

# THE LIVING CHURCH



Members of the Episcopal Peace Fellowship at a recent demonstration in Washington, D.C. [p.4].



## The Offering of Loaves

Testament, as in Exodus 23:14-17; Leviticus 23:15-21; Numbers 28:26-31; and Deuteronomy 16:9-12.

As we look at the risen Christ as the first-fruits, so all Christians are called to be part of the final harvest. That first Christian Pentecost prefigured the end of history, when all mankind will be gathered, when the harvest field, as Bishop Wordsworth put it, "will all its full abundance at his second coming yield." Pentecost was at the beginning of the church's history, but it pointed to the conclusion, when we will fully see that Christ has "redeemed for God from every family, language, people, and nation, a kingdom of priests to serve our God" (Canticle 18, B.C.P., p. 94).

Meanwhile the church continues to bring loaves baked from grain to the altar, praying that God may accept these gifts from his creation, and bless them by his Holy Spirit, that they may become the food of new and unending life. In a modest and quiet manner, each time we gather in the fellowship of the Holy Spirit to meet the Lord in the breaking of bread, we experience something of the reality of that awesome Fiftieth Day of the new era of the resurrection.

H. BOONE PORTER, Editor

urday, that is Easter. The resulting interpretation of Christ as the first-fruits of a redeemed humanity is expressed in verse three of hymn 92 by Bishop Wordsworth, "Christ is risen, Christ the first-fruits of the holy harvest field."

Seven weeks later, the harvest was supposed to be completed and two loaves baked from new grain were solemnly presented at the altar. This was a great celebration known to Hebrew speaking Jews as the Feast of Weeks (it was a "week of weeks" after the earlier observance) and to Greek speaking Jews as the Fiftieth [Day], or Pentecost. In modern Judaism it is known as Shavuoth, or Weeks.

As this was one of the three great pilgrimage feasts of the Hebrew year, there are various references to it in the Old

ntecost or Whitsunday is so deeply stamped in the Christian consciousness as the "Birthday of the Church" it is something of a shock to learn in biblical times it was purely and only an agricultural festival. Later Jun has made it a feast of the giving Law, but the Bible nowhere states an interpretation.

ancient Palestine, as in the south-parts of the U.S., the grain harvest place during April and May. The fest began at the time of the Passover, "on the morrow after the Sabbath" (Leviticus 23:15) the first-cut of grain was presented at the altar temple. Christians (but not moderns) understand this "morrow after Sabbath" within the days of unleavened bread to have been in the New Testament narrative the day after Holy Sat-

## The Song of Joseph

To tell the truth, my soul does sink a bit  
beneath the unexpected pain of it;  
What Mary's spacious soul does magnify  
My shrinking own is tempted to deny.

How lowly have been lifted up and she  
Her Father's mother, Child's child will be.  
How mighty from their thrones of pride are cast,  
How last shall be first, for first is now made last.

Earthshaker God, this God-named dust you've shaken  
How wondrous, great "I Am," this quaking "I" unmade.  
Oh Lord, not in the wind or fire by choice,  
Where now, my God, the still small voice?

May she who angel's words did touch and trouble  
May pray for him this message does appall.  
His child-not-mine, this love-child of the Father  
Will be my Saviour, God's love-Child for all.

Scott O'Brien



**The Visitation  
May 31**

Artwork from the Prayer Book of Edward VII.

# THE LIVING CHURCH

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# LETTERS

THE LIVING CHURCH welcomes letters from readers, and selection for publication is solely at our editorial discretion. We urge writers to limit length and confine themselves to one topic.

## AIDS

Thanks for your editorial on AIDS [TLC, April 28], and especially for the closing line, "Better a virtue you can live with than a disease you can die with," which ought to become a rallying cry for all of us who are perplexed by this scourge and the issues associated with it.

(The Rev.) Robert A. Winter  
St. Thomas Church

Berea, Ohio

• • •

Thank you for Bishop Swing's article on AIDS [TLC, April 28]. As he points out, this disease is not limited to the larger metropolitan areas, as our community has experienced one death and has another diagnosed case. Far too many people think that this disease is limited solely to one segment of the population. It is being documented in people in all walks of life, which tends to dis-

credit the notion that it is "God's punishment against homosexuals."

I daresay that the God we worship powerful enough that if he wanted wipe out a section of the population could do so without risk to others.

The good bishop is being modest v he says he speaks only for himself speaks for many.

(The Rev.) ROBERT E. HENES  
Emmanuel Ch

Rockford, Ill.

## Gored Ox

The letter of the Rev. Edgar D. RC concerning the hymn "Thine be glory" [TLC, April 21] is an unfortunate example of the sort of thing we store for once the new hymnal is lished. To call such devoted people Ray Glover, James Litton, Russ Schulz-Widmar, and Alec Wyton 'maginative, unecumenical, and of plorable aesthetics" because they not see fit to include a hymn he like in itself deplorable.

I, for one, am well-acquainted "Thine be the glory" and although not bad, it certainly would not add n to the hymnal, even when placed al side the Easter hymns we already h. My children's choir sang it this year, it seems to me that it works well children's Easter hymn, but I person

## New For Spring

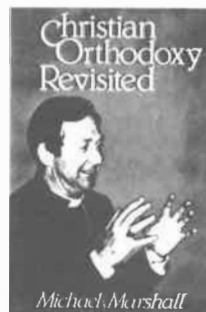


### READINGS IN ST. JOHN'S GOSPEL William Temple

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a probably not sneeque it as a conational hymn. However, this is all le the point.

heard Dr. Schulz-Widmar at a conferlast summer make the remark that survey of the church that was taken 1 hymnal revision was in its earlier es, there was not one hymn in *The inal 1940* that was not sung somee. Obviously, in making any choices at to retain in the new book or what ave out, someone's ox is going to be l. Given the fact that around two's of the old book is being retained, 200 new hymns are being added, one's favorite hymn is not going to tained.

WARD A. NELSON

erton, Ore.

### Professionalized Ministry

th regard to *The Walk-on-Water rome* reviewed by Fr. Throop [TLC, l 14], an additional — and contrary action might well be in order. While ook contains a certain amount of practical insight and many interg disaster stories, its overall intenseems wrong-headed to me. Its picof a professionalized ministry is a tual seduction which could result in s of the very soul of the priesthood. closest analogy I can think of is the ss whereby one acquires "parent-

ing skills' and ceases to be a real mother or, in this case, a real father.

That is what the ordained priesthood is, an organic role into which a man is called to step and for which no one is adequate. It is no use pretending to base vocation (or that egregious word, "deployment") upon some analysis of one's gifts. Who is gifted enough to be a priest? It is in the discovery of one's weakness when faced with the human impossibility of actually functioning in the place of Christ — nevertheless realizing that one is called to do so — in that penitence and brokenness of heart, whence priesthood emerges.

No intentional process of negotiating on the basis of one's strengths or skills as advocated in this book, will make up for the loss of knowing where the spiritual center of the ordained ministry is. Such professionalism can only get in the way of the real work of Christ. I do not claim to have apprehended this center yet, but I think this is the direction in which it lies.

(The Rev.) JOHN E. SCHRAMM  
St. Thomas' Church

Plymouth, Ind.

