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Harlan Little, Jr.

Luis Marrero of the Dominican Episcopal Church (left) greets Presiding Bishop Edmond Browning (center) and the Rt. Rev. Cornelius J. Wilson, Bishop of Costa Rica: an Anglican meeting on an international scale [p. 6].



Pentecost: Cartography of the Spirit

By JONATHAN B. COFFEY

The great Feast of Pentecost, observed with festivity and joy by Jew and Christian alike, offers the church an opportunity to witness to the personhood of the Holy Spirit and to the Spirit's ways among God's people. As a pastor I find it natural and almost instinctive to teach groups, classes, congregations and individuals about the Blessed Trinity as well as the Father and the Son. But try as I may, I become somewhat uncomfortable and self-conscious when I teach about the Holy Spirit. I suspect I am not alone in this, as I know the people among whom I teach also find the Spirit difficult to comprehend.

Because of this persistent awkwardness in presenting the Holy Spirit to God's people, I rejoice in the Feast of Pentecost. The event of Pentecost Sunday offers us a focus for experience and reflection. Through this reflection and experience we can come to deeper understandings of the ways of the Spirit.

The origins of Pentecost are to be found in the Jewish Festival of Shavuot or Weeks. It began as an unpretentious holiday celebrating the bounty of creation, and especially the harvest. It was to be measured from the First Day following Pesach or Passover when the time of harvest was begun by the waving of a sheaf of grain as the first-fruits of this effort (Lev. 23:9-11). Fifty days later two loaves of bread, baked from the wheat of the new crop, were offered as a sacrifice.

These 50 days were known to Greek speaking Jews as Pentecost. While this feast was observed in the early days of the Jewish kingdom in the local sanctuary or "high place," later when the high places were abolished the sacrifice was made only in the Temple in Jerusalem.

Our guest columnist is the Rev. Johnathan B. Coffey, Jr., is rector of St. Richard's Church, Winter Park, Fla.

Pilgrims were required then to make pilgrimage to the Holy City for the celebration of this festival. It was just such an observance that the followers of Jesus as well as the city of Jerusalem itself were marking when . . . there came a sound from heaven as of a rushing mighty wind . . . and there appeared unto them cloven tongues like as of fire . . . and they were all filled with the Holy Spirit" (Acts 2:1-4).

This event in which we celebrate the coming of the Spirit offers us some cartographic reference points which can enable a deeper and fuller encounter with the third Person of the Holy Trinity.

First of all, this most elusive and "spiritual" Person of the Godhead came in power among the disciples on a nature-feast in which the rootedness of Israel to the earth was both affirmed and celebrated. The tendency toward disembodied "spiritualization" in the Jewish tradition has always had the corrective of the revelatory character of *eretz Yisrael*, the land in which God's people lived covenant life. Christianity has had no such concrete corrective save the body of Christ, the community of faith itself, and thus has frequently been subject to pagan tendencies to disembody its faith.

Nowhere is this tendency more likely than in pneumatology, the study of the Spirit. Hence the origins of Pentecost in our rootedness to mother earth (echoed in the church by its proximity to Rogationtide) is a helpful corrective as well as invitation to be incarnational even (maybe especially) about life in the Spirit.

Secondly, it is always to be remembered that the Day of Pentecost is a part of the Great Fifty Days as well as an embarkation into a new season the Roman Catholics call "Ordinary Time." It stands at the interface between time at its most holy for Christians, the season

of Easter, and time at its most routine, the long period after Pentecost. It is, therefore, by its very location in the Christian calendar a witness to the role of the Spirit in sanctifying all time and indeed all of life.

Likewise the disciples encounter the Spirit in the heart of Judaism (Jerusalem) and are then driven by that same Spirit to the ends of the earth (Rome). So too we find in this that the Spirit sanctifies all places. The Spirit then comes into focus as the great source of the completion of God's creation, showing all of life to be a sacrament.

Finally, there is wind and fire. As the church gathers on the Day of Pentecost in festive red vestments, hears the gospel proclaimed in many languages and baptizes new members into the household of faith, we witness to the deep and abiding mystery of the Spirit. The red we wear summons and shows forth that God's people are embarked on a pilgrimage in which we are forever guided by the "pillar of fire" (Ex. 13:21) just as we are burned by the fire that does not consume (Ex. 3:2). The tongues we proclaim in and through the gospel recall to us the magnificent and fearful plurality of human callings and the Spirit's role in both honoring our differences while calling us into unity. The event of baptism, and especially chrismation, reminds us that the Spirit still "broods over the waters" of life just as at the beginning of creation, calling forth light from darkness, order from chaos, life from nothingness.

So we live with the mystery of the Spirit, the One who blows among us as God wills and cannot be forced into simple analogies and paradigms. Indeed the Spirit is the Person of the Trinity most resistant to theological description, much less explanation, and this foundation of mystery is to be acknowledged and revered. But at the same time we are given in the Feast of Pentecost deep and wondrous tracings of both the way and the work of the Spirit, and it is with these tracings that we can to some extent find and present ourselves as people ". . . sealed by the Holy Spirit in Baptism and marked as Christ's own forever" (BCP, p. 308).

Pentecost

I like being a member
of a family that
was moved into being by
A Spirit that was Holy
wholly wild like
wind and fire
moving mystery,
blowing bewilderment
Our way.

J. Pittman McGehee

THE LIVING CHURCH

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LETTERS

Letters for publication are welcomed but selections are solely at our discretion, and may be abridged; 100 to 250 words are preferred. Each should be signed and indicated as a "Letter to the Editor." Address and phone number required.

Twin's Doubts

It's no good, I've got to say my piece anent the editorial [TLC, April 6] on poor old Doubting Thomas. Every year someone — actually, a lot of someones — produces a few profound thoughts on the subject. Anyone would think that St. Thomas was the only doubter, whereas both St. Mark and St. Luke make it clear that the other disciples did a bit of eyebrow-raising too. Mark tells us that Jesus himself reproached them for their incredulity and dullness, because they had not believed those who had seen him after he was raised from the dead (Mark 16:14). Even allowing for the textual critics who question the authorship of verses 9-20, Luke seemed to confirm it . . . "But the story (the women told) appeared to them to be nonsense, and they would not believe them" (Luke 24:11). How about some profound thoughts on the Doubting Disciples?

