

THE LIVING CHURCH

**A New
Urban
Pentecost**

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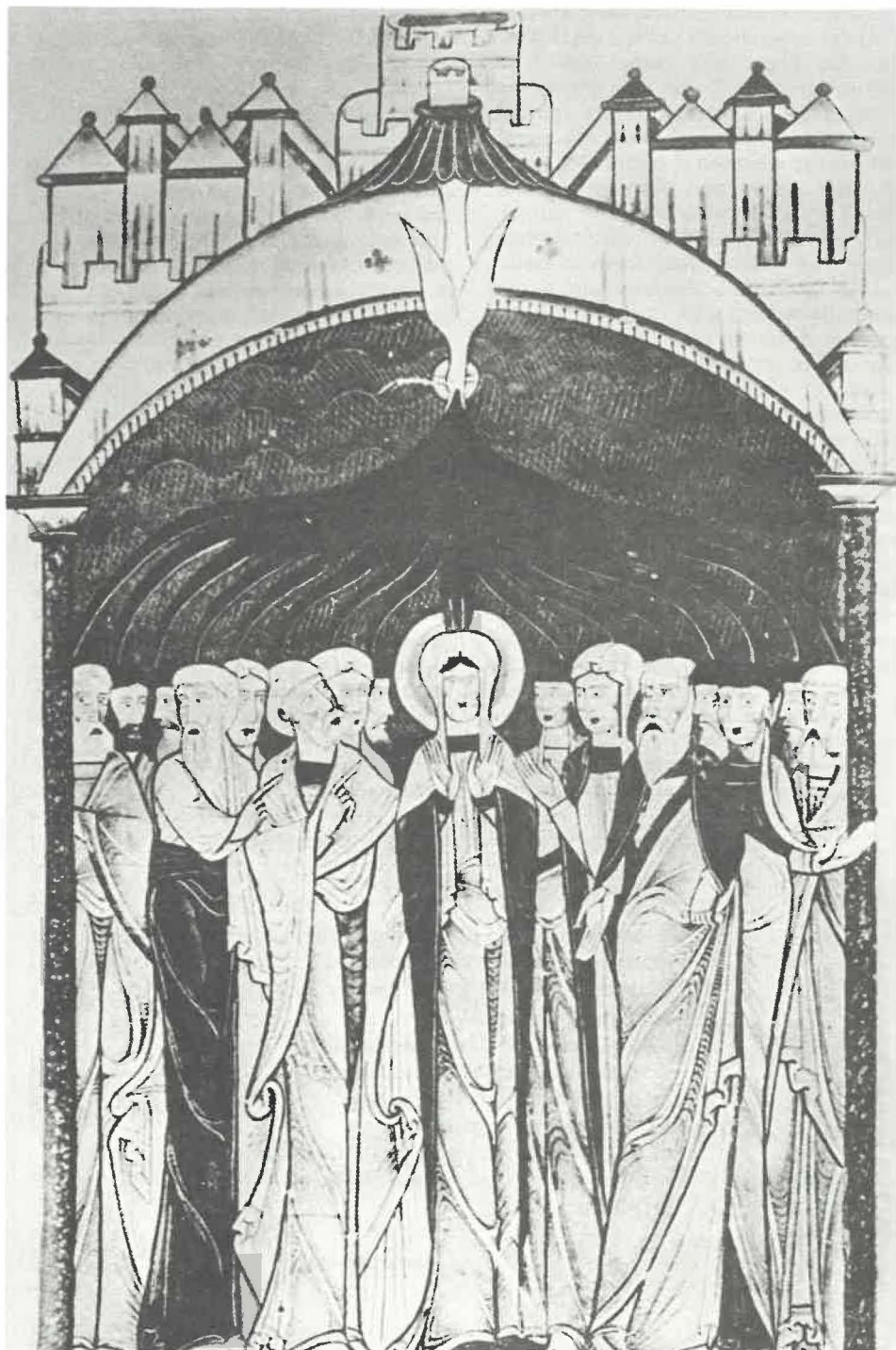


Illustration entitled "Pentecost," which is part of the collection at Glasgow Hunterian Museum.

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Pentecost summons the whole human race to find its unity in the gospel of Jesus Christ, a unity transcending all the barriers of language, culture, race, and political allegiance. As Christians we should not regard this as a quixotic hope, but rather see it as resting on the fact that men and women everywhere are created with a common humanity. What we share is not merely our lowest common denominator — the physical nature and physical impulses which we share also with the animals. What is most important is that humans share that which makes them human.

It is true that distinctively human needs have been met in quite different ways at different times and in different places. As we recall on Pentecost, the need to communicate and express thoughts and feelings has led to all the different languages of the world, with their own distinctive bodies of literature, thought, poetry, and so forth. Preference for particular languages has been and is a frequent encouragement for mutual suspicions and even war — it is said that conflict over the use of certain tongues has continued in parts of India since World War II, with armed conflict and many casualties occurring intermittently. Yet, paradoxically, humans everywhere are united with each other, and marked off from all other earthly organisms, by their practice of speech.

This is not to say that animals have no

communication with one another, or that they cannot learn to understand certain human words, and likewise find ways to express their own needs to us. Everyone who has a dog knows they can. But no animals can discuss, as we are now discussing it, the character of speech.

Speech not only makes it possible to refer to different things, but to express the meanings of things, their values, and their purposes. We can go on to discuss the meaning, value, and purpose of the universe, and the meaning, value, and purpose of ourselves and our lives. So it is, from the most ancient times of which we have any record, human beings have been led to religious reflection. Speech led our ancestors to quarrel with each other in remote history (Genesis 11:1-9) and often to continue to quarrel with each other today, but speech can also be used by the Holy Spirit as a means for bringing the human race back together again.

The early church learned that the barriers between Jew and Gentile, and every other kind of barrier, can in fact be overcome. God made us to be one. As the Holy Spirit hovered over the waters of the first creation, so the same Spirit is manifested in the church when human barriers are broken down, and all things are brought to their perfection by the eternal Word through whom they first were made.

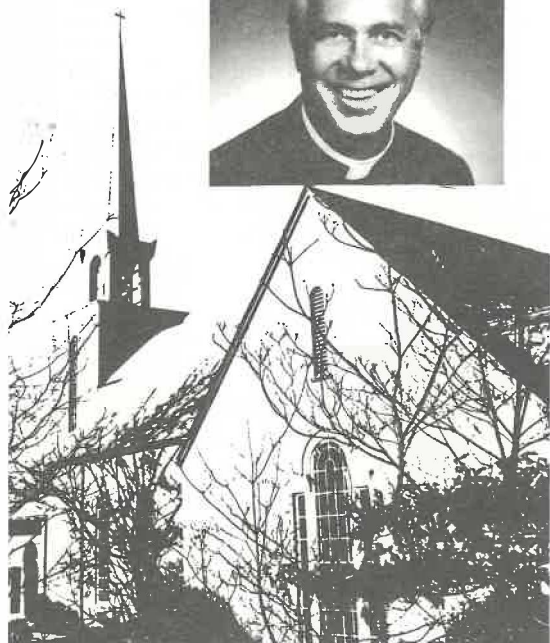
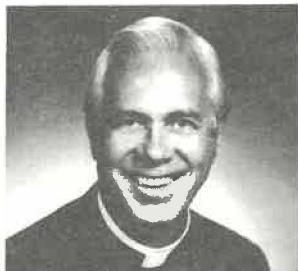
THE EDITOR

Peter's Commencement

I was sure I'd failed the course.
One thing for certain, modern
languages would never be my forte.
Yet, here I stand,
bright hood of flame descending
across my head and shoulders,
interpreting with fiery lips
the universal syntax
of one Word that brings all dialects,
breaks them, then binds them
into one.

J. Barrie Shepherd

St. Luke's Episcopal Church *Birmingham, Alabama* *Is Linked With SAMS Missionaries* *in South America*



We in Saint Luke's are now taking the exciting step of entering into a support relationship with two couples of the South American Missionary Society. Through them, the touch of God's love may come to the people of Argentina and Paraguay.

The sponsorship of these two missionary couples from SAMS has added a dimension to our ministry that we could gain in no other way. We expect our lives to be changed dramatically as we share this new ministry in South America. For too long, we have allowed our support to be limited to what we could see and touch, and now our vision has been enlarged to include all God's people.