### Heresies of 1928

Somehow the defenders of the true faith once and for all delivered to the saints (and in English to Thomas Cran-

mer), who have been attacking the 1976 Book of Common Prayer, have failed to identify the major point of departure from our Anglican legacy — the 1928 revision!

The Prayer Book Society has detected signs of "liberation theology" in 1976, but neglected the fact that in 1928 a prayer written by that dangerous radical, Bishop Parsons, was included in which we prayed that we might "fearlessly contend against evil, and make no peace with oppression." Purists admittedly might go even further back and point out that the crypto-Marxists' first success was when the 1891 Book included that dreadfully subversive song that suggests that God's purpose is to "put down the mighty from their seat, . . . to fill the hungry with good things, and send the rich empty away!"

Creeping Romanism also appeared in the 1928 Book, for although Cranmer had carefully purged the Lord's Supper of any suggestion that masses for the dead were tolerated, it was in 1928 that what had previously been the Prayer for the Whole State of Christ's Church Militant was altered to include the prayer for the departed. These "Romish revisers" even more blatantly included propers which would permit a requiem at the burial!

Situation ethics made its first appearance in 1928 when the requirement that the Ten Commandments be read at least once each Sunday was reduced to once a month and the Joe Fletcher-type summary, which claimed love of God and love of neighbor was sufficient, became the usual substitute.

The greatest damage done by the 1928 Book was its destruction of the biblically ordered patriarchal structure of the family. Until 1928, all brides making their vows in an Episcopal Church sol-

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### The Cover

Members of a variety of organizations, including the Episcopal Peace Fellowship, participated in the "4 days in April" demonstration in late April in Washington, D.C. Its purpose was to protest U. S. policy in Central America, the arms race, and apartheid in South Africa, and to call for the amelioration of social problems in this country. In the photograph, taken April 20, Eph Klots of Oak Ridge, Tenn., holds the EPF banner; and the Rev. Virginia Thomas of Narberth, Pa., holds the banner of the Diocese of Pennsylvania Committee on Peacemaking.

their husbands. Responding to the demands of those noisy secular feminists who had already forced their way into the ballot boxes, the Prayer Book revisors cravenly surrendered to their cry and obliterated from our beloved book the teaching of Blessed Paul the apostle, and in so doing opened Pandora's box. No longer bound to obey their husbands, women wormed their way into vestries, dioceses, and even General Convention, and now the clergy. Where else can we blame this but on those secular humanists of 1928 who corrupted the Prayer Book marriage service?

Perhaps the answer for our Prayer Book fundamentalists is not to depend upon this clearly heretical 1928 Book, but to join the Reformed Episcopal Church, which goes back even further and uses the book proposed by our spiritual forefathers at the close of the Revolution.

(The Rev.) F. SANFORD CUTLER  
Church of the Redeemer  
Morristown, N.J.

### Confirmation Affirmed

I write to express my concern about various changes being advocated by some in the practice of confirmation in the Episcopal Church. The rite of confirmation evolved in the western church through a complicated process of historical development. It has been pastorally necessary whenever infant baptism has been practiced, or in recent centuries when adults enter episcopal churches from non-episcopal churches. The 1979 Book of Common Prayer is clear about its nature. It is the sacramental rite "in which we express a mature commitment to Christ and receive strength from the Holy Spirit through prayer and the laying on of hands by a bishop" (BCP, p. 860).

The distinctive aspects of confirmation include: the public affirmation of baptismal vows (which include a personal commitment to Christ); the imparting of the strengthening grace of the Holy Spirit for spiritual growth, faithfulness, service and witness; and the presence of a bishop as the sign of the universal church.

I disagree with three major changes presently advocated by some liturgical leaders. First, confirmation is a unique event and should not be made repeatable. It is *the* public acceptance and affirmation of baptismal vows. Subsequent reaffirmations are possible but should not be called confirmation.

Second, the term "confirmation" should not be discarded. It is the historic term, and in spite of considerable evolution, its origins can be traced to the practice of the early church.

Third, confirmation should continue

*Continued on page 14*

### VIDEO TAPES

WHAT EPISCOPALIANS BELIEVE. Two videotapes and discussion guide. By J. Kenneth Asel, executive producer. Word, Inc. \$150.

This is a series of six 20-minute presentations suitable for adult education. Churches which cannot afford to bring in Christian educators of the stature of Verna Dozier, Herbert O'Driscoll, and John Westerhoff can bring them in via videotape — and have the added advantage of using the tapes year after year with different groups. Theologians John Booty and Earl Brill can come to an inquirers' class through this medium and can be watched again following group discussion, for further clarification. Episcopalians can be spurred to mission by Presiding Bishop John Allin.

Dr. Dozier's joy in the Lord is evident as she explains the holy scriptures, why and how they should be studied.

The intrusion of background noises competes with Canon O'Driscoll's rhetorical eloquence briefly in his presentation, "Our Worship and Sacraments." But one priest who used the series declared O'Driscoll's explanation of the Eucharist to be the best he's ever heard.

Similar technical difficulties mar the excellence of Fr. Brill's "How Moral De-

on ethical and moral issues facing day's world. Nebulous "they" probl become first person issues with whic must deal. The accompanying st guide is at its best on this subject.

I considered "What Makes a Fa Christian" and "Our Anglican Heri and Authority" not as captivatg other segments, though they pro sufficient material for lively discuss

The videotape series has been succ fully used in many parishes for inc ers' classes and as a weekly Le study. Of its variety of topics and sonable cost, one clergy member : "Last year we spent \$50 or more to c expenses of each speaker. Here we h tool for \$25 per week and one we car again."

A real strength of the series is th can be lay-led without a great de preparation. The timeless quality o subject matter guarantees its useful for many years.

This media tool, a project of the I ince VII Christian Education ' Force, has much to offer. It would useful addition to diocesan Christia ucation libraries or to any Episc church.

JANET M. MOI  
St. Michael's Ch  
Pineville

## BOYS AND TROUBLE... WHO REALLY PAYS?



In the long run, a boy in trouble will pay for his behavior by becoming a man in trouble. Perhaps a man in prison. In the meantime, society pays . . . once for the damage done and again to keep him from doing more damage.

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# THE LIVING CHURCH

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## Dean for Nashotah

April 26, the board of trustees of Nashotah House in Nashotah, Wis., elected the Rev. Canon Jack C. Knight as the 16th dean and president of the parish. He succeeds the Rt. Rev. Jeffrey H. Atkins, retired Bishop of Eau Claire, who has served as dean since 1971, 1984.

Canon Knight is presently the vicar for mission in the Diocese of Louisiana and lives with his wife and family in New Orleans. Canon Knight, 43, graduated from Colorado State University in 1964 from Nashotah House. He was ordained a deacon in December 1969 and a priest in June 1970 in the Diocese of Louisiana.

Canon Knight was a curate at St. Timothy's in Littleton, Colo., vicar and then rector of St. Gregory's, Littleton, and held the position of canon for mission in Louisiana in 1983. He has served as president of the alumni members of the Nashotah board of trustees. He was a delegate to General Convention in 1973, 1979 and 1982. Also, he has served as a representative of Province VI on the Executive Council.

Canon Knight is married to the former Loree Dingler and they have three children. The Knight family will be moving to Nashotah during the summer and will become dean in September, beginning of the next academic year.