However, it is in St. John's (that blessedly intuitive disciple) Gospel that we find the details that so intrigue the critics, ancient and modern, as it is there that we get the more detailed account of St. Thomas and his doubts. And it is St. John who gives us the vital clue as to why St. Thomas doubted . . . a fact which so far seems to have been completely ignored by the afore-said critics. Thomas, we are told, with what seems deliberate emphasis, *was a twin*, which, in my book, gives him a far more logical and rational reason for doubting the resurrection appearances than any of the others. I submit that Thomas's twin was most probably a brother, otherwise there would have been no particular point in John's mention of the fact at the precise time.

Well, think about it. As a twin, Thomas may very well have been accustomed from infancy to hearing people saying, "now, let me see, which are you? Oh, yes, you're Tommy, you grazed your knees in a fall, didn't you?" And such-like observations whenever the two were together. So what would be the normal, inevitable reaction of Thomas to the news of the resurrection? "Wonderful, if true. But . . . but . . . supposing it's a man who just looks like Jesus? Not too likely, but just possible. Well, there's one sure thing, no substitute would let himself be crucified, even for five minutes, by way of artistic verisimilitude! And

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there's only one way to be sure." The rest is history.

At least your editorial writer made the important point that because of Thomas' doubts we have a reliable witness as to the objective fact of the resurrection. So I think we may go even further and postulate that it was no happenstance that Thomas *Didymus* was called to become a disciple.

JOAN LIEBLER

Moab, Utah

Value of Life

I am glad to see that THE LIVING CHURCH is willing to print a definite statement on a moral question like abortion [TLC, April 13] and am glad that the stand is a firm one morally.

If the value of life is the issue, is it not just as necessary to say that animal life is also sacred? Should not the church take a stand against the cruelties of laboratory suffering, clearly unnecessary to a very large extent; to the factory farming of live birds and animals; and to the atrocities of the leg-hold trap? May church people inform themselves on these issues and speak out for the moral standards we are supposed to have.

Sister JANE PATRICIA, Ph.D.
Amherst, Mass.

Truth and Expediency

The Rev. Michael Counsell [TLC, April 6] makes a case for the democratic process and majority rule in church decisions as the only practical way to accomplish anything. Perhaps what is accomplished in this process may be the wrong thing done for the wrong reason.

There is no theological principle requiring majority rule; at best it is only expedient. The methods of parliamentary debate (an inaccurate phrase, since in these church debates no one is really listening to the other side), the democratic process, and majority rule may not be applicable when applied to the formation of doctrine, belief, or personal conviction. Once a vote is taken and a political decision made, the tyranny of

the majority takes over, as has been shown in the American church.

There is no longer any occasion for serious theological study, for arriving at a deeper understanding of one's opponent — only the vote and "winner take all." A search for unity and identity among Anglo-Catholics and Evangelicals, radicals and conservatives might cause real progress to happen. The church should search for truth and not political majorities. And had it taken another generation? Is not truth better than expediency?

DOROTHY W. SPAULDING

McLean, Va.

In the first place, even as applied to secular politics, democracy, as it is understood in Britain and America, does not mean that the majority can do anything it sees fit. The rights of the minority are safeguarded, in America by a written Constitution, in Britain by custom and tradition. The example of Nazi Germany should be a sufficient warning to us in this respect.

When we come to the Christian church, the matter is much more complicated. What Fr. Counsell and others who advocate the ordination of women seem to forget is that neither the Episcopal Church in the United States, nor the Church of England, nor even the Anglican Communion as a whole, has ever claimed to be the whole church. Therefore there is a very serious question whether any of these bodies has the right to break with catholic tradition in such a fundamental matter. Certainly the reunion of Christendom is the most urgent task before the church, and anything that would make this task more difficult is to be avoided.

The one thing that has brought peace and healing to the Episcopal Church is the Port St. Lucie Resolution, which affirmed the right of those who oppose the ordination of women to continue to do so. It is for this reason that the ill-considered proposal for the consecration of women to the episcopate is so alarming. Some of us have been able to get along fairly comfortably since 1976 by quietly avoiding the ministrations of woman priests. Once woman bishops start ordaining, we would be faced with the necessity of inquiring into the priest's credentials every time one goes to a strange church. This would certainly be a great nuisance.

(The Rev.) NELSON W. MACKIE (ret.)
Greenville, R.I.

Empty Tombs

The Rev. Elizabeth Noice's dream about the resurrection [TLC, April 6] reminded me of my own real-life resurrection story. When I was stationed in the Sinai a couple of years ago my wife and I visited Jerusalem. Like good tourists,



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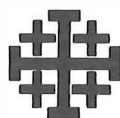
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we visited the Church of the Holy Sepulchre, a mind-boggling extravaganza of traditions and cultures which somehow seems to place every significant event concerning Christ under one roof.

Soon thereafter we went to "Gordon's Calvary," an austere but beautiful park maintained by the Anglican Garden Tomb Society. The famous and enigmatic General "Chinese" Gordon established the garden a century ago, claiming by divine revelation that it was the true burial site of Jesus. (My own assessment is that the choice was as much aesthetic as holy.)

As we poked our heads into the ancient tomb cut into the low cliff we eavesdropped on another couple's intense discussion about which was the real tomb — this one or the Holy Sepulchre. Somewhat exasperated, the husband finally said, "Well, I don't suppose it really matters, because he isn't there, you know!"

Just so. Alleluia!

Lt. Col. JAMES D. CHIPPS, U.S.A.
St. Margaret's Church

Woodbridge, Va.

Anglican Canticles

In response to the "Name Withheld" letter entitled "Erosion of Canticles" [TLC, March 23]: Let me share a part of my experience with "the lovely canticles of the Daily Office, once a hallmark of Anglican worship . . ."