Martin R. Tilson, Rector



Aaron and Sandy Zull
Argentina



Mark and Lis Crawford
Paraguay

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SAMS is a non-profit, voluntary and independent missionary society of the Episcopal Church in the United States. SAMS is dedicated to fulfilling Jesus Christ's great commission to: "Go... and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all I have commanded you. . ." (Matt. 28:19) In obedience to this call, SAMS recruits, trains, sends and supports Episcopalians who are called of God to proclaim the Gospel and share in the life and work of the Anglican Communion in Latin America and to work in Hispanic missions in the USA.

SAMS is officially recognized by and works closely with, but does not receive funding from the National Church. It encourages parishes and individual Episcopalians to commit themselves on behalf of missionaries working in South America.

The society was founded in Hamilton, Mass., December 1976, by Episcopalians who wished to take a more active role in spreading the Gospel in South America. It is patterned after the 135 year-old SAMS of the Church of England.

For the love of Christ Jesus and His Church in South America, I say YES to supporting SAMS missionaries.

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LETTERS

Prayer vs. Inflation

I have become intensely concerned about inflation and the seeming utter lack of reality and fiscal responsibility on the part of our congress and government. During Lent I began praying for fiscal responsibility to be practiced by our government, but I know that one person, praying alone, is pretty much a voice crying in the wilderness. I know that other Christian women must be concerned as I am over the unhealthy way our budgets are getting unjointed and our expenses outrunning realistic income.

I am asking most of the women whom I know pray, as well as some of the men with whom I am in a study group, to pray with me. I would like to suggest to readers of TLC that if they will pray with me, perhaps together we may begin to make a dent in the indifference shown in Washington. If I ran my budget the way the federal government does, I would be in bankruptcy or worse by now. I resent very much the continual deficit spending and the subsequent devaluation of my money as the government continues to print more.

JUDITH TRACY

Atchison, Kan.

Bampton/Sarum

I note that in "The First Article" [TLC, April 20] you include C.H. Dodd among the Bampton lecturers. Actually this is not quite correct. By the terms of the deed, the Bampton must be given by an Anglican in holy orders. To get around this restriction, surplus funds from the Bampton endowment were used to found a new series called the Sarum Lecturers (I believe Bampton was a canon of Salisbury, hence the title.) Dodd accordingly gave the first Sarum Lectures in 1954-55. This information is given in F.W. Dillingstone's *Life of C.H. Dodd* (pp. 166 and footnote).

(The Rev.) REGINALD H. FULLER
Virginia Theological Seminary

Alexandria, Va.

Triennial

I was distressed to read the comments by Susan Lloyd of Wisconsin (*not* a delegate to Triennial '79) and Mary Leigh Armstrong, New Jersey (*who was* a delegate to Triennial '79). As a member of the '79 Triennial meeting (as well as the '76 Triennial), I found Helen Hobbs' article reflected the real spiritual presence of the meeting, and the power of the "prayer presence" as the Episcopal Church, meeting in convention in Denver, went about its business. I could not concur that legislation was "an annoy-

ance - to be dispatched as quickly as possible" - but I definitely agree that the real business of Triennial was, indeed, the spiritual journey - "Walking in the Light" - a magnificently planned, power-packed meeting which came very close to meeting the charge set forth by the Houston and Louisville Triennials - to continue a Christ-centered meeting - one which would provide opportunity for worship, learning and resolutions.

The statement of the 1979 Triennial, praise God, was quite radical; quite strong; quite clear. The concerns of the world *are* our concerns; the problems of our neighbors *are* our problems. We, like the early church, are willing to stand against the culture and its trends - to perform humble acts of mercy. For such tasks we must be informed, trained and equipped - and we *know* from whence our strength must come - and our direction. We have been to a mountain top. With his help, we will serve in the valleys.

KAY COLLIER SLONE

Lexington, Ky.

Shining Legacy

In his column, "The First Article," [TLC, April 20], the Rev. H. Boone Porter writes that "the presentation of Christianity today is crippled by its being generally expressed with an imagery, a symbolism, and an understanding of the world that is no longer considered credible by educated people." The editor describes this assertion, summarized from *Creation and the World of Science* by A.R. Peacocke, as "incontestable," and suggests further that, "The way the world is viewed today is largely through the spectacles (and telescopes and microscopes) of science."

But these statements are indeed contestable. Let's look at the latter of them first, with its implication that a scientific world view is today the dominant one, at least in "advanced" countries. The great majority of people in modern societies, educated or not, have only the faintest understanding of science, and even if they did spend much time viewing the world through telescopes and microscopes, wouldn't have the slightest notion of the significance of what they saw.

It better characterizes the contemporary social attitude toward science to call it a bias or prejudice supported by an almost magical belief in the power of man-created phenomena which are fully understood by only the tiniest fraction of the population. What Dr. Porter calls "our modern scientific world-view" is in fact gross superstition.

It is notoriously true that while the critical spirit which comes down to us mainly from the 17th and 18th centur-

Continued on page 13

THE LIVING CHURCH

May 25, 1980
Pentecost

For 101 Years
Serving the Episcopal Church

Canon Casson to Chair EUC

The Rev. Lloyd Casson, president of the Church and Society Conference, was elected chairman of the new Episcopal Urban Caucus (EUC) at an April 10 meeting of the group's governing board in Detroit.

At the same meeting, board members established an eight-member executive committee, gave tentative approval to a draft budget of \$250,000, and moved toward implementation of EUC action strategies at the local level.

"The caucus has the responsibility to move the church into involvement with and action for the poor in cities large and small across the nation," said Canon Casson, who also serves as Canon Missioner of Washington Cathedral and assistant to the Rt. Rev. John T. Walker for community and ecumenical affairs.

"Education is one of the EUC's biggest problems — helping the church understand the nature of the urban crisis and helping church members understand that we are all part of that crisis," Canon Casson continued. "But our principal goal is to make explicit how the church can and should respond — to move the church to action."

The organizational structure adopted by the EUC board calls for an executive committee — composed of four officers and four board members — which will supervise and support the activities of seven national task force groups. Four task forces are charged with implementing action strategies agreed upon by delegates to the EUC Assembly held Feb. 13-16 at Indianapolis, while the remaining three groups will deal with internal management.

New Diocese Elects Bishop

The Rt. Rev. Willis Ryan Henton, Bishop of Northwest Texas since 1972, was elected first bishop of the new Diocese of Western Louisiana at a special convention in Alexandria, La., on April 18.

Subject to the required consents of the House of Bishops and the Standing Committees of the dioceses, Bishop Henton will be the first diocesan bishop to be translated from one see to another under the provisions of Article II, Section 8 of the church's constitution.

At the time of his elevation to the episcopate as Bishop Coadjutor of Northwest Texas in 1971, Bishop Henton was

archdeacon for education in the Diocese of Louisiana. He succeeded the Rt. Rev. George H. Quarterman as diocesan bishop in 1972.

Bishop Henton was nominated from the floor, and was a favorite among the clergy and lay delegates from the first ballot. He received the required majority of votes in both orders on the sixth ballot.

The Rev. B. Shepherd Crim, LeCompte, La., and the Rev. Kenneth W. Paul, Shreveport, La., were runners-up.

The Diocese of Western Louisiana includes the entire western and northern sections of the state. The Rt. Rev. James B. Brown remains as diocesan Bishop of the continuing Diocese of Louisiana, with its cathedral in New Orleans.

Bishop Henton, 54, was out of the country at the time of the election, and it was not known at first whether or not he would accept his election, but he has done so.

Prior to his former post in Louisiana, Bishop Henton's ministry included four years as a mission priest in the Philippines, a curacy at St. Luke's Chapel, New York City, and rectorships of two churches in Louisiana. He and his wife, the former Martha Bishop, have one son.

Anglican-Old Catholic Conference

A new level of theological agreement between the Churches of the Anglican Communion and the Old Catholic Churches was reached when some 20 theologians of the two communions met at Trier in Germany in April. Although there have been many Anglican-Old Catholic meetings in the past, this was the first in which a broadly based Anglican representation, with officially appointed representatives from many parts of the Anglican world, have met for such extended discussion with leading European Old Catholics. The Anglican delegation was under the chairmanship of the Rt. Rev. Eric W. Kemp, Bishop of Chichester, England. The American representatives were the Rev. Dr. J. Robert Wright, professor of ecclesiastical history at the General Theological Seminary in New York, and Dr. William Dornemann, professor of German at Hope College in Holland, Mich. The Old Catholic delegation included representatives from Germany, Switzerland, Austria, and the Netherlands, and professors from the Old Catholic theological faculties at both

Bern and Bonn. In addition to two other European bishops, the Archbishop of Utrecht, the Most Rev. Dr. Marinus Kok, ex-officio president of the International Old Catholic Bishops' Conference, and himself a theologian of note, was a full participant.