## Canonical Trial Impending Diocese of Oklahoma

St. Michael's Church, Broken Arrow (a suburb of Tulsa, Okla.), has recently become the center of increasing controversy. The Bishop of Oklahoma, the Rt. Rev. Gerald N. McAllister, has initiated a canonical trial and a canonical trial separate from the controversy, and the vicar who has been rector, the Rev. Canon C. Pasco, has made efforts to bring a trial of the bishop.

Reports indicate a considerable history of dissatisfaction between the congregation of St. Michael's and the diocese. Parishioners are said to have withdrawn their financial support in an inde-



The Rev. Canon Jack C. Knight: new dean at Nashotah.

pendent foundation, rather than in the parish, thus circumventing the full assessments of the diocese which a parish would ordinarily have paid. After an audit in 1984, St. Michael's Church, as a legal entity, was deemed to lack sufficient assets of its own for parish standing and was recently reduced by the bishop to mission status. The Rev. Dewitt Boyce of nearby Sapulpa was appointed vicar by the bishop to replace Fr. Pasco. At last report, Fr. Pasco has not withdrawn and Fr. Boyce has not been accorded use of the premises.

It appears that St. Michael's Foundation owns the building and land occupied by St. Michael's Episcopal Church. The bishop has filed a civil suit seeking to secure the property for St. Michael's Episcopal Church. At the same time, Fr. Pasco is to be brought before the canonical court of the diocese for misconduct. According to latest reports, the court is to convene on May 27.

Meanwhile, Fr. Pasco and others filed charges against Bishop McAllister. Canon IV.4 provides a somewhat complicated series of steps for the trial of a bishop. Charges given to the Presiding Bishop are first submitted to a panel of other bishops to ascertain if there is sufficient substance to the charges. The office of the Presiding Bishop is now reported to have advised Fr. Pasco that the several bishops who were consulted

did not find sufficient substance in the charges to proceed.

Fr. Pasco alleges that the conservative stand which he and his parishioners have taken on church questions, rather than the financial arrangements of St. Michael's, is the real reason for the actions being taken against him. Diocesan authorities deny this. The Presiding Bishop, early in this process, has most strongly urged both parties to seek reconciliation without civil or canonical trials.

## TV Studio at Trinity

A television studio for the Parish of Trinity Church in New York City has begun operations, though work on the studio complex will not be complete until some time this summer.

Under the supervision of Trinity's Director of Communications, the Rev. Leonard Freeman, the studio, as a parish-owned facility, is probably unique within the Episcopal Church. It is not, however, intended to serve only the needs of the sponsoring congregation, but rather the whole church including other Christian groups.

"We've been working very closely and actively with the national Episcopal Church and the Episcopal Radio-TV Foundation, to make our programs — and the ones they produce — available to the widest audience possible — and to do that in such a way as to help and encourage others in the church who want to get into video," says Fr. Freeman in *Trinity News*.

Underway is a plan to market and distribute productions of Trinity's studio, and those of the national church and the Radio-TV Foundation, through a cooperative called The Episcopal Television Group. The productions are to be made available to parishes and dioceses at relatively low cost.

A team of video professionals known as Good News Communications have been retained as consultants to work with Fr. Freeman.

## CODE Meets in California

In April more than 80 diocesan officers from Provinces I through VIII and six Canadian dioceses gathered at Menlo Park, Calif., for the annual meeting of CODE, the Conference of Diocesan Executives. Members include archdeacons, bishops' assistants, financial officers, and other officials. Representatives of



present to furnish information on the Church Pension Fund, the Church Deployment Office, Planned Giving, and the National Association of Episcopal Schools.

The Rev. Dr. David Dunning of Seattle, Wash., conducted general sessions on the theme "Management of Ministry and Ministry of Management." The Rev. Vincent W. Warner, Jr., rector of St. Andrew's Church, Wellesley, Mass., acted as chaplain.

Workshops were conducted daily during the five-day conference to deal with the problems, tasks, and responsibilities of diocesan administration. Participants tackled such topics as the funding of budgets, management of time and talent, and personnel policies and compensation requirements. Moreover, as a means of drawing representatives from Province IX, the Caribbean basin, into the organization, they approved at their business meeting a resolution to provide full scholarships to two Province IX executives to enable them to join CODE and attend the next conference.

Plans for that conference were already under discussion at this year's meeting. In 1986 the CODE meeting is to be held at the Our Lady of Florida Conference Center in North Palm Beach.

## Primate of Ireland Retires

According to the press office of the Church of Ireland, the Most Rev. Henry R. McAdoe, 69, Archbishop of Dublin, Bishop of Glendalough, Primate of Ireland, and Metropolitan since April 1977, has announced his retirement, for medical reasons, effective May 31.

Archbishop McAdoe was admitted to a hospital in January, and has since been readmitted twice, having been seriously ill in March with symptoms of cardiac disturbance. On his doctors' advice, he has decided not to resume the duties of his office.

Ordained in 1939, he became Dean of Cork in 1952, holding that position until his election as Bishop of Ossory in January 1962. He was enthroned as Archbishop of Dublin on May 21, 1977.

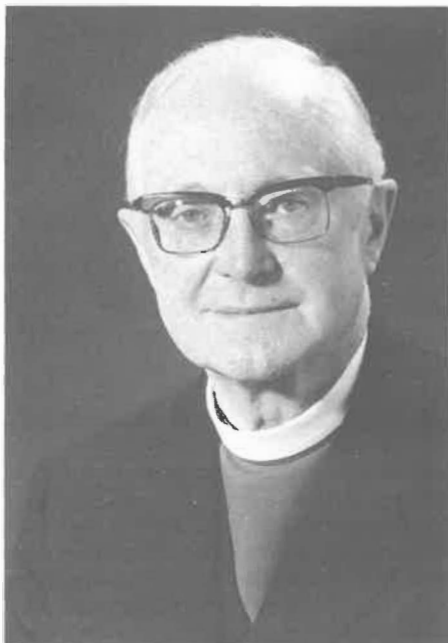
A noted scholar and linguist, Dr. McAdoe was educated at Trinity College, Dublin. He received the Ph.D. degree in Irish medieval poetry in 1940, and the D.D. in 1949 in Caroline moral theology. Over the years he has published a number of books, some of which are devoted to explaining Anglican faith. In other works he has concentrated on fostering ecumenism.

In 1962 Dr. McAdoe delivered the Hale Lectures at Seabury-Western Theological Seminary in Evanston, Ill., counting it a great honor, as he said, to have succeeded Archbishop Michael Ramsey in being given that responsibility.

SPCK/USA, the American branch of the 300 year-old British Society for Promoting Christian Knowledge, recently received a donation of \$10,000 from St. Thomas Church in New York City. The money will be used to support projects in four Latin American countries: in Cuba, a Theological Education by Extension program; in Chile, an Indigenous Leadership Training program; and in Mexico, a Spanish translation program in Education for Ministry. In the fourth country, Argentina, funds from the donation will supplement the salary of a national worker to be trained as production manager with a Christian publisher.

The Rev. Ephraim L. Radner, an Episcopal missionary, was expelled recently from Burundi, the east central African country where he had served as director of a theological college. The order for his expulsion charges that he "manifested an attitude which threatens to compromise the order, security, and the peace of the public." But Fr. Radner believes that it was his method as a teacher of fostering free inquiry which prompted the expulsion. It came, incidentally, soon after an article of his on African politics appeared in the *Christian Century*, which contained mild criticism of the Burundi government.

