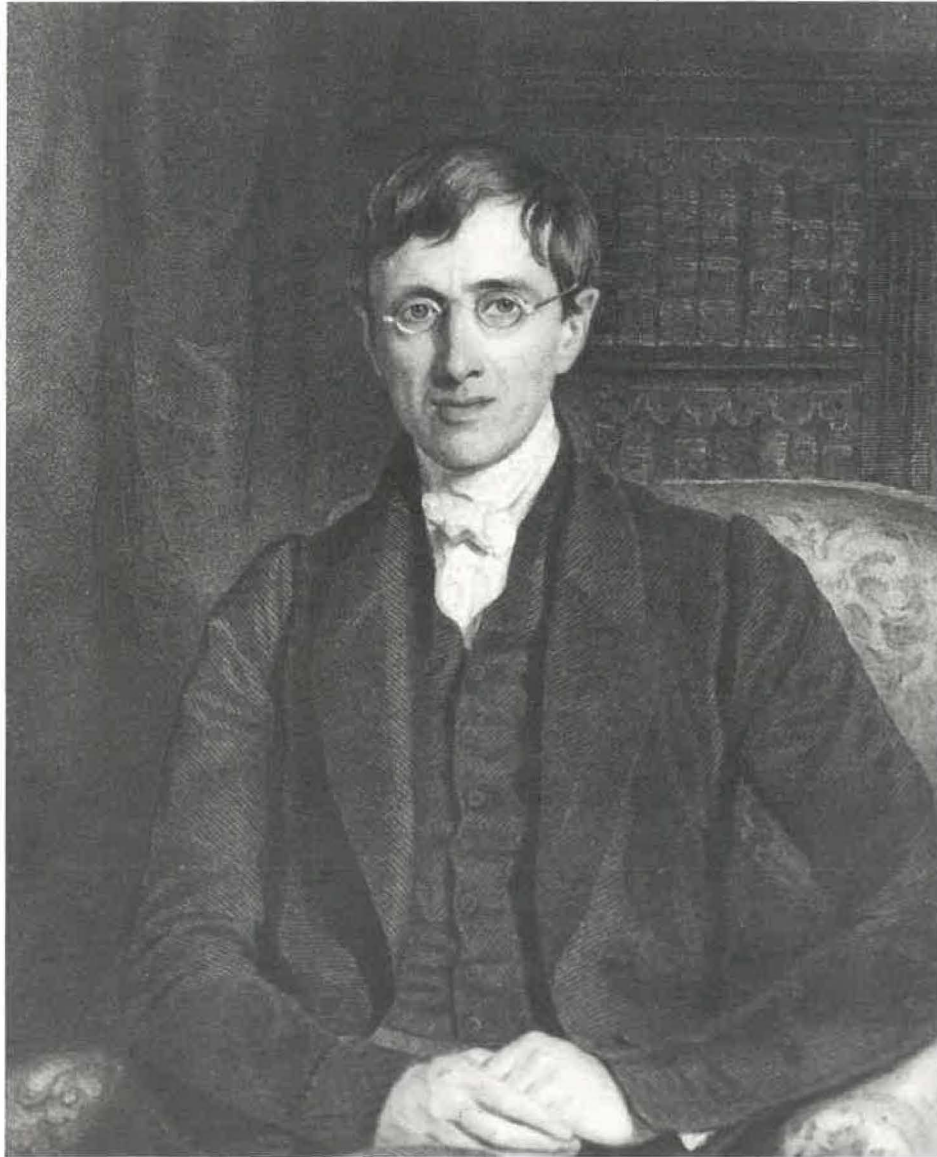


August 5, 1990

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*John Henry Newman*

*Kindly Light Still Leading*

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# IN THIS CORNER

## Where to Find Good News

If the secular press is to be believed, there is little or no good news in the Episcopal Church these days. Religion columnists and reporters are feasting on such topics as the ordination of a practicing homosexual, the possibility of "traditionalists" forming a separate province, declining number of members, blessings of same-sex relationships . . . the list goes on and on.

But there is good news, to be sure. The various diocesan newspapers which are sent to THE LIVING CHURCH office report it regularly. I submit the following, gleaned from recent issues:

- Young people are active in the Diocese of Bethlehem. A group from the diocese traveled to Puerto Rico to work in Christian education projects and "to live and learn with host families." Young people from Puerto Rico then spent three weeks in various parts of the Diocese of Bethlehem.

- The Rev. James Devries, a retired permanent deacon in the Diocese of West Texas, celebrated his 100th birthday June 28 in San Antonio, where he is an active resident of a nursing home. Deacon Devries was an aviation barnstormer and wing walker in bi-wing stunt planes in the 1920s and was ordained to the diaconate in 1974 at age 86.

- In the Diocese of Nebraska, All Saints' Church, Omaha, is participating in the first organized and coordinated health ministry program in the state. The program prepares a registered nurse for health ministry in the congregation, with emphasis on the pastoral role of the nurse.

- Trinity Church, Houston, in the Diocese of Texas, has an effective ministry to street people on the edge of the city's central business district. They are welcomed at an informal Eucharist at 7:15 a.m. Sundays, and a breakfast follows. There is an average attendance of about 40, including some communicants of Trinity.

- The Rt. Rev. William G. Burrill, Bishop of Rochester, reported to his diocese of a two-week visit to the People's Republic of China. Bishop Burrill spoke of crowds of more than 1,500 at two Shanghai churches on Easter morning. He also said "every church we visited was always packed."

- The Diocese of Los Angeles, in an attempt to help solve the housing crisis in the central city of Los Angeles, has announced support of Nehemiah West, a housing project that will provide 316 town homes. "We are pledging at least a half million dollars for a revolving loan fund," Bishop Frederick Borsch said.

- The Diocese of Southern Virginia dedicated its new Camp Chanco and Bishop David S. Rose Conference Center. The new facility is located on the James River in Surry County.

- All Saints' Church, Hershey, Pa., Diocese of Central Pennsylvania, dedicated its new church 15 months after an arsonist destroyed the old building.

Monumental news? No. But the stories all proclaim the good news of God in Christ at a time we need to hear it.

DAVID A. KALVELAGE, Editor

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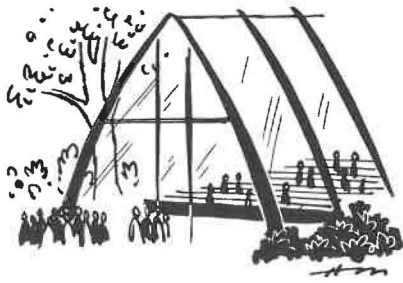
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and the views of Episcopalians*

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**EDITORIAL AND BUSINESS OFFICES**  
816 E. Juneau Ave., Milwaukee, Wis. 53202  
TELEPHONE 414-276-5420

**David A. Kalvelage,**  
editor and general manager  
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# LETTERS

## Death Penalty

As I read the Presiding Bishop's eloquent plea for the repeal of the death penalty [TLC, July 1], "the taking of human life diminishes us as a people — it is an affront to God — an assault on God's purposes in creation," I wished to God it would be spoken with equal fervor on behalf of those in the womb. Abortion is an even more terrifying assault on creation. To quote again, "This is not about partisan politics. . . . It is about morality, human dignity and respect for ourselves as people of justice and mercy."

(The Rev.) **GEORGE RAYMOND KEMP**  
Church of the Resurrection  
Kew Gardens, N.Y.

• • •

Our Presiding Bishop, if correctly quoted, is falling into a logical fallacy. The "act we found so repugnant" was not the statutorily correct taking of life as a protective device for society or a deterrent, or both. The repugnant act was an illegal one to begin with, one bringing a penalty known in advance. Whether the offense be capital murder (a distinction which makes little sense to me) or some other crime distinguished by its brutality, the fact remains that the penalty could have been avoided by the simple expedient of not committing the action entailing it in the first place. True, all people are made in the image of God: but if that image be self-shattered by rejection of God's injunctions, then execution is not an abrogation of the image.

Catholic theology, in its position on capital punishment, has for years accepted the right and obligation of society to protect itself and its citizens. That position does not make capital punishment an action to be undertaken lightly, nor does it imply that it is a first, or even an early, recourse; but it is to be held as an option in extreme situations.

(The Rev.) **RICHARD M. FLYNN**  
St. James' Church  
Union City, Tenn.

## Apostolic Men

Thank you for the editorial entitled "Inter-Anglican Honesty" [TLC, July 1]. During the synod of Fort Worth in June, 1989, we were privileged to meet and hear a number of Third World bishops. I do not think Bishop



'Muge was present, but when I read the media accounts of what he said to his California hosts and to the press [TLC, June 24], those overseas synod bishops came to mind. They impressed me as men of strong faith, determination and candor. They apparently believe and act upon what all Christians are supposed to believe and do, and which all bishops are supposed to uphold. In brief, they are apostolic men. Bishop 'Muge is surely such a man.

Let's keep these bishops coming to our shores! Through their preaching and example we may yet come to enjoy a fresh conversion to Christ and his gospel.

(The Rev.) RUDOLPH L. RANIERI  
Mt. Calvary Church  
Baltimore, Md.

### No Need to Interfere

The Rev. Susan Norris is wrong about my parish [TLC, June 24]. Not a single member of it believes that men are godlike and women derivative and inferior. Nor do I believe that such a person can be found in any parish in the Episcopal Church. If any were to appear, they could be dealt with by appeal to scripture.

These texts would not be needed even if the heresy she spoke of existed; to interfere with an order of worship that was finally beginning to be accepted in order to combat a heresy that has no living adherents is absurd.