The official report of the conference emphasized the presence of the archbishop and two other bishops as evidence of the seriousness with which Old Catholics wish to maintain their links with the Anglican Communion. Similarly, the wide international representation of the Anglican delegation was applauded as an important expression of Anglican commitment to maintaining full communion with the Old Catholic churches.

The last conference of this sort met at Chichester in April of 1977 on the subject of the ordination of women to the priesthood, and it concluded "that there is deep concern but at present no consensus within either of our churches nor between the churches in general on the issues either of theology or discipline involved." The theme of the present conference at Trier was "Authority," and corresponding papers were presented from representatives of both communions on "The Place of Authority in Religious Belief," "The Biblical View of Authority and the Authority of the Bible," "The Authority of Councils," "The Relationship of Bishops, Clergy, and Laity in Respect of Authority," and "Authority in a Divided Church." A wide measure of agreement was reached, reflected in the official report of the conference of which the following was the most important recommendation:

"Both our churches acknowledge it is desirable to have some bishops who hold a special authority as *primus inter pares*. The Definitions of the First Vatican Council [about the Pope] continue to raise serious difficulties for our churches. Discussion of the issues raised by the Definitions needs to be carried on by our churches together, especially taking account of the Declaration of the Old Catholic Bishops of 18 July 1970, and the Venice Statement of the Anglican-Roman Catholic International Commission of 1976."

It was generally agreed that another international Anglican-Old Catholic theological conference should be held to consider these issues at an appropriate time in the near future.

Representatives of both churches expressed the hope that each would seek to

learn more about the other in order that the "full communion" terms of the Bonn Concordat of 1931 might be more fully realized. Regret was expressed at the absence from the conference of any representatives from the Polish National Catholic Church, which terminated this Concordat in 1978 after the ordination of women by the Episcopal Church, in spite of a prior agreement from bishops and other official representatives of both churches that this would not be done even if women were ordained. Old Catholic delegates at the Trier conference pointed out that this action by the PNCC did not affect the relationship of full communion between the Old Catholic Churches of Europe and the American Episcopal Church. They emphasized that between these churches the Bonn Agreement still stands, and the Archbishop of Utrecht spoke of his ongoing close and friendly relations with Presiding Bishop John Allin. The Trier conference also noted that 1981 will see the 50th anniversary of the making of the Bonn Concordat, and it urged both Anglican and Old Catholic leaders "to use this occasion to renew our commitment to one another and to deepen our understanding of the implications of full communion." On the day after the meeting several of the Anglican representatives made a pilgrimage to Echternach to the shrine of St. Willibrord, the early English missionary to Frisia who became the first Archbishop of Utrecht.

(The Rev.) J. ROBERT WRIGHT

Alcoholism: No Simple Answers

At an April meeting called in Washington, D.C., to review alcohol-related health problems and methods of alerting the public about them, the Rev. David Works, an Episcopal priest and president of Boston's North Conway Institute, urged officials from the departments of Health and Welfare and Treasury to "adopt a holistic strategy of health promotion, covering the entire range of behavior situations."

He cautioned the government agencies against adopting a "simplistic information, or facts alone, approach," and opposed the use of "negative generalizations about beverage alcohol," referring to the failure of the "if you drink, don't drive," slogan which millions of drivers ignored.

"As a recovering alcoholic, it is my considered opinion that simplistic tactics such as alcohol health warning labels just won't do the job," he said. "Those of us who have been involved in direct intervention with alcoholic people . . . know that this is tough work, but it is often the only effective means of helping folks to recover from this complex illness.

"All of us — government, the helping professions, the churches — can most

productively join hands around the concept of the responsible use and non-use of alcohol."

He pointed out that a "national consensus rallied around the disease concept of alcoholism during the 1950-68 era, but this concept has been seriously eroded by misguided government actions in recent years."

North Conway Institute is a Boston-based interfaith organization, where church and synagogue leaders may study effective ways to identify and reduce alcoholism and related problems.

FCC Elects New President

In a unanimous vote, Louis E. Traycik, prosecuting attorney for Ogemaw County, Mich., was elected president of the Fellowship of Concerned Churchmen (FCC), at the organization's annual meeting in April at Daytona Beach, Fla.

Mr. Traycik, 32, succeeds the Rev. Carroll E. Simcox of Hendersonville, N.C., former editor of *THE LIVING CHURCH*, who has served as head of the FCC for the past two years. The traditionalist group was founded by representatives of various church-related organizations and publications at the 1973 General Convention. It sponsored the 1977 St. Louis Congress of Concerned Churchmen, which eventually produced the Anglican Catholic Church.

"The Fellowship was not formed for the sole purpose of helping to bring forth a church structure that would assure the continuation of Anglicanism in North America," Dr. Simcox said. "One of its primary tasks, according to its own articles of incorporation, was to provide for the encouragement and education of Episcopalians and Anglicans so they would recognize the need to hold fast to the apostolic faith. It is our intention to continue that work in order to serve faithful church people wherever they may be."

Dr. Simcox was chosen to serve as vice president of the FCC for the coming year, and will head its editorial board to oversee the publication of religious tracts and educational material. Dorothy A. Faber, Austin, Texas, editor of the *Christian Challenge*, was elected secretary, and Capt. Walter Swindells of Eureka Springs, Ark., managing editor of *The Anglican Digest*, will serve as treasurer.

Help Haitian Refugees: CWS

Stating that Haitian refugees to the U.S. (over 1,000 during April), "are genuine political refugees and should be treated accordingly," Church World Service, the relief arm of the National Council of Churches, takes issue with the treatment it says is meted out to this "new group of boat people" by the U.S. Immigration Service.

The relief agency asserts that the Haitians, who have been sailing 800 miles across open seas to reach the U.S., are greeted with hostility upon their arrival. "This is coupled with a denial of due process and superficial inquiry methods as well as coercive measures," according to a recently disseminated briefing paper from CWS.

"From the outset," the paper charges, "a pre-judgment was made [by U.S. immigration officials] that Haitians come here primarily for a livelihood and not for safety from persecution. . . . The integrity of our refugee policy depends upon its even-handed application."

The implication is that the Haitians receive very different treatment from that tendered to the "boat people" from Southeast Asia, despite the recently passed Refugee Act of 1980, which provides for equal treatment for all refugees.

CWS asserts that Haitians are fleeing to America because they face wide spread terror and persecution at home. Reports from Amnesty International beginning in 1973 support that thesis, and state that the repressions instituted under the infamous "Papa Doc" Duvalier are equally widespread in his son's regime.

CWS points out that the National Council of Churches has supported asylum for Haitian refugees since 1972, and that it believes the Haitian boat people to be genuine political refugees.

Grants to Dominican Republic, Uganda

Victims of a hurricane in the Dominican Republic and of an internal war in Uganda have been helped by recent grants from the executive committee of the board of the Presiding Bishop's Fund for World Relief.

The fund sent \$10,000 immediately to the Diocese of the Dominican Republic — with an additional \$40,000 committed for later payment — to help replace houses lost last year during Hurricane David. The fund promised to send \$20,000 to the diocese as soon as the project is actually underway, with an equal amount committed as needed after the two earlier payments have been spent.

The grant to the Diocese of the Dominican Republic will be used to assist in building low-cost housing in Santana to replace the homes lost during Hurricane David. The Rev. Samir J. Habiby, director of the Presiding Bishop's Fund, informed the Rt. Rev. Telesforo A. Isaac, bishop of the diocese, that the fund's board hoped that grant "will assist you in a significant way in the reconstruction effort."

A second grant approved by the fund's executive committee was for an addi-

tional \$50,000 to be sent to the Anglican Church of Uganda for relief and rehabilitation work in that country. The Ugandan church is seeking to rebuild the country following the eight-year dictatorship of President Idi Amin, during which time homes, churches, schools and offices were looted and destroyed.

