

THE LIVING CHURCH

A Gift of Tongues

For Nancy

Sparrow outside my window
Singing your joy in languages
I do not understand —
Earnestly you sing,
Raising a song which I imbibe
Through the pores
Of my soul.
My mind raises empty hands
In your praise.

Chirping cherub,
Angel fully fleshed,
Singing God's joy in languages
I do not understand —
You breathe in goodness,
And your singing
Exhales staccato notes
For God's own praise.

Charles Austin Joy



"The Pentecost" by El Greco (1541-1614)



Sailing with the Spirit

By WILLIAM J. MCGILL, JR.

I write of two things at this time: the Holy Spirit and sailing. The Hebrew word for the Spirit of God is *ruach*, which is also the word for wind. The Spirit of God is the wind of God.

The Christian symbol for the Holy Spirit is a dove, recalling the Gospel accounts of the baptism of Jesus, but most often scriptural references to the working of the Spirit speak of a rushing, mighty wind. The great events of the day of Pentecost are described thusly: "...They were all together in one place and suddenly a sound came from heaven like the rush of a mighty wind. . ." (Acts 2:1-2).

The wind-like Spirit — that is an image that has special meaning for me. One of my favorite pastimes, in that beautiful part of God's creation where my family is blessed to spend our summers, is sailing. We have a 13-foot Sunfish, and I spend many hours skimming and darting about on Little Traverse Bay, an arm of Lake Michigan.

I used to sail a little bit when I was a boy, more accurately I crewed for my brother, but only in the last few years have I really begun to learn the art. And one of the most important things I have learned about is the wind. Anyone who wants to sail must learn certain fundamental things about the wind.

First and foremost, we must learn that we cannot control the wind. The wind blows where it wills; the sailor cannot regulate its force or its direction. Several years ago, we had an awesome and terrifying illustration of that fact in the storm which struck the Irish Sea during the Admirals Cup Yacht Race, destroying numerous boats and killing 17 people.

Our guest columnist this week, the Rev. William J. McGill, Jr., is priest-in-charge of St. George's Church, Waynesburg, Pa., and assistant at Trinity Church, Washington, Pa., and professor of history at Washington and Jefferson College.

For all the wonders of modern science and technology, the yachtsmen had a bare 30 minutes of warning that a storm of such violence was sweeping down on them. But even more warning would not have enabled them to control so mighty a wind.

Think also of various incidents in the New Testament when the disciples, who were fishermen by trade and experienced sailors, suddenly encountered a storm on the Sea of Galilee. (I have heard that today there are few, if any, sailboats on the Sea of Galilee: it is considered too dangerous because of the wind.) Think also of hurricanes: for all we know about them, we cannot accurately predict their course, we cannot divert them.

So too with the Spirit of God that moves where he wills, not where *we* will, and acts to fulfill his purposes, not our own. Too often we forget that. As Episcopalians, we are members of a sacra-

mental church and believe that a sacrament is "an outward and visible sign of an inward and spiritual grace." That grace is the Spirit of God, which we believe works through the forms of baptism and the Eucharist. We believe that — because of the promises made by Jesus — that he would be with us at such times.

But we often approach the sacraments as if we could confine the operation of the Spirit. We view them as if they were patent medicines, good for what ails us, available on the shelf when we need them. We sometimes act as if by our doing, our rituals and invocations, we have fixed the Spirit of God into place and time — that only through the sacraments can people receive the power of the Spirit of God. But we cannot bottle God. If he has promised to be with us, he will be; but his will, not ours, determines his presence and he is with us for his purposes, not ours.

If sacramentalists sometimes forget that, so too do charismatics. The Spirit of God and the gifts of that Spirit cannot be confined to sacramental rites, but neither can we control them for all the singing, shouting, and praying that we do.

We sometimes think that we can control the Spirit to perform a certain healing, or to resolve a certain problem. We try to *tell* the Spirit to do this or that; we give him a checklist of our wants and expect him to take care of them — and then we will draw up another for his attention. We treat him like a genie in a bottle.

That is like the sailor saying to the wind, "Today I want you to blow north by northwest at 12 knots." We cannot

POET'S PROPER

May 25

Bede the Venerable

Priest and Monk of Jarrow

It's told of Bede how glad he was to learn,
To teach, to write; with power exquisite
He'd weave an ancient tale, and Holy Writ
with all his might peruse. What we discern
As scholarship profound was more, and turn
To hear a boy whose singing might befit
An angel. There among the choir you'd sit
Beside the Abbot, so intent you'd earn
Affection everywhere. Adopted when
An orphan by the monks, for lullabies
You heard the antiphons. We turn again
When gray you'd grown and in your kindly eyes
Behold that child inside the sage with wisdom of
The serpent filled, and gentle as a dove.

Francis Chiles

control the wind; we cannot control the Spirit of God.

But the wind is essential to the enterprise of sailing. We cannot control it, but we cannot do without it. The second thing that a sailor must learn is to cooperate with the wind. By discerning the direction of the wind and learning how to set the sail properly and what the proper tacks are, the sailor becomes a partner with the wind.

In that relationship, the sailor finds the joyous fulfillment of the art. If he always keeps watch and perseveres, then he stops fretting about wanting just a little more wind, or wanting the wind to shift just a few degrees, and instead comes to appreciate and enjoy what each situation allows.

So too with the Spirit of God. Our constant prayer should be, "Thy will be done" and our constant task, to strive to have the mind of Christ. We put on the armor which God provides in order to place ourselves at the service of the Lord.

It is not easy. No one, least of all Jesus, ever said it was. To sense the wind's direction and its subtle shiftings requires something like grace. The sailor knows that the wind is ever-changing and that he must keep watch and persevere.

There is a constant temptation to relax; to say "All right, God, I will work at it, but I want some time on my own, to do what I want to do, in the way I want to do it." Try telling that to the wind some time. Try sailing straight into the wind, or pulling the sail too tight, because *that* is what you want to do.

There are times out there on the bay when you can be pretty careless and nothing much will go wrong — but that is what the wind allows, and the sailor has to know what the limits are. You must always know what the wind will allow — and also the Spirit of God.

There is a temptation to alter the balance in the cooperative relationship, to begin to identify what *we* want as what the Spirit intends. We are not consciously trying to control the Spirit; we simply confuse our purposes with those of God. In that way we are like the yachtsmen who became obsessed with speed and began to modify their boats, making the hulls thinner and thinner until they were no longer safe, making the masts lighter and lighter until they were too brittle, or putting up more and more sail until the boats were no longer stable.

Part of the tragedy in the Irish Sea resulted from the fact that a number of the yachtsmen had lost sight of the sensitive balance that must exist in dealing with the wind. They had exalted their own purpose and speed and neglected the wind. We need to be vigilant, as well, in our cooperation with the Spirit of God.

LETTERS

John Keble

Just a note to say I appreciated your First Article comments on John Keble [TLC, April 3-May 1]. I have a snapshot, taken last summer, which shows a pensive pilgrim at Keble's grave in the churchyard at Trinity Church, Hursley.

I also mounted the pulpit in that church for a few brief moments. I trust the commandment, "Thou shall not covet," does not apply to those who covet the spiritual insight and simple eloquence of John Keble.

(The Rev.) EMMET GRIBBIN
Northport, Ala.

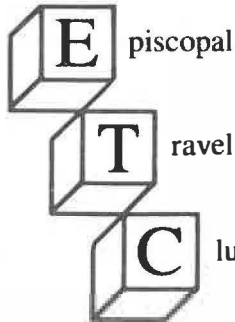
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It has been exciting to read your article about John Keble, especially the one pertaining to the hymn, "New every morning is the love" [TLC, April 24].

In 1980, I was finally able to make a long-awaited trip to Coln St. Aldwyns, the home of my grandmother. John Keble, Sr. was vicar there for over 50 years, and his son was curate for ten. Just outside of the village is a hill where, we were told, the words of the famous hymn were composed.

My cousin spent some years as a youngster in the vicarage of the church at Coln, and he was able to fill us in with lots of interesting stories about the village. The interior of the church was remodeled about 1853, and there are two windows over the altar known as the Keble windows, dedicated to father and son.

An interesting side trip was made to



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the church at Eastleach, called Eastleach Martin (the natives refer to the area as Bouthrop). The church was built around 1100 and remains as it was — no electricity. Across the stream is the other church, Eastleach Turville (St. Andrew's), where worship is carried on. The little wooden bridge across the stream is known as Keble Bridge because John Keble, Jr. used it to walk between the two churches.

We attended the 8 a.m. service at Coln. From there, Fr. Cowmeadow (yes, that's his name) had to go on to Quenington and another church. But the bell ringer from Coln stayed with us, and because my grandfather had been the church organist and a bell ringer (as had my uncles), the bell ringer played peal after peal of bells for us. Then we had a rousing good time gathered around the organ singing. It really was a glorious day!

MARGOT R. MILLER

Portland, Ore.

The charming old church in Bouthrop, also known as Burthorpe or Burthorp, was illustrated in our issue of April 10. Ed.