(The Rev.) PHILIP WAINWRIGHT  
Church of the Holy Faith  
Santa Fe, N.M.

### Chaplain a Role Model

I must take exception with the letter from the Rev. Nathaniel W. Pierce [TLC, June 24]. He quotes from a 1973 newsletter published by the office of the Suffragan Bishop of the Armed Forces: "Enlisted men are historically suspicious of the brass and uncomfortable with them. Unless it's necessary, they are not about to confide in or counsel with a lieutenant or captain. This makes the chaplain's job tougher."

Fr. Pierce seems to be using this as an argument against the idea of chaplains being commissioned as officers in the armed forces of the United States, and without further research of the matter, the argument seems good.

I served as an enlisted person in the Air Force from 1963 to 1971. During that time, the Episcopal chaplains

were my friends. I was not suspicious or uncomfortable in their presence, and I would often confide with them regarding my fears, and seek their counsel regarding both my secular and spiritual life.

I know of one chaplain who was available to me in a very extreme time of need. He went above and beyond the call of duty in helping me, and became a role model when I needed direction. I believe this chaplain's work had a direct bearing on my seeking ordination some eight or ten years later. I know of two other persons whose lives were touched by this particular chaplain who also have since been ordained.

The truth of the matter is that the church must minister in an imperfect world. I thank God daily for a chaplain (who happened to be a captain) who shared the love of God in Christ with me and changed my life for ever.

(The Rev.) RONALD R. PEAK  
St. George's Church  
Riviera Beach, Fla.

### Additional Resolutions

In addition to the resolutions that were reported [TLC, June 24], the Diocese of Western North Carolina, in its convention in May, also passed resolutions which reaffirmed the 69th General Convention resolution on childbirth and abortion; affirmed the biblical standards for Holy Matrimony; and which affirmed the faithfulness and loyalty of Episcopalians holding differing views on the ordination of women and discouraging discrimination against either.

(The Rev.) EDWARD MEEKS  
St. Mary's Church  
Asheville, NC

### New Age Contributions

I was more than a little disappointed in your recent editorial and book reviews concerning New Age [TLC, June 17].

You say that New Age is "difficult, especially for those who are unfamiliar with Eastern religious ways of thinking, from which the New Age movement has developed." A brief visit to any fully stocked New Age bookshop would indicate a far greater influence coming from Celtic, Native American, African and a good listing of forgotten, until recent days, Chris-

(Continued on page 14)

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## Woman Consecrated

In a colorful service held June 29 in Dunedin, New Zealand, the Rev. Penelope Jamieson was consecrated Bishop of Dunedin and, concurrently, as the first female diocesan bishop.

More than 650 people attended the service, which was held at St. Paul's Cathedral in Dunedin, and a dozen bishops took part in the consecration, including the Rt. Rev. Barbara Harris, Suffragan Bishop of Massachusetts.

According to the *Church Times*, among those attending were the Rev. Nan Peete, Canon to the Ordinary in the Diocese of Atlanta and Lambeth consultant, and Sandra Sandford, national secretary of the Movement for the Ordination of Women in Australia. A group of Roman Catholic women shouted their congratulations to the new bishop in spite of the absence of their bishop, the Most Rev. Leonard Boyle.

The Rt. Rev. Whakahuihui Vercoe, Anglican bishop responsible for pastoral oversight of New Zealand's indigenous Maori people also did not attend, sighting his people's need to "reflect and define our position . . . concerning the role of a woman bishop within the structure of the province. . . ."

The following day Bishop Jamieson was enthroned at the Cathedral Church. Addressed at times as "Penny, Mother in God," Bishop Jamieson blessed the city from the steps of the cathedral after the service and said, "May God give me the burning desire to devote myself to you, my dear

brothers and sisters in the ministry, so that I may be of some use to you in carrying out the work of God."

## Jersey City Ruling

A federal judge in New Jersey ruled recently that insurance money being held in escrow should be used to rebuild the Church of the Ascension in Jersey City by 1992. The church, which was destroyed by fire in May of 1986, has not been rebuilt because of conflict between the Diocese of Newark and the Rev. George Swanson, rector of Ascension, over the fate of the resulting insurance money. Fr. Swanson has refused to join the diocese in depositing the fire insurance proceeds of \$575,115 in an interest-bearing account under joint control.

According to *The Jersey Journal*, U.S. District Judge Nicholas H. Politan urged both sides to "kiss and make up," and added, "There's something called forgiveness. . . . If you work out your problems, you may come back to me and say 'Judge, we've resolved our problems.'"

Fr. Swanson was unavailable for comment.

In a 1989 court case, Judge Politan had ordered that the insurance money be used for the "exclusive purpose of rebuilding the Church of the Ascension on its present site and for no other purpose." Since that ruling, the diocese has turned the money over to a trustee but has not made moves to rebuild. This new ruling extends the per-

iod in which the diocese and the Church of the Ascension can strike an agreement and start building the church.

A May 30 ruling [TLC, July 8] from the New Jersey Supreme Court indicated that it was within the rights of canon law for the diocese to designate Ascension as an "aided parish" and to place the assets of the church and fire insurance proceedings under trusteeship.

## Patriarch Visits U.S.

His All Holiness Dimitrios I, Archbishop of Constantinople and Ecumenical Patriarch, addressed an overflow congregation at Washington's Greek Orthodox Cathedral of St. Sophia, on July 4. It was the opening event in the patriarch's first visit to North America. He is the leader of some 250 million Eastern Orthodox, who constitute the second largest Christian world body.

The Rev. John Tavlarides, dean of the cathedral, said, "His visit is the most significant event in the history of Greek Orthodoxy in America. It brings the spiritual presence of our mother church of Constantinople into close proximity with her daughter churches. . . ." He added, "We are deeply honored that the first service of this American tour should be held in our cathedral."

There are an estimated six million Orthodox in the United States, in the various ethnic and national churches, and about 50,000 in the Washington area.

The patriarch's stay in Washington coincided with the 30th biennial clergy-laity congress of the Greek Orthodox Archdiocese of North and South America, headed since 1959 by His Eminence Archbishop Iakovos — a meeting that drew more than 5,000 participants. The week's events began on Sunday, July 8, with a four-hour patriarchal divine liturgy at Constitution Hall, the only place large enough to hold the faithful of the various orthodox bodies: Greek, Russian, Serbian, Ukrainian and others.

The patriarch presided at this service, opened the congress on Monday, and presided at an ecumenical liturgy for peace at the Lincoln Memorial and a memorial service at Arlington Cemetery, where he laid a wreath on the tomb of the Unknown Soldier. Later in



ENS photo by South Light Studio

The Rt. Rev. Penelope Jamieson (center) at her consecration as Bishop of Dunedin.



Patriarch Dimitrios

the week, he met with church and government leaders, and at the White House with President Bush, who attended the congress banquet that evening.

En route to the Independence Day service at St. Sophia's, the patriarch made a brief stop at the Russian Orthodox Cathedral of St. Nicholas, where he blessed the assembled congregation and exchanged gifts of icons with the dean, the Rev. Dmitri Grigoriev.

On arrival at St. Sophia's, where 800 parishioners awaited him, his entourage, headed by Archbishop Iakovos, was met at the door by crucifer and torches and a long line of Orthodox clergy.

The cathedral was resplendent for the occasion, in the Orthodox tradition that its churches be "a place of God and a foretaste of heaven." The brilliant colors of the saints in the iconostasis and the blue-robed *Theotokos* (Mother of God) depicted in the apse sparkled in the light of hundreds of candles held aloft by the congregation. The service was a celebration of Independence Day and the patriarch's visit, set within the Orthodox liturgy, with clouds of incense and the tinkling of bells on the censers, the sonorous Byzantine chant contrasting with the congregational singing of patriotic hymns.

In his address, the patriarch said, "All free peoples are debtors to the American nation, for the principles and ideals that inspired its founders have continued to inspire many na-

tions, and all free people of the earth praise God today on this anniversary."

The 75-year-old patriarch is 269th in the ancient office. In 313 A.D. the Roman Emperor Constantine built a new capital for his eastern empire at Byzantium, which later became known as Constantinople. With other nearby cities, it was the scene of important church councils in the early centuries of Christianity.

The present patriarch, born in Constantinople in 1914, was graduated from the Patriarchal Theological School at nearby Halki in 1937, and served churches in Constantinople and Greece before going to Iran in 1945 as pastor to the Greek Orthodox community in Tehran. He was consecrated bishop in 1964 and later elevated to Metropolitan, and in 1972 was elected Archbishop and Ecumenical Patriarch on the death of Patriarch Athenagoras in 1972.

His three-week American tour took him to Chicago, San Francisco, Buffalo and Boston. It included meetings with Russian Orthodox leaders in New Jersey and Ukrainian Orthodox in Pennsylvania, and with the General Secretary of the United Nations in New York. He is expected shortly to announce a summit of Orthodox leaders worldwide, to be held at Geneva in September, "to provide guidance for the role religion should play in the emerging democracies in Eastern and Central Europe and the Soviet Union."

DOROTHY MILLS PARKER

## *Around the Church*

An Esperanto Conference in Milwaukee, Wis., recently, featured a worship service in the created international language, including Episcopal Morning Prayer, first translated in 1917. The language of Esperanto is based as far as possible on words common to the chief European languages.

\* \* \*

Once a month at St. Paul's, Shreveport, La., while Sunday service takes place, volunteer mechanics perform basic maintenance on parishioners' cars. The only charge is for new parts. This ministry is aimed at "widows, older parishioners, those living alone or those simply mystified by autos."