To date, the Presiding Bishop's Fund has dispatched \$260,000 for use by the Church of Uganda in that war-torn country. The fund is working toward a goal of \$1.25 million for renewal and rebuilding in Uganda.

Hostage Rescue Bid Stirs Differing Reactions

Although the Greek Orthodox Church and the American Jewish Congress have sent messages of support to President Carter in the wake of the failed attempt to rescue the American hostages in Iran, the Episcopal Diocese of New York and the United Presbyterians are urging a return to the previous policy of diplomacy and restraint.

The New York clergy, meeting informally, prepared a statement which was passed on to members of Congress from the area, in which the clerics asked President Carter to "resist pressures for military action in this situation, in which action many of your leading advisors foresees failure and chaos."

Mr. Carter also was urged to "abandon threats of a blockade or mining, which can easily lead to unpredictable and possible uncontrollable increase of international tensions."

The New Irish Primate

Originally, the Church of Ireland, like the Roman church in this country, was organized in four provinces. It was the abolition of two of these along with certain dioceses that provoked Keble's assize sermon and so began the Oxford Movement in 1833. I mention this because one of the differences between the Church of England and Ireland is that while the former usually refers to its chief prelate as the Archbishop of Canterbury, we generally call ours the Primate. Of course, when in quite a small country there were four archbishops, the title of Primate distinguished him from the other three. Admittedly, the Archbishop of Dublin is called Primate of Ireland, as distinct from the Primate of All Ireland, but in ordinary conversation the title is never employed.

When the primacy became vacant through Dr. Simms's resignation [TLC, Dec. 30], there naturally was considerable discussion. On pure scholarship, possibly the Archbishop of Dublin [the Most Rev. Henry R. McAdoo] might

have seemed an obvious choice, but he was very much a southerner, coming from Cork, and moreover had been co-chairman of the Anglican-Roman Catholic International Commission (ARCIC). This was rather a disadvantage in the peculiar religio-political society of Northern Ireland. So it was suggested that a better appointment would be Dr. Butler [the Rt. Rev. Arthur H. Butler, Bishop of Connor]. He had served in the British forces as chaplain, and been awarded the MBE. He has been out on the streets night after night in Belfast, trying to keep the men of violence apart. It was thought that as the bishop of a northern diocese, and the holder of a British decoration, he might be more acceptable.

The journalists seem to have swallowed this completely. Even the editor of the *Church of Ireland Gazette*, the Rev. H. McKelvie, talking on the BBC, was quite sure the choice lay between these two, and evidently was backing the northern bishop.

It seems the bishops were not impressed, for they chose Bishop Armstrong [the Rt. Rev. John Ward Armstrong, Bishop of Cashel, Waterford and Lismore since 1968, and Bishop of Ossory, Ferns, and Leighlin since 1977] to be Primate [TLC, April 6].

Unlike the other archbishops, he was born and brought up in the North, though he has spent his entire ministry in the Republic. I remember going to that Tractarian Church of All Saints, Grangegorman in Dublin, to hear him as curate singing the liturgy. He had a magnificent voice, so it was no surprise when he moved to St. Patrick's Cathedral as dean's vicar in 1944. After a period in a Dublin parish, he was to come back to the "National Cathedral" as dean in 1958. During his decade in the deanery, he is said to have served on more than 30 committees. This sort of work does not leave a man much time for original work. He was, moreover, a lecturer in liturgics to the divinity students and Wallace Lecturer at the university.

At this time, he became involved in the ecumenical movement, serving for some time with the World Council of Churches. He was one of the four who started the ecumenical conference that meets in the Benedictine Abbey at Glenstal. In fact, the only published work I have come on was a talk to a Glenstal conference about the "Formative Factors in the Emergence of the Holy Communion Office in the Book of Common Prayer."

He was one of the original members of our Liturgical Advisory Committee and the ending of this lecture gives some guidance about the way he approached this task:

"While we wish to produce forms which are contemporary and speak to

BRIEFLY...

The manager of the 138 year-old **Trinity Church Cemetery** in New York City is looking for two dozen volunteers from the community to put the site to horticultural use, according to *New York Times*. "Cemeteries shouldn't be just places that people walk by and bow their heads and feel solemn and glum about," Edwin F. Casey told the *Times*. "With all the birds and the leaves and the quiet, it shouldn't go to waste." A forester has identified 12 rare trees in the 23-acre site, the only active cemetery in Manhattan today. "There's all this good oxygen coming out of the bushes and the trees and nobody is breathing it," said Mr. Casey.

The Rt. Rev. **James W. Montgomery**, Bishop of the Diocese of Chicago, has been elected chairman of the board of the Church Pension Fund. He has been a trustee since 1976 and a member of the executive committee since 1979. Robert A. Robinson, president and chief executive officer of the Fund, said of Bishop Montgomery's election, "He brings to this office the same great strength as his predecessor: a desire to work with and help people." He replaces the Rt. Rev. J. Milton Richardson, Bishop of Texas, who died on March 24.

Although proponents of a measure to introduce **summer daylight saving time** in Israel claim it will save the country millions of dollars yearly by reducing the cost of electricity, the Chief Rabbinate Council sees the measure as a threat to Jewish religious observances. The council maintains that moving the clock ahead an hour would cause hardship for Orthodox Jews who customarily attend daily synagogue services before work. The rabbis are concerned also that by delaying the end of the Sabbath, people who otherwise might wait for the day to be over before engaging in work, might do so earlier.

The *Church Observer*, journal of the **Church Union**, the Church of England's largest Anglo-Catholic body, called recently for the elevation of the status of the Vatican's representative in Great Britain to that of Pro-nuncio, or the equivalent of ambassador. The Rev. Peter Geldard, the Union's general secretary, explained that in return, the United Kingdom's representative at the Vatican could be raised to embassy status from that of a legation. Fr. Geldard said that this "simple change" would be seen by many as "another small step" toward unity between the Church of England and the Roman Catholic Church.

Continued on page 13

A New Urban Pentecost

*There is no stronger challenge
to the church today than for us to learn the tongues
in which the gospel may continue to be shared.*

By HAROLD A. LYCETT

This is the last in a series of articles on urban churches in different parts of the world by the Rev. H.A. Lycett, rector of All Saints' Church, Denver, Colo. Previous articles in this series appeared June 3, September 30 and November 25, 1979.

Communication is basic to God's church. One of the messages of the Book of Acts' account of Pentecost is the sheer number of languages spoken to that crowd of people. The miracle of that day is in itself complicated. To the well rehearsed layreader, "the Parthians and Medes and dwellers in Mesopotamia" are a delight and source of pride. However, the very facility of such a reader may hide from us the complexity of the accomplishment and the fact that the same miracle is continuously necessary in the life of the church. We have all needed to hear the gospel in our own tongues, and there is no stronger challenge to the church today than for us to learn the tongues in which the gospel may continue to be shared.

In terms of this challenge the city of Bristol in the West of England is a good example. If the problem which Pentecost presumed to answer is only "tongues," it is said "English is spoken best in Bristol." In addition, today, "Bristolian" describes a sizeable minority of patois-speaking West Indians and a large number of East Indians as well,

many of whom are refugees from Bangladesh. If Pentecost suggests something more than "tongues" – something touching on style and tradition as when Paul speaks of making himself a "Jew for the sake of the Jews" (1 Cor. 9:19-22) – then the scope of the challenge is increased. (One could continue to cite factors like these. It is a useful pursuit, because God seems to have left some of us "tongue-tied" and so to be driving us to other means of communication.)

The ministry of our church in Bristol is as old as Christianity in England. It is important to that city today.

Britain's aero-space industries, other light industries and Bristol University are major employers in Bristol. Service areas dependent on these primary employers, government jobs and tourist services bolster the local economy.

During World War II the city was blitzed; most of the medieval city was hard hit. The blitz continued after the war with town fathers seeking what we Americans call a tax base. The essential quality of the city center became its daylight commercial vitality contrasted with its nocturnal emptiness. Walking through the old parts of the city one sees our churches almost stacked on top of each other.

Some of these churches have been secularized and serve as museums or as office space. Some have been maintained and are well attended because of a unique ministry. Others are marginally

supported. All seem to represent a particular architectural and artistic achievement. All seem to carry some piece of the national or civic tradition. All seem to have some means of financial support, if not an entirely adequate endowment. All congregations and clergy seem aware of the need to find the tongue with which to address the secular work-a-day soul of the modern Bristolian.