For four years in the late '70s and early '80s, I served a multipoint yoked cure on the western Canadian prairies. The service at one of the country churches took place early Sunday afternoon, and consisted of the Eucharist or Evening Prayer on alternate Sundays. With a dozen or two worshippers, the priest, and an organist (holding forth on a mellow old reed harmonium), we sang the *Magnificat* and *Nunc Dimittis* to familiar Anglican chants; the Preces, Suffrages, and Collects were also chanted. Add a few of our beloved evening hymns, and you have a style of rendering the Divine Office which, if appreciated on its own terms, rivals any "English cathedral Evensong" for beauty and richness.

By the way, the *Hymnal 1982* does contain a paraphrase of the *Magnificat*. This is: "Tell out, my soul, the greatness of the Lord" (#437/438, also in Hymns III as #H-235).

Your correspondent's major point, to which I add a hearty "Amen," is that the Daily Office with its canticles, whether simply or solemnly sung, is a precious part of the Anglican liturgical heritage, and must not be permitted to die out.

(The Rev.) LOWELL J. SATRE, JR., SSC
St. Mary's Church

Kansas City, Mo.

Transcending Diversities

Recent criticism of Dorothy Mills Parker's use of the term, "authorized

right," for use of the 1928 BCP [TLC, Feb. 16], brings to light, again, selective interpretation of the Denver Resolution by certain clergy and laity.

Use of "authorized right" by Mrs. Parker is correct. It is an inherent right for use of "liturgical texts from the 1928 BCP." The right becomes operative at a parish rector's discretion through Title III, Canon 15, sec. 1(a), i.e., control of parish worship is vested with the rector. The resolution's wording clearly states the 1979 General Convention's intent that use of the 1928 BCP could continue beyond the adoption of the 1979 BCP. Further, it clearly fails to mention a "transition period," or "time limit" on continued use.

Efforts by the 1979 convention to change the resolution's guidelines from permissive to compulsory failed decisively. Failure to modify, or abolish the Denver Resolution by the 1982 and 1985 General Conventions should certainly indicate the continuing intention of the will of the church. Indeed, rubrics of the 1979 BCP permit use of "previously authorized liturgical texts."

Currently, Bishop Browning is "trying to restore unity in the church," by being "open to all," and "listening to as many as possible." He has said, ". . . the message of Christ transcends all boundaries . . ." and that he "affirms the

church in its diversity." He has also said, "There will be no outcasts." Since our Lord said, "Feed my sheep," I'm sure he meant all of them, not just those who prefer the 1979 Prayer Book. Could this be one way to transcend the diversities?

LAWRENCE W. THOMPSON
Prayer Book Society
of the Episcopal Church

Louisville, Ky.

Reflected Glory

I am wondering how many other priests have had the interesting experience I had recently during mass?

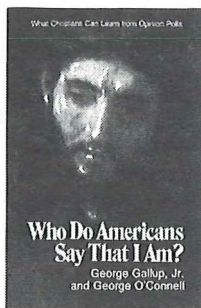
It happened at 7:00 a.m. mass after the Lord's Prayer, just as I was about to slip the paten under the host. Suddenly I saw Christ in glory surrounded by gold and blue clouds. My first reaction was, "At last, a miracle." Then almost as quickly I realized that the newly polished paten had reflected the Tiffany window above the altar in the same manner the parabolic mirror in a reflecting telescope focuses the images of the distant stars.

Maybe this experience will explain the many legends of priests seeing the Lord in the celebration of mass. There must be a sermon illustration here.

(The Rev.) JAMES BRICE CLARK
St. Luke's Church

Woodland, Calif.

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Episcopalians from Appalachian villages, from Midwestern prairies, from East coast cities, from the shores of the Caribbean, from Brazil, and from many points in between, came together recently in Washington, D.C., for the 1986 Roland Allen Symposium. The agenda was the missionary work of the church and how it may be revitalized and extended today.

Participants included the Most Rev. Edmond L. Browning, Presiding Bishop, several other bishops from the U.S., several from Province IX (the Caribbean Basin and adjacent areas), and other clergy and lay leaders. The meeting extended from April 20-24 and was held at the National 4-H Center.

The title of the conference associated it with the teaching of Roland Allen (1868-1947), priest of the Church of England and controversial missionary theologian [TLC, April 20].

At the opening session on Sunday evening, the keynote address was delivered by Dr. Richard Shaul, who expressed his personal joy that the Episcopal Church was taking Roland Allen seriously, and he wished that Allen could have lived to see and participate in such a conference. Dr. Shaul is a professor emeritus of Princeton Theological Seminary, Princeton, N.J., and has for the past half-dozen years been academic director of the Instituto Pastoral Hispano, an Episcopal Hispanic training program based in New York.

Dr. Shaul emphasized Roland Allen's point that "the Holy Spirit equips each congregation with everything it needs to function fully."

The second opening address was by the Most Rev. Edmond Browning, the Presiding Bishop, who stated, "I totally affirm the message of this conference." He went on to speak of the Pacific Basin Roland Allen Conference of 1983 in Hawaii, of which he was host bishop. He said he had gained a more vivid idea of the diversity of the Anglican Communion at that time, and of the need not to impose Western or European patterns of thought on believers in other cultures.

From Morning Prayer before breakfast until Compline at night, each day followed a busy schedule under the leadership of the Ven. Enrique Brown, an archdeacon in the Diocese of New York and conference chairman.



Bishop Cáceres (left), Archdeacon Brown (center) and Dr. Shaul (right) conversing during an intermission.

Harlee Little, Jr.

On each of three mornings, there was a lecture in the series, "Learning to Trust the Holy Spirit," by the Rev. Jaci Maraschin, theologian of the Brazilian Episcopal Church. Freedom in the Spirit was explored from various angles. Dr. Maraschin touched on contemporary liberation theology at many points, often in a way surprising to his hearers. He provocatively raised the question of the liberation of theology itself from its academic and rationalizing preoccupations, so that it could become more directly expressive of the actual experiences of life by Christian people.