Capital Punishment

I wish to respond to the Rev. Jack E. Altman, III and his defense of capital punishment [TLC, April 17]. One can appreciate his position in this very difficult social dilemma, but it is hardly a defensible position from the Christian viewpoint. His statement about needing an "outlet for righteous indignation" is nothing more than a principle of revenge — an eye for an eye.

To say that people who are against capital punishment don't care about anyone other than themselves is hogwash. I care very deeply. I have counseled with rapists and violent criminals. Invariably, the murderers' and rapists' immediate and secondary environments in which they were raised produced their warped minds.

Parents and society are the real culprits. So let's just execute all child abusers and negligent parents to express our need for righteous indignation!

(The Rev.) NEIL F. INNES
Grace Church

Cuero, Texas

Easter Season in Japan

Your article on paschal candles was very helpful [TLC, Jan. 30]. It prompted us to decorate one for St. John's. I've yet to see a paschal candle elsewhere in Japan, so maybe, with your help, we'll be able to start that fine tradition here.

Now we are having somebody translate a Rogationtide litany into Japanese for next month. It's obvious that the sharing of customs between national

churches is of vital importance, so the presence of THE LIVING CHURCH here can be an influence for good.

(The Rev.) HARRY W. HANSEN
St. John's Church
Hakodate

Hokkaido, Japan

Deployment and Race

In the article, "The Episcopal Church Looks at Racism" [TLC, April 24], the following statement was made: "Because there are so few black priests. . . the statistical chances that the computerized system will turn up the name of a black priest. . . are very small."

As executive director of the computerized system referred to, I believe it needs to be said that this statement would only be true if the system operated on a purely random basis. The opposite is the case, however. The system is searched on the basis of very specific criteria, viz, stipendiary needs, skills, experience, and, sometimes, geographical residence.

The persons who meet the criteria, regardless of how few in number they are in terms of race, sex, age, or marital status (to name only those groups most often in danger of being discriminated against), are identified and their profiles are sent out. In addition, the system is so arranged that "affirmative action" searches can be made if requested by the diocese.

The Church Deployment Board is especially thankful that this office can and does play a significant role in overcoming racial discrimination in the church, and we would like to set the record straight.

(The Rev.) RODDEY REID
Executive Director
Church Deployment Office
Episcopal Church Center

New York City

Abortion Opposed

Now that THE LIVING CHURCH has book reviews and movie reviews [TLC, April 17], what will be next? Gourmet recipes and interviews with Truman Capote?

The same issue has a book review on abortion that ventures absolutely no opinion as to its morality. Are our Christian sensibilities so diluted by secular humanism that we can turn our backs on Holy Scripture and church tradition and actually appreciate the "wry wit" of an essayist who wishes to separate God from morality?

I apologize for seeming to have no sense of humor, but while we sit here smiling and politely discussing the rules for abortion debate, millions of children are being brutally murdered every year. The Episcopal Church not only has done nothing to prevent this horror, but it has actually passed a formal resolution to

oppose any attempt at legislating against this murderous practice.

God, who knew that child before all ages, has deemed the conception and birth of this child, and the Episcopal Church has made resolutions to back his murder. Does no one see anything incongruous about this?

KENNETH C. BETZ

Shirley, N.Y.

THE LIVING CHURCH has had editorials opposing irresponsible abortions, which we continue to oppose. The book, Abortion, was reviewed in an objective manner by a reviewer well known for his opposition to widespread abortion. The book itself, as he plainly says, expresses more than one viewpoint. Ed.

Reliability of Scripture

Carol Cole Flanagan's statement [TLC, April 17] regarding "the sexism, prejudice, and bigotry of scripture" is an anomaly and non sequitur.

How can the light of Christ shine through such biblical sexism, prejudice, and bigotry? Either we accept that which is revealed in and through Holy Scripture, or we treat that revelation in an arbitrary manner.

What are the hallmarks of the church if the very charter of the church, Holy Scripture, is abrogated because of alleged sexism? Apparently, our catholic and apostolic faith is on shaky ground if the apostles' teaching regarding the tradition given by Jesus himself is unreliable.

To be sure, we do not worship a book, but we do worship the God-Man, whose spirit breathes life into Christians through Holy Scripture and other sacramental aspects of holy tradition.

(The Rev.) LEWIS WARREN
St. Andrew's Church

Scottsbluff, Neb.

Pentecost

Burning to return to his friends
Burning to eat on the beach
Burning to walk the dusty roads
Burning to read in the temples
Burning to talk with Pharisees
Burning to debate the scribes
Burning to make merry in Cana
Burning to fish on the lake
Burning to pipe for the dancing
Burning to heal the lame
Burning to tell more stories
Burning to recite on the mountain
Burning to tell of the new age
Burning till the end of all time.

Travis Du Priest

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The Day of Pentecost

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Altered Vision Called For

At the opening of an international conference of church leaders in Uppsala, Sweden, on April 20, Presiding Bishop John M. Allin declared that people "have come to accept aggression as so inexorable a part of human nature that all talk of eliminating war has been relegated to wishful thinking."

Two years of planning had preceded the opening of the Christian World Conference on Life and Peace, which was called by Archbishop Olof Sundby of the (Lutheran) Church of Sweden. A dozen Anglicans from ten different countries joined 150 other people from 63 countries representing 24 different churches.

"He who lives by the sword shall die by the sword," said Bishop Allin. "These words of our Lord may well be the epitaph of the 20th century. In our lifetime, we have been the witnesses to victims of two world wars, numerous regional wars, innumerable civil wars, endless ideological purges, and senseless acts of fratricide." The U.S. Primate pressed for a view that looked beyond debates on weaponry to acknowledge that "the problem we face is sin." "We have no vision of the kingdom of God because we have no hope beyond our perceived innate instincts of violence," he said.

Stating that the goal "must be, as St. Paul enjoins us, to have our minds transformed," he said the task of the church was to use its moral persuasion to bar use of nuclear weapons, to bring about "communication, consultation, and dialogue for survival," and to "move the institutions necessary for building up justice and supplying basic human needs."

ACP Makes Awards

North Carolina's diocesan paper, *The Communicant*, and the *Canadian Churchman*, the monthly newspaper of the Anglican Church of Canada, were winners once again at the Associated Church Press's annual convention in New York.

The Communicant, edited by Christopher Walters-Bugbee, received four merit awards. It was cited for the best black-and-white cover; best front page; best magazine graphics for an entire issue; and for the use of humor.

In addition to an award for general excellence, the *Canadian Churchman* was honored for the best news story: a piece by editor Jerry Hames entitled "Nu-



© Roy Cuckow, London

Dr. Van Culin (right) with the chairman of the Anglican Consultative Council, John G. Denton of Australia.

clear Weapons Strategy Condemned," which the judges called "a solid wrap-up of a weeklong conference."

"Sexual Stereotypes in the Life of the Church," an article by the Rt. Rev. John S. Spong, Bishop of Newark, garnered the award for the best feature for the monthly *Ecumenical Trends*, published by the Atonement Friars. The overall winner, with a general excellence award and four merit awards, was the *U.S. Catholic*, published by Claretian Publications.

Global Mission in Perspective

The Rev. Samuel Van Culin, newly appointed secretary general of the Anglican Consultative Council, spoke recently at the Church of the Epiphany, Washington, D.C., shortly before leaving for London to assume his post.

A veteran of 21 years in the mission field, Dr. Van Culin is taking on a position which touches the life of the Anglican Communion around the world, as well as that of other world bodies — Roman Catholic, Orthodox, Protestant — all of which have comparable offices evi-

dencing a "growing sense of the common inheritance of the Christian community in the world and the need for unity in our common witness and service to the world," according to ACC's new head.

Laughter greeted his remark that he "wouldn't go into the Byzantine intricacies of the inner circles of Anglicanism, for then they would lose their mystery," but he traced ACC's origins from the first Lambeth Conference in 1867. At that time, it was recognized that the Anglican Communion's member churches were a collegiate household sharing a common allegiance to the Archbishop of Canterbury; a common identity with the church as it had developed in England; and a common mission in the world.

His office, Dr. Van Culin said, is a natural historic consequence of that conference and of the two committees that grew out of it: the committee of Primates and the bishops' committee on strategy. After World War II, the need for a continuing center for these committees led to the creation of the office of executive officer of the Anglican Communion, held successively by Bishops Stephen Bayne and Ralph Dean.

The Anglican Consultative Council, established by Lambeth '68, is made up of about 60 elected clerical and lay representatives from the 27 member churches, including three from the Episcopal Church: Dr. Charles Lawrence, president of the House of Deputies; the Rt. Rev. Edmond Browning, Bishop of Hawaii; and the Rev. Frederick Borsch, dean of Princeton University Chapel. Dr. Van Culin, a self-styled "North American ecclesiastical bureaucrat," was elected unanimously by a committee composed largely of council members from Third World countries.

He explained that this was "a pragmatic decision that puts my job in the right context, which is to help the Anglican Communion incorporate the leadership of the younger churches into its life and work, and to involve the Episcopal Church more deeply, all of which will be mutually enriching." In addition to his duties as ACC secretary general, he will serve as secretary of the Primates' Council, which plans the Lambeth Conferences, and he will coordinate all three areas.