Up the hill from the city center is an area of Bristol called Clifton. In Clifton, the churches are not quite on top of each other, but ideologically it seemed they had pigeon-holed each other pretty well. And the people in Clifton are residents of the area's fine 19th century terraces. Such transient character as does exist in the neighborhood is due to the student population at Bristol University. The churches in Clifton all maintain some ministry to the university. To the credit of our English kin, particular kinds of ministry are understood and tolerated and encouraged. Those with an evangelical, catholic, charismatic, traditional, or social emphasis seemed to have a high tolerance for each other's weaknesses and they represent to the university rather a whole range of the church's reality. Within our own church and in our relationships to other churches, an ecumenical spirit seemed genuine.

One of the noticeable works of the church at Bristol University is St. Paul's, an officially constituted student church. I was privileged to worship with



The Rev. John Keith Kimber, Charles Septimus Smith, and Fr. Lycett: Each day a new challenge.

and to be befriended by St. Paul's for one month of my sabbatical study of urban churches.

In that fellowship I watched an ongoing ministry of students, clergy, town parishioners and faculty members. A significant number of older people were "at home" in this fellowship. I suspect that the mix of people was rather extraordinary; the gospel had been heard by people of differing age, origin, cultural orientation and personal style. The ability to translate that which has been received into the "tongue" and "tongues" of the university community could be an easy thing, therefore, if the message were in a stable condition in the believer or the hearer. In fact it is not. Any academic community thrives — and its Christianity will thrive, if we believe St. Paul's dictum — on argument and response, on inquiry and on seeking after truth. It may be a style of faith which mankind generally will be too busy to follow. But the world's academic communities only serve their created purpose as seekers and questioners.

St. Paul's student church is a eucharistic and socially active community. The community showed a passion for convincing each other of political opinion and of social conscience appropriate to the gospel. There was cohesiveness in the community which I sensed to be more a matter of the Spirit and of a belonging to the body than as a response to leadership. St. Paul's was waiting for a new vicar. The interim

pastoral leadership was three-fold. Judith Thompson served as a pastoral assistant with a keen touch both with the students and older parishioners. Canon Campbell Millford, a veteran of domestic and foreign service for the Church Missionary Society, has found a useful retirement in service to St. Paul's congregation. His vast experience serves to point some of the inquiry and discussion of the academic community outward to the world, even to distant places.

The more visible priest at St. Paul's was John Butler. Fr. Butler is what we would call the campus chaplain. In style, he is a reflector of the intellectual and spiritual commotion of St. Paul's community.

But the ministry of St. Paul's is far more broadly based than its official practitioners. Students and faculty and town members of the congregation present a challenging and adventurous kind of ministry to their part of the city of Bristol. Households of several Anglican students bolster each other. One student had taken on the regular visiting of one shut-in parishioner. One group of students were on their way to spend some days at Taizé, the uniquely conceived French monastic community. The non-student congregation seemed comfortable with the idea of ministry through their own working skills and social interests and seemed willing to be challenged morally and spiritually by the gospel.

The tongues which St. Paul's seeks and exercises are the expressions of the conscience and actions of a gospel-oriented remedy to all that is unfair in our world. For some this is an interior kind of search. A concern for more equitable social systems occupied others. Still others were trying to balance the usefulness of their own skills with one or another of the obvious needs of the close community and the world, for St. Paul's is a congregation of people who have received much. The intercessions of the principle Sunday Eucharist always seemed to be spoken from an appreciation of the congregation's own comparative well-being. I do not suggest pride or phariseeism; nor was there any obvious wealth either. There was a well-advised awareness of privilege in a time for education, in an adequacy of food and health and in the opportunity to be called upon to give something of oneself.

Across the city, life is lived a little closer to the edge. The old Anglican parishes, in the Bristol district called "Saint Pauls," are quite different from the university church under the same patronage. To a foreigner it seemed strange that one bus passing through the city center would bend back on itself to serve both areas.

This Saint Pauls is home to old Bristolians and to the newest Bristolians as well. Populations of East Indians and West Indians outnumber the others. Holiness churches were plentiful in the neighborhood. City Road, with a Bristol reputation for prostitution, leads one into Saint Pauls. It is said that some of the neighborhood's entertaining is done in basement bars where the music is "reggae," and there is no license.

On the street the appearance and sound is English, although not with an "English accent." The patois of the street can be spoken quickly and with a distinctive music so that it can hardly be understood, or the person may take pity and make the language lyrical and clear to a foreigner. The English appearance is reinforced by the many pubs, by the betting offices and by the number of Anglican churches.

In recent years regrouping, closing and innovative staffing of parishes has meant that vital new ministries have begun to touch the city's life.

When communicants were removed and replaced in this part of Bristol the causes were familiar ones. Replacement housing, with no provision made for transitional residence in the neighborhood, moved alongside of the ordinary rates of aging, dying and moving to the suburbs to change the face of the Saint Pauls district. The new Anglican residents often came from the West Indies and the conditioning of the existing congregation to Jamaican style and the acclimatizing of the West Indian to Eng-

lish style was not always smooth. And the languages were only similar.

Newly invented churches were the first to find the tongues with which to speak to the new residents. Then the established churches began to work successfully with diminished but representative congregations. Congregations, some of them only short blocks away from each other, began to cooperate in ministering. Over the years some have gone together to make one institutional structure. Several such congregations come together in the parish St. Simon and St. Agnes with St. Werburgh. Only the name is awkward. The Rev. John Keith Kimber is rector of all of that. Two other priests work with him in the other church. A woman church worker serves a counseling and visiting function.

There will be an addition to that professional leadership in the next months.

Charles Septimus Smith is preparing for ordination to the priesthood, to serve in an auxiliary ministry. I see Charles Smith's offering himself for ordination as a gift of tongues. I see that not only because of his speaking patois, but because he represents his neighbors. Language is only one part of the identification of the gospel with those who would hear it. The Apostle Paul spoke of another dimension of it. Anglican dedication to our various historical and geographical styles suggests an intense commitment to the learnings of tongues, which commitment in fact slows our drive to receive the new gift for the new challenge.

Charles Smith says, "I believe that the people look to the priest for pastoral and spiritual leadership. I want to lead. And I love to visit and pray with the sick — to pray with them and to encourage them."

The Episcopal urban priest so often represents a separate world from those very people whom he loves the most. An auxiliary priesthood is sometimes a frightening idea. It suggests a kind of back-door ordination. Does that suggestion come from the way we have structured our mini-seminaries? Do we set out to make mini-priests instead of suffragans who can give voice and prayer from the heart to a particular fellowship? These were the things Charles Smith clearly distinguished as his priestly role.

Charles Smith's secular employment is as a bus driver for the city of Bristol. He will continue to drive the routes that connect the various parts of his city, even when he is priested.

In the same way the church serves that city. From neighborhood to neighborhood ministries vary. Needs and competence receive from God the tongues adequate to the sharing out of the gospel of God's love. There seems to be each day a new challenge and a new urban Pentecost as well.

Nellie Ghost Dog — King's Daughter

By RAE E. WHITNEY

I love the old Prayer Book version of Psalm 45, and especially the 13th verse, "The King's daughter is all glorious within," for it reminds me of Nellie Ghost Dog.

This old Sioux Indian lady was all crippled up with arthritis, her swollen hands especially bearing witness to her many years of washing dishes in a small cafe. She was a tiny woman with a large heart, a sense of humor, and a secret dignity which both impressed and puzzled me. She lived alone, but when she received communion for the last time, the room was full of her friends, packed into the tiny cottage where she lay frail and fragile on her bed.

As I have said, it was her special dignity which intrigued me, and I had

Rae E. Whitney lives in Scottsbluff, Neb. The words to "I'm the Child of a King" were written by Harriet E. Buell in 1877.

not perceived what sustained her until I attended her memorial service at the little Inter-Cultural Chapel across from her home. The presiding pastor announced that we would sing Nellie's favorite hymn, unknown to me then, but as I read the words they gave me a clue as to the kind of person she was and the kind of faith she held.

"My Father is rich in houses and lands,
He holdeth the wealth of the world in
His hands
Of rubies and diamonds, of silver and
gold
His coffers are full, He has riches
untold.