The Multilateral Church Conversation, an ecumenical organization representing six different church groups in Scotland, including the Scottish Episco-



The Most Rev. Henry R. McAdoe, Archbishop of Dublin, to retire.

ing that "now is the time" to get underway plans for a united church in country. Member churches are then being asked "to endorse the convocation's agreement on . . . baptism and Lord's Supper," arguing that the point of disagreement among them are not significant enough to warrant their continued separation. Furthermore, the versation recommended for the proposed united church a ministry to be headed by regional leaders like the bishops of the Episcopal body, but it requested that church apply a "rigorous critique of its present policy and practice with regard to its bishops."

For the past 22 years the Rev. Nor H. V. Elliott of All Saints' Church, Anchorage, Alaska, has organized an annual Good Friday service with local clergy of seven different churches participating. What is so unusual about that? This year for the first time in 22 years a Russian Orthodox priest participated, and for the first time ever the man Catholic Church was represented none other than the Archbishop of Anchorage, the Most Rev. Francis Hurley.

Newly ordained as an Episcopal priest, a professor at New Brunswick Theological Seminary in New Jersey, signed his position in April rather than to oppose action by the school to dismiss him. The Rev. Charles J. Wissink, who had taught Christian education and career development at New Brunswick and who was an ordained minister in the Reformed Church since 1955, joined the Episcopal Church in 1983. Ordained in October 1984, he was priest in the Rt. Rev. John S. Spong, Bishop of Newark, in February. Soon afterwards the school initiated a process of dismissal from the grounds that Dr. Wissink's affiliation with the Episcopal Church order was not compatible with that of the Reformed Church.

Attorney Lee Gaede provides legal assistance for the needy on two Saturdays each month at St. Stephen's Church, St. Louis, Mo. This service is sponsored jointly by St. Stephen's and Holy Trinity, in communion, the church of which Ms. Gaede is a member. One anonymous gift of \$6,000 has been received to support the program, and additional money from the Diocese of Missouri, through a Community Ministry grant, is expected. A United Thank Offering grant is also being sought. Ms. Gaede's work moves in three directions: providing financial direct legal aid to poor people.

Continued on page 12

# One Body, One Spirit

By SR. JOSEPHINE



PHOTO BY

them. We represent almost every geographic — and cultural — region of the continental United States. Some of the sisters came to the community with a full education, professional experience and a career behind them. Others came after finishing high school or a couple of years of college, and with no such “life” experience. These differences are keenly felt at moments. Yet we share a deep conviction of God’s love and of being called, each one of us, to this particular community. We also share a deep yearning and determination to live in unity and sisterly affection, and so these problems challenge us to seek deeper sources of unity.

Our life of prayer, worship, and corporate living is a unifying force. We have daily celebration of the Eucharist, with four Offices: Lauds, the Noon Office, Vespers, and Compline. We have an individual obligation of personal prayer, meditation, spiritual reading, and the study of scriptures. Our family life includes corporate meals, recreation time together, daily house meetings, homemaking, and vacationing together in small groups during the summer.

Another cohesive element in our lives is our common apostolate: education. We run two schools, St. Hilda’s and St. Hugh’s School (9-12) in New York City and the Melrose School (K-8) in Brewster, N.Y. We run a retreat center, St. Cuthbert’s House, on the Melrose property, and our ever-growing ministry among our 900 associates includes retreats, homilies, and visits across the country, as well as correspondence and individual guidance. All of us are involved in one or more of these “works” in some way.

But these outward bonds are not enough, for the many demands upon our time and energies can actually put a terrific strain on our common life. The Holy

oly Father, keep them in thy name, which thou hast given me, that may be one, even as we are one” (17:11). This prayer of our Lord has the focus of my meditations in the 12 months; this and the dedication of the community. The Community of the Holy Spirit, a religious order for women in the Episcopal Church, is dedicated as a living witness to the presence and work of God the Holy Spirit in his Church and in the world. Our rule of life asks us to “strive to become channels through which as at Pentecost the Holy Spirit may again cause peoples and nations to reach the unity of life of the Church.” With this aspiration to live and work together for Christian unity, we are continually seeking a better understanding of the nature of such unity and its implications for us and for the life of the whole church.

Any attempt at Christian unity, therefore, must be given to a wide variety of emphasis on sacraments, in interpretation of scriptures, in styles of worship, and in personal spirituality. The early church was characterized by such variety, as the New Testament epistles testify. Its unity was certainly not one of total intellectual or liturgical uniformity! So, we need to think about the nature of unity we seek.

We believe that the Community of the Holy Spirit is experiencing a growing sense of unity which holds hope and inspiration for the whole body of Christ. With confidence, I bring you my reflections upon this experience.

As a member of a religious order, parish, or other Christian community, the members are different from one another in age,

background, education, and experience. Anyone who has met the sisters of our community would agree that such diversity is quite noticeable among us, diversity in personalities and temperaments, in demeanor, in attitudes and values (in smaller things; in the basic ones we are in agreement), in the ways we perceive problems and in the ways we tackle

*Josephine is a member of the Community of the Holy Spirit, St. Hilda’s Church, New York, N.Y.*



cooperate with him in maintaining an atmosphere in which he may work freely and effectively. Therefore, we have given much thought to ways of strengthening our family life.

For several years now, Sunday suppers have been a time when we talk and enjoy each other's fellowship and often invite friends from the neighborhood to share it with us. (Our other meals are eaten in the silence that is traditional in monastic houses.) We are now sharing with each other personal hobbies such as

ways to get to know one another better.

Music continues to provide us with a great meeting of minds and hearts. And not least important is the newest development, an open group for centering prayer meeting once a week for a period of contemplative prayer and some sharing of ideas and experiences. In other words, we are learning to know one another in many different ways.

Another important step in our journey together has been learning to work together creatively. We have had a couple

from St. John's, Yonkers, N.Y., on maintaining relationships in small group tasks while "getting the job done." have practiced the principles in such intimate tasks as revising our custom (the house rule), and in far more extensive enterprises such as the running of our schools and the planning of our industries for the summer of 1985 (including several vacation church schools, studies, and week-long sessions for adults at Melrose for play, prayer,

*Continued on page 13*

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# *His Hand — My Strength*

My hand shall be ready to help him  
and my arm to give him strength. Psalm 89:21

By CHARLES D. CORWIN

**M**y wife and I were on our way home from a shopping tour on a cold, sunny day in January 1965. I was driving a used VW that we had purchased the previous evening as a gift for my son who would graduate later in the year. As we came up a slight hill about two miles from home, a line of six or seven cars was coming toward me. Suddenly, the last in the line got off onto a snow-covered shoulder, began to fish-tail, and then was propelled across the road into the side of my car.

There was a bang and then I felt myself flying through the air. I landed on my left shoulder and was unconscious for a moment. As my head cleared, I began trying to raise myself so as to locate my wife, but to no avail. I just didn't have the strength. However, shortly after, I heard my wife give a slight moan, so I knew she was alive. Almost simultaneously a state trooper leaned over and covered me with a blanket. "Lie still, the ambulance is on the way," he said.