Dr. Van Culin soon will go to Sofia, Bulgaria, to meet with about 18 of his counterparts in other denominations to discuss the ways in which these international bodies are facing issues and challenges. Emphasizing that a global vision

is essential to the understanding of unity today, he said that "the churches of East Africa cannot act in isolation from the churches of the North Atlantic or the South Pacific. This has brought about a new ecumenical principle, that of 'all together in the world, as reflected in each place.'"

He spoke of a shifting emphasis in the mission field. "Washington today is as much a mission field as Nairobi. In Africa and India, evangelism is much on their hearts, and the witness is to reach out to the unevangelized. But there is also a rich and challenging frontier in this country. The work everywhere continues to be larger than our capacity to meet it."

He said that all around the world, Anglican churches are exploring ways to unity through concordats, exchanges of clergy, and intercommunion. "The Episcopal-Lutheran concordat in the U.S. is the first real breakthrough in this respect," he said. "I think the picture now is more one of a communion of communions rather than the creation of some sort of super church."

DOROTHY MILLS PARKER

Mrs. Parker, TLC's Washington correspondent, followed this report with an interview of Dr. Van Culin in London, which will appear next week.

Wedding Gifts of Love and Concern

This past January, two hunger relief agencies in San Diego were recipients of 1,000 pounds of food, transported from a local church. How this came about is a story of commitment to the church's hunger ministry on the part of an idealistic couple.

When Rosemary Craig joined All Souls' Church in San Diego, she heard about their unusual outreach ministry. Volunteers from the church gathered on a regular basis to bake bread in the church kitchen.

The bread was purchased by church members on Sunday morning, when they brought food items for the emergency services program of Episcopal Community Services (ECS) in San Diego and for Ocean Beach Loaves and Fishes (OBLF), another local hunger relief agency. Over a two-year period, the bread ministry has raised approximately \$2,500 for the two agencies.

In the kitchen of All Souls', baking bread with the other volunteers, was Monte Kelly, a widower and a veterinarian from the nearby community of Coronado. Rosemary and Monte got to know each other while they were engaged in the bread ministry, and, almost two years later, when they decided to get married, they approached the Rev. Ralph Carskadden, the rector of All Souls', with two concerns.

First, how could their marriage ser-

vice reflect their love and concern for others in a personally meaningful way? And second, as Monte and Rosemary were incorporating two already well equipped households into one, how could they discourage the giving of unneeded household items, and at the same time be sensitive to their friends' desires to give them something of significance on this joyous occasion?

"We had always been interested in the problem of hunger and wanted to do something about it," Rosemary said. Together with Fr. Carskadden, Rosemary and Monte came up with an idea for celebrating their joy — one that would benefit others as well: why not ask people to bring food for the two hunger agencies in lieu of the usual wedding gifts?

An announcement to this effect was published in the church newspaper. On January 2, the day of the wedding, 300 people arrived — not just with single items of food, as expected — but with heavy bags and bushel baskets. After the wedding reception, an entire carload of food was taken to ECS. Another whole carload was taken to OBLF.

In his sermon, Fr. Carskadden spoke of the true meaning of Christian love as expressed in marriage. The Christian is not isolated from the world, he said, but instead reaches out — in the words of the wedding prayer, "in love and concern for others." "There are many ways to do this," Fr. Carskadden said, "but for this particular couple, in this time and place, this offering of food was the appropriate way."

As husband and wife, Monte and Rosemary Kelly continue to be committed to the church's hunger ministry. And certainly the need for this ministry continues: "We're hurting right now," said Frances "Skip" Kirk, an employee of the emergency services division of ECS. "We've had so many people coming to us for food since the first of January that you wouldn't believe it!"

CHRISTOPHER CHAMBERLIN MOORE

Marriage Service Called Deficient

The Anglican Church of Canada's contemporary marriage service, which was approved in 1977 by the church's General Synod and used since that time at thousands of weddings, has been declared deficient by synod legal experts, according to a report in the *Canadian Churchman*. Copies of the service have been withdrawn from sale.

After some debate, however, the lawyers concluded that the marriages thus conducted are valid, even though the service lacks a statement asking the couple if any impediment to the union exists. "Once the certificate has been issued and signed by the clergyman, you can't go behind that," said one of the church's chancellors.

A few months ago, according to the

Canadian paper, a letter from a lawyer to the synod's doctrine and worship committee challenged the service's legality and caused the rite to be re-evaluated. As late as February, however, the committee decided not to add such a statement to the marriage service on the grounds that it would "disfigure" the service, according to a spokesman. "They could not find where it could be done elegantly," a liturgical officer told members of the National Executive Council recently.

Chancellor William Hemmerick of Toronto said the church now was trying to skirt around the issue, instead of admitting its error. "We are trying to avoid saying we made a mistake in 1977," he said, adding that all marriages are also civil marriages and, as such, must conform to civil statutes. Chancellor Hemmerick said he believes that every Canadian province, with the exception of Quebec, has the same requirements: that the marriage be performed in the presence of adult witnesses; that there is a statement declaring that there is no impediment to the marriage; and that the couple be declared man and wife.

Ecumenical Peace Event

The Most Rev. Dom Helder Camara, the Roman Catholic Archbishop of Recife and Olinda in Brazil, was, without doubt, the central figure in the Ecumenical Peace Event, which took place in Milwaukee, Wis., April 21 to 23. But there were many participants, especially women, who confessed to being "hard hit" by the Friday night speech given by Dr. Elizabeth Bettenhausen (LCA), professor of social ethics and theology at Boston University, and wanted to hear a replay of that tape.

Dr. William Sloane Coffin, Jr., senior minister of Riverside Church in New York, set the mood of the conference in his opening address: "If we are not one with the Soviets in love, at least we are one with them in sin. The ideal summit meeting would begin with such a confession." (After a messenger confused Dr. Coffin's name early in the conference, the good doctor became "Coffmann" for the remainder of the meeting, to the delight of almost everyone.)

Considering the gravity of the subjects under discussion, the 900 conferees who came from 16 states and ten religious bodies maintained an uplifted approach as they trusted the Holy Spirit to provide guidance as they sought to gain insights related to the problems of disarmament, civil disobedience, unemployment, and other matters discussed in 28 workshops.

The Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee, opened the final meeting in the grand ballroom of the Red Carpet Inn, at which Dom Helder spoke. Bishop Gaskell encouraged the conferees to persevere in their "urgent



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Dom Helder: "Christ identifies with the people who are suffering."

mission of peacemaking in a world that is hostile to peacemakers." His diocese and the Diocese of Eau Claire were among the sponsors of the peace event, in cooperation with the Wisconsin Conference of Churches.

Dom Helder, immaculate in a beige cassock, was introduced as the "small, thundering prophet." A man in his early 70s, he is well known as an active campaigner for social reform in South America. He had just come from Japan, where he received a peace prize from his "Buddhist brothers," and had been a guest speaker there on the subject of Buddha. His hosts, he said, were "Christians by acts," while many "Christians in name" are not Christians by acts.

The huge audience listened carefully to catch every word. When they lost a phrase now and then because of the speaker's Portuguese accent, they caught his meaning through his gestures, his warm smile, and his very expressive countenance.

Colonialism and the missionaries have been followed into Brazil by the great corporations which have promised stable money and employment, he said. They have modernized Brazilian agriculture "to make the country a great producer of food."

"This has not been a solution for our people," Dom Helder emphasized. "The 'suggestions' made become orders. Brazil is a great producer of coffee, for example, but the poor of the country cannot afford to drink it."

The archbishop spoke also of the "alliance between military and economic powers," and the fact that the modern media and the universities need good relations with the large corporations. At a press conference held before his address, he stated that he believes in the active

force of non-violence, which takes more time but is quite effective.

He said that he was "happy with the arrival of North American priests and laypeople and the religious sisters, who are an example for us." As for the participation of priests in political movements, it is the laymen and women who should be encouraged to make their presence felt in political parties.

"We must have the audacity to help our young people discover the great human problems. . . Christ identifies with the people who are suffering," he said.

World hunger was a common theme of many of the workshops. Gerhard Elston commutes from his home in Levittown, Pa., to work in New York City as the director of the Planetary Initiative for the World We Choose. "The fight against hunger is always given lip service," he said, "but the gap is widening between the rich and poor nations, and, in general, within countries the rich are getting richer, and the poor are getting poorer."

Mr. Elston spoke of the difference between famine and starvation. The latter can be a fact when governments are not willing to feed their own populations. Large corporations, he said, engage in production for profit, depleting the land and upsetting water tables until they find it to their advantage to move to another country.

At the time of a famine in India, the U.S. sent wheat and rice, and at the same time imported from India more protein than was sent. The shrimp and cashews Americans bought were needed by the people of India, many of whom are vegetarians, he said.