Similarly, he pointed out that worship is too often constraining, rather than liberating to worshipers who experience inhibitions in celebrating festivals, and in sharing their feelings with others.

As to why Anglicans should concern themselves with liberation theology, he pointed out that our church exists today in many parts of the world where oppression and repression are problems that cannot be ignored. The Gospel is for all people, rich and poor, but they hear it differently. It is, in a special way, "good news to the poor (and) liberation to the captives" (Isaiah 61:1 and St. Luke 4:18). In a unique sense, the poor can share the joy of the Gospel with the rich.

Dr. Maraschin concluded with a rousing call to join in the mission of the church, "which is God's mission, beginning with Jesus Christ and extending on

to the salvation of the whole world."

Dr. Maraschin's lectures were followed each day by reflection groups. Among other things, participants shared issues such as our desire to be in control, and thus our fear of letting the Holy Spirit be free in our lives, and in the lives of our churches. They discussed the ways in which the principles of Roland Allen were similar to the principles of liberation theology as discussed by Dr. Maraschin, and found common ground across barriers of language, race and class.

At noon on the first day, the Presiding Bishop celebrated the Holy Eucharist and the Rev. H. Boone Porter, editor of *THE LIVING CHURCH*, preached. Other bishops and clergy officiated on subsequent days, with the liturgy in Spanish on Tuesday, English on Wednesday, and a combination of English and Spanish on Thursday. North American and Latin American folksong hymns were sung with guitar, banjo, electronic piano and drum accompaniment provided by members of the conference.

Each afternoon there was a brief, provocative talk. Organized by Dr. Frederica Thompsett of the Episcopal Divinity School in Cambridge, these addresses challenged participants to think of ways to revitalize their mission and ministry.

After three afternoons of meeting in

Continued on page 14

Pittsburgh Bishop Dies

The Rt. Rev. William S. Thomas, Suffragan Bishop of the Diocese of Pittsburgh for 17 years, died April 19 at Canterbury Place (formerly the Episcopal Church Home) from Alzheimer's disease. He was 84 years old and had been retired since 1970.

Bishop Thomas was born and raised in the diocese and received his bachelor's degree from the University of Pittsburgh in 1924. He earned a divinity degree from Philadelphia Divinity School and was ordained to the priesthood in 1927.

In addition to serving at All Saint's Church in Aliquippa, the young priest was assigned to St. Matthias Church in Ambridge and to St. Luke's Church, Georgetown, the oldest Episcopal congregation in the diocese, which has held continuous services since 1814. In 1936

he became assistant at Calvary Church in Pittsburgh.

While at Calvary, the dream of a summer camp in the diocese was realized. Bishop Thomas was instrumental in raising money necessary to acquire Camp Porter on Lake Erie, which was purchased from the YMCA and renamed Calvary Camp. In 1936 he assumed the duties as the camp's director and in 1953 became president of its board, a role which he kept until 1981.

After serving for a time as canon at St. Paul's Cathedral in Boston, he returned to Pittsburgh in 1953 when he was consecrated suffragan bishop. This was the first consecration of a bishop ever to be televised in the U.S.

Bishop Thomas received a Doctor of Divinity degree from the Philadelphia Divinity School in 1948 and a similar degree from the University of Pittsburgh in 1955.

He is survived by his wife Janet, two sons and two grandchildren.

A memorial service was held April 22 at Trinity Cathedral in Pittsburgh.

GLORIA UHLER

New Hampshire Bishop Consecrated

St. Joseph's Roman Catholic Cathedral in Manchester, N.H., provided a gracious setting for the consecration of the Rt. Rev. Douglas E. Theuner on April 19, as a Bishop Coadjutor of the Diocese of New Hampshire.

Diocesan clergy, ecumenical dignitaries and 16 bishops were part of the colorful service which attracted over 900 people. A special choir was augmented by timpani and a brass quartet.

The Most Rev. Edmond L. Browning, Presiding Bishop, was chief consecrator. The Gospel was read in three languages and the Litany was led by the Bishop of Puerto Rico, reflecting the new bishop's interest in the Hispanic ministry. The preacher was the Rt. Rev. Morgan Porteus, former Bishop of Connecticut.

In a surprise move after the consecration, Bishop Theuner, vested in the robes of his office, asked to "borrow" the pastoral staff from the Rt. Rev. Philip A. Smith, diocesan bishop. It was then passed from hand to hand up and down the length of the cathedral, symbolizing the shared ministry in New Hampshire.

The service of ordination followed one week after a service of celebration which recognized the ministry of Bishop Smith and his wife Barbara. A service in their honor was held at the chapel of St. Paul's School in Concord, N.H., the Rt. Rev. Arthur E. Walmsley, Bishop of Connecticut, was celebrant. Bishop Smith will retire at the end of 1986.

HELEN FERGUSON

Jaci Maraschin

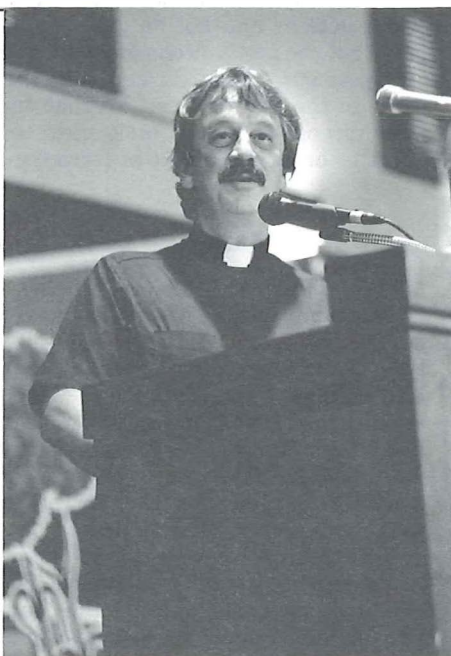
Portuguese-speaking Brazil is the home of a very unusual Anglican theologian, the Rev. Jaci Maraschin, a principal speaker at the Roland Allen Symposium.