Though I was helpless physically, my mind was not impaired. As I lay waiting, I began to pray. I still remember that prayer. It was a plea for his help: for the chance to stay alive in order to get my son through his education, and even more, to be around to care for my wife who had an aortic valve replacement just 10 months before. I finished it with the words, "But Lord, not my will, but thine be done."

Immediately God's hand touched me — physically touched me. It started with my feet and quickly extended over my complete body. That warm feeling which his hand gave me was one of the miracles of my life. All pain left me; I had complete peace of mind, and I knew that whatever happened to me, God's hand and arm were there to give me strength.

The ambulance arrived and the doctor with it. With sirens screaming the police led the way. My wife's injuries were not too serious, so they dropped her off at the local county hospital, and then sped on to a large general hospital 50 miles away. Still I felt no pain or worry, but had difficulty breathing until they hooked up the oxygen in the ambulance.

The oxygen ran out about three blocks from the hospital, and by the time they wheeled me into the emergency room I

was panting, trying hard to breathe. They cut off my clothes. I recall a crowd of masked people under bright lights, and then the peaceful, esthetically induced sleep.

God's hand and arm were not with me, but also with my surgeon found a smashed knee, all ribs broke the left side, a broken collar bone pelvis, a smashed lower vertebra burst spleen, and severe internal injuries. He told me later that a surgeon knows the minute he makes an incision whether that individual is going to live or give up, and he knew I was going to fight.

As I think back, I smile; it may seem to him that I was a fighter, I know it was the help of God's hand and arm that gave me the strength to live. And, even though I was told I would never walk again without a special aid, God saw to it that 11 weeks later I walked out of that hospital on my own two feet — no crutches, no wheelchair — just me.

That experience proved to me that God is always so very close just waiting for our invitation to come in, and in our pain and fear and anguish when he gives us the invitation, he cares for us, comforts us, and showers us with his love.

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*Col. Charles D. Corwin is a retired army colonel and lawyer; and is the editor of the parish newsletter at St. Mary's Church, Colonial Beach, Va.*

# Does a Call End?

Since ordained ministry had been seen as a lifelong commitment, only weakness or illness forced clergy out of ministry. Consequently, a great deal of confusion exists today for clergy facing retirement.

By JOHN PAUL BOUCHER

to von Bismarck of Germany is generally given credit for having established the notion of retirement at age 70 in the 1880s, and it quickly became popular in other European nations. By the 1930s, with the enactment of the Social Security system, the phenomenon had spread to the U.S.

Since 1935, of course, rapid improvements in health care and advances in medical research have greatly extended average life expectancy. By 1975, the typical American could expect to live 75 years. As a result, we in this country are confronted with yet another "rite of passage" that most people go through. There is no longer reason to believe that one will die shortly after 75.

Indeed, a new field of medicine, gerontology, has arisen in response to the social and psychological needs of those who are in their retirement years. Some of the universal needs often cited in the field are: a regular income or financial resources sufficient to provide independence and a sense of security; an occupation, avocation, or absorbing hobby compatible with physical abilities; a pleasant place to live which will not put strain on health, pocketbook, or emotions; a feeling of being useful through personal or community service; the continuation of health; and a positive attitude toward self, others, and the world. Whereas clergy are faced with all of the issues listed above, there are some aspects of retirement which are unique to clergy. For example, there are no alternative models for their retirement. Throughout the history of the church, the terminal point for one's active ministry was seen as death.

A calling or vocation into the ordained ministry was seen as a lifelong commitment. Only weakness or illness forced clergy out of the active ministry. As a result, a great deal of confusion exists for ordained clergy facing retirement in our present time.

Some church historians trace the so-called "Protestant work ethic" back to Plato and Aristotle, who extolled serious work as intrinsically better than leisure. The early writers of the church seem to have sanctioned this philosophy and viewed leisure as having no place of honor in the pursuit of perfection.

It becomes understandable, therefore, that for clergy in general, who have nurtured a strong lifetime guilt about leisure, retirement (which has usually been associated with idleness) should pose a threat.

It comes as no surprise, then, that there is no distinct retirement ritual in any mainline Christian denomination today. Neither the Roman Catholics, Episcopalians, Methodists, Presbyterians, nor Lutherans provide a clear and evident service devoted to retirement in their manuals for worship. The closest that one comes to a formalized prayer for retirement is to be found in the Lutheran Book of Occasional Services, 1982.

It is my contention that we have now progressed to the point where a separate liturgical setting is needed upon the occasion of retirement, whether it be the retirement of laypeople or clergy. It is rapidly becoming a rite of passage as important as baptism, confirmation, marriage, and burial of the dead. Such an event needs to be acknowledged and properly celebrated by fellow Christians.

Upon the occasion of retirement, it is appropriate that the Holy Eucharist be the principal act of worship. When a bishop is to retire, the Presiding Bishop of the church, or a bishop appointed by the Presiding Bishop, perhaps the presi-

dent of the province, would serve as the chief celebrant. When a priest or deacon is to retire, the diocesan bishop would serve as chief celebrant. When a layperson is to retire, the rector or vicar of the congregation would serve as chief celebrant.

The chief celebrant would open the Eucharist with appropriate introductory sentences, recite the Collect for Purity, and then be seated in a place for all to view the presentation of the one retiring. Persons chosen by the retiree, along with the retiree, come forward for a series of questions and responses appropriate for the occasion.

Following the questions, the chief celebrant says a prayer on behalf of the retiree's continued welfare. The retiree then returns to his or her seat, and the service continues with the Liturgy of the Word. Readings from scripture are read which are suitable for the event, and a sermon may be delivered, following the Gospel.

At the time of the Offertory, it is appropriate for members of the retiree's family to bring up the elements. A special post-communion prayer is said, giving thanks for the retiree's words and deeds. If the retiree is a member of the clergy, it is proper for him or her to bless the people.

Much is emerging which shows that anniversary dates are also important to those who have retired. As a result, I would suggest that the retiree be acknowledged in a suitable manner — perhaps through a prayer — on the Sunday closest to the anniversary of retirement at a service of worship.

A carefully planned and executed liturgy and festivity at the time of retirement would provide immense ease in the transition from active work status to that of retirement. Such an event would also allow others to give thanks to God for the retiree's life and service in an appropriate manner.

## Let us Keep the Feast

**P**entecost, or Whitsunday, resembles other Christian feasts in that it has many meanings. It is an ancient agricultural feast inherited from the Old Testament. It is the end of the Great Fifty Days, summing up the entire meaning of the Easter Season. It is the feast of the Holy Spirit in whom we believe the entire Christian Gospel and by whom the church is empowered to proclaim it. It is the birthday of the church, when the followers of Jesus first began to proclaim their message, incorporate new members, and constitute themselves as a living and growing community of faith. It expresses the catholicity of the apostolic church for, in token at least, the church right away began to include people of different nationalities, languages, and cultures. It is a feast of Holy Baptism, as we find if we read the whole of the second chapter of Acts, and the converts "continued in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers" (v. 42).

We do not need to ask which of these, or other themes, is the most important, for all overlap and interconnect. Similarly the meaning of this feast and other feasts overlap and are tied together. All, in various ways, point to the great mystery of God revealed in Christ by the power of the Holy Spirit. In a sense every Christian feast (including each Sunday) is, at the moment we are observing it, *the* feast. Another way of saying this is to say that a day like Whitsunday provides a model or pattern for every Sunday or feast — an occasion for the church to gather in the communion of the Holy Ghost, to proclaim the Gospel, to participate in the sacraments, and to address ourselves to living the Christian life together.