## CONVENTIONS

The Diocese of Central Pennsylvania began the "Decade of Evangelism" during its convention held June 15-16 at Bucknell University in Lewisburg, Pa.

"For many of us the Decade of Evangelism will mean a departure from the way we Episcopalians normally behave," said the Rt. Rev. Charlie F. McNutt, diocesan, during his convention address. "Evangelism may be for many of us a new thing, even though it is one of the oldest commandments given by our Lord. Yet, there is nothing more important for us to do in this decade than to preach Christ, Christ crucified, and Christ risen, redeeming and reconciling the world to himself."

During the convention, delegates voted to approve a plan for spending the income from the successful Sharing the Vision endowment campaign, which exceeded its \$1.7 million goal by nearly \$200,000. Funds will be used for community outreach, world mission, establishing new congregations, aiding existing congregations, leadership development and developing ministries to youth and the elderly.

A budget of nearly \$1.1 million was approved.

Delegates also approved several resolutions. One called for a survey of parishes to determine the needs of disadvantaged people in the diocese, particularly related to land, housing, jobs and finances. Another called on the churches of the dioceses to commit themselves to an active and supportive ministry that enriches and strengthens family life.

• • •

The June 8-10 convocation of the Episcopal Church in Navajoland was a historic occasion, as it was for the first time presided over by the Rt. Rev. Steven T. Plummer, a native Navajo. The convocation, held at the remote mission church of St. Luke's-in-the-Desert at Carson's Post, some 30 miles southeast of Farmington, N.M., included delegates and observers seated under a leafy shade erected between the little church and the parish hall.

The first speaker, the Rev. Richard Southworth, vicar of San Pablo, in

(Continued on page 16)



# Kindly Light Still Leading

## John Henry Newman After 100 Years

By BOYD WRIGHT

**H**e died suddenly and peacefully 100 years ago, August 11, and it seemed for a moment as if England and the world stood still. Thousands came to mourn and newspapers poured out tributes. Not only Roman Catholics, but Anglicans felt an irreparable loss. They sensed that not only their church, but any church, would not be the same.

John Henry Newman was born in the first year of the 19th century and died at the start of its last decade. He came to stand as a symbol of controversy, of change and of faith. Some thought him a traitor; others considered him a saint. But all who watched the funeral procession wind through grimy, industrial Birmingham on that August day knew they were witnessing the passing of a very rare man.

To understand how this gentle, kindly scholar could have generated both so much hate and so much love, we must see him as a young man, a long thin figure in a don's gown hurrying through the streets of Oxford, teaching and ministering; then watch him later, frailer and slightly stooped, clad like a monk, serving the sick and the poor; and finally find him robed and hatted as a prince of the church and still serving. Or see him, pen in hand, meticulously preparing sermons, tirelessly turning out tracts and pamphlets and prayers and poems, creating the most talked-about theology of his day, all in a style so elegant, so powerful, that he became a pastor to thinking people everywhere.

Newman was born into a middle-class Anglican family with evangelical leanings, into a country that believed church and state were one, that the pope was the Antichrist and that Romanism was a tool of Frenchmen, Spaniards and the enemies of Eng-

---

*Boyd Wright, a retired journalist, resides in Mendham, N.J. He writes frequently for THE LIVING CHURCH and has a special interest in church history.*

land. Faith came early. He tells us that at age 15 he suddenly felt a personal relationship with God, "more certain than that I have hands and feet." From then on, he followed the words of his own poem, "Lead, Kindly Light."

Newman's father, a London banker, went bankrupt, and the son spent years helping to support a mother and five younger brothers and sisters. John Henry won a scholarship to Trinity College, Oxford, graduated at 19 and was elected a fellow of Oriel, the university's most intellectual college. He took orders and began parish duties at a local Anglican church.

Honors flowed to him. He was appointed vicar of St. Mary's, the Oxford church that really counted, and his preaching became famous. But Newman was restless. Questing for truth, he began a rigorous study of the early fathers and made a discovery that changed his life.

He already believed that Roman Catholics, with their emphasis on Mary, the saints and elaborate ritual, had added too much to the original Apostolic faith. Now he felt that Protestants, depending on scripture at the expense of tradition, had lopped off too much. There must be a middle way, a *via media*. This could be found, he told himself, by breathing new life into his own Anglican Church.

### Kindred Spirit

At Oriel, Newman had found a kindred spirit in John Keble, eight years his senior, a poet and gentle eclectic genius who had achieved the second highest academic record in Oxford's history. Everyone spoke of Keble's sweet temper, but it was his fire that ignited the Oxford Movement. In 1833, he preached a sermon on "National Apostasy," attacking the government's attempt to abolish ten Irish bishoprics. Committees were organized, petitions dispatched. Newman started the *Tracts for the Times*, writing some himself and inspiring others. "Choose your side!" he shouted in the



John Henry Newman, 1801-1890

first number, and Anglicans began to listen.

Massive support came when Edward Bouverie Pusey joined the fray. A voracious scholar six months older than Newman, he had returned to Oxford after devouring languages and theology at two German universities, and at age 28 became Regius Professor of Hebrew. "He at once gave us a position and a name," Newman wrote. Such indeed was Pusey's influence that members of the movement became known as Puseyites. A sermon of his asserting the real presence in the Eucharist stirred such a storm that he was suspended from preaching before the university for two years.

The Oxford Movement first demanded an autonomous Church of England, transcending nationalism and cut free from state control. In addition, the Tractarians insisted on top-to-bottom revitalization. They wanted to jolt Anglicanism out of its comfortable complacency, sweep it back to primitive Christianity, model it on the lives of the first disciples, recover its ancient heritage of catholic devotion, and restore its original purity and splendor. We need, Newman declared, nothing less than "a second Reformation."

The movement led not only to re-



vival, but also to upheaval, to protests and bitterness, deep divisions between high and low church, cries of "Popery!" and battles that lasted for years over vestments, incense, fasting, monastic orders and the centrality of sacraments. Above all, the reformers called on Anglicanism to anchor itself deep within the bedrock of apostolic succession. But the bishops of the Church of England, serene in the House of Lords, declined to cast themselves as strenuous heirs to the martyred disciples. When Newman came out with *Tract 90*, trying to show that the 39 Articles differed little from catholic beliefs, the Anglican establishment moved to squelch the reformers. University authorities even changed dining hours so fewer students could attend Newman's sermons.

Newman's genius sparked a vitality that lives today in the Anglican Communion, but he himself lost heart. On a long vacation, he went back to the fathers and came to another discovery: Anglicans had split from Roman Catholicism the same way the early heresies had split from the true faith. He himself was no better than a heretic. From that moment he felt doomed, impelled toward a decision that would cost him his career, his friends, even the love of his family.

Newman left Oxford with a few followers and settled in a retreat two miles away at Littlemore to wrestle with his soul. Typically, he tried to resolve his doubts on paper and produced *Essay on the Development of Christian Doctrine*. His thesis was that doctrine is not static but alive, that it comes from revelation and evolves through tradition, that it keeps evolving and that it will always be kept pure by the authority of the Roman Catholic Church. Before he finished writing, he knew himself to be a Roman. At age 44, halfway through his life, he asked a visiting Italian priest to receive him as a Roman Catholic.

Twenty years passed before he explained himself publicly. Then, because Charles Kingsley, a novelist and Anglican clergyman, accused him of dishonesty, Newman poured out, blow by blow, the whole history of his convictions and his conversion. He worked day and night to complete *Apologia Pro Vita Sua*, and an eager public grabbed it off the press in installments. It could be the most moving spiritual autobiography ever written. Candor shines from every page; the drama of the struggle is overwhelming. We

learn the cost of courage. At the end, Newman says sadly, "I have never seen Oxford since, excepting its spires, as it is seen from the railway."

### 'Dreadful' Defection

Newman's defection shattered Keble and Pusey. "A trial almost too hard to be borne," Keble mourned. Pusey termed it "beyond measure dreadful." Both remained loyal to Anglicanism. Keble carried on in his rural vicarage while Pusey rallied the remnants of the Oxford Movement to press on with church reforms. The trio was to get together only once again, 20 years later at Keble's home, "three old men,"

Newman remembered, "who had worked together vigorously in their prime."

Newman's life as a Roman Catholic was filled with conflict. He called much of it "dreary" and lamented, "what I wrote as a Protestant had far greater power, force, meaning, success, than my Catholic works." He was re-ordained in Rome, then started a British arm of the Oratory of St. Philip Neri, a fraternity that served the poor but whose missions in Birmingham and London never stopped bickering. He spent seven years founding the Catholic University of Ireland. Here too he fell victim to ecclesiastical politics, but in *The Idea of a University* he

## Selected Quotes From Newman

### On Doctrine:

"When we pray, we pray, not to an assemblage of notions or to a creed, but to one individual being; and when we speak of him, we speak of a person, not a law or manifestation."

(*Essay on the Development of Christian Doctrine.*)

"The Catholic Church holds it better for the sun and moon to drop from heaven, for the earth to fail, and for all the many millions on it to die of starvation in extremist agony, as far as temporal affliction goes, than that one soul, I will not say, should be lost, but should commit one single venial sin, should tell one wilful untruth, or should steal one farthing without excuse."

(*Lectures on Anglican Difficulties.*)

"We do not move at railroad pace in theological matters...we must be patient and that for two reasons, first in order to get at the truth, and next in order to carry others with us. The church moves as a whole; it is not a mere philosophy; it is a communion; it not only discovers but it teaches; it is bound to consult for charity as well as for faith."