Born in 1929, he studied theology in the seminary of the Igreja Episcopal do Brasil (Episcopal Church of Brazil) and was ordained. He continued graduate study in various institutions, including the General Theological Seminary in New York, and gained his doctorate in France at the University of Strasbourg in 1966, with a dissertation on the English theologian, F. D. Maurice. Subsequently returning to Brazil, he studied the science of communication for several years.

Meanwhile he pursued the theory of music and composition. Dr. Maraschin is an accomplished pianist, a translator of hymns into Portuguese, and a composer of both words and music of new hymns. He is currently working on liturgical music for the Brazilian Prayer Book.

Commenting on this, he says, "We do not wish to put aside the old and catholic parts of the liturgy, but we wish to add something distinctive of Brazil."

Today Dr. Maraschin teaches in the ecumenical post-graduate program of religious studies attached to the Methodist University in São Paulo. He serves on the national committee on theological education for the Brazilian Church, was a theological adviser to the last Anglican Consultative Council meeting, and belongs to the Inter-Anglican Theological and



©Harlee Little, Jr.

The Rev. Jaci Maraschin: the poor can share the joy of the gospel with the rich.

Doctrinal Commission. He also continues to have parish responsibilities, and he and Sra. Maraschin are grandparents.

Asked if, as an Anglican theologian, he feels somewhat alone in Brazil, he replied, "I am fortunate that my bishop (the Rt. Rev. Sumio Taketsu) is very learned in theology, as well as being a wonderful man of Japanese Brazilian background. I can always talk with him. We also have much ecumenical thought in Brazil. I have students from all the main Evangelical Churches as well as Roman Catholics." H.B.P.

Diocesan Executives Meet

The Rt. Rev. Bennet J. Sims, retired Bishop of Atlanta, and the Very Rev. David B. Collins, Dean Emeritus of the Cathedral of St. Philip's, Atlanta, were keynote speaker and chaplain, respectively, of the 18th annual meeting of the Conference of Diocesan Executives held April 7-11 at Our Lady of Florida Monastery Retreat House in North Palm Beach, Fla.

Over 125 people, representing 56 domestic dioceses in the U.S. and seven in Canada, heard Bishop Sims and Dean Collins daily address the 1986 theme of the "Theology and Mission of Servant Leadership." Afternoon and evening sessions included workshops, worship and resource-sharing among members and with program executives from the National Church Center.

For the first time in its history, the

CODE board elected a Canadian representative as president — the Rev. Charles F. Wilkins, executive assistant to the Bishop of Kootenay. Also elected to the board are, as vice president, Mary Lou Lavallee, Diocese of Western Massachusetts; as treasurer, Evelyn Haygood, Diocese of Dallas; as secretary, Vincent Currie, Jr. of the Central Gulf Coast, and others.

CODE exists "as an agency to serve the church with the bishops through the dioceses in the development of effective organizational and executive procedures, and to provide a primary vehicle of communication among the members and with the national church for planning, program and administration."

MARY LOU LAVALLEE

Tradition Backed

Ordination of women bishops in the church would be "the beginning of a tragedy of enormous proportions," according to the Rt. Rev. Clarence Pope, Bishop of Fort Worth.

Writing in the diocesan paper, the *Fort Worth Forward*, Bishop Pope said that "a female bishop, far from being a sign of unity, which is what a bishop is, among other things, will be the cause of further disunity."

In an interview with Jim Jones of the *Fort Worth Star Telegram*, Bishop Pope said he believes that "evidence of the Scriptures, tradition and nature indicate that men should preside at the Holy Eucharist and over God's family, the church, and that means the orders of bishop and priest."

He added that "there are those who disagree with this, and they are all people of good will and we must learn to disagree charitably."

In addition to opposing the consecration of woman bishops on theological grounds, Bishop Pope said that "the vast majority of the catholic Christians, including Anglicans, would not accept this." He predicted that the Church of England would vote against ordaining woman priests this year.

U.S. Raid Questioned

The Most Rev. Edmond Browning, Presiding Bishop; the Most Rev. Robert Runcie, Archbishop of Canterbury; and Dr. Runcie's Secretary for Anglican Communion Affairs, Terry Waite, each have issued statements which question the choice by the U.S. to launch a military air strike against Libya. All three commented on the proportionality of the raid, its long-term effectiveness and the affect it has on international relations. The statements touch on critical principles underlying Anglican attitude toward peacemaking. Dr. Runcie's statement was made on behalf of the British Council of Churches, of which he is president.

Raid on Libya

Statement by Presiding Bishop Edmond L. Browning

"The U.S. military action against the Republic of Libya is a serious unilateral action with grave consequences.

"Terrorism is a growing cancer within the body of our global community. It is a reaction on the part of those convinced that without violent measures, their grievances will not be addressed. Clearly, no responsible government can make peace with terrorism, terrorists, or those who support them. At the same time, it is the height of irresponsibility not to address these underlying causes, thereby showing moderate elements in the Middle East that avenues to the resolution of long-standing grievances other than terrorism are available. By making terrorism unnecessary we cut terrorists off from their support bases as well as their reason for being.

"Although one can and does abhor terrorism and seeks its eradication, the quality of the response must witness to the maturity of the policy and decision-making process. Before using force, has every alternate avenue been explored? Is the response proportionate? Is the action to be effective rather than efficient or expeditious? Does the action produce international trust and cooperation?

"In the days ahead I hope that we will reflect on the long term consequences of our actions and not on the seemingly immediate sense of gratification. I pray that the motivations and course of our actions will be consistent with the purity of our intentions and that they truly reflect our search for a lasting peace in the Middle East. To that end, I respectfully ask that the President withdraw our forces and make clear to the world that this has been a measured effort to bring the blight of terrorism to an end."

Statement by the British Council of Churches

"The British Council of Churches has always believed that adherence to international law is a necessary moral basis for the maintenance of world order. On this and on other grounds, this council totally and unequivocally condemns terrorism. We are convinced that, to protect innocent lives, measures that are in accord with international law need to be taken by the world community against terrorism. This may include military action, but only as a last resort and in compliance with the provision of the UN Charter.