May each of us rejoice in the celebration of Pentecost, and may the church find its life and witness renewed by the Holy Spirit.

## How Many Languages?

**T**he best known feature of Pentecost is of course the account of the apostles preaching the gospel in different languages, as given in the second chapter of Acts. We gladly remember this as an event of 2,000 years ago. We also gladly applaud the translation of the Bible and the liturgy into the different languages of the Far East, of Africa, and so forth. When we consider the

### Relatives

**L**ife, like the Bactrian camel,  
has two humps —  
one to carry the burdens of yesterday,  
and the other  
the hope of tomorrow.

William Walter De Bolt



By Edward Meeks Gregory

diversification of languages in our own land and in our own time, the reaction becomes mixed, to say the least.

It is a curious fact that Christian churches of all denominations appear to have strongly resisted the call of the Spirit to come to terms with other languages. For centuries Roman Catholicism demanded that public worship and the public reading of the Bible be in Latin — a language that most of the laity and some of the clergy could not understand. Until the middle of this century, an important psychological and social aspect of mid-Western Lutheranism was the preservation of the tongue of old country in the church and the Lutheran school.

To what extent is Anglicanism committed to English? The extreme position was expressed in a letter to the editor several years ago which stated that it was the obligation and duty of the Episcopal Church to preserve the language of Shakespeare! Most of us would hardly go that far. Yet it often comes as a surprise to reflect that today *most* practicing Anglicans in the world do not speak English — either in church or at home. As our sister churches in the Third World continue to grow rapidly, this will be increasingly the case.

*Catholicity* involves universality, diversity, and pluralism. More specifically, *catholicism* involves a religion held by the people, a religion with saints, feasts and sacred stories and pious customs, a religion beloved by the poor as well as the rich, a religion cherished by the meek, those who suffer for righteousness and the peacemakers. Anglicanism in the Third World often shows these characteristics more clearly than the withdrawn and intellectually aloof religion too frequently observed in the English speaking world.

The question of whether or not to permit a certain church in a certain place to have a regular service in Lakota (the widely used dialect of the Sioux), or Spanish, or Japanese may be a question with much subtler dimensions than are sometimes perceived. Woe is it when we sin against the Holy Spirit!

Continued from page 7

ating them in managing their own affairs more effectively, and recruiting attorneys to contribute a part of their time and expertise. Clients pay no fee. But the program is limited to cases involving civil law.

liability to the Church of England subsequent to its privileged status as an established church of the nation is an obligation imposed by law on its clergy to perform marriages for all relating to the rite, even persons who are non-Christians. To deal with the difficulties created by this requirement, the church has set up through its General Synod a group to inquire into the full meaning of the relationship of the church to the state in the light of the Christian understanding of marriage. This group is expected to require 18 months to two years to conduct its business.

Central New York's Venture in Mission Fund, launched in January, has surpassed its goal of \$1,835,000 by \$4,000. Rt. Rev. O'Kelley Whitaker, Bishop of Central New York, noted that the major portion of the amount pledged came from a broad base of Episcopalians rather than in the form of a few large gifts. The funds are to be used for a variety of ministries within the Diocese of Central New York, elsewhere in the United States and abroad.

The Church Pension Fund has recently published its statistics on clergy compensation during the past year. The national median, including salary, housing, and utilities, is \$25,500. Diocesan median ranged from \$34,311 in Alaska to \$12,266 in West Virginia. When medians are adjusted to cost of living, Alaska dropped to 43rd place, and West Virginia climbed 11 places up from the bottom. In Colorado, a dollar apparently is worth more, and in both counts this diocese ranked sixth on the \$25,500 national median. When only full-time clergy salaries are considered, the national median is \$25,937. Colorado remained very high.

Founded in 1886 by New York City's Episcopal Church of the Incarnation, the second oldest continuously operating camp in the United States, the Episcopal Camp and Conference Center (formerly known as the Incarnation Camp, Inc.) recently celebrated its 100th season. The camp, now sponsored by a group of 25 Episcopal churches and organizations in New York, Connecticut, is located in Ivoryton,

mile-long Bushy Hill Lake. Last summer over 700 children, as well as over 700 adults between the ages of 50 and 85, enjoyed the programs offered. These programs also provide summer employment to over 100 college-age men and women from all parts of the country, many of whom were former campers at ECCC. Between Labor Day and the beginning of June last year, ECCC hosted over 200 groups totaling nearly 9,000 people. The camp has made programs available to school and community groups on a non-residential basis as the use of the center's year-round facilities increased. The hiking trails, found throughout the center's woodlands, are open 365 days a year.

Br. Richard Thomas Biernacki, founder and superior general of the Brotherhood of St. Gregory, has been named an associate member of the Conference of Major Superiors of Men's Institutes of the U.S. He is the only non-Roman Catholic associate member of the conference which was founded in 1956. Br. Biernacki is secretary of the House of Bishops Committee for Religious Communities in the Episcopal Church.

This year's Academy Award for best short documentary was presented to *The Stone Carvers*, a film about the stonework of Washington Cathedral and the craftsmen, past and present, who are responsible for it. Featured in the film are current master carver Vincent Palumbo, and retired master carver Roger Morigi. Provost of the cathedral, the Rev. Charles A. Perry, said of the film, "We are indeed proud of our carvers . . . It is only right that their contribution of love and creativity should be recognized . . ." Present plans call for the work on the west towers, which is being done on a pay-as-you-go basis, to be completed before 1990. Cost of completing the towers is estimated to be \$5 million.

With consent of the diocesan standing committee, the Rt. Rev. Maurice M. Benitez, Bishop of Texas, announced appointment of the Rt. Rev. Anselmo Carral as assistant bishop. The 60-year old Bishop Carral, a native of Cuba, served as Bishop of Guatemala from 1973 until 1981. He is widely known as an eloquent and dynamic preacher in both English and Spanish.

## CONVENTIONS

The Diocese of Southern Virginia, meeting in Norfolk, Va., from February 15-17, opened its 93rd council with a ser-

mon prayer service. Preacher and council keynote speaker was the Rt. Rev. Michael Marshall, former Bishop of Woolwich, now serving as the founding director of the Anglican Institute. In his address, Bishop Marshall called for renewed enthusiasm for the church's heritage, sacramental life, and the embracing of the Holy Spirit to assure renewal of the Episcopal Church in our time.

Council action included the reaffirmation of the church's stand concerning the sacredness of life — rejecting abortion as convenience and acknowledging grounds for terminating pregnancy in certain circumstances — adding a charge to all clergy of the diocese "in consultation with health professionals to work vigorously and earnestly to provide alternatives to abortion as a method of birth control."

In other action, the council pledged to work toward tithing as a minimum standard of giving and witness; to seek out a possible companion relationship with individuals or a Christian congregation of the USSR; and, on alcoholism, affirmed the acceptance of treatment for clergy, lay employees and their family members to be supported by the same process as with any other treatable disease and again affirming guidelines for the use of alcohol at church gatherings.

The council resolved support for improved facilities at Camp Chanco, including a swimming pool, new building and land acquisition, and improved ministry for youth as well as adults at Chanco.