I once was an outcast, stranger on
earth,
A sinner by choice, an alien by birth,
But I've been adopted, my name's
written down,
An heir to a mansion, a robe and a
crown.

A tent or a cottage, why should I care?
They're building a palace for me over
there!

Though exiled from home, yet still I
may sing
All glory to God! I'm the child of a
King!"

Each of the three verses was followed by the chorus: "I'm the child of a King. . . With Jesus my Saviour, I'm the child of a King!" Not perhaps a hymn that Episcopalians sing, though Nellie herself was a faithful Episcopalian, but one which expressed for her the open secret of the Gospel, and gave her the comfort offered by Christ on Maundy Thursday, "Let not your heart be troubled. . . In my Father's House are many mansions. I go to prepare a place for you" (John 14).

"The King's daughter," sang the Psalmist, "is all glorious within," and all of us might hope that one day it can be sung of us. We know there are many and bad things on the outside, both of ourselves and of the world we inhabit. But we have the promise of Christ that the Holy Spirit is ours to sanctify and lead us into all truth. If he dwells within us, we cannot fail to become all glorious within.

Earlier in the same psalm we read, "My heart is overflowing with a good matter: I speak the things which I have made concerning the King." Nellie witnessed to the things concerning the King in the very way she lived among her friends, for was he not her very own Father in heaven?

And where there is a King, there is a kingdom. "At any given moment," said a monk of the Eastern Church, "you are either in the kingdom of out of it. And only you know for sure which it is."

And, as St. Thomas á Kempis wrote, "It is no small matter to lose or gain the Kingdom of God."

EDITORIALS

The Fire of the Spirit

Whitsunday is a high point in the Christian Year. As Epiphany concludes the Christmas season by celebrating the wider proclamation of its message, similarly Pentecost commemorates the "explosion" of the Good News of Easter into a universal message for the whole human race.

Less happily, for many Episcopal parishes, Whitsunday marks the close of the Sunday school season, a reduction in the choir, and the curtailing of various activities and programs. Should we allow this feast to have these connotations? The summer is a time when people travel to different places and do different things. Could it not accordingly be an especially effective time for Christian witness and evangelism? One thing is certain, the flames of Pentecost should not be put on ice until next Labor Day. Let us take Whitsunday seriously. Hopefully, we may get burned!

Anglican Relations with Old Catholics

Although many observers have reported on a certain slowing down of the ecumenical movement in recent years, for the Episcopal Church inter-church relations is at present a fairly lively field. The conference of Old Catholics and Anglicans in Trier [p. 5] is a notable recent event, and we are pleased to have it reported upon by a participant.

The absence from the conference of the Polish National Catholic Church, the one duly constituted Old Catholic Church in America in the Union of Utrecht, was a matter of regret. It was also, we believe, quite unnecessary, as it was not suggested or implied that this church should accept the ordination of women.

Although intercommunion has existed, in varying

Springtime

I'm the Spirit of the outdoors,
I'm the one who sets you free.
Can't you hear me calling, pleading,
Leave your work and follow me?

I'm the Guardian of the river,
I'm the streamlet's sweet appeal,
Wandering 'neath the drooping branches,
Calling you to "stop and kneel."

And, if you must harden hearing,
Sadly keep your eyes away,
I'll be just outside your window,
Knowing that you'll come some day!

Bert Costain

degrees, between Old Catholic and Anglican Churches for nearly half a century, at the practical level the ordinary members of each church have generally known little or nothing about each other. Old Catholics tend to represent a rather traditional adherence to the cultures, customs, and languages of their homelands, exactly as Anglicans, still today, often identify themselves strongly with English traditions. In the summer, when many Americans travel to Europe, we have an opportunity to break down some of this cultural isolation. Episcopalians visiting the Netherlands or Germany will discover that many Old Catholic parishes exist, in which they will be most welcome as worshipers and communicants. The more persistent will also find Old Catholics in Switzerland, Austria, and elsewhere.

New Approaches for the Urban Church

In this issue we include the last of a series of four articles on urban churches in various parts of the world, written by the Rev. H.A. Lycett of All Saints Church, Denver. Fr. Lycett was able to write these articles as a result of an unusual sabbatical leave from his parish last year when he visited urban parishes in different nations and actually spent a period of time sharing actively in the life and ministry of each. We are grateful to him for sharing this experience with the entire Episcopal Church through our pages.

In retrospect, we see the activities of observation and reflection are what Fr. Lycett is talking about. As a visitor he observed all sorts of things which the people living in a parish usually do not notice. He has gone on to reflect, to compare, to see things in a wider framework. In all sorts of churches, not just in urban ones, we need this kind of perspective and the thoughtful process of seeing who we are, what we are doing, and where we are headed as disciples of Jesus Christ.

Good Gifts to Couples

We all know couples whose wedding anniversary is in June. Most of us cannot afford to give gifts of silver or gold, or of brass or copper these days. One good gift that can always be given to an Episcopal couple is a subscription to *THE LIVING CHURCH*, a magazine in which the sanctity of Christian marriage is upheld and affirmed.

If you renew your own subscription at the same time that you purchase a gift subscription, the latter may be had at the reduced price of \$17.50. Suppose you wish to give a subscription to friends at the end of June, but your own subscription is not due for renewal until the end of August. Just send us a note renewing your own subscription and ordering the gift subscription for your friends. Give complete name, address, and zip code for the latter, together with date their subscription is to begin. We will send them a card indicating that the gift is from you, if you so desire. Then, at whatever date your own subscription becomes due, your renewal will automatically go into effect. We will send you one bill for your renewal and the gift subscription, the latter at the reduced price.

BOOKS

Atonement

A NEW HEAVEN. By Richard Holloway. Eerdmans. Pp. 125. \$2.95 paper.

The Rev. Richard Holloway, newly chosen rector of the Church of the Advent in Boston, has given us an excellent exposition of the atonement. The death of Jesus Christ is the sign of God's unconquerable love for the whole world: for atheist, Gentile and Jew. The cross is the sign of God's involvement in our sufferings and our joys. The book is divided into two sections, in the first part Fr. Holloway deals with the death of Christ and in part two he deals with Christ in his body.

Fr. Holloway vividly describes the historical setting and the events of Christ's passion. In Christ, God demonstrates the limitless quality of his love, and the resurrection is the turning point that controls the interpretation of everything that happened before it. Fr. Holloway has little use for the idea that Paul did not know of the empty tomb: the argument from silence is unconvincing. The resurrection is linked with the creation, and Fr. Holloway asserts that those who have come to terms with the creation will find little to cavil at in the resurrection.

In the second section of the book the author brings all this down into the "here and now" in the "Sacrament of the present moment." Fr. Holloway deals with the fact that *we* are "to be taken, consecrated, broken and distributed that we may be means of grace and vehicles of the Eternal Charity." The mission of the church is not to teach about God, but to lead us to communion with him, so that we can be found by God. We must be humbled, broken, brought low so we can make the act of surrender so that God can use our lives for his purposes. The life of Christ must be appropriated in our lives. The Eucharist is where he comes to us in power to nourish and strengthen us as members of his Body. He does not leave us to work out our salvation in weakness.

This is a very helpful book and the chapters on prayer are especially so.

(The Rev.) CHARLES C. LYNCH
St. James Church
Milwaukee, Wis.

Exercising Gifts of Ministry

LETTERS TO SCATTERED PILGRIMS. By Elizabeth O'Connor. Harper & Row. Pp. 147. \$6.95.

This is a superb book. Elizabeth O'Connor, staff person at the Church of the Saviour in Washington, D.C., and

respected author, has decided to share with a larger audience some letters which she wrote to members of her faith community. The Church of the Saviour, after 30 years, decided to divide itself into six new communities so that the various ministries taken on by clergy and laity might better flourish. Committed to the practice of lay ministry and the priesthood of all believers from its beginning in 1947, this extraordinary and now famous congregation required theological education of its members and set out to provide it. As with all good education in the gospel, this led to extensive ministries to those outside the church community and especially to people in need.

When I began to read the book, I expected to be told the story of this remarkable community. I did not get what I expected; I got something much better – a series of pastoral letters that challenged and comforted me in my pilgrimage as they were intended to challenge and comfort those within the Church of the Saviour. What O'Connor has given us is a glimpse of her own rich theological reflections on her acts of ministry and those of the people in her community.