(Letter on First Vatican Council, 1870)

"Lead, Kindly Light, amid the encircling gloom,  
Lead Thou me on!  
The night is dark, and I am far from home —  
Lead Thou me on!  
Keep Thou my feet; I do not ask to see  
The distant scene, — one step enough for me."  
(*The Pillar of the Cloud*)

### On his struggle:

"(I was) a man, who had written strongly against a cause, and had collected a party round him by virtue of such writings, gradually faltered in his opposition to it, unsaid his words, threw his friends into perplexity and their proceedings into confusion, and ended by passing over to the side of those whom he had so vigorously denounced."

(Preface to *Apologia Pro Vita Sua*)

### On his faith:

"Religion, as a mere sentiment, is to me a dream and a mockery. As well can there be filial love without the fact of a father, as devotion without the fact of a Supreme Being. What I held in 1816, I held in 1833, and I hold in 1864. Please God, I shall hold to the end."

(*Apologia Pro Vita Sua*)

"Here below, to live is to change, and to be perfect is to have changed often."

(*Essay on the Development of Christian Doctrine*)

"If I am asked why I believe in a God, I answer that it is because I believe in myself, for I feel it impossible to believe in my own existence (and of that fact I am quite sure) without believing also in the existence of him, who lives as a personal, all-seeing, all-judging being in my conscience."

(*Apologia Pro Vita Sua*)

left a spirited defense of theology. A broad education, he insisted, must be founded on the facts of Christianity.

England's restored Roman Catholic hierarchy, jealous of Newman's influence and fearing his liberal ideas, got him in trouble with Rome when he leaped a hundred years ahead of his time to urge that the laity be consulted on doctrine. The air cleared only when Pius IX died and his successor, Leo XIII, decided to strengthen Catholicism in England by making the 78-year-old Newman a cardinal. He traveled to Rome for the red hat and came home to cheers. Perhaps he was even happier when Trinity College, Oxford, elected him its first honorary fellow.

So thousands filled special trains to Birmingham in August, 1890, to see the old cardinal lying in the Church of the Oratory. Many could not follow

*"Newman's genius sparked a vitality that lives today  
in the Anglican Communion, but he himself lost heart."*

Newman on his agonizing intellectual journey. Like many of us today, they believed he made a tragic, if honorable, mistake when he abandoned the Anglicanism he loved and labored to pin his all on the infallibility of the Roman Church. But they respected the faith that drove him, and we can too. No man ever searched harder. We must believe that God gave his servant John Henry a special blessing.

That is the real ecumenical legacy Newman has left us. Christians from apostolic times have sought to stretch

the facts of revelation to find ever richer truths beyond, through the great councils that fumbled with words for creeds, past the byways that led to heresies, through reforms and counter-reforms, to new liturgies, new insights into ourselves, on and on into every conscience and soul. God has been watching. Perhaps we can please him most, if, no matter how hard the path to a common understanding of all beliefs, we bring to the task the humility, generosity and faith of a John Henry Newman.

# Remembering Joseph Carey Merrick

As his physical strength declined,  
his inner life was one of calmness  
and serenity.

By DAVID M. BAUMANN

Joseph Carey Merrick was destined to become probably the most grotesquely deformed person ever to live. He apparently suffered from several diseases, the primary one now

*The Rev. David M. Baumann is rector of the Church of the Blessed Sacrament, Placentia, Calif. Much of the information about Joseph Merrick in this article comes from the book, The True History of the Elephant Man, by Michael Howell and Peter Ford, Penguin Books, 1980.*

given the name multiple neurofibromatosis. It is a rare disease, and in the vast majority of examples, the disorder is so minor as to cause little in the way of symptoms. In the case of Joseph Merrick, however, the affliction was taken to a shocking extreme.

At the time of his first medical examination, he was described as being only five feet, two inches tall. In many places, the tissue underneath his skin was so loose that the skin could be picked up in folds. In three areas, this excess growth was so pronounced that the flesh fell in folds like curtains from his body. Numerous growths with the texture of cauliflower covered his body.

His skeleton was misshapen as well. His legs below the knees were remark-

ably oversized, as were his feet. His right arm was two or three times the size of his left, and the fingers were equally disproportionately large. His head was enormous and irregularly shaped, distorted by large masses of bone and cauliflower-like flesh. A tumor distorted his mouth to the point where his speech became almost completely unintelligible. This protuberant growth eventually inspired the name "The Elephant Man." Only his left arm and genitals were unaffected by his disease.

Joseph Merrick, born in Leicester, England, on August 5, 1862, is known to many people because of the movie about his life, which was produced a few years ago. What is only hinted at in the movie were his deep faith and holiness of life. He was raised as a Baptist by his mother, but later in life he became well-versed in the Book of Common Prayer and the Bible and eventually was confirmed in the Church of England.

His deformities began to become apparent sometime between the ages of two and five. They progressed throughout his life. In addition, when he was still quite small, he fell and damaged his left hip. The joint became diseased, which left him permanently lame. When he was ten, his mother died of pneumonia. After a year or two, his father married a widow with children of her own. In Joseph's own words, she made life a "perfect misery."

When he finished school at the age

of 12, it was expected that he would do his part to contribute to the family finances. He eventually found a job rolling cigars, but was able to keep that job only for about two years, because his progressive deformities eventually made his right hand unable to perform the necessary work.

He entered into a long period of unemployment and spent many days looking for work. His stepmother, apparently believing he was merely idling away his time on the streets, fed him less and less, with the remark that it was more than he had earned. Joseph stayed away from home as much as he could and actually ran away from home twice. His father sought after his son to persuade him to return home, although he became more and more decisive in rejecting Joseph. When Joseph ran a third time, his father did not seek him.

Joseph eventually found a home with his uncle, the only family member for whom he had a fond remembrance during these days. But when his uncle and his wife were expecting their first child, Joseph reluctantly but voluntarily entered the workhouse. A workhouse provided employment, lodging and food for the poor, but of such a quality as none would seek it unless there was no alternative. Joseph lived there for four years under conditions of great misery.

It occurred to him that probably the only means of escape would be to offer himself for exhibition as a freak, which at the time was a popular entertainment. Appalling as it sounds today, it provided a living for certain unfortunate persons who otherwise would have had little or no opportunity for earning a living or receiving any kind of care. Joseph left the workhouse in August, 1884, and became the prize exhibit in a show run by Tom Norman.

Once, while on exhibit in London, he was examined by Dr. Frederick Treves, a talented and hard-working surgeon and anatomist connected with the London Hospital, located across the street from the shop where Joseph was being exhibited. Joseph's appearance, coupled with his reluctance to speak, caused Dr. Treves to assume that Joseph was severely retarded. At the end of the examination, he gave Joseph his business card (an act which was to change Joseph's life dramatically in the future), and returned him to the care of Tom Norman.

Freak shows were being received with an increasing measure of outrage

by people and harassment from the authorities in England. Tom Norman saw that his ability to earn a living in this fashion was diminishing rapidly. Eventually, it was decided to send Joseph on a tour of Europe, where it was assumed the populace would be more relaxed about freak shows. It is not entirely clear who organized the tour or with whom Joseph traveled. However, the tour was not as popular or lucrative as had been hoped. In June, 1886, the man who was managing Joseph not only abandoned him in Brussels, but also stole from him 50 pounds, which Joseph had been able to save. Overnight, Joseph found himself friendless, penniless and far from home.

### Back to London

What would have been a very difficult situation for anyone in these circumstances was disastrous for Joseph. He pawned what few belongings he had left and sought to return to London. The next few days were undoubtedly the worst of his life. He traveled veiled from head to foot with only eye slits in an enormous head covering. He was frequently refused food, refused passage on train and ship, and was followed by crowds of people who gawked at his appearance. Eventually, after great hardship, he was able to reach London in the early hours of the morning. Relieved as he must have been to return to his own country, his problems still must have seemed unsolvable. He was without any resources and was at the point of exhaustion.

When he finally reached Liverpool Station, a crowd gathered, which eventually became a pressing storm of

people, lurching forward to catch a glimpse of the extraordinary creature which had so unexpectedly come among them. After a time, police dispersed the curious and tried to see what could be done about the terrified man who had sought refuge in the darkest corner of a third-class waiting room.

The police could not make sense of the distorted speech Joseph uttered. Finally, Joseph merely showed them the card which Dr. Treves had given him a year and a half earlier. Dr. Treves was called, and he came at once.

In Treves's own words, "In the waiting room, I had some difficulty in making a way through the crowd, but there, on the floor in the corner, was Merrick. He looked a mere heap. It seemed as if he had been thrown there like a bundle. He was so huddled up and so helpless-looking that he might have had both his arms and legs broken. He seemed pleased to see me, but he was nearly done. The journey and want of food had reduced him to the last stages of exhaustion" (from *The Elephant Man*, by Sir Frederick Treves).

Dr. Treves took Joseph to the London Hospital. Eventually, thanks to the support of F.C. Carr Gomm, the chairman of the London Hospital management committee, donations from a sympathetic public and special arrangement with the hospital made it possible for Joseph to remain there for the rest of his life.

Dr. Treves, recognizing that Joseph's ailment could not be cured, sought rather to end his loneliness. Treves made daily visits to Joseph and eventu-

(Continued on page 13)

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### Eroding

Prayer rips me out from the rock layer of self,  
wears me in through the shore-strand skin  
of this fractured creation, wades me  
through every you and me gathered  
like sand to be washed far and  
wide with the reach and the  
rush of the full moon and  
earth-brimming tide  
to the deep of  
an ocean  
called  
God.