"Article 51 of the Charter asserts the right of self-defense if an armed attack occurs and if measures taken by the Security Council to maintain international peace and security have failed.

"The issue of Libyan responsibility for international terrorism is at present, at the request of Malta, before the Security Council. The failure of the United States Government to await the council's judgement before resorting to military action is, in our view, a clear breach of the charter. Furthermore, such an attack on targets in a city, inevitably involving civilian loss of life, was disproportionate in scale. It has not only undermined respect for international law but has done nothing to discourage further terrorist acts in retaliation.

"Her Majesty's government owes it to the British people to explain fully why, in contrast to its partners in the European community, it has given support to a form of American action which, in our view, undermines rather than strengthens international security."

Statement by Terry Waite at Lambeth Palace

"For the past two years the matter of the Beirut hostages has dominated my life. I have always known that they were in acute danger, but believed with care and patience it would be possible to obtain their release. Throughout, I have counseled against violent action in the firm belief that violence leads to further violence and loss of innocent lives.

"I deplore hostage-taking and acts of violence against the innocent wherever they may occur, whether in Beirut or in Libya. I would wish to make a special humanitarian plea to those who are holding the remaining hostages in Beirut to exercise restraint, and allow me to meet with the captors as soon as possible. Meanwhile I send my deepest sympathy to the relatives of all those who have lost their lives in the last days, both in Libya and in Lebanon."

Jackson Kemper and the Missionary Episcopate

By ROB SLOCUM

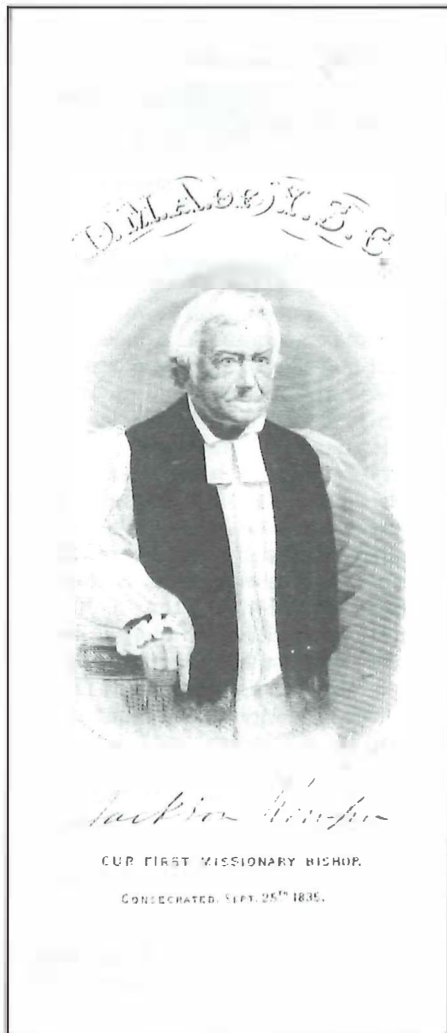
Jackson Kemper was consecrated as the first missionary bishop of the Episcopal Church on September 25, 1835, at St. Peter's Church, Philadelphia. His election as missionary bishop for the Northwest was a bold new step for the church in its emergence from the lethargy that characterized it during the early 19th century. Bishop G. W. Doane of New Jersey led the 1835 General Convention to declare that all members of the church are members of the Domestic and Foreign Missionary Society, and that all baptized members of the church are missionaries. As a missionary bishop, Jackson Kemper had jurisdiction over territory that now comprises the states of Indiana, Wisconsin, Minnesota, Iowa, Missouri and Kansas. It encompassed some 300,000 square miles and 800,000 souls.

Bishop Doane gave the charge of duty for a missionary bishop in his sermon at Kemper's consecration: "What is a missionary bishop? . . . a bishop *sent forth* by the Church, not *sought for* of the Church; going *before* to organize the Church, not waiting till the Church has been partially organized; a leader, not a follower . . . sent by the Church, even as the Church is sent by Christ."

Jackson Kemper was ready for his missionary charge. He was born in Pleasant Valley, N.Y. on December 24, 1789. From 1811 to 1831 he served as an assistant minister of the united parishes of Christ Church, St. Peter's, and St. James' in Philadelphia. During his tenure in Philadelphia he made missionary journeys into western Pennsylvania, and he was the first Episcopal missionary in Ohio. Kemper served as rector of St. Paul's, Norwalk, Conn., from 1831 until

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Letters cited in the article are in a collection of materials at the Wisconsin Historical Society Archive in Madison, and to the author's knowledge, are previously unpublished.



his resignation to become missionary bishop in 1835.

First and foremost, Kemper understood the missionary episcopate in terms of his duty to God. His sense of duty is evident from his earliest comments about the election as missionary bishop. On September 5, 1835, he wrote his daughter Elizabeth Kemper: "You know what has happened — how in a most unsuspected manner and under very peculiar circumstances I have been called to be a Bishop of the Church. I know not how I dare to refuse what ap-

pears to be considered by all a command of God. His will we must not resist; but on the contrary endeavour to perform it most faithfully and with cheerfulness. I have not yet come to a positive decision; but in all probability I shall say, Here am I, send me." Kemper's sense of vocation and duty quickly prevailed, and he determined to accept his election as Missionary Bishop.

Bishop Kemper faced enormous challenges in his new work. A tribute to Kemper's family from the Domestic Missions Committee after his death noted that "in the prosecution of his work, he traveled three hundred thousand miles, tens of thousands of them on horseback, hundreds of them on foot, through snow and mud, under cold and burning skies, exposed to all vicissitudes of weather." Kemper's duties meant real hardships. The tribute of the missions committee adds that "So vast was his field and so constantly was he in motion . . . that for the first 12 years of his episcopate, he could hardly be said to have had a home. He claimed but one day in the year for himself. Christmas Day he always tried to spend with his family."