Argyle Skolas, a Westby, Wis., farmer, active in the global and domestic hunger programs of the American Lutheran Church, deplored the fact that a man can buy land in this country and farm it just about any way that he wants to. In many Third World countries foreign investors use the best land to grow products to grace the tables of the richer countries, while the native farmers must do what they can on the hillsides. In western Iowa, he said, half of the land is owned by people who are not farming it themselves.

And all of this relates to the "human weakness" Dom Helder spoke of, and "the need for personal conversion" in the "war of misery." L.K.D.

Church Awakens to Family Ministry

The Episcopal Church has given more than lip service to the function and importance of the family by articulating a "family ministry" at the Family Ministry Conference (FMC) held at All Saints Church, Pasadena, Calif. In the keynote address to the participants, Dr. Charles Taylor, a professor at the Church Divin-

ity School of the Pacific, challenged the church to rethink commonly held beliefs and understandings about marriage and the family.

Following the conference theme of "nurture one another," Dr. Taylor recommended finding, within new understandings of marriage and the family, Christian ways to nurture one another. He drew in his presentation from both the Book of Common Prayer and the 1982 Report on Marriage of General Convention's standing commission on human affairs and health.

For a Christian, Dr. Taylor said, the "expectation is not so much that marriage makes us happy as that it makes us whole." Within a Christian marriage, man and woman give themselves to each other for their mutual redemption. This understanding, he said, changes our whole perspective of marriage as a social institution.

Emphasizing that partners need to be taught about relationships, not roles, Dr. Taylor pointed out that "marriage is a mission we need to be trained for"; he emphatically challenged the accepted belief that marriage is a private affair. Often, he maintained, "we need someone else to break into our privacy and tell us what is going on."

The Book of Common Prayer marriage service underscores this perspective: deep commitment and personal vows are required of the couple, but the demand of a vow is made of the congregation as well, thereby placing marriage in the context of Christian community. This means that the sin of failure, if that should happen, is not all on the couple, but in part belongs to clergy and congregation for not counseling or upholding the couple properly. Likewise, the marriage service expresses the concern of a marriage to a community of faith.

Further, Dr. Taylor said, the liturgy of the word in the marriage service "makes the profound point that marriage is to be nurtured by the Christian story. . . and assumes that you're going to do those things which nurture the story." Marriage as mission, another theme of this liturgy, was also brought out.

In a subsequent address, Dr. Taylor suggested that the church congregation is the extended family, offering "the structures, instruction, and atmosphere which invite couples and families to nurture themselves by nurturing others." The instruction and practice of nurturing is crucial because often families in our culture, due to economic stress or lack of trust in value systems, become isolated, lacking roots, thereby losing the capability for interaction of a larger family.

Workshops followed the major address, and the day ended with the Eucharist, with Rev. José Carlo as celebrant and the Rev. Rev. Jon H. Olson as

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The Charismatic Movement

Like any revival or renewal movement in the history of Christianity, the charismatic movement carries with it both blessings and pitfalls.

By ROBERT J. BRYAN

Over the past two decades, the charismatic movement has swept like wildfire across our country, penetrating even the most conservative of churches and stirring up controversy in its wake. Some, pointing to the experience of early Christians as portrayed especially in the Acts of the Apostles and in the church at Corinth, claim that through this movement the Holy Spirit is renewing the church's devotion, enthusiasm, and faith by once again liberally bestowing such gifts as speaking in tongues, prophecy, miracles, healings, and words of wisdom.

Others, referring also to the New Testament, as well as to the history of the church, see nothing but disaster and divisiveness spawned by this movement. We Episcopalians, who claim comprehensiveness in religious scope, have a unique opportunity to face this issue squarely, patiently, understandingly, and above all, with a balanced and loving perspective.

From the start, we should admit that the charismatic movement, like any other revival or renewal movement in the history of Christianity, carries with it both blessings and pitfalls — an opportunity for renewal, if properly integrated into our comprehensiveness, but also an opportunity for disaster if pushed to an extreme of excess.

What inevitably happens in such movements is that an enlightened insight into some Christian doctrine or experience impels the church toward

greater faithfulness to the Lord and to the spread of his kingdom, but, at the same time, regrettably — given the perverse nature of our present human condition — that same insight can become a fixation and thus draw its adherents away from the vast living stream of Christian tradition. This may result in abusive name-calling, bitter quarreling, shattered relationships, and even schismatic sectarianism.

Consider, for example, the following tensions extant in the charismatic movement.

(1) *Personal experience versus emotionalism.* Anglicanism rightly stresses the importance of sacraments and their "objective" conferral of grace, despite the mood of the moment, but a congregation may lapse into cool ritualism in its worship services. By addressing the significance of one's personal experience of God, that is, the subjectively felt infilling of God's Spirit, charismatics bring to worship an enthusiasm and warmth that is often contagious and refreshing.

But difficulties arise when Mary Turned On and Joe Excited identify God's working and presence with mere feeling, mood, or emotion. Positive feelings then indicate to them God's clear presence and will, while negative feelings about persons, places, or things are interpreted as the obvious machinations of evil spirits.

The trouble with all this is that feelings wax and wane like phases of the moon and are often caused by factors that have nothing to do with good or evil: lack of sleep, or its opposite, euphoria after a good night's rest; a particular time of the month; shadows escaping

from the unconscious. God may well be more present to a certain person in the midst of pain or anxiety or a totally "blah feeling" than he is when that person is emotionally enthusiastic. A pathological liar may feel very peaceful about telling the greatest of untruths, but this certainly is no indication that he is doing God's will.

In a word, emotions of *themselves* are neither good nor evil, and it can be very dangerous to one's spirituality to thirst constantly for emotional highs generated by certain types of music, gestures, shouting, or exuberance. Along with personal subjective experience, a person may also look to reason, the circumstances of his life, a wise spiritual leader, or the results of arduous research into the scriptures and church history, if he is to ascertain God's will for himself.

(2) *Bestowal of special spiritual gifts versus Gnosticism.* Charismatics note that the Holy Spirit pours forth his gifts as liberally today as he did in the early church, an important reminder to all of us, especially to those of us who passively sit by and let a small percentage of Christians carry out our Lord's mandates. The Holy Spirit does indeed enliven each member of the Body of Christ to carry out particular ministries for the sake of the Body and for the world.

Renewed emphasis on this fact and the concomitant call to total surrender of oneself as an instrument in the hands of God echoes the basic challenge of Jesus Christ — that we must love the Lord our God with our total being: body, soul, spirit, mind, and strength. Let us be grateful to charismatics for reminding us of this great central truth.

Difficulties occur, however, when exclusivity prevails. The fringe element in the charismatic movement speaks of a "second baptism" enjoyed only by those chosen few who have really surrendered to the Lord: "baptism of the Holy Spirit," a subjectively experienced infilling usually manifested in the gift of tongues.

All this smacks of the Christian heresy of Gnosticism, which tore apart the early Christian community, a heresy that gave its adherents the arrogance to claim they alone truly knew (Greek *gnosis* = knowledge) the mind of the

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**“Suffering, pain, emptiness and poverty
are not necessarily antagonistic
to our faith. . . .”**

Lord and therefore comprised a superior group of Christians.

I know a lovely middle-aged lady who has been a lifelong Episcopalian, a confirmed, devout, active communicant for decades. After she plunged into the charismatic movement, she told me that for the first time in her life she had received the Holy Spirit and finally “knew” the Lord.

I don’t denigrate such experiences. They can be extremely important, stirring into flame the Spirit given in baptism and confirmation. The problem arises when one distinguishes “Spirit-filled” Christians from “non-Spirit-filled” Christians, with the former viewing themselves as superior, higher level Christians, filled with greater knowledge and love for the Lord.

It must be stated unequivocally: the constant teaching of the one, holy, catholic, and apostolic church for 2,000 years has been that *every* Christian, by the very definition of the word, has been baptized in the Holy Spirit. Paul clearly states in Ephesians 4:5 that there is only one Baptism; and in 1 Corinthians 12:13 that in one Spirit we were *all* baptized, Jews as well as Greeks, slaves as well as citizens, and one Spirit was given to us *all* to drink.

Paul also indicates in Romans 12 that *any* talent one has, when properly used for the service of God and his church, should rightfully be called a spiritual gift (Greek *charisma*). In other words, in the proper biblical view, to be Christian is to be “charismatic,” spiritually gifted and infilled with the Holy Spirit. Subjective experience does not *cause* this; it is a renewed *awareness* of it.

(3) *The living presence of the risen Lord versus triumphalism.* Praise God that the charismatic movement rings with the living presence and mighty effectiveness of the Lord in our day to day lives. The practice of the presence of God has always been at the core of any true Christian spirituality. Charismatics stress this, live and breathe this, praising and thanking God constantly for even the smallest of daily blessings. Christianity *is* life; the Lord has risen and moves among us with his dynamic Spirit. Such renewed devotion and enthusiasm should make us ever grateful to this movement.

The excess lies not on the part of attributing too much to God, but in not understanding fully the nature of the present human condition. We are pilgrims, indeed freed from the bondage of sin and spiritual death, but walking the desert in the footsteps of the crucified Savior. Complete victory for us comes with passage into the promised land of heaven.