J. Barrie Shepherd

# EDITORIALS

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## Concentrating on News

**D**uring the past two months, your editor has pored over thousands of comments written about this magazine by subscribers in 1989 in 1990. The responses came from all parts of the country and abroad, and represented an enormous variety of points of view. We were accused of being too conservative and too liberal. We were chastised for being out of step with the mainstream of the Episcopal Church, and for being too willing to accept, as one reader remarked, "the novelties" passed by General Convention.

Throughout the opinions and topics included in those mailings, two suggestions emerged often and prominently. The readers want more news in their magazine and they want that news to be published in a more timely manner.

We are taking reader comments seriously. As a result, we will make a conscious effort to publish more news which affects the life of the Episcopal Church. We will attempt to accomplish this without removing other features of the magazine which readers indicated they have enjoyed. Letters to the editor, People and Places, book reviews, feature articles, editorials and viewpoint articles all will continue to be a regular part of THE LIVING CHURCH.

As for the timeliness of the news stories, please know

we'll be addressing that matter as well. It's a more complicated issue, affected by such disparate elements as the U.S. Postal Service, the workload of our correspondents and the schedule of our printing firm. It is worth reminding readers that THE LIVING CHURCH is the only national independent magazine that is able to report the news of the Episcopal Church every week.

Our staff will continue to strive for balanced coverage of news. We hope you enjoy it.

## Historical Perspective

**W**hile the previous editorial mentioned our emphasis on news, this issue contains two feature articles of historical significance.

The 100th anniversary of the death of John Henry Newman is commemorated in an article by Boyd Wright. The preaching and writing of Newman sparked a vitality that lives today in the Anglican Communion.

Our other feature, by the Rev. David M. Baumann, recalls the struggle of Joseph Carey Merrick, the "Elephant Man," who was born August 5, 1862 and developed a "gentle spirituality," particularly near the time of his death.

We commend these portrayals of two significant figures.

# CHRISTIAN PARENTING

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## Teaching About Sex

*Since so much attention has brought "AIDS" into everyday language, how can we talk with our teenager about sex without taking the beauty out of it?*

**T**he manner in which you ask your question reveals a healthy attitude toward sex. This suggests you probably have been doing a pretty good job already.

Buried within your question is the one most parents ask: "How can we teach our children about sex?" The answer is that we cannot *not* teach them about sex. We are teaching sex every day, the same as we are teaching other values, like honesty and goodness. We teach through our actions and atti-

tudes. We can give a brilliant lecture on honesty and goodness, but when our children see us exceeding the speed limit on the highway, or cutting off the other guy in traffic, they learn that honesty and goodness are situational.

The question children want answered most is, "What is my family's attitude about this?" Your first task, then, is to examine your understanding of AIDS and how you should respond to it in the context of your own values.

Some parents believe that sharing information about sex will encourage sexual activity. By contrast, other parents believe that sharing information about AIDS might destroy the beauty and romance of healthy sexual activity.

In truth, learning the facts enhances respect for the beauty and responsibility of being male and female. What your child doesn't know can hurt him or her. Children have become sexually active at a much earlier age with each

successive generation, and ignorance will not reverse that trend. It will only perpetuate it. Furthermore, education prepares us for the joys of life.

The guiding principle in shaping our attitude toward sex is our attitude toward God. Our relationship with him is reflected in all other relationships. The topic of sex provides a focal point for helping children develop the attitude that human relationships are the ground for respecting and enhancing the dignity of all human beings as God's special treasures.

Our relationship with God grows in direct proportion to how open and honest we make our communication with him. The same holds true in our relationships with our spouses and our children. Openness is established by our willingness to talk about subjects that are of concern to our children. If you don't feel qualified, or if you aren't comfortable discussing AIDS, sex, or any subject, admit it. Point out that the subject is legitimate but that

*Our column is prepared by the staff of St. Francis Homes, Inc., of Salina, Kan., which ministers to troubled young people. We invite readers to submit questions for this column to the editorial office of THE LIVING CHURCH.*



your limited training is the cause of your discomfort. Then, find someone who is qualified. Sit in on the conversation with your children and ask questions. This keeps the topic from becoming separate from Mom and Dad.

The best time to discuss value-laden topics is when children begin asking questions. Answer them thoroughly, but give only the information requested. In other words, answer specific questions with specific facts, and keep it simple. Don't be like the mother who, when her preschool-age son came running into the house to ask where he came from, spent 40 minutes telling him all about human reproduc-

tion. With a faraway look in his eye he said, "Gosh, Mom, that's terrific. The new kid up the block only came from Detroit."

In most cases, our children are merely seeking information with their questions. At times, however, a question may be hidden in the form of a statement of some misconception gained from peers. You'll need to correct misinformation and gently counter unhealthy peer attitudes.

What about the child who doesn't ask questions? AIDS provides a very real doorway to discussions about sex. For example, you might ask, "What are your friends saying about AIDS?" Or, you could say something like, "I

want to talk with you about AIDS. I want you to have answers to your questions and to know how to protect yourself." Approaching the subject lets your child know you are concerned.

To help your children, you need information. A good place to begin is with a free pamphlet entitled *How to Talk to Your Children About AIDS*. Send a stamped, self-addressed, business-size envelope to SIECUS/NYU Brochure, 32 Washington Place, New York, NY 10003.

Your local Christian bookstore is one of the best sources of literature on values. One of our favorites is *40 Ways to Teach Your Child Values*, by Paul Lewis, published by Tyndale House.

## MERRICK

(Continued from page 11)

ally came to be able to understand his distorted speech. Regular conversation was a new and enjoyable experience for Joseph. Treves learned that Joseph was an extremely sensitive and intelligent man, almost exclusively self-taught by reading. Noting his intelligence and the pleasure he took in company, Treves brought others to meet and converse with Merrick.

As Joseph became acquainted with an increasing number of people, he became less shy. He constructed models of churches out of cardboard, exquisitely and painstakingly made, which were given away as gifts to his friends and visitors. Some of these still exist.

His story attracted the attention of others in London society, whose resources were brought to bear on his behalf. After a time, many people had come to visit Joseph in his basement rooms in the hospital and he developed a wide circle of friends. Through their influence it was made possible for him to attend the theater, for the first time in his life. It was a secret visit, achieved through the use of a carriage with drawn blinds, back stairs at the theater, and a balcony seat with nurses seated in front of him to block the view of any wandering eyes which might have looked in his direction.

On another occasion, he was able to spend a six-week holiday in the country. He took walks in the meadows and forests, and sent letters to Dr. Treves describing the feel of grass on his bare feet, the appearance of trout in a stream and the sounds of bird-calls. He even sent pressed flowers to Treves,

describing their beauty in glowing terms. Treves identified them as the commonest of field flowers, but recognized what they meant to Joseph and valued them as such.

Now in his late 20s, Joseph's physical health declined as his disease continued to progress. Nonetheless, his inner life was one of calmness and serenity. The hospital chaplain, the Rev. Tristram Valentine, visited Joseph frequently and encouraged his spiritual life. The simple piety which had been given to Joseph by his mother and had somehow continued to develop during his years of deprivation and isolation, now began to flourish. Mr. Valentine, a "high" churchman, encouraged Joseph to attend the chapel services each Sunday, which he did regularly sitting in the sacristy, where he could hear all that was said, yet remaining himself unseen. Joseph met regularly with Mr. Valentine and sought his counsel and instruction; eventually he asked to be confirmed.

The Bishop of Bedford (a suffragan of London) was Dr. William Walsham How, who had a history of concern for the desperately deprived people of the East End of London, where the hospital was located. Bishop How was associated with the work of the London Hospital. He already had met Joseph Merrick and readily agreed to confirm him. The service was held privately in the hospital chapel.

As Joseph's body continued to degenerate, his spirit seemed to become ever stronger. He slept more, and his activities became more passive: reading, writing letters, thinking and praying; and occasionally a short walk outside in the hospital garden, after dark when no one could see him.

On Easter Day, April 6, 1890, he attended chapel twice, receiving Holy Communion in the morning. The following Friday, April 11, he was found in his bed in the afternoon, having died apparently without a struggle. His lunch was untouched. It was concluded that he died of asphyxiation, the weight of his oversized head pressing upon his windpipe as he slept. Other medical opinion indicated that his head may have fallen backwards and dislocated his neck.

During his last conversation with the hospital chaplain, Merrick expressed his feelings of deep gratitude for everything that had been done for him at the hospital and toward those who had made it possible for him to live there, and he acknowledged the mercy of God in bringing him to that place. Treves wrote, "As a specimen of humanity, Merrick was ignoble and repulsive; but the spirit of Merrick, if it could be seen in the form of the living, would assume the figure of an up-standing and heroic man, smooth browed and clean of limb, and with eyes that flashed undaunted courage."

The gentle spirituality of Joseph Carey Merrick is well expressed in II Corinthians 4, especially: "We have this treasure in jars of clay, to show that this all-surpassing power is from God and not from us. . . . We do not lose heart. Though outwardly we are wasting away, yet inwardly we are being renewed day by day. For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all. So we fix our eyes not on what is seen, but on what is unseen. For what is seen is temporary, but what is unseen is eternal" (verses 7, 16-18).

## LETTERS

(Continued from page 5)

tian persons: i.e. Meister Eckhart, Julian of Norwich, Hildegard of Bingen, etc. A guru of New Age is the great Christian philosopher and priest Teilhard de Chardin. In fact the term "New Age" is attributed to him, and he points back to many references in Paul's letter that speak of our entrance into a new age in Christ.

Yes, there are aberrations to be found within New Age, but I would rather spend more time with the things being said by New Age that the Christian needs to hear and once again proclaim. We need to be reminded of our deep connection to the fullness of God's creation. We need to emphasize within our spirituality a deep reverence for the earth and for our bodies. We need to reclaim the deep expression of creation-spirituality as expressed by Matthew Fox and which is found in our Anglican theology and liturgy. We need to hear stronger expressions of our faith that Christ came not to condemn creation or the world in which we live, but that "they may have life, and have it abundantly."