ALICE COWAN COCHRAN
Venture in Mission
Diocese of Kansas
Topeka, Kan.

Ramsey on the Spirit

HOLY SPIRIT: A Biblical Study. By Michael Ramsey. Eerdmans. Pp. 140. \$2.45 paper.

"The article of the creed regarding the Holy Spirit is, I believe, the one matter about which most who discuss the problem of Christianity have the least to say in the way of definite theory. Yet, if I am right, this is, in many respects, the really distinctive and therefore the capital article of the Christian creed." So wrote Professor Josiah Royce of Harvard early in this century. Recurrently the same lament has been voiced by popes, historians, and biblical scholars. It is only in the last generation that attention has begun to swing to the Holy Spirit. Among Anglican writers Michael Ramsey, retired Archbishop of Canterbury, has been preeminent in seeking to re-educate the church in this "capital article of the Christian creed."

The present small volume provides a study and commentary in detail on the cardinal biblical texts, beginning with the Old Testament. The result is an admirable introduction to biblical theology – clear, warmly human, and sparkling in its cross-references. With splendid Anglican balance the charismatic movement is considered both sympathetically and critically. The gifts of the Spirit are affirmed, but it is recognized that we are always in danger of idolizing the gifts

and forgetting the Giver and so falling into spiritual pride and divisions in the fellowship.

Especially to be noted is the author's emphasis (already expressed in his contribution to *Come, Holy Spirit*, published by Darton, Longman & Todd, 1977) on the activity of the Spirit in the world at large – with important implications for the value of the natural sciences to theology and the insights to be found in other religious traditions. It is precisely here that traditional theology has tended to be opaque and radically in need of reassessment. It is not a question of Psalm 104:30 ("Thou sendest forth thy Spirit, they are created: and thou renewest the face of the earth") versus St. John 7:39 ("the Holy Ghost was not yet, because Jesus was not glorified") but of both affirmations held in fruitful tension.

This is the kind of book that should be read with an open Bible and chewed page by page. So used it may serve as a gracious further introduction of the reader to him who is the Spirit of wisdom and knowledge and the Spirit of understanding.

(The Rt. Rev.) JONATHAN G. SHERMAN
Bishop of Long Island (ret.)
Garden City, N.Y.

The Mystery of Divine Love

THE POEMS OF ST. JOHN OF THE CROSS. Third Edition. Translated and edited by John Fredrick Nims. University of Chicago Press. Pp. viii, 151. \$3.95 paper.

The poetry of Juan de la Cruz (1542-91) is known to English-speaking readers mainly from the passages quoted and elaborated upon in the saint's lengthy prose treatises on the spiritual life. Although he wrote comparatively few poems, he is one of the major poets in the Spanish language, and his swiftly moving, highly emotional rhymed stanzas, based in part on the popular love poetry of his age, stand in striking contrast to the prolixity of his prose works.

In this brief but handsomely printed publication, Professor Nims (himself a poet and critic as well as a translator) gives the original Spanish texts, with his English translations on opposite pages. The translations have, in most cases, been substantially revised in this latest edition. This corpus of verse provides a unique utterance of the love between God and the soul, expressed in the metaphor of romantic love between a man and a woman.

An appendix summarizes the surprising career of the poet – Catholic no less than Protestant reformers were committed to dungeons and beaten in Spain. Notes are given on the Spanish and English versions.

H.B.P.

LETTERS

Continued from page 4

ies, and includes the spirit of empiricism, unleashed fantastically creative forces, it also ended any possibility of a coherent world view that might be regarded as general to a people, that is, understood by everyone throughout a society, as it were in their bones. So we don't have anything like a unified or unifying world view, scientific or other. What we do have are historical trends, the dominant ones in our own century being the growth of totalitarianism, and the development and refinement of technological methods of mass destruction. The science and technology toward which the church, in its demoralized state, often takes such an obsequious stance, may in the end rescue us, but not before having first brought us to the very brink of self-annihilation.

Dr. Porter writes that we "demand significance both for our own lives and the universe of which we are a part" and of course this is true. Yet Christianity, crippled by a highly exaggerated and to my mind entirely mistaken sense of the inadequacy or irrelevancy of its rich heritage of rational expression and poetic imagery, renders itself ever weaker as a force for simple sanity. Our literary-spiritual inheritance is most precious today precisely insofar as it is antidote to the arrogant claptrap of popular beliefs about science and technology. That shining legacy is resilient enough to bear many interpretations, including those derived from modernist points of view; and it speaks to what is truly marvelous, that is, an order of existence we may hope is higher than the murderous squalor of an increasingly splintered world.

MICHAEL HEFNER

Lincoln Park, Mich.

Part of the value of the book under review was, as stated, that it brings together scientific knowledge with appreciation for theology, literature, and other arts. Ed.

Cousinly Challenge

Your interesting "First Article" [TLC, March 2] with respect to "Second Isaiah's" powerful and dramatic poetry falls short on balance, it seems to me.

In feminist philosophy, as in Chris-

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tianity, the "doctrine of creation" is indeed a crucial one. You say, "This writer of unknown name developed both 'Redeemer' and 'Creator' as *technical* [my italics] terms for subsequent theology." Quite. Such technical terms reflect curious and questionable *techniques* used by subsequent "theologians," in the eyes of some feminists.

Can we all agree, nevertheless, that we *are* purchased by *someone's* body and blood, that each and every one of us is ransomed by another's *sacrificial* love? The question arises, how did it come about that the sacred elements (the body and the blood) which in truth purchase us, came to be thought of as anthropomorphically *male*? Biological facts demonstrate that male bodies possess no viable blood (menses) according to which such payment (by the mother) creatures are regularly redeemed, i.e., saved from death and set free. It is the female body which naturally houses and protects us, and not the male. In redeeming her creatures, Nature carries out her own will. Thus, we feminists might see the dramatic force of naming nature's agent, the mother, the *go'el* of her children: I am the mother, your holy maker, the source of your being, and therefore your sacred authority. Is it not rather our own mother's purpose, intentionality, devotion and sacrifice that make the human community worth inhabiting? Nature is notoriously careless, and some think God notoriously silent. Hence it would seem that real faith might be shown to attach only to our mothers; surely her acts are reliably not to mention vociferously partisan on our behalf, and her efforts generally efficacious.

Finally, can we not agree to leave male vengeance and compulsory marriage to the Jews and to their all-male deity? Christians, I think, must stick with physical science and, I hope, with the sacrificial blood of Christ as well (seen perhaps as emulative of his blessed mother, and ours, today). In any event, in their earnest search for truth, may Christian editors and writers avoid the pitfalls of self-serving half-truths, or outright propaganda. That is my prayer.

REBECCA BOONE

Oakland, Calif.

Second Isaiah does not avoid feminine references and imagery. In addition to the regular personification of God's people as a woman, such imagery is also used in reference to God's own love, Isaiah 49:15. Allusions to being "formed from the womb" are a characteristic part of this writer's terminology, chapt. 44:2 and 24, 49:1 and 5. Second Isaiah is the only Old Testament author outside of Genesis to call attention to Sarah as the mother of God's people, 51:2. For feminine imagery in Third Isaiah, see 66:13. Ed.

NEWS

Continued from page 7

the people of the deep things of God, yet it would be rash to think we can neglect the past in our new forms. The shape of the liturgy is discernable and our task must be to clothe that shape in garments which will convey the eternal truths of the eucharistic sacrifice" (from *Church & Eucharist*, edited by Michael Hurley, S.J., Gill & Son, 1968).

It is said the fool has his eyes upon the end of the earth, and we see here our primate's involvement in home ecumenism. When he became Bishop of Cashel and Waterford in 1968, further opportunities opened in front of him.

In this country when we talk about church unity, we inevitably also consider national unity. After all, Irish partition is connected closely with the mutual suspicions between the various religious denominations. That may help to explain why even some members of the Church of Ireland in the North were opposed to the appointment of Dr. McAdoo to the primacy. Certainly, our new primate is every bit as much of an ecumenist, but the fact that he was born in Belfast and supports a northern football team will reduce some of the tensions!

He has announced his readiness to meet with the members of the various paramilitary forces and even with the egregious Ian Paisley, permanent moderator of the "Free Presbyterians." I have no doubt that if anyone can improve the situation, he will do it, but he needs the support of all our prayers.

(The Very Rev.) CHARLES GRAY-STACK

Dean of Ardfert
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VACATIONING?