The extreme element in the charismatic movement, believing truly in the breaking forth of God’s kingdom through the triumph of the Risen Lord, mistakenly expects *full* victory here and now in their own lives. Thus they falsely interpret Christianity as a religion only of happiness and excitement, and in their worship services they strive constantly for exuberance and sweetness.

But this paints a one-sided picture of Christianity: resurrection joy to the neglect of crucifixion sorrow. Clearly, both aspects of the mystery of salvation are inherent in our present condition. Jesus tells us that any of us who do not take up our cross daily are not worthy to be called his disciples. Suffering, pain, emptiness, and poverty are not necessarily antagonistic to our faith, or at best things to be tolerated (and always when possible to be escaped from). Jesus did not save us despite his sufferings, but because of them. As his followers,

Fire

Fire is what Pentecost is,
Fire!
Cloven tongues — quite old
And yet
As young as fire
In any fireplace where
God’s people choose
To have Him there,
Invite Him in;
Where, of course,
He is already,
Waiting only
Eternal patience
Their believing.

F.F. Johnson

we too must undergo difficulties in order to overcome.

A young charismatic of my acquaintance constantly *guarantees* to people that God will remove all pain, heal all sickness, take away all suffering, and make one prosperous materially. All one has to do is to “claim” the biblical promises as the “King’s kid.” Indeed, the Lord will ultimately remove all these things that hurt and he will make us perfectly happy. Indeed, there is nothing wrong with asking that the cup of suffering should be removed, as long as we always add, with Christ, “not my will, but thine be done.”

This should be clear: no revival or renewal movement in the church has ever been an unmixed blessing. The Lord continues to challenge his people to fuller commitment. His grace is always good and pure. But we inevitably pollute his good news with the bad news of our own blind selfishness.

The charismatic movement has wrought many blessings for our church, as well as for others, but it is not a panacea for all our ills, nor even the only renewal program shining forth in today’s Christian community. Pastorally, we joyfully accept its blessings, while at the same time we warn of its possible pitfalls.

Our comprehensive church can and must embrace the pentecostal approach, just as it does the sacramental and the evangelical. On the one hand, we should be grateful to the Lord for ever renewing his church; on the other, we must seriously “test every spirit”, warning the church of lurking dangers.

I encourage non-charismatics to thank their charismatic brothers and sisters for the many blessings that their movement has bestowed upon the church. Participate in those blessings yourselves. You don’t have to be charismatic to do so (nor, I may add, do you have to be a charismatic to slip into the pitfalls). I exhort charismatics to avoid the excesses mentioned above, and any others their movement might spawn.

Every Christian has received the Holy Spirit and is gifted by God; so beware of basing your spiritual lives on feelings alone. I beseech you especially to develop true Christian humility, study the Bible and Christian theology more seriously, respect and appreciate your fellow members of the Body as equals to yourselves. Whatever you have received comes as an undeserved gift, not for your own sake, but for the sake of others.

Above all, let us do everything with that form of love so beautifully described by St. Paul in I Corinthians 13. If we all work together, that which is valuable in the charismatic movement will enhance the church, enliven it with new devotion and zeal, and help towards the spread of God’s reign in the world.

EDITORIALS

Pentecost

Pentecost or Whitsunday is one of those great days of joy, of power, and of commitment for the church. We extend our greetings to all of our readers on this occasion. May you yourself, and your parish, find this a time when the presence and enlightenment of the Holy Spirit are experienced. The great 50 Days now come to an end, but may their effect ever continue in our lives.

The Notorious One Percent

The last General Convention decided that parishes should give one percent of their net disposable incomes to accredited seminaries. This decision has been problematical for many in the church. First of all, we

already know that the church has more than enough seminary-trained clergy to fill its available vacancies. Secondly, the need for creative and innovative training in theology, particularly in the training of laypeople, is not being seriously addressed by some of these institutions.

Putting these things together, a guest editorial in these pages [TLC, April 10] suggested a solution. Parishes may give their one percent to seminaries which will accept it earmarked for the theological training of laypeople who intend to serve as laypeople, and reports on the use of such funds can be required at the end of the year.

This will help parishes learn to be responsible about the outlay of their funds. It will also help those leaders within the seminaries themselves who would like to work for change. Many seminaries would take constructive new steps if they found that the financial support existed.

BOOKS

The Smaller Half

THE SMALL CHURCH IS DIFFERENT. By Lyle E. Schaller. Abingdon. Pp. 192. \$6.95 paper.

"This book is written from a perspective that assumes the small membership church is consistent with the natural order of creation. . . the large membership church is not an enlarged version of the small congregation, and the small membership church is not a miniature replica of the big church."

Studies of non-Roman Catholic congregations in North America indicate that one-fourth of them average fewer than 35 people at Sunday worship, and half less than 75. Dr. Schaller notes that small churches have unique problems in the areas of self-esteem, youth ministries, fund-raising, and church growth. These and other problems must be approached in a different way than in larger parishes.

Of particular interest is the section on fund-raising in small congregations. Schaller points out that when small congregations receive ongoing budget support from the diocese or other judicatory, it often results in passivity, dependency, low morale, and self-centeredness, and may lead to a vulnerable and fragile view of the future. At the same time, diocesan authorities may be encouraging a level or method of self-support which is inappropriate to the small mission.

Schaller says that fund-raising in small churches tends to be less formal, centered on "special projects" or ap-

peals, and includes money-raising activities that provide a "way of entry" to new people, and expression of devotion and support for the less articulate.

Though mission fund-raising may not meet diocesan recommendations, it does meet social and financial needs of the church. The book suggests that some of us should rethink our views about fund-raising in small congregations.

Another area of interest is the uniqueness of worship in the small member church. In most such congregations, the main activities are Sunday worship and Sunday School, with few others. For many small Episcopal missions, regrettably Sunday School is either poor or lacking, but we do quite properly center our activities in the Sunday Eucharist. How should the small church's worship be different from the large church's?

The worship norm of most medium or large parishes is what could be called the "seminary model": well done worship carried out by a consistent group that knows the intricacies of different rites and seasonal variations, with talented organists, cantors, choir members, and readers. We may need a different model for small parish musical and liturgical standards, since few have the resources, but now may try to act as if they do.

Small groups are often more tolerant of less competent reading, organ playing, and singing, since the people doing these activities may be friends or relatives. There are usually other considerations too: more than once I have used far more acolytes than the liturgy required, out of a desire to "involve more kids" and families in worship.

Small church practices such as less formal music, more frequent announcements of page numbers, and more parish

notices might horrify a liturgies professor, but are often appropriate. I would like to see more discussion of standards other than the "seminary model" for liturgy in small churches in some future publications.

While written for a constituency broader than the Episcopal Church, there is good information and resource material here for all involved in small missions of the Episcopal Church.

(The Rev.) HERMAN PAGE
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For Men Too

ANTIQUÉ NEEDLEWORK. By Lanto Synge. Blandford Press. Distributed by Sterling Publishing in the U.S. Pp. xxii and 202. \$24.95.

A fascinating book, it is slow reading because it is so informative, with magnificent illustrations on almost every page. It should encourage the growing number of men doing needlework to learn that the professional embroiderers throughout history were men who also provided patterns and designs for the women and teenage amateurs.

Most of the royal households had full time embroiderers, always men, who did the fabulous bed curtains and upholstery, as well as costumes for both men and women. By the 18th century, canvas needlework was popular for both men and women, including Louis XV.

Medieval needlework gained its acme of beauty and perfection in the *opus Anglicanum* (1250-1350), which primarily developed ecclesiastical embroidery. Lincoln Cathedral had an inventory of over 600 vestments, all embroidered, and some encrusted with jewels. This

magnificent source was ended by the Black Plague, which took many of the craftsmen.

The 17th century saw the introduction of oriental influences offering individual designs instead of repetitive ones, as well as a wider use of color. Growing commercialization brought in inferior kits, instead of those by professional artists, employing inferior materials as well, during the 19th century.

The writer says "the catchword 'soulless' is sadly applicable to modern needlework as to other aspects of contemporary arts and crafts, but it is to be hoped that the position will be rectified by a humble re-examination of the invaluable and inestimably beautiful work bequeathed by previous generations. A willingness to recognize the continuity and to derive an essence from the best is the crux of creating works that will uplift and adorn the age."

(The Rev. Canon) JUDSON S. LEEMAN,
M.D. (ret.)
Sacramento, Calif.

The Heart of ARCIC's Work

THE FINAL REPORT: Anglican-Roman Catholic International Commission. Forward Movement Publications. Pp. 122 and vi. \$2.95 paper, plus ten percent for postage and handling.

This report contains not only the second part of the Authority Statement, now published for the first time, but also the earlier Statements on Eucharist and Ministry, and Authority I. For each of these there is an elucidation prepared by the commission itself. Appendices include the 1968 Malta Report and the Common Declarations of 1966 and 1977.