It is my hope to find a "new age" once again in the Anglican Church!

(The Rev.) GEORGE E. HALL  
St. Luke's Church

South Glastonbury, Conn.

• • •

Many of my friends in peace and environmental causes are involved in the New Age movement. I read several issues of *New Age* magazine recently and found myself in favor with many of the ideas expressed: eating more sensibly for both ourselves and the planet, healing the whole person, ecology, handmade rather than store-bought, etc.

What distressed me was the only "religious" group that advertised in this magazine was the Rosicrucians. Isn't it time that someone noticed that all these issues are not limited to humanists, atheists and non-churched intellectuals? Our church has been involved with these issues for many years. If you care about peace, join the Episcopal Peace Fellowship. You want healing for body and mind and soul? Inquire about the Order of St. Luke the Physician.

To be Christian is to be a steward of this planet, the animals and plants, ourselves and others. Anyone who thinks caring for this planet is a "new" idea should try reading Genesis. If we have fallen down in our duties (and we

most assuredly have done so!), then the fault is ours, and not God's. God who is responsible for all has given us some of his creation and some of his responsibility. Being children of God isn't easy — we have a lot of work to do. And it is our work as Christians.

DIXIE ANNE MOSIER-GREENE  
Stillwater, Okla.

### Scientifically Arrogant

The Rev. Maurice A. Coombs's article, "It Defies Common Sense" [TLC, June 17] is admirably intended, but it is marred by some errors of fact and interpretation.

First, a minor error: light travels at 186,000 miles per second in space, not 3,000 miles per second. Second, any light detectable by the new Hubble Telescope, if it can be seen at all by the naked eye, will be visible on earth in a second or so, not in "hundreds of years."

Third, there is little, if any, question that quantum mechanics, in principle, applies to ALL material objects, large or small. John Clauser's impressive verification of Bell's Theory in 1973 or 1974 (not 1964, by the way) raised interesting questions, but did not change the fundamental principles of quantum mechanics, which have been known since the mid 1920s.

But, most seriously, I disagree with Fr. Coombs's assertion that "not to accept the resurrection of Jesus as a reality in time and space is to be scientifically arrogant," and "the true scientific mind would never be that arrogant." Over the years I have known many scientists, including several Nobel Prize winners. Some of them are believers, accepting the resurrection of Jesus, and some are not. Some are arrogant and some are not, but, in general, whether they are believers or not has little, if any, relationship to their level of arrogance. And, sorry to say, much the same thing can be said about the levels of arrogance of my clerical friends. It seems to have little to do with orthodoxy of belief.

(The Rev.) DAVID L. ANDERSON  
Christ Church

Oberlin, Ohio

### Common Language

While it is possible to congratulate your correspondent [TLC, June 17] for preferring Today's English Version (though it is in places a very poor translation), there are far more serious matters of concern over the rendering of John's gospel into California valley-

speak or Hebrews into Maine laconic.

I hope that it was a slip of the pen which would apparently accuse the writer of Luke-Acts, or the author of Hebrews of writing in "very common language." I had thought this curious superstition died more than 30 years ago.

Secondly, and far more seriously: If we are to have to "reach the common people," then I wonder how your correspondent explains to his people two statements, cast in a most unyielding form, of the Augustinian doctrine of original sin, enshrined in two places in the 1979 Book of Common Prayer.

C.S. MANN

Baltimore, Md.

### Teetotalling Lewis

Martha V. Moyers' letter of complaint about my role in the C.S. Lewis controversy [TLC, June 10] actually echoes my own sentiments. First, I don't want anyone to harbor animus toward Walter (no longer Fr.) Hooper. I am sorry that my publicly contradicting him is mistaken for evidence of personal animosity.

Second, I wish that Lewis's sex life had never been turned into a public debate by Mr. Hooper, who thus draws attention to his own sex life. I find this emphasis extremely distasteful.

Third, I agree that to read Mr. Hooper's essay in *The Riddle of Joy* is to understand the source of A.N. Wilson's idea that evangelicals promote a teetotalling Lewis. (Indeed, I read Mr. Hooper's essay as soon as it was published, noting his erroneous claim on page 35 that in 1963 he lived in Lewis's home for months and his odd claim on page 40 that some people pretend Lewis was not an Anglican.) On page 42 Mr. Hooper claims that he has had to protect Lewis from "hypocritical" Protestant "butchery" that deletes his smoking and drinking, changing him so much that "you would not recognize him as the Lewis you know." But I frankly consider that whole story melodramatic malarkey.

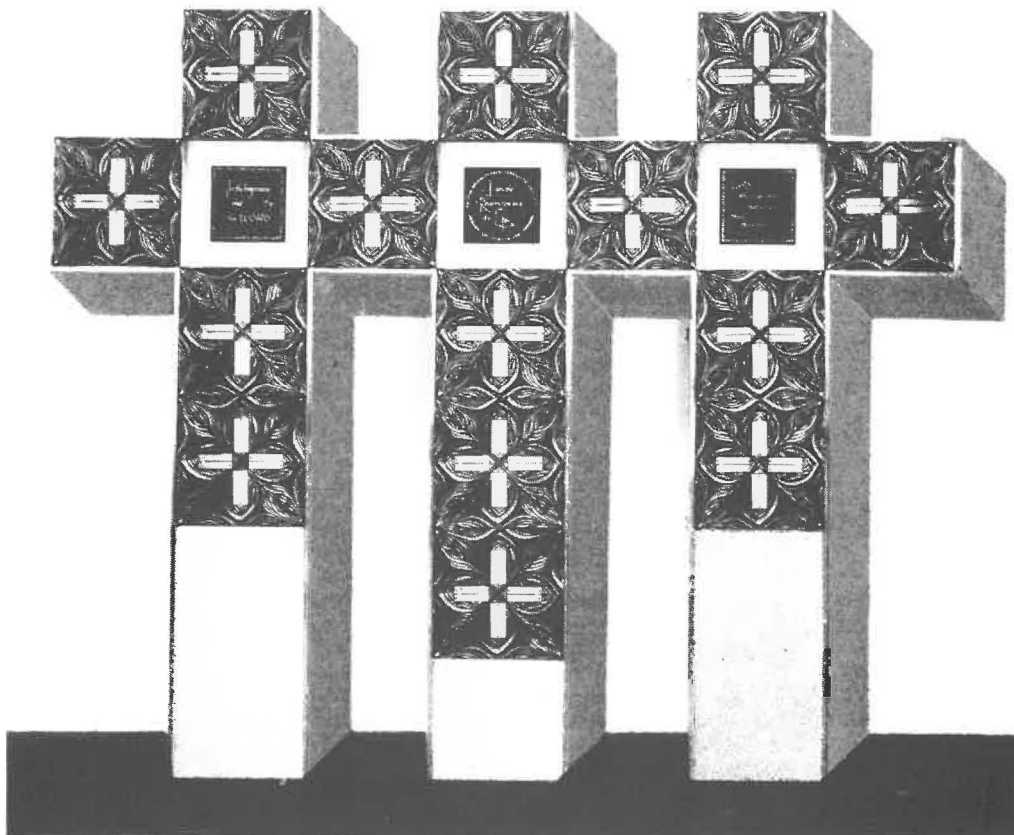
Fourth, I certainly agree that Lewis would be appalled by these goings on. Aren't we all?

KATHRYN LINDSKOOG

Orange, Calif.

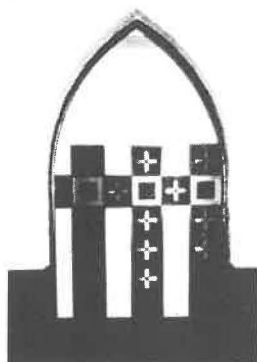
*Letters to the editor are subject to editorial discretion and are often abridged. Submissions should be typed and signed with address and phone number included.*

The renewal of a caring ministry:  
burial in the church, not from the church



*Columbarium 3-8, modified, contains 56 niches, forms three crosses: 9 feet wide, 7 ft. 6 inches high, projects from the wall 9 inches. This is another example of the versatility of design capabilities of meeting the most exacting church requirements.*

*I have called you by your name and you are mine. ISAIAH 43:1*



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We are given a place and focus for our grieving, knowing our grief does not deny our faith, but rather affirms our humanity."



The Reverend  
Harry J. Walsh, Jr.  
Rector  
Christ Church  
Delavan, WI

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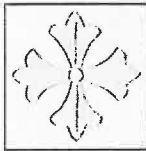




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# PEOPLE and PLACES

## Ordinations Transitional Deacons

Virginia — Gary J.M. Barker, assistant, Emmanuel, 660 S. Main St., Harrisonburg, VA 22801. Dale K. Brudvig, deacon-in-charge, St. John the Baptist, Ivy, VA 22945. James D. Chipps, deacon assistant, Cedar Run Parish, Box 18, Casanova, VA 22017. Gale H. Cooper, chaplain, Medical College of Virginia Hospital and deacon assistant, Epiphany, Richmond, VA; add: Box 9544, Richmond 23228. Ellin K. Deese, deacon-in-charge, Buck Mountain, Earlysville, VA; add: 1829 Westview Rd., Charlottesville, Va 22903. Phillip R. Haug, 8416 Stonewall Dr., Vienna, VA 22180. Jane R. Heenan, assistant, St. Michael's, 1132 N. Ivanhoe St., Arlington, VA 22205. Randolph M. Hollerith, assistant, St. Stephen's, Box 8500, Richmond VA 23226. Paul A. Johnson, assistant, St. Paul's, 815 E. Grace St., Richmond, VA 23219. Mark A. Lewis, curate, St. Stephen's, 115 N. East St., Culpeper, Va 22701. Karin H. Lindsay, assistant, St. Paul's, 605 Clay St., Lynchburg, VA 24504. Jack T. Sutor, Jr., assistant, St. George's, 905 Princess Anne St., Fredericksburg, VA 22401.