A budget of \$1,203,400 was adopted.

Bidding farewell to its retiring bishop, welcoming the new bishop as the eighth Bishop of Georgia, adopting a budget of \$938,000, passing resolutions commending Bishop Tutu of South Africa and condemning abortion as murder, were the highlights of the 163rd convention of the Diocese of Georgia in Augusta February 14-16.

The Rt. Rev. Paul Reeves, Bishop of Georgia since 1972, was the celebrant of Holy Eucharist on February 14 in St. Paul's Church in Augusta. In his retirement sermon, Bishop Reeves reiterated his opposition to permissive abortion. A banquet following the service honored Bishop Reeves at which the Roman Catholic Bishop of Savannah, Raymond Lessard, praised the ministry of the retiring bishop.

The service of recognition and institution of the new bishop, the Rt. Rev. Harry Woolston Shipp, was done with proper solemnity. The combined choirs of St. Paul's and the Good Shepard presented vocal leadership, and the quality of music was further strengthened by the brass and percussion sections of the Augusta Symphony Orchestra.

devil" — even in the Episcopal Church.

*Lucifer* is the third volume of a series in which Dr. Russell traces the perception of evil from antiquity to the year 1500 (an acknowledged arbitrary cut off which will no doubt be updated in a future volume. As its University Press provenance suggests, this is a serious, scholarly work which requires serious intellectual application, but does not presume any special knowledge; in fact, the chapter on the 14th century begins with one of the clearest expositions of nominalism I have seen and this is typical of his overall presentations. Concepts of the devil in theology and folklore, in art and on the stage, in Christianity and in Judaism and Islam as well, are traced from the fall of Rome to the dawning of the Renaissance.

A final chapter draws out implications for today and argues, much as the church did ten years ago, that the devil is too much a part of the Christian teaching to be merely discarded as peripheral: "We may now be in need of another name for this force. Let it be so, if one can be found. But let it be one that does not evade, blur, or trivialize suffering."

(The Rev.) WILLIAM D. LORING  
Danbury, Conn.

## Wide Vision

**HEALING AS SACRAMENT.** By Martin Israel. Cowley. Pp. 116. \$6 paper.

Dr. Israel has written in my opinion an excellent book on the healing ministry. As the prologue states, "This vision of restoration embraces not only humanity but also the whole of creation." I particularly like the scope he gives the healing ministry, as he lifts it from a purely subjective one to one which embraces the world (p. 75). The Episcopal *Book of Occasional Services*, in its "Public Services of Healing," does the same thing, which is why I like to use it.

In so good a book, however, I deeply deplore that Dr. Israel is ambivalent toward "healers of a spritualistic turn of mind" who believe that their gift comes from discarnate sources in the life beyond (p. 95). I deplore even more his remarks regarding reincarnation, about which he pleads "ignorance" (p. 105). Reincarnation is simply not a Christian belief. The writer's comments regarding these two factors harm what is, in essence, a fine book.

(The Rev.)  
EMILY GARDINER NEAL, DEACON  
Cincinnati, Ohio

## Books Received

**JOURNEYING THROUGH THE DAYS 1985: A Calendar/Journal for Personal Reflection.** By Abingdon. \$9.95 paper.

**EMMANUEL SWEDENBORG: The Universal Human & Soul-Body Interaction.** Edited by George F. Dole. Paulist. Pp. 267. No price given. Paper.

Continued from page 9

community living). We are finding, a great excitement, that there are qualities involved in leadership, and each individual possesses several of them. As we consciously encourage another to make our contribution to community life and activities, we are more aware of one another's gifts. What a joy to discover how much gifts and efforts can complement one another.

From this greater personal knowledge has grown greater love and appreciation among us. In an atmosphere of quiet, thoughtful listening, we are increasingly able to take into account all viewpoints, all opinions, because we feel the support of mutual acceptance and respect for each other. The less we have to defend our ideas, the freer we are to retain them or to change our minds with integrity. Teamwork is consequently more productive, and our discussions, more satisfying.

This openness to the Spirit in our corporate lives supports us in our individual endeavors to be open to the Spirit's transforming presence. We are able to begin facing the disunity within our personalities, and the discrepancies between our will and our deeds, our intentions and our behavior. The Holy Spirit brings unity within us as we live out the command of Jesus to bear one another's burdens, to wash one another's feet.

Having experienced what is happening here, I believe that unity among Christians will grow as they open themselves to God the Holy Spirit in their personal lives, and in their efforts to develop living and working relationships with each other. In a collect, St. Augustine speaks of knowing God in order to love him truly, and loving him in order to serve him more fully. That seems to be the right order for us: the more we get to know one another — Christians of different persuasions" — in very ordinary ways of human friendship and fellowship, in affirmative sharing of our common faith in and loyalty to Jesus Christ, the greater will be our love and respect and appreciation of each other.

Dialogue is essential, but let's leave it to the theologians and synod commissions. Let us work together to learn how to encourage and appreciate the richness of our diversities in our operative ministries. None of us possess the whole truth, yet through the sharing of our various insights and experiences in generous, sincere, compassionate truth-seeking dialogue, Christ can indeed experience the ministry of Christ. Let us take the unity which is growing, dynamic reality among us for granted; let us build with it, expand it, strengthen it, use it.

## Irish Preacher

**A DOORWAY IN TIME: Memoir of a Celtic Spiritual Journey.** By Herbert O'Driscoll. Harper and Row. Pp. 128. \$11.95 paper.

Herbert O'Driscoll's magnificent gift for the use of language shines forth in this delightful essay on Celtic spirituality. Autobiographical notes trace his growing awareness of how it preconditioned him as he grew up in the south of Ireland, through his years in Theological College, and his early years in Canada as a priest. We learn much about the forces which shaped this great preacher as he refers to events in his childhood and manhood. There are occasional flashbacks through the history of his beloved land before the dawn of Christianity, as well as when it offered a haven to Christians seeking refuge after the collapse of the Roman Empire, to its sending missionaries to Europe somewhat later, and thus bestowing the gift of Celtic spirituality on continental Christianity.

In one place he refers to Celtic spirituality as "intimations of Divine Immanence," and says he speaks "of an instinct, a hunch, a suspicion that the divine is somehow hidden in the stuff of human experience; that the divine enters again and again through the side doors of the stages of our experience, flitting at the edges of our vision, wanting to be seen and recognized, rarely showing itself center stage in high drama, speaking quietly its sometimes single line that, if we but hear it, may alert us to the true identity of the voice. Yet when we look, the figure has vanished."

I found the book a delightful means of learning about Ireland, about Herbert O'Driscoll, and about Celtic spirituality. (The Rev.) CHARLES EDWARD BERGER (ret.)

Rector Emeritus of All Saints Church  
Chevy Chase, Md.

## The Devil and All His Works

**LUCIFER: The Devil in the Middle Ages.** By Jeffrey Burton Russell. Cornell University Press. Pp. 356. \$24.95 hardcover.

Just 15 years ago Prayer Book Studies 18 appeared with a proposed Baptismal rite which found its way into the famous (infamous?) Green Book, and which soon came under attack, not least for its transformation of the classic renunciation of "the devil and all his works, . . ." into a perhaps equally inclusive but much less convincing renunciation of "evil in all its forms." The protests were heard; the new Prayer Book provides a renunciation no less forceful than the old, and as a colleague recently told his

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# PEOPLE and places

## Retirements

The Rev. Charles R. Boswell, December 31 as  
chaplain of the Cook County Correctional Center  
since 1978. His new address is 112 W. Briarcliff Rd.,  
Bolingbrook, Ill. 60439.