These 122 pages, therefore, contain the heart of ARCIC's work and have been widely discussed in the press and in theological circles. The Episcopal Church has affirmed the Eucharist and Ministry Statements through General Convention (1979). Now, as part of the Anglican Communion, we have the responsibility for adopting or rejecting the whole report, as does the Roman Catholic Church.

This task must be undertaken, but not lightly. More than our theologians need to study and respond. This can be done, and should ideally be done, in the local congregations and dioceses, by both communions.

The Final Report must be regarded as a unit. Careful reading of the foreword, as well as the preface and introduction, is essential. The approach should be forward looking, though building necessarily upon the past. This report is a milestone on the road to unity, offering hope and direction for the journey.

HEBE M. HOFF, Member
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Richmond, Va.

For Home and Church

BLESSINGS FOR GOD'S PEOPLE: A Book of Blessings for All Occasions. By Thomas G. Simons. Ave Maria Press. Pp. 112. \$5.95 paper.

This book claims to be a book of blessing to be used on various occasions in the Church Year, and it is that, but, more importantly, it is a compendium of prayers, scripture readings, and responses for various occasions in the Church Year, in family life, in the lives of individual Christians, and for the parish church.

Amongst the Jews, blessings are a familiar part of the daily ritual of praising God; and, amongst the early Christians, the idea of blessings on people, places, and things was intended to "claim" them or to "baptize them" for God's service.

This book is a compendium of blessings that could be used on almost every conceivable occasion and draws heavily from ecumenical sources. A quick look at the footnotes suggests that most of the prayers are drawn from either the Book of Common Prayer or the Book of Occasional Services of the Episcopal Church. Other portions have been adapted from Lutheran or Roman Catholic sources.

Those who may be nervous about blessing physical objects will probably not find this book very helpful. This reviewer finds it to be an appealing product and looks forward to using it at home and at church.

The author of this book is Fr. Thomas Simons, director of worship for the Roman Catholic Diocese of Grand Rapids, and he has provided us with a very useful book. Few, if any of us, will find occasion to use all of these blessings, or even most of them, but those who use the book will find a rewarding resource of prayer, scripture, seasonal liturgical texts, and materials for use in the lives of God's people.

This is a good book. Many parish priests will want to have it in the sacristy, and perhaps every director of religious education should have a copy in

Ignition — Pentecost

Sparks fly.
Flames dance.
Tongues flare.
Hearts burn.
Lives blaze.
Church shines.
Love glows.
Christ reigns.

J. Barrie Shepherd

the Christian education library. Among families, it may find its place as a kind of family prayer book for use in the home.

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

Canadian Author

FOUNDATIONS OF RELIGIOUS TOLERANCE. By Jay Newman. University of Toronto Press. Pp. 184. \$8.95 paper.

The author, an associate professor of philosophy at the University of Guelph, has written a thoughtful and provocative book. The last chapter is entitled, "Education for Tolerance." It is the culmination of his creative treatment of a problem that has beset mankind since the beginning of time.

Prof. Newman says, "The problem of religious intolerance is a grave social problem; now, more than ever, religious hatred is at work, spreading misery not only for the people of our time, but for future generations. Humanity is seeing countless revolutions come and go; most of them seem to have done more harm than good. Whatever progress the human race has made. . . has largely been the result of the laborious but effective process of moral education."

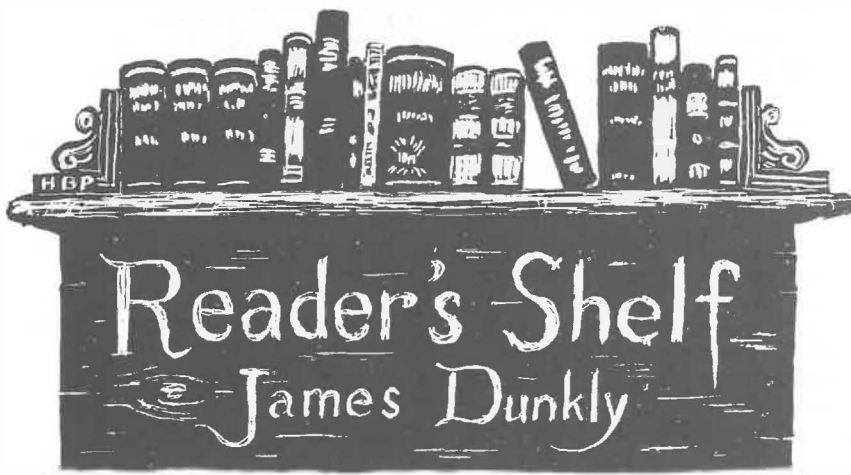
Prof. Newman's treatment of his subject is scholarly, but his writing is not above the heads of the average reader. He is writing not just for the university community, but also to express something of the psychology of religious intolerance, as well as the sociology of religion as they relate to prejudice and discrimination.

In "Exclusivism and Universalism," Newman begins by pointing out the attitude of the Roman Catholic Church toward Roman Catholics and others. One of the most profound insights in this chapter is his excellent description of the way that religious bodies have differed in their attitude toward witnessing to others. This religious activity has led to serious divisions between religious people and to the very subject of Newman's book.

I question his conclusion regarding Jews: "Jews have traditionally accepted the fact that most men do not share their religious philosophy. They have had to be tolerant; they have not had any other choice. But they rarely have even bothered to proselytize in an aggressive way."

I question whether this is tolerance. Some of the Jews of my acquaintance have been most intolerant. Prof. Newman's conclusion is that a process of education is necessary for people to live creatively with differing political and religious views.

(The Ven.) PETER B. MOORE
St. George's Church
Guelph, Ontario



THEOLOGY AND NARRATIVE: A Critical Introduction. By Michael Goldberg. Abingdon. Pp. 288. \$10.95 paper.

An introduction to and apology for story (parable, biography — narrative of whatever sort) as fundamental to theology. Goldberg, a Dallas rabbi, considers the work of James Cone, Joseph Fletcher, J. W. McClendon, James Fowler, Will Campbell, Elie Wiesel, H. Richard Niebuhr, Hans Frei, and others. A way into an important phase of contemporary theological discussion.

FORCED OPTIONS: Social Decisions for the 21st Century. By Roger Lincoln Shinn. Edited by Ruth Nanda Anshen. Harper & Row. Pp. xxv and 267. \$16.95.

Shinn has taught social ethics at Union Theological Seminary in New York for some years. Here he surveys the task in his field, not for the specialist, but for the church and society as a whole. Energy, food, populations, water, genetics, war, scientific inquiry — the big issues confronting the world — are here considered in relation to each other and to the decision-making processes available to Christians. Demanding, but suitable for a serious adult discussion group.

JESUS CHRIST FOR TODAY. By George W. Stroup. Westminster. Pp. 116. \$5.95 paper.

A book for the laity on Jesus in modern theology. Stroup teaches systematics at Austin Presbyterian Seminary. Study questions and bibliography enhance the book's use for discussion groups.

MY SOUL LOOKS BACK. By James H. Cone. Abingdon. Pp. 144. \$9.95.

Autobiographical reflections by a man who is perhaps the leading black theologian in the United States expressly concerned with uniting liberation theology and the black religious experience with

both Christian tradition and personal history. Like other volumes in Abingdon's "Journeys in Faith" series, this book provides a way into another's world.

BEYOND THE BROKEN MARRIAGE. By Larry M. Correu. Westminster. Pp. 126. \$7.95 paper.

A Presbyterian pastor, Correu edits *These Days*, an interdenominational devotional magazine. Here he writes about the breakup of his own marriage and offers advice on how to deal with the blow to one's ego, the legal hassles, the grief from the marriage's death, loneliness, children, and the possibility of remarriage. He writes much of forgiveness, of releasing the ex-spouse psychologically; a thoughtful, helpful book.

OUR FAITH: Basic Christian Belief. By Max Thurian. Crossroad. Pp. 192. \$12.95.

The sub-prior of the Taizé community here outlines the Christian faith as held in common by all major branches of Christendom. The book's usefulness would have been greater had it included suggested reading, study questions, and suitable documentation for its assertions. And shouldn't a book with such a purpose appear as an inexpensive paperback?

MARKINGS. By Dag Hammarskjöld. Translated by Leif Sjöberg and W. H. Auden, with a foreword by W. H. Auden. Ballantine. Pp. xxv and 196. \$2.95 paper. Reprint of the 1964 edition.

WHEN WE PRAY: Meditations on the Lord's Prayer. By Eugene LaVerdiere, S.S.S. Ave Maria. Pp. 172. \$4.95 paper.

An introduction to the Lord's Prayer (literary context, use in the Christian community through the centuries, etc.) and six meditations on its parts by a

well known New Testament scholar who has done much to bring the fruits of scholarship home to ordinary Christians. Special attention is given to different possible translations of each clause of the prayer, problems apparent to everyone who looks at the two versions in Matthew and Luke, or who struggles with Rite I and Rite II versions in our own Prayer Book.

TOGETHER IN SOLITUDE. By Douglas V. Steere. Crossroad. Pp. x and 201. \$12.95.