## Deaths

Richard Henshaw, interim managing editor of the Diocesan Press Service at Episcopal Church Center in 1988, died in his sleep at the age of 44 on June 22 from the after effects of a recent stroke from which he had seemed to be recovering.

Before serving at the Episcopal Church Center, Mr. Henshaw was, for four years, communications officer for the Diocese of Rochester

## NEWS

(Continued from page 7)

Phoenix, Ariz., brought greetings from the Rt. Rev. Joseph Heistand and the Diocese of Arizona. He reminded the convocation that next year's General Convention in Phoenix will be sponsored by both the Diocese of Arizona and the Navajoland. He emphasized that Native American involvement in General Convention should be more than just "meeting people at the airport and some page-type work," but rather that the Native American presence should have a positive impact on both the national and international church.

He urged that Bishop Plummer appoint people from ECN to work on plans for the convention with Native American congregations in Phoenix.

Owanah Anderson, staff officer for Native American Ministries at the national church center in New York, brought greetings from Presiding Bishop Edmond Browning. As a Native American herself, Mrs. Anderson

and editor of the diocesan newspaper, *The Chronicle*. He is survived by his wife, Grace and son, Sebastian, and his parents.

The Rev. John Knox, Sr., biblical scholar and former editor of *The Christian Century*, died at the age of 89 at his home in Medford, NJ on June 25.

From 1943 to 1966, Dr. Knox was Baldwin Professor of Sacred Literature at Union Theological Seminary in New York City and later professor of New Testament at the Episcopal Theological Seminary of the Southwest until 1971. Early in his career he taught at the University of Chicago Divinity School from 1939 to 1943; he received his Ph.D. from the University of Chicago in 1935. Before his doctoral work he had served parishes in Baltimore and had been a professor of the Bible at Emory University as a Methodist minister. He was ordained a priest of the Episcopal Church in 1962. The author of many books and articles, Dr. Knox also served as editor of *The Journal of Religion* and *The Interpreter's Bible*. He is survived by two sons and two sisters.

The Rev. William J. Wolf, theologian and for more than 40 years a professor at Episcopal Divinity School, died at his home in Heath, MA at the age of 72 on June 6 from cardiac arrest.

Retiring in 1985 as the Howard Chandler Robbins Professor of Episcopal Divinity School, Dr. Wolf had been active in the ecumenical movement and was an early advocate of the ordination of women. He attended Trinity College, Episcopal Theological School (later EDS), and received his doctorate from Union Theological Seminary. He wrote several books including a well-known study in 1959 of the religion of Abraham Lincoln. He is survived by his wife, Eleanor, his son and two grandchildren.

said she was pleased that Native American members of the church are becoming more involved. Baptisms are on the increase, she said, and more Indians are seeing themselves as part of a network greater than their immediate areas. Many are now serving on national commissions, as well those in Province VII.

At the final session, the Rev. Mark MacDonald, vicar of the southeast region, presented plans for a two-year process aimed at developing more effective canons and bylaws for the ECN.

A special report and appeal was made by the Rev. Buddy Arthur of the New Mexico region. He spoke long and movingly about the need to give all possible support to youth work and how it would affect the future of ECN.

In other business, the convocation voted to accept the offer from the Diocese of Colorado to explore the possibility of a companion relationship with ECN.

JOAN LIEBLER



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## MEETINGS

**TENTMAKERS TAKE NOTE.** Worker priests, nonstipendiaries, dual-role clergy; over 20 percent of active ordained personnel. National support group. National Association for Self-Supporting Active Ministry, 19th anniversary meeting Saturday, October 6-Monday, October 8. St. Luke's Church, Atlanta. Trade victory tales, horror stories, learn more of our creative clergy ministry model. Appropriate for the Decade of Evangelism and 21st century. Registration closes October 1. Spouses welcome. For information on program, accommodations, costs, registration contact: **Jay Lowery**, NASSAM, 14 Beacon St., Room 707, Boston, MA 02108; (617) 742-1460. Ministry, institutional, national, ecumenical and world issues treated.

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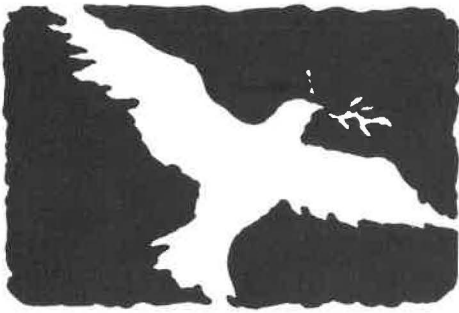
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## BENEDICTION

*The author, the Rev. Marion J. Hammond, resides in Honolulu, Hawaii.*

**W**hy read about the feeding of the 5,000 as though it was some sort of a magical occurrence? It is then called either "the multiplication of the loaves" (sounds like a math lesson) or "the sharing of the lunches" (sounds like communism). We may, as a result, miss the real messages intended for us in the Gospel for this Sunday (Matthew 14:13-21).

The apostles had only some bread and fish. A lot of people probably had some water with a little wine in it to

make it palatable. This was before the age of purification processes for water. So maybe all they got was a dinky bit of bread and a sip of some third-rate wine. Sounds like the Eucharist, doesn't it? I like to think of the altar as "our training table." It is, of course, unlike the training table of a football team, which is loaded with meat and carbohydrates to enable players to beat their heads together on a field. What are the messages from our training table?

- Life isn't merely about winning, and getting lots of money, sex and power.

- We are all one family. Those who eat together are family, and it is not based on the amount of food or the gourmet preparation (not to discourage the latter). Just a little on the table and we can walk away saying, "I belong!"

- That little bit of food says that the body is important, but it is not who we really are. We are psyche, soul, personality. Bodies are nice (holy), but they are not the end all of who we are. Health nuts just have better looking bodies in caskets.

- Don't think that what is seen, on the table or in each other, is the complete story of what is there. Relate to the whole person, not just what's on the surface.

- You need God's strength regularly because you are not into winning, but rather growing, and that is real winning. You can't walk away from the Eucharist saying, "I've got it made!" But you can walk away saying, "I'm making it!"

It may not look like there is much on our training table, but it is more than most people can even imagine. It is like the graffiti on a wall in Paris, "Be realistic. Dream the impossible."



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5:15. Japanese Eu 4S 11:30

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Sun H Eu 7:45, 8:45, 9, 11:15; H Eu 8. Mon-Fri MP 8:45; H Eu  
12:15; EP 5:45. Sat MP 8:45, H Eu 12:15. Fri HS 12:15

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

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Veque, the Rev. Gibson J. Wells, M.D., d  
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Sat 10:30 H Eu

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4:30. MP daily 9. EP daily as anno

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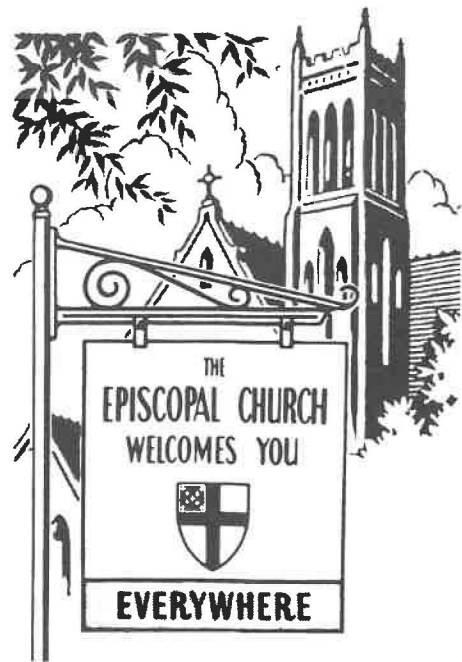
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EP daily

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Sat H Eu 5, Sun H Eu 8 & 10. Wed 9:30 MP Rite I, EP/Eu 7:30

## BARNEGAT LIGHT, N.J.

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**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

## ELIZABETH, N.J.

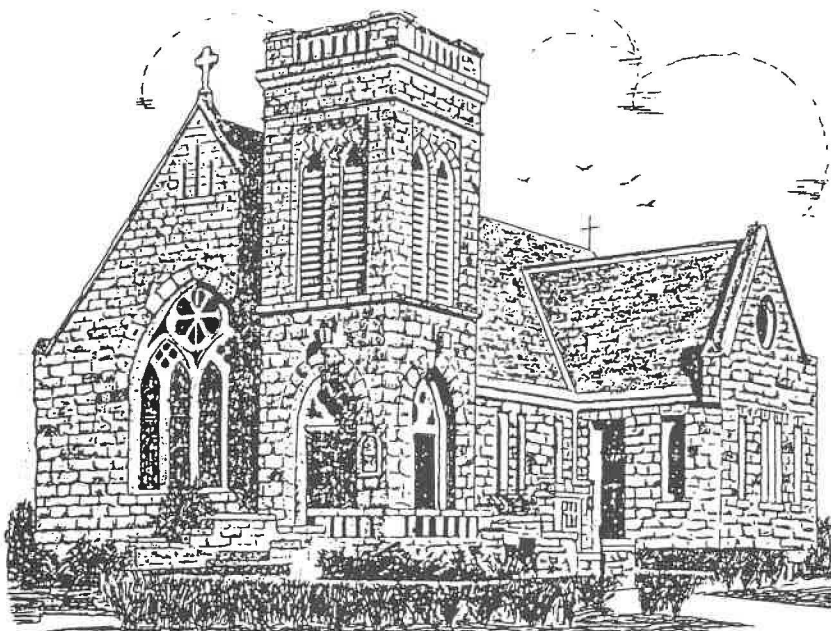
**ST. ELIZABETH'S** N. Broad & Chestnut Sts.  
Continuing Trinity & Resurrection (201) 289-0681  
Charles Dunlap Brown, priest  
Sun Mass 8 & 10. Wed 12 noon

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs  
12:15; Fri 9. C Sat 4

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. George H. Bowen, r; the Rev. H. King Mc-  
Glaughon, ass't  
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12



St. Martin's Church, Omaha, Neb.

