eu. Tues, Wed, Thurs 12:05 Eu. Sat 8 Eu

## LAFAYETTE, IND.

**ST. JOHN'S** 6th and Ferry Sts.  
The Rev. Robert B. Leve  
Sun Eu 8 & 10:30 (Sung). Daily Mass; Mon-Tues-Fri 7; Wed 6; Thurs 9:30; Sat 5:30

## BALTIMORE, MD.

**ST. MICHAEL & ALL ANGELS** 2013 St. Paul St.  
The Rev. William M. Dunning, r; the Rev. James R. LeVaque, the Rev. George G. Merrill, MD., Ph.D., the Rev. Gibson J. Wells, MD., d  
Sun 8:30, 11 & 4 H Eu. Wed 10:30 H Eu & Healing, Fri 7 H Eu. Sat 10:30 H Eu

## BOSTON, MASS.

**CHURCH OF THE ADVENT** 30 Brimmer St.  
The Rev. Andrew C. Mead, r  
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

**ALL SAINTS** 209 Ashmont St., Ashmont, Dorchester  
At Ashmont Station on the Red Line (436-6370; 825-8456)  
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c  
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

**ST. JOHN THE EVANGELIST** 35 Bowdoin St.  
The Rev. Jennifer Phillips, the Rev. Richard Valantasis  
Sun Sol Eu 10:30. Daily as announced

## NORTH ADAMS, MASS.

**ST. JOHN'S** 59 Summer St.  
The Rev. Lawrence C. Provenzano, r  
Sun H Eu 8 & 10. Sat Vigil 4:30. Daily MP 8:45; Wed H Eu 12:10

## ST. LOUIS, MO.

**CHURCH OF ST. MICHAEL & ST. GEORGE** Clayton  
The Rev. Edward L. Salmon, Jr., r; the Rev. C. Frederick Barbee, the Rev. William K. Christian, III, the Rev. Steven W. Lawler  
Sun Services: 8, 9:15, 11:15, 5:30; Ch S 9:15 & 11:15; MP, HC, EP daily

## BARNEGAT LIGHT, N.J.

**ST. PETER'S AT THE LIGHT** 7th & Central Aves. 08006  
The Rev. Adam Joseph Walters, priest-in-charge  
Jan-May: Sun 10 Eu. June: Sun Eu 8 & 10. July & Aug: Eu Sat 5, Sun 8 & 10. Sept-Dec: Eu 10.  
Historic designation—circa 1890

## BURLINGTON, N.J.

**ST. BARNABAS'** E. Broad & St. Mary Sts. 08016  
The Rev. James E. Lloyd, r 386-9119  
Sun Masses 8, 10. Tues 9, Thurs 9 LOH, Wed 6

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. George H. Bowen, r  
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

## ALBUQUERQUE, N.M.

**ST. MARY'S** 1500 Chelwood, NE (at Constitution)  
The Rev. Thomas Wand, r; the Rev. Carl Gockley  
Sun H Eu 8 & 11. Wed HU & H Eu 9:30, 7

## BINGHAMTON, N.Y.

**CHRIST CHURCH** 187 Washington St.  
"Binghamton's First Church — Founded 1810"  
The Rev. W. Frisby Hendricks, III, r  
Sun H Eu 8 & 10 (Sung). MP 11:40, H Eu 12:05 Thurs, Fri, HD

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

**EPISCOPAL CHURCH CENTER**  
**CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43d St.  
The Rev. Donald A. Nickerson, Jr., chap  
Daily Morning Prayer 8:45; H Eu 12:10

**ST. MARY THE VIRGIN** (212) 869-5830  
145 W. 46th St. (between 6th & 7th Aves.) 10036  
The Rev. Edgar F. Wells, r  
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat.) Sat only 12:15, EP 6 (ex Sat), Sat Only 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50

## PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector  
The Rev. Canon Lloyd S. Casson, Vicar

**TRINITY** Broadway at Wall  
Sun H Eu 9 & 11:15; HS 12:30. Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 8; HS 4 (1S & 3S). Mon-Fri H Eu 1:05

## SUNNYSIDE, N.Y.

**ALL SAINTS'** 43-12 46th St.  
The Rev. Robert A. Wagensell, Jr., r (718) 784-8031  
Sun Masses: 8 & 10 (Sung). Daily Liturgy: 7:30 Wed-Fri; 10 Tues, Thurs, Sat; 5 Tues-Fri

## SYRACUSE, N.Y.

**CHURCH OF THE SAVIOUR** 437 James St.  
The Rev. Thomas Anderson, r  
Sun Cho Eu 11. Low Mass Tues 7, Wed 7. Sol Ev last Sun Oct-April, 5. C 1st Sat 4-5

## SELINGROVE, PA.

**ALL SAINTS** (717) 374-8289  
129 N. Market  
Sun Mass 10:30. Weekdays as anno

## SHARON, PA.

**ST. JOHN'S** 226 W. State St.  
(1st exit on I-80 in Western Pa.)  
The Rev. H. James Considine, r  
Sun Eu 8 & 10 (Sung). Thurs 10. HD as anno

## DALLAS, TEXAS

**CATHEDRAL CHURCH OF ST. MATTHEW** 823-8135  
5100 Ross Avenue 75206  
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev. Roma A. King, Jr., Ph.D., canon res.; the Rev. Uriel Osnaya-Jimenez, canon missionary; the Rev. Douglas Travis, canon theologian; the Rev. Stephen Weston, canon for communications; the Rev. Norman V. Hollen, canon for ministry; the Rev. Donald Johnson, priest ass't; the Rev. Peggy Patterson, c; the Rev. Tom Cantrell, d ass't  
Sun Services 7:30 H Eu; 10 Sung Eu & Ch S; 12:30 Sung Eu (Spanish); 6:30 H Eu (Spanish). Wkdays Wed & HD 10 H Eu; Thurs 6:30 H Eu, Fri 7:30 H Eu (Spanish)

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. Rex D. Perry; the Rev. Frank B. Bass; the Rev. Edwin S. Baldwin (214) 521-5101  
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sat & Sun 12:40)

## FORT WORTH, TEXAS

**ST. ANDREW'S** (downtown) 917 Lamar St. (817) 332-3191  
The Rev. Jeffrey Steenson, D.Phil.; the Rev. Thomas A. Powell  
Sun HC 8, MP 9 & 11 (HC 1S & 3S), 10 Ch S. 1928 BCP. Daily as anno

## SAN ANTONIO, TEXAS

**ST. MARK'S** 315 E. Pecan/Downtown  
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. M. Scott Davis, ass't; the Rev. Charles G. Woehler, ass't; the Rev. John E. Daniels, parish visitor (512) 226-2426  
Sun: 7:30 & 9 H Eu, 11:15 MP (1S, 3S, 5S HC)

## MILWAUKEE, WIS.

**ALL SAINTS CATHEDRAL** 818 E. Juneau 271-7719  
Sun Masses 8, 10 (Sol High), Ev & B 4. Daily as anno

**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.