Kemper's duties also meant hardships for his family, who might not even see him except possibly at the time of one of his trips east, or at Christmas. Elizabeth Kemper apparently wrote her father in 1839 to remind him of the pleasures of home and to express her sadness at their separation. The bishop was kind and affectionate in his response to his daughter, but he clearly underlined his sense of duty concerning his call and their separation: "You expressed yourself in a very gratifying and correct manner, dearest child, in a late letter concerning our separation, our sweet home at Norwalk, etc. While we dwell with delight upon past gratifications and remember them with gratitude and praise, we should daily endeavour to notice our personal privileges and comforts. I am in the path of duty. . . . Perhaps the day may shortly come when we shall again be united. But let us not murmur at the dispensations of our divine Master!"

As a missionary bishop, Kemper cared

for all his people. He was sensitive to their needs. For example, he informed the diocesan convention in Indiana in 1841 that he had “paid no little attention” to seeking a German translation of the Book of Common Prayer during a recent visit to the East. He concluded that such a Prayer Book would “doubtless prove to be a blessing to thousands” referring to the German-speaking immigrant families in his jurisdiction.

Similarly, Kemper closed his last report to the Board of Missions with an appeal for the American Indians: “I cannot close this, my last report, without referring to the aborigines of our country, who deserve at our hands, intense and abiding interest, instead of neglect, injury, and destruction. They have immortal souls, precious in the sight of the Redeemer. Their minds are open to the convictions of purity and truth.” Kemper noted with approval a recent service that he led among the Oneida Indians at which 14 were confirmed and 100 received Holy Communion. He ended the report by summarizing his experience with the Oneidas and calling for the spread of the Gospel among the Indians: “These people had sought the Lord in his appointed ways. Surely they will find Him an all sufficient and a gracious God. And why should there not be a hundred similar congregations among the red race of this country?” Jackson Kemper cared for all his people — including the immigrant in a new homeland and the Indian who had never heard the word of Christ.

Kemper was also concerned for the life of the church in all its aspects. He showed himself to be practical and somewhat conservative with respect to the financial planning of individual congregations. He was adamant about the practice of going into debt to build or improve a church building. He exhorted the 1841 convention in Indiana: “I must here lift up my voice in solemn warning against the ruinous practice of erecting and adorning churches before funds have been secured. What anxiety has been experienced during the past 12 months, in several of our parishes, in consequence of heavy debts which were pressing upon them and they were unable to meet!”

Kemper sensed the value of his labors for the church in the northwest: “Amidst many unexpected trials and discouragements, I perceive much cause to bless God and take courage; for I fully believe, that, with the divine blessing, we are laying a deep and permanent foundation, on which the Church of the living God will be gloriously established.” And Kemper saw fruits of his labors on that “permanent foundation.” When Kemper resigned as missionary bishop at the General Convention of 1859, the Committee on Domestic Missions praised his 24 years of service: “When Bishop Kem-



Bishop Kemper's home in Delafield, Wis.

Photo by Rob Slocum

per was appointed Missionary Bishop, in 1835, with jurisdiction over Missouri, Indiana, Wisconsin, and Iowa, neither of which was an organized Diocese, there was but one of our clergy and one church in Missouri, one clergyman and one church in Indiana, and neither church nor clergyman in Wisconsin or Iowa. Twenty-four years have passed away, and by God's blessing on the Church, [Kemper] now sees Missouri a Diocese, with its Bishop and twenty-seven clergy; Indiana a Diocese with its Bishop and twenty-five clergy; Wisconsin, his own Diocese, with fifty-five clergy; Iowa a Diocese, with its Bishop and thirty-one clergy; Minnesota an organized Diocese, with twenty clergy; Kansas but just organized as a Diocese, with ten clergy; and the territory of Nebraska, not yet organized as a Diocese, with four clergy; in all six Dioceses, where he began with none, and one hundred and seventy-two clergymen where he was at first sustained by only two.”

I will make several points concerning Bishop Kemper by way of conclusion: First, Kemper believed he was called by God to be a missionary bishop. He believed the challenges and hardship he faced were his duty. Kemper faced his duty cheerfully, with a clear sense of its advantages and its demands. He explained his mission to the convention in Indiana in 1839: “Blest with a vigorous constitution and a cheerful disposition, I have been enabled to travel through a large portion of the western country, rejoicing in the privilege of preaching the unsearchable riches of Christ in many of the obscure parts as well as in some of the largest cities of the immense valley of the Mississippi. If I have endured hardships and encountered perils during these journeys, how amply am I compen-

sated by your approbation and esteem. I pray, brethren, that I may be found faithful unto the end.”

Second, he believed that God was with him on his travels and in his work; he felt God's presence in his life. In 1838 Kemper wrote to his daughter, Elizabeth: “I left New Orleans on Wednesday. [Several people] accompanied me to Lake Pontchartrain, the distance of 6 miles, in a railroad car. At 2 o'clock I started once more alone — but God I hope is always with me and therefore I am never alone.”

Third, Kemper believed that mission work did not stop with him, but is a continuing process. He called for the evangelization of the west, and he called for people who would continue his work. In his last report to the Board of Missions in 1859, Kemper noted that “If any one, perhaps I can realize the immense field of labor and final triumph that is before us. Let our Missionary Bishops be increased — let them be multiplied. The west, the mighty west, demands immediate and thorough attention.” Jackson Kemper walked the path of duty in missionary work, and he called the church to follow.

Kemper was a devoted servant and leader of his missionary jurisdiction. He once wrote to his daughter Elizabeth that “my station is more important and more arduous than any other in the gift of the Church.” He declined his election as Bishop of Wisconsin in 1847, but he was again elected in 1854. He accepted the diocesan election *with the provision* that he would retain his jurisdiction as missionary bishop. In 1859, he resigned his missionary jurisdiction but continued to serve as Bishop of Wisconsin until his death at home in Delafield, Wis., on May 24, 1870.

Alcuin, Deacon from York

An Englishman who successfully
led a movement to save
the learning and literature
of the church.

By JOHN BRADNER

Alcuin — to the British this man born in Yorkshire about 735 was the talented master and librarian of the cathedral school at York; for the French he was Charlemagne's counselor and guide in education and religion; to the modern historian he was the inspirer of the Carolingian Renaissance or revival of learning under Charlemagne; in the Episcopal calendar he is remembered on May 20 as "deacon and abbot of Tours," died 804.