(Continued on next page)

# SUMMER CHURCH SERVICES

(Continued from previous page)

## TRENTON, N.J.

**TRINITY CATHEDRAL** 801 W. State St.  
Sun Eu 8, 9:30, 11 & 5. Wed 10 with Healing Service

## SANTA FE, N.M.

**CHURCH OF THE HOLY FAITH** 311 E. Palace Ave.  
The Rev. Philip Wainwright, r; the Rev. Pascal Nelson, the Rev. Chris Plank, ass'ts  
Sun HC 8 (Said), 9:15 (Sung), 11 (Sung). Daily MP 8:30, HC 12:10

## 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

## LONG BEACH, L.I., N.Y.

**ST. JAMES OF JERUSALEM** W. Penn & Magnolia  
Marlin Leonard Bowman, r (516) 432-1080  
Sat 5 EP/Mass; Sun 9 MP/Mass, 11 Gregorian High Mass

## 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; the Rev. Gary E.A. Lawler, ass't  
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. Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15. Sat H Eu 9.

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

## PATCHOGUE, N.Y.

**ST. PAUL'S** 31 Rider Ave.  
The Rev. William H. Russell, r (516) 475-3078  
Sun H Eu 8 & 10

## ROCHESTER, N.Y.

**ST. THOMAS'** Winton and Highland  
The Rev. John Martiner, D.Min., r; the Rev. Sunny McMilian, ass't; the Rt. Rev. Robert Spears, assoc  
Sun Eu 8 & 10. Wed H Eu 12

## SARATOGA SPRINGS, N.Y.

**BETHESDA** Washington St. at Broadway  
The Rev. Thomas T. Parke, r; the Rev. William Romer, a  
Sun Masses 6:30, 8 & 10

## SUNNYSIDE, N.Y.

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

## BREVARD, (Western) N.C.

**ST. PHILIP'S** 317 E. Main St.  
The Rev. Merrill C. Miller, Jr., r; the Rev. John F. Carter, II  
Sun Eu 8 & 10 (MP 2S), Wed Eu & Healing 10:30

## PORTLAND, ORE.

**ST. MARK THE EVANGELIST** 1025 N.W. 21st  
Sun Masses 8, 10 (Sung). Daily: Mon, Thurs, Fri 12:15; Tues 6:30; Wed 5:30; Sat 8. EP 6 Daily (ex Wed)

## PHILADELPHIA, PA.

**S. CLEMENT'S, Shrine of Our Lady of Clemency**  
20th and Cherry Sts., (215) 563-1876  
Sun Masses 8, 9:15, 11 (High), 6:15; Matins, 7:30; Sol Ev Novena & B 5:30. [Mid-June through Sept: 8, 10 (Sung), 6:15; Ev & Novena 5:30]. Daily: Matins 6:30; Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

## SELINGROVE, PA.

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

## MIDDLETOWN, R.I.

**CHURCH OF THE HOLY CROSS** 1439 W. Main Rd.  
The Rev. John H. Evans, priest-in-charge  
Sun 9:30, HC 1S & 3S, MP 2S & 4S

## NEWPORT, R.I.

**TRINITY** Queen Anne Sq.—downtown  
Sun H Eu 8 & 10; MP/HC 8 & 10 (2S & 4S)

## ATOP LOOKOUT MTN., TENN.

**GOOD SHEPHERD** 211 Franklin Rd.  
The Rev. John D. Talbird, Jr., r; the Rev. A.D. Lewis, ass't  
Sun H Eu 8 & 10

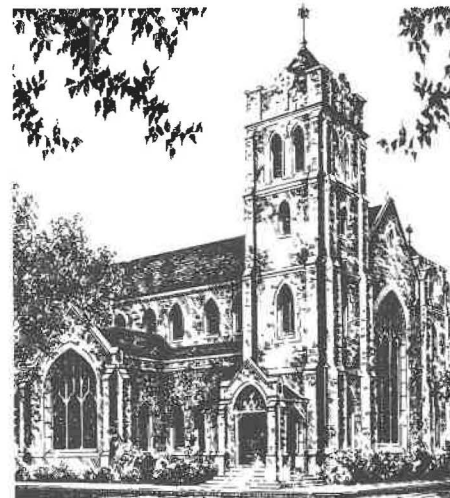
## GATLINBURG, TENN.

**TRINITY** Airport Rd.  
The Rev. J. Walter R. Thomas, r  
Sun Eu 8 & 11. Wkdays as anno

## DALLAS, TEXAS

**CATHEDRAL CHURCH OF ST. MATTHEW**  
5100 Ross Avenue 75206 823-8135  
The Very Rev. Earnest 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. Peggy Patterson, priest ass't, the Rev. Tom Cantrell, deacon ass't. The Rev. Norman Hollen, canon to the ordinary; the Rev. Steve Weston, canon for diocesan communications  
Sun Services 7:30 H Eu; 9 adult classes; 9:45 Ch S, 10 Sung Eu; 12:30 Sung Eu (Spanish); 6:30 H Eu (Spanish). Wkdays: Mon, Wed, Sat 10; Tues & Fri 12 noon; Thurs 6:30, Fri 7:30 H Eu (Spanish). Mon Matins 8:45

**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)



St. Andrew's Church, Fort Worth, Texas

## FORT WORTH, TEXAS

**ST. ANDREW'S** 917 Lamar St. (Downtown)  
Sun 8 HC, 10 MP (HC 1S), nursery and Sunday school 10.  
Daily as anno

## PHARR, TEXAS

**TRINITY** 210 W. Caffery  
The Rev. Robert Francis DeWolfe, r (512) 787-7294  
Sun: 9, Sunday School; 10 H Eu; Wed 7 HC/Healing

## 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 F. Daniels, parish visitor (512) 226-2426  
Summer services: Sun 8 & 10:30 H Eu

## MANCHESTER CENTER, VT.

**ZION CHURCH & ST. JOHN'S CHAPEL** Rt. 7  
The Rev. H. James Rains, Jr., r  
Sun H Eu 8 (Zion); 11 H Eu (1S, 3S, 5S). MP 2S, 4S (St. John's). Wed H Eu & Healing 9:30 (Zion)

## VIRGINIA BEACH, VA.

**EASTERN SHORE CHAPEL** 2020 Laskin Rd.  
The Rev. Andrew MacBeth, r; the Rev. Gary L. Rowe  
Sun 8 H Eu, 10 H Eu & Ch S. Wed 5:30 H Eu & Healing

## MASON COUNTY, WASH.

**ST. DAVID OF WALES, Shelton, with ST. GERMAIN'S, Hoodspport**  
The Rev. D. J. Maddux, r; the Rev. H. Winfield Hubbard, assoc; the Rev. Albert K. VanEtten, d

St. David's, 3rd & Cedar, Shelton;  
Eu 7:30 & 10:30

St. Germain's, 600 Lake Cushman Rd., Hoodspport.  
Eu 10

## SEATTLE, WASH.

Near Space Needle & Seattle Center  
**ST. PAUL'S** 15 Roy St. (206) 282-0786  
The Rev. Canon Peter Moore, r; the Rev. Mark J. Miller  
MP Mon-Sat 9; daily Eu, call for times. Sun Liturgies: 8 & 10:30 Sung, Adult Ed 9:15

**TRINITY** The Downtown Episcopal Church  
609 Eighth Ave. at James St.  
The Rev. Allan C. Parker, Jr., r; the Rev. Philip Peterson, d; the Rev. Patricia Taylor, d; Martin Olson, organist-choirmaster  
Sun H Eu 8 & 10:30, EP 5:30. Wed H Eu and Healing 11 & 5:30. Fri H Eu 7. Mon-Fri MP 8:40

## MILWAUKEE, WIS.

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

## OCONOMOWOC, WIS.

**ZION PARISH** 135 Rockwell Pl.  
The Rev. Arthur L. Cunningham, r  
Sun HC 8 & 10. Wed 10, Thurs 7

## SAN MIGUEL DE ALLENDE, GTO, MEXICO

**ST. PAUL'S** Calzada del Carde  
Near the Instituto Allende (465) 20387  
The Rev. Dr. Richard C. Nevius, r; the Rev. Sibylle Van Dijk, d ass't  
Sun H Eu 9 & 10:30 (Sung) CS 9:30, Thurs & HD 10:30

## ST. CROIX, VIRGIN ISLANDS

**ST. JOHN'S** 27 King St., Christiansted  
Sun Ser: 7:30, 9:30, 6:30. Wed & Fri 7, Thurs 5:30

A Church Services listing is a sound investment in the promotion of **church attendance** by all Church-people, whether they are at home or away from home. Write to our advertising department for full particulars and rates.