The Rev. Canon O. Dudley Reed, as rector of the  
Church of the Holy Trinity, Danville, Ill. on January  
1. He may now be addressed at 503 E. Mulberry St.,  
Bloomington, Ill. 61701.

## Dedication

The new parish house of St. John's, Essex, N.Y.  
was recently blessed by the Rt. Rev. David S. Ball,  
Bishop of Albany, in honor of the Rt. Rev. Charles B.  
Persell, Jr., retired Suffragan Bishop of Albany.  
Bishop Persell has had a relationship with St. John's  
for over 30 years; the dedication included sanctifica-  
tion of the hall, kitchen, and library, as well as  
thanksgiving for the ministry of Bishop Persell. The  
blessing was followed by Evening Prayer and a re-  
ception in the new Persell Hall.

## Deaths

The Rev. Leon P. Harris, a retired priest of  
the Diocese of California and rector emeritus  
of All Saints', San Francisco, died on January  
5 at the age of 78 at his home in San  
Francisco.

In the early years of his ministry, Fr. Harris was  
master of Iolani School and assistant at St. Mark's,  
Honolulu, after which he served parishes in Indiana,  
Illinois, and California. In 1945 he was named rector  
of St. James, Paso Robles, Calif., which he served  
until 1949 when he became rector of All Saints'. He  
retired from All Saints' in 1971. Fr. Harris, a graduate  
of Nashotah House seminary, worked on numer-  
ous diocesan commissions and boards and he re-  
ceived international recognition during the 60s for  
his creative and prophetic ministry to the street peo-  
ple of Haight Ashbury. For his community work in  
San Francisco, Fr. Harris was awarded several certifi-  
cates of honor. He is survived by his wife, the former  
Eleanor Louise Chalmers.

The Rev. Benson H. Harvey, a retired priest  
of the Diocese of Western Massachusetts and  
canon missionary at the Cathedral of Sts. Mary  
and Martha, Manila, Philippine Islands, died  
on January 23 in Pittsfield, Mass. at the age  
of 83.

A graduate of the University of Pittsburgh and  
Episcopal Theological Seminary, Fr. Harvey first  
served as a missionary in the Philippines in 1926,  
returning there with his family in 1941. He and his  
wife were prisoners of war; after Mrs. Harvey was  
released, Fr. Harvey continued to minister in the  
prison camps until the war ended. From 1944 to his  
retirement in 1966, Fr. Harvey was rector of St.  
Philip's Easthampton, Mass. He is survived by his  
wife, the former Eleanor C. Moss.

The Rev. Raymond Earl MacBlain, a retired  
priest of the Diocese of the Central Gulf  
Coast, died at the age of 85 on February 21 in  
Apalachicola, Fla.

Fr. MacBlain served parishes in Mississippi,  
North Carolina, and Florida; from 1946-52 he was  
priest-in-charge of Trinity, Apalachicola and Ascen-  
sion, Carrabelle, Fla., the community to which he  
had returned in retirement. Both his B.A. and B.D.  
degrees were awarded from the University of the  
South.

The Rev. Claude L. Pickens, Jr., a retired  
priest of the Diocese of Newark and for 25

years a missionary in China, died at the age of  
84 on January 25 at his home in Gloucester,  
Mass.

Stationed in the Diocese of Hankow, Fr. Pickens  
was canon of St. Paul's Cathedral there from 1939-  
50. He was an authority on Islam in China — twice  
journeying to remote areas of northeast Tibet, Inner  
Mongolia, and northwest China to survey Moslems  
in those areas — and he produced the *Annotated  
Bibliography of the Literature on Islam in China*.  
After leaving China, Fr. Pickens served the National  
Council of Churches and later the National Council  
of the Episcopal Church where he worked for the  
overseas department until his retirement in 1968.  
Awarded an S.T.D. from General Theological Semi-  
nary in 1964 for his work with overseas students in  
the U.S., Fr. Pickens was a graduate of the Univer-  
sity of Michigan, Virginia Theological Seminary, and  
Columbia University. He is survived by his wife, the  
former Elizabeth Zwemer, and four children.

The Rev. Frederick Arthur Pope, widely  
known throughout the church for his cartoons  
which delighted readers of THE LIVING  
CHURCH and other publications, died after a  
long illness at the age of 63 in Cherokee Vil-  
lage, Ark., on March 22.

Fr. Pope was a native of Worcester, Mass. and a  
graduate of Trinity College and Berkeley Divinity  
School. He served churches in Massachusetts, New  
Hampshire, Ohio, and Missouri; he was named rec-  
tor in 1966 of St. Stephen's, Ferguson, near St.  
Louis. The author of various articles, Fr. Pope's car-  
toons were distributed by the Diocesan Press Ser-  
vice. He is survived by his wife, the former Grace  
Aileen Simmons, four children and four stepchildren.

The Rev. Canon Francis W. Tyndall, retired  
canon missionary of the Diocese of Chicago,  
died at the age of 69 on February 5 at James  
C. King retirement home in Evanston, Ill.

A native of Virginia and a graduate of the Univer-  
sity of Richmond and Virginia Theological Semi-  
nary, Fr. Tyndall served for several years in chaplain-  
cies in Virginia and as rector of the Cathedral Shrine  
of the Transfiguration, Orkney Springs, Va. He later  
served parishes in Connecticut, Texas, and Chicago.  
From 1956-60 he was rector of Christ Church,  
Woodlawn, Ill., at which church he organized an His-  
panic ministry. In 1960, Fr. Tyndall was appointed  
canon missionary, a position he held until 1969; that  
same year he became administrator and chaplain of  
the Church Home, which position he held until re-  
tirement in 1980.

## LETTERS

*Continued from page 5*

to be required for those entering the  
Episcopal Church from non-episcopal  
churches because the bishop's presence  
in confirmation is a visible sign of the  
catholicity of the larger church, and a  
link to it. Indeed, in general, those who  
enter the Episcopal Church from non-  
episcopal churches come seeking pre-  
cisely a more catholic expression of  
Christianity, and, in most cases, they  
want to be confirmed.

I hope that future General Conven-  
tions will resist any efforts to alter con-  
firmation, and will reaffirm the unique  
character and importance of confirma-  
tion in the life of the Episcopal Church.

(The Rev.) THOMAS L. NEWCOMB  
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ss; anno, announced; A-C, Ante-Communion; appt,  
intment; B, Benediction; C, Confessions; Cho, Cho-  
th S, Church School; c, curate; d, deacon, d.r.e.,  
lor of religious education; EP, Evening Prayer; Eu,  
arist; Ev, Evensong; EYC, Episcopal Young Church-  
ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy  
nion; HD, Holy Days; HH, Holy Hour; HS, Healing  
ce, HU, Holy Unction; Instr, Instructions; Int, Interces-  
; LOH, Laying On of Hands; Lit, Litany; Mat, Matins;  
orning Prayer; MW, Morning Worship; P, Penance; r;  
r, r-em, rector emeritus; Ser, Sermon; SM, Service of  
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