Essays on spiritual themes by the distinguished Quaker. Topics include common frontiers in Catholic and non-Catholic spirituality, Baron von Hügel as spiritual director, solitude, contemplation and leisure, and the mystical experience.

LIMITED TO EVERYONE: An Invitation to Christian Faith. By Robert Jones. Seabury. Pp. xiii and 123. \$7.95 paper.

An apologia for contemporary inquirers by an experienced pastor of Congregational and Presbyterian churches. Vigorously written, with little time for nonsense or sentimentality or hyper-careful orthodoxy. Example: The creeds "are not axes and chopping blocks by which to get rid of honest seekers and questioning believers." There are many such books, because no one of them appeals to everyone; this one will help more than a few.

STEWARDS OF THE MYSTERIES: Sermons for Festivals and Special Occasions. By Carl E. Braaten. Augsburg. Pp. 127. \$5.95 paper.

Nineteen sermons by a distinguished Lutheran systematic theologian. Anyone who thinks theologians ignore the pulpit should read this book.

THE HOPE THAT NEVER DISAPPOINTS. By Beverly Madison Currin. Abingdon. Pp. 128. \$6.95 paper.

Sixteen inspirational messages on Romans 5. Fr. Currin is rector of Christ Church, Pensacola, Fla. He wrote these sermons while a fellow at the College of Preachers. He admits a great debt to Frederick Buechner and Carlyle Marney, two favorites of mine.

Pentecost

Rushing, mighty wind;
Holy Spirit pierce my heart,
Cleanse and empower.

Ginny Pomy

NEWS

Continued from page 8

homilist. The 31 children in attendance sang songs learned during the day at the celebration.

More than 130 adults attended the conference, seen as a landmark by the sponsoring groups, the Family Ministry Project and the family life and human sexuality committee of the program groups on Christian social relations, for which the Rev. Cynthia Samuel was general director.

FMC will be the basis for a half hour television program entitled "Family Matter," sponsored by the communications department of the national church.

WCC Pentecost Message

Juxtaposing the creative Spirit of God and the destructive forces of death, the Pentecost message of the six presidents of the World Council of Churches (WCC) proclaims the Holy Spirit as "the Lord and Giver of Life." The text was recently issued from Geneva, Switzerland, in time for the Western and Eastern celebrations of the feast of Pentecost.

The message gives a brief review of salvation history from the creation narrative in Genesis, through the prophetic witness of Israel and the believing heart of Mary, to the incarnate Word, Jesus Christ. "It was in the Spirit that Jesus began his ministry in baptism and in proclaiming good news to the poor and liberty to the oppressed." And it is this same Spirit, the message reminds us, that came upon the disciples, who were gathered in prayer on the day of Pentecost.

From this group upon which the Spirit

was poured, "the church was born and went forth to witness to life as a gift from God in Christ to the world." Similarly, all Christians everywhere are called to affirm with joy this Spirit, "both as the sources and resources of their life and being, and of that of the world."

Today, in the face of threats, overwhelming forces of death, and emptiness, in a world in which so many have lost a sense of meaning, and themselves spread meaninglessness through acts of violence, Christians are called to "make our pilgrimage into the Spirit" and to minister to the world divided by culture, race, sex, religion, and class: "the church is called to proclaim in word and deed that God in Christ has filled our emptiness with life in the Spirit."

One pilgrimage which the presidents' message looks forward to is that to the WCC Sixth Assembly in Vancouver, July 24-August 10, at which member churches, meeting under the theme, "Jesus Christ — the Life of the World," will have the opportunity to "walk in the Spirit... sharing all that we are and have for the healing of the nations in peace and justice, and in fullness of life."

The six current presidents who composed the Pentecost text on the Spirit are Ilia II, Catholicos and Patriarch of All Georgia, Eastern Orthodox, USSR; A. R. Jagge, appeals court judge, Reformed Church, Ghana; Jose Miguez-Bonino, Methodist theologian, Argentina; T. B. Simatupang, president of the Council of Churches in Indonesia, Reformed; Olof Sundby, Archbishop of Uppsala, Church of Sweden; and Cynthia Wedel, psychologist and educator, the Episcopal Church.

BRIEFLY...

The Rt. Rev. Richard M. Trelease, Jr., Bishop of the Rio Grande, has accepted the unusual donation to the diocese of a motel. The Trail Motel, which comprises 30 units and a restaurant and is located on Interstate 10 in Lordsburg, N.M., midway between El Paso, Texas, and Tucson, Ariz., was donated by William D. Hooper of Dallas.

Downtown workers in Denver, Colo. were not slighted in their lenten discipline this year thanks to the local office of Paine, Webber, Jackson & Curtis. The firm offered its 22nd floor boardroom for midweek services, and on Wednesdays at noon clergy from the cathedral celebrated the Eucharist. The arrangements were made in part through the kindness of Nicholas Davis, a Paine Webber vice president, who is an Episcopalian.

A specially designed chasuble to be worn at various Oxford Movement commemorative celebrations, a chasuble which is mandatory for concelebrants at the Pilgrim Eucharist in Oxford, Saturday, July 16, has been developed in England by the Council of the Catholic Societies and Watts & Co. At a recent meeting in Loughborough, Leicestershire, England, of the Catholic Renewal Conference, a number of priests were vested in the red and white chasubles which commemorate the 150th anniversary of the start of the Oxford Movement. A ready-made version and a simple do-it-yourself kit are available from several clergy supply houses in England.

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CHRISTIAN SPIRITUALITY — quality booklets. Descriptive list. Bemerton Booklets, Box 99309A, San Francisco, Calif. 94109.

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, R.D.3, Box 116d, Saratoga Springs, N. Y. 12866. (518) 587-7470.

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ST. MICHAEL'S MASS FOR RITE II. Send \$2.00 for Exam Packet of organ/choir/pew copies, incl. anthem on "Hyfrydol" to: Benjamin Harrison, 6630 Nall Ave., Mission, Kan. 66202.

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POSITIONS OFFERED

NEEDED — retired or non-stipendiary vicar for Trinity Episcopal Church, Fulton, Ky. Lovely church and vicarage in pleasant stateline community near two universities and Kentucky lake resort area. Search Committee, Mrs. J.L. Jones, 205 Court Drive, Fulton, Ky. 42041.

PRIEST, possibly retired, for part-time ministry in large, active parish; cultural, educational center; vacation area winter and summer; house and stipend. Contact: The Rev. Thomas F. Stoll, P.O. Box 1001, Traverse City, Mich. 49685-1001.

NETWORK COORDINATOR, Diocese of Alaska: Planning and oversight of ministry development services, statewide. Basic requirement: commitment to concept of "total ministry," skills related to theological education by extension, supervisory experience, cross-cultural sensitivity. Extensive travel. Write: The Rev. Andrew Fairfield, Episcopal Diocese of Alaska, Box 441, Fairbanks, Alaska 99707.

TRINITY EPISCOPAL CHURCH, Indianapolis, announces its search for an organist/choirmaster. Responsibilities for parish choirs, fine arts programming, service playing and musical planning. High level of musical ability, leadership and education required. Fine musical tradition in the parish. Budget and resources for the development of an outstanding program including new 65 rank Schantz organ. Vigorous cultural community. Salary commensurate with skills and experience. Position description and information available. 3243 N. Meridan, Indianapolis, Ind. 46208.

PEOPLE and places

Appointments

The Rev. John Paul Boyer is rector of St. John's Church, Wilson, N.Y. Add: 431 Lake St., Wilson 14172.

The Rev. John E. Cadwallader is priest-in-charge of St. Thomas' Church, Buffalo, N.Y. Add: 537 S. Park Ave., Buffalo 14204.

The Rev. George L. Campbell, III is priest-in-charge of St. Paul's Church, Angola, N.Y., and St. Alban's Church, Silver Creek.

The Rev. John F. Hardwick is rector of the Church of the Saviour, Philadelphia.

The Rev. Daniel W. Hinkle is serving St. Paul's Church, Berlin, Md.

The Rev. Andrew Kadel is vicar of Trinity Church, Kirksville, Mo.

The Rev. Norman R. Meserve will become rector of St. Alban's Church, Roxborough, Philadelphia, July 1.

The Rev. William Christopher Seal is vicar of Christ the King Mission, Quincy, Calif. Add: Willowdale Farm, General Delivery, Meadow Valley, Calif. 95956.

The Rev. David C. Stanley is rector of Grace Church, Randolph, N.Y. Add: 19 Washington St., Randolph 14772.

The Rev. Christine Tremaine is assistant at St. James Church, Valley Rd. and Bellevue Ave., Upper Montclair, N.J. 07043.

The Rev. Franklin D. Turner will begin work on the Bishop's Staff for Congregations in the Diocese of Pennsylvania in summer.

Ordinations

Priests

Mississippi—Walter Arthur DuVall, Jr., vicar, St. Mary's Mission, Vicksburg, Miss.; add: 900 First North St., Vicksburg 39180.

Western Louisiana—Lee Benson Kneipp; add: 1030 Johnson St., Lafayette, La. 70501.