Visit some of the churches listed in our Church Directory section and tell the rector you saw the announcement in *THE LIVING CHURCH*. The churches listed extend a cordial welcome to visitors.

PEOPLE and places

Appointments

The Rev. Crayton Thomas Dudley is vicar, St. Augustine's Church, St. Petersburg, Fla. Add: 2920 26th Avenue South 33712.

The Rt. Rev. Herbert D. Edmondson, retired Bishop of Jamaica, is vicar, St. Timothy's Church, Daytona Beach, Fla.

The Rev. Thomas L. Hudson is rector, St. John's Church, N. Main St., Versailles, Ky. 40383.

The Rev. Al Warren Jenkins is assistant, Christ Church, Bradenton, Fla. Add: 4030 Manatee Ave. 33505.

The Rev. Joseph Maloney is deacon-in-charge, St. Matthew's Church, 2275 Eastland Pkwy., Lexington, Ky. 40505.

The Rev. Frederick E. Mann is assistant to the rector, Emmanuel Church, Orlando, Fla.

The Rev. Wayne Ray is rector, Christ Church, P.O. Box 389, Richmond, Ky. 40475.

The Rev. Kenneth P. Regen is chaplain, St. John's Home and Tower, Milwaukee, Wis. Add: 1840 North Prospect Ave. 53202.

The Rev. David Rich is rector, Trinity Church, 16 East 4th St., Covington, Ky. 41011.

The Rev. Robert A. Schiesler is rector, Trinity Church, 11575 Belleville Rd., Belleville, Mich. 48111.

The Rev. Louis A. Towson is vicar, the Church of the Holy Apostles, Satellite Beach, Fla.

Retirements

The Rev. H. Paul Osborne, rector of St. John's Church, Great Bend, Kan. He will continue his ministry as assistant to the rector, Calvary Church, Ashland, Ky. Add: P.O. Box 176, Garrison, Ky. 41141. Effective: April 10.

The Rev. Robert H. Andrews, vicar of the Church of the Epiphany, Grove City, Pa. Add: Box 875, Lake of the Woods, Locust Grove, Va. 22508. Effective: May 1.

The Rev. Dr. Lee A. Belford, as professor at New York University and associate priest of the Church of the Epiphany, New York City. Add: 107 N. Deer Creek Drive W., Leland, Miss. 38756.

The Rev. William E. Stott, rector, Church of the Advent, Cape May, N.J. Add: 325 Fairview Ave., Beach Haven, N.J. 08008.

The Rev. Christopher Morley, Jr., curate, St. Martin's Church, Chattanooga. Add: 30 South German-town Road, Apt. 48, Chattanooga, Tenn. 37411.

The Rev. Canon F. Richard Beale, rector, Immanuel Church, Bellows Falls, Vt. Effective October 1.

The Rev. Walter Allyn Rogers, vicar and priest-in-charge of St. James, Dover Plains, and St. Thomas, Amenia Union, N.Y., since 1966, effective June 30. Add: The Rogers Place, Yeaw Road, East Dover, Vt. 05341.

Religious Orders

Sister Arlen Margaret, SSM, St. Margaret's House, New Harford, N.Y., was recently elected to the governing board of the Episcopal Urban Caucus.

Deaths

The Rev. Kenneth Frank Arnold, retired priest of the Diocese of Washington died February 18 in Bradenton, Fla.

Fr. Arnold was born February 26, 1904, in Norwich, Conn. He received the B.A. degree from the University of Rochester and the S.T.B. from General Theological Seminary in 1936. In that same year he was ordained deacon and was made a priest in 1937. Fr. Arnold served churches in New York

and New Jersey prior to becoming rector of St. Luke's Church, Bladensburg, Md., in 1952 where he remained until his retirement in 1972. He is survived by his wife, the former Hazel Taylor, and two brothers, Richard W. Arnold and the Rev. Howard S. Arnold.

The Rev. George F. Gooderham, 80, died January 19, in Folsom, Calif.

Born in Ipswich, England, Fr. Gooderham served in the British forces in World War I before coming to America in 1923. He studied for the ministry in the Methodist Church prior to his ordination to the priesthood of the Episcopal Church in 1938. He held the Bachelor of Sacred Theology degree from Boston University and the Doctor of Theology degree from the Iliff School of Theology, England. After serving churches in Colorado and Arizona, Fr. Gooderham served as rector, Grace Church, Fairfield, Calif., for 11 years. He is survived by his wife of 48 years, Elsie Mary Turner, two daughters and two granddaughters.

Carolyn Swayne Foote, widow of the Rt. Rev. Norman Foote, former Bishop of Idaho, died in a fire at her home in Cameron, Mont., March 12.

Born May 1, 1918, in Newton, Pa., she married Norman Landon Foote in 1940. They lived in Montana for a number of years while he was archdeacon of the diocese. Norman Foote was consecrated Bishop of Idaho in 1957. Mrs. Foote taught at the College of Idaho, Boise, until shortly after her husband's death in 1974. She is survived by two daughters, two sons, and 10 grandchildren.

Hazel Frey Gifford, widow of the Very Rev. Frank Dean Gifford, dean emeritus of the Philadelphia Divinity School, died March 1 at her home in Hempstead, Long Island, N.Y.

Married in Japan in 1917, Dean and Mrs. Gifford served as missionaries in that country before returning to parish work in Grace Chapel, New York City. They also served in the Dioceses of Central New York and New York prior to moving to Pennsylvania. She is survived by a son, Harry Gifford of Springfield, Mass., a daughter, Eleanor Matics of Brooklyn, N.Y., three grandchildren, and one great-grandchild.

Charles Flint Kellogg, a trustee and professor emeritus of history, of Dickinson College, Carlisle, Pa., died in late March. He was 70.

Educated at Bard College, Harvard, and General Theological Seminary, Dr. Kellogg received his Ph.D. at Johns Hopkins and was in the department of history of Dickinson College from 1946 until his retirement in 1975. He was the author of a number of books and articles and an authority on Asia and Asian affairs. Queen Elizabeth II named Dr. Kellogg a Knight Officer in the Most Venerable Order of the Hospital of St. John of Jerusalem in 1978. Since 1973 he had served as chairman of the executive committee of the Association of Episcopal Colleges. He is survived by his wife, Mary-Margaret Cashnell Kellogg.

Angus W. McDonald, 67, prominent layman of the Diocese of Lexington, died April 22, following a brief illness.

Mr. McDonald was senior warden of Christ Church, Lexington, Ky., chancellor of the Diocese of Lexington, chairman of Venture in Mission in that diocese as well as a member of the Committee of 200 of VIM, and treasurer of the Board of the Episcopal Theological Seminary in Kentucky. He served on many other boards including that of Margaret Hall School. A native of Louisville, Mr. McDonald was a graduate of the University of Virginia Law School, a senior partner in the law firm of Greenebaum, Doll and McDonald, and longtime director of Ashland Oil, Inc. He is survived by his wife, Elizabeth Dandridge McDonald, three sons, a daughter, eight grandchildren, a sister and a brother.

CHURCH MUSIC

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CHRIST CHURCH 1700 Santa Clara Ave.
The Rev. Wilfred H. Hodgkin, D.D., r; the Rev. Al Price; the Rev. Earl E. Smedley; the Rev. W. Thomas Power
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The Order of the Holy Family
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Ev Sun-Fri 5:30; Comp Sun-Sat 9; C Sat 4:30-5:30

EPISCOPAL CENTER 1300 Washington
HC Mon-Fri 12:10

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
Sun HC 7:30, Service & Ser 9 & 11 (HC 1S & 3S). Daily 10

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15

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OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues
7:30, 7:30. Fri 7:30, 10:30. C Sat 8

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Very Rev. Eckford J. de Kay, dean Near the Capitol
The Rev. Gus L. Franklin, canon
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 6:30
Mon, Tues, Thurs, Sat; 10 Mon; 12:15 Tues, Thurs, Fri; 5:15
Wed. Daily office at 12 noon. Cathedral open daily.

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; AC, 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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Sun H Eu 8, 10:30 (1S, 3S, 5S), MP (2S & 4S); Wed H Eu 12:05; Ev & HD anno

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The Rev. Thomas G. Keithly, r
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ALL SAINTS' 5001 Crestline Rd. 78107
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Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

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MADISON, WIS.

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