Transfers

The Rev. Frederick P. Davis has been canonically transferred from the Diocese of Idaho to the Diocese of San Diego. He continues as non-stipendiary interim vicar of St. James' Church, Blythe, Calif., and associate priest at the Church of St. Paul-in-the-Desert, Palm Springs. He may be addressed at 39-360 Peterson Rd., Sp. 99, Rancho Mirage, Calif. 92270.

Retirements

The Rev. Paul Z. Hoorstra has retired as rector of St. Francis of the Islands Church, on Wilmington Island, off the coast from Savannah, Ga. He will continue to serve All Saints Church, Tybee Island, Ga., on an island ten miles farther out. His residence and office address will be 108 Talbot Rd., Savannah, Ga. 31410.

Resignations

The Rev. Canon E. Rugby Auer is no longer rector of All Saints' Church, Bay Head, N.J. He will continue his work as executive director of Trinity Counseling and as director of pastoral development of the Diocese of New Jersey and as assistant at Trinity Cathedral, Trenton.

Receptions

The Rev. Harry Alfred Hughes was received from the priesthood of the Roman Catholic Church into the diaconate of the Episcopal Church on March 25. He will serve St. Matthew's Church, Kosciusko, Miss., and the Church of St. Francis of Assisi, Philadelphia, Miss. Add: Box 74, Kosciusko 39090.

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POSITIONS OFFERED

CHRIST EPISCOPAL CHURCH, 18 Abercorn St., Savannah, Ga. 31401. Organist-choir director; two adult choirs; children's choir; Sunday and weekday services; liturgical background; traditional and renewal music; salary negotiable. Send resume to the Rev. G.M. Maxwell.

PRIEST to work as assistant in large suburban parish primarily with youth and young adults. Prefer experienced, married person not over 35. Call or send resume to: Rector, St. Mark's Episcopal Church, 4129 Oxford Ave., Jacksonville, Fla. 32210.

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NEW ENGLISH BIBLE lectionary for Sundays with collects, Psalms, and Prefaces from the new Prayer Book. Free Samples. The Proper, 555 Palisade Ave., Jersey City, N.J. 07307. (201) 963-8819.

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WANTED

POETRY WANTED for a memorial anthology to Samuel Seabury (first Episcopal Bishop) marking his consecration bicentennial (1784-1984) to be published by Erasmus Books of Notre Dame. Professional and amateur poets invited. Guidelines available before July 1st from: Parish Life Institute, Box 661, Notre Dame, Ind. 46555. Not a competition.

1979 RITE for Baptism in traditional style. St. Luke's, P.O. Box 627, Woodland, Calif. 95695.

CHAPEL LANTERNS (2) wanted by donation or for reasonable price. We will pay shipping. Prefer older styles in good condition and complete. Contact: Parish Administrator, P.O. Box 297, Suffern, N.Y. 10901 or call 914-357-1615.

USED COPIES of *The Hours of Prayer, From Lauds to Compline* (Morehouse-Barlow or Mowbray). Reverend Mother General, Community of the Holy Spirit, 621 W. 113th St., New York, N.Y. 10025.

***In care of The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.**

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The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo, the Rev. Maurice Campbell, the Rev. Frederic W. Meagher, Dr. Brian Hall, the Rev. Matthew Conrad
Sun HC 8 & 10; Wed HC & Healing 10.

DENVER, COLO.

ST. ANDREW'S ABBEY 2015 Glenarm Place
The Order of the Holy Family
Masses: Sun 7:30 & 10; all other days (Sol on Feast) 12:10.
Daily Offices: MP 8, Ev (Sol on Sun & Feasts) 5:30, Comp 9.
C Sat 11-2

WASHINGTON, D.C.

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

ATLANTA, GA.

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

BATON ROUGE, LA.

ST. LUKE'S 8833 Goodwood Blvd., 70806
The Rev. Clarence C. Pope, Jr., r; the Rev. Rex D. Perry, the
Rev. W. Donald George, the Rev. David L. Segar, the Rev.
Donald L. Pulliam
Sun H Eu 8:30, 10:30, 5:30. Mon-Fri MP 8:45. H Eu Mon 9,
Tues 9 & 7, Wed 9, Thurs 7, Fri 9

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
Richard Holloway, r
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

THE MISSION CHURCH OF ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. General Hospital
The Rev. Emmett Jarrett, v
Sun MP 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP
7:30, EP 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun
10:10-30, Fri 6-7

MINNEAPOLIS, MINN.

THE CHURCH OF GETHSEMANE 905-4th Ave., So.
The Rev. Thomas L. Monnat, r
Sun H Eu 8 (low) & 10 (sung), HS 4S 4. Wkdy: MP 8:45, EP 5,
H Eu Wed 5:15 (other days as anno)

LONG BEACH, MISS.

ST. PATRICK'S 200 E. Beach
The Rev. William R. Buice, v
Sun Masses 8 & 10, Ch S 10, C by appt. Ultreya 1st Fri 7

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r, the Rev. John H. McCann,
the Rev. Dr. Bruce D. Rahtjen, the Rev. John W. Bonnell,
the Rev. Radford R. Davis, d
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP
(2S & 4S), Tues 5:30 EP (H Eu 4th Tues), Fri 12:00 noon HC

ST. LOUIS, MO.

CHRIST CHURCH CATHEDRAL 13th & Locust-Downtown
Sun H Eu 8, 9, 4 (11 choir H Eu 1S, 3S, 5S — MP 2S & 4S).
Mon-Fri H Eu 12:10

OMAHA, NEB.

ST. BARNABAS 129 N. 40th St.
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Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed
9:15. Matins 6:45, EP 5:30; C Sat 5

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell Gale
Sun 8, 10 Eu; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 Eu

NEWARK, N.J.

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The Rev. George H. Bowen, r; the Rev. L. Denver Hart, c
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8; 9:30; Lit & Ser 11; EP 4. Daily HC 7:15; EP 5:15
Mon-Fri, Sat 3:30. Cathedral Choristers Tues & Thurs of
school year. HC and healing Wed 12:15

ST. BARTHOLOMEW'S Park Ave. & 51st St.

The Rev. Thomas D. Bowers, r
Sun 8 & 9:30 HC; 9 Cho Eu; 11 H Eu & sermon 1S & 3S, MP,
sermon & H Eu other Sun; 4 special music. Wkdy: 1:10 H
Eu Tues & Thurs; 8, 1:10 & 6 H Eu HD, Wed; 12:10 special
preaching services Mon-Fri; 5:15 EP Mon, Tues, Thurs, Fri
& Sat

CALVARY & ST. GEORGE'S PARISH East 21st St. & Park Ave., So.

CALVARY Sun HC 11, V 5:30; Wed HC 5:45; Thurs HC & HS 12:10.
Mon-Fri MP 7:45

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

ST. THOMAS 5th Avenue & 53rd Street

The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the
Rev. Leslie Lang, the Rev. Gordon Duggins
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Choral Ev 4. Mon-Fri MP
8, HC 8:15, 12:10 & 5:45, EP 5:30; Tues HS 12:10, Choral Ev
5:30 Wed 12:10 Choral Eu. Church open daily to 6

NEW YORK, N.Y. (Cont'd.)

TRINITY PARISH
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The Rev. Richard L. May, v
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;
Sat HC 9; Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

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Sun 8 & 10:15

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Sun Mass 8 & 10 (Sung); Sat Vigil Mass 5

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Sun HC 8 & 10:30. Wed 10

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Arps, Jr.; the Rev. C. V. Westapher; the Rev. Jack E. Altman,
III; the Rev. Nelson W. Koscheski, Jr.
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon
Mon, Tues, Thurs, Fri; 7:30 Sat 10:30 Wed with Healing

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

HURST, TEXAS

ST. STEPHEN THE MARTYR 2716 Hurstview Dr. 76053
The Rev. Douglas L. Alford, r
Sun Eu 8, 9:30 & 11:15. Daily MP & Eu 6:45 ex Sat 10

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Logan
Taylor, assoc r; the Rev. William Cavanaugh, the Rt. Rev.
Wilson Hunter; the Rev. Brice Cox; the Rev. Frank Ambuhl
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10
HC. Wed Night Life 5-9.

NORFOLK (OCEAN VIEW), VA.

ADVENT 9620 Sherwood Place
The Rev. Herbert Hugh Smith, Jr., r
Sun H Eu 8 & 10, Tues 10 HU & HE, Sat 5:30 HE

MADISON, WIS.

SAINT DUNSTAN'S 8201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

PARIS, FRANCE

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY IN PARIS 23, Ave. George V, 75008
The Very Rev. James R. Leo, dean; the Rev. Canon Allan B.
Warren, III, canon pastor
Sun: H Eu 9 (Low), 11 (1S, 3S, 5S) 12:10; (2S, 4S); MP 11 (2S,
4S). Wkdy: H Eu 12, Tues with Healing (Summer: Tues &
Thurs 12). C by appt. Cathedral open 9:12-30, 2-5 daily. St.
Anne's Chapel, St. Germain-en-Laye, Sun H Eu 10:30

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.