At York, Alcuin grew up and was trained in the cathedral school founded by Bishop Egbert about 732. Aelbert, serving as headmaster, succeeded to the bishopric and in 767 turned over the supervision of the school to his assistant, Alcuin. Later Aelbert gave him also the management of the cathedral library. Alcuin continued in both of these positions under the following archbishop, Eanbald.

This York school became Alcuin's testing ground for his later career. As had his master Aelbert, Alcuin discovered that the schooling boys required was more than learning the Latin language and the doctrines of the church. It should include grammar (the art of speaking and writing correctly), rhetoric (the arts of letter and legal writing and of preaching effectively), and dialectic or logic. These three subjects composed the *Trivium* of the Middle Ages. More advanced students examined the mysteries of arithmetic, geometry (plus geography), astronomy and music — the *Quadrivium*.

For several centuries now books have been printed by thousands, but scholars and young people of early times had to share the scarce handwritten books or

even copy out their own as they went along. This made the position of librarian very important. Part of Alcuin's work took him abroad to acquire new books to use in his school. For this he had been trained by Aelbert during trips into France and Italy. We know what authors were assembled in his library from a section of his Latin poem, "On the Saints of the Church of York." Another section in the same poem contains a description of the curriculum which prevailed under Aelbert and Alcuin.

In the course of his travels as librarian it is likely that Alcuin met Charlemagne, who had become king of Frankland in 768 and was in the process of building up a school in his hometown at Aachen. In this effort he had already persuaded several Italian teachers to come to his aid. Chief of these were Peter of Pisa and Paul the Deacon.

As a messenger for the new archbishop of York, Eanbald, Alcuin was sent to Rome and to the pope in 781 to obtain the pallium, a stole-like vestment of white wool with purple crosses bestowed by the pope on archbishops as a symbol of their ecclesiastical power. On this trip, Alcuin was met by Charlemagne at Parma in Italy and was requested to come to Aachen as the head of Charlemagne's palace school. The teacher may have hesitated in his eventual granting of the king's request because he was in a position to be chosen as the successor to Eanbald, the Archbishop of York. But as an early biographer says, "With promises and persuasive eloquence the great King besought him to return to him."

The first biographers of Charles designate Alcuin as "the most learned man of his time" and a man "skilled in all learning beyond all others of our times." The king of Frankland must have shown Alcuin his enthusiasm and concern for a

renewal of education in his country and offered him a big role in his schemes. For some time Charlemagne had been disturbed by the low status of education in his realm. The palace school had degenerated and he discovered that even the clergy were often unable to speak and write correctly. Good teachers were hard to obtain, but he had already secured a couple from Italy. Persuaded that he was needed in Frankland, Alcuin gave up his work with Archbishop Eanbald and in 782 transferred to the palace school of Charlemagne in Aachen. There he became the king's minister of education and a ruling spiritual force in Europe.

This school included people of several kinds and ages. Attending were the princes and princesses of the royal household, some of their relatives, courtiers, and children of the nobility, and by their own choice the king and the queen. For their use Alcuin prepared several textbooks. Some of these had a dialogue or question and answer form similar to a church catechism. The instruction was based on the seven liberal arts. But Alcuin needed helpers who were properly prepared for teaching. Prominent among these were Theodulf, whom Charlemagne later appointed as the Bishop of Orleans, and three former students of Alcuin at York.

By 790 Alcuin felt that he was needed again in England and returned for a period of three years. Meanwhile the church in Western Europe was being confronted by a controversy over the doctrine of Adoptionism. This was regarded by many church leaders as a heresy because it proclaimed that Christ in his humanity was only the adoptive Son of God. Yet it received considerable support in Spain where it originated and Bishop Felix of Urgel, Spain, became its leading exponent. Charlemagne, who had previ-

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The Rev. John Bradner is a retired priest of the Diocese of Connecticut and is a resident of Wethersfield, Conn.

EDITORIALS

Roland Allen Symposium

One of the most forceful spokesmen in this century for the power of the Holy Spirit within the life of the church was Roland Allen. It is most appropriate to report the recent Roland Allen Symposium in this Pentecost issue [p. 6].

This conference was not a gathering of scholars to discuss or dispute Allen's teachings, but rather a gathering of active leaders from North, Central, and South America seeking to consider Allen's call to us, today, to adopt bolder goals and methods for the missionary work of the church. This involves a challenge to existing diocesan and national church policies, as well as a challenge to the local congregation to open itself to new visions, new thoughts and new dreams.

In the typical diocese of our church, missionary work has for decades been locked into a seemingly inexorable syndrome. The greatest item in the diocesan budget may be for missions, which usually means the subsidy of the salaries of clergy serving in non-self supporting congregations. In many dioceses, the clergy in these small churches have been subsidized for a century or more. As these mission churches approach self-support, the minimum clergy salary in the diocese may be raised so that self-sufficiency is never attained. Since so many tens of thousands of dollars are already committed to such subsidies each year, significant new missionary work cannot be undertaken. If new churches were begun, it is feared that they would only add to this massive annual burden.

There are methods of breaking out of this cycle of paralysis, and Allen points the way. The revitalization of lay leadership, the providing to smaller or economically poorer churches the kind of help that will make them stronger, the wider utilization of clergy employed in secular work, and the selection of local leaders, in appropriate cases, for ordination as priests or deacons — these are among the steps that can make it possible to move forward. This requires, however, not just an isolated success story, or a special pilot project in some remote place, but rather a broad and consistent policy based on the conviction that God the Holy Spirit can and will lead the church forward.

Guidance of the Holy Spirit

Whitsunday, or Pentecost, comes to us as a joyful feast of the church, but also as a challenge to the church. The Holy Spirit came to the apostles; they obeyed the guidance of the Spirit; and wonderful results followed. We are not so obedient, and we do not have such results to show.

When we make plans or decisions, too often the guidance of the Holy Spirit is the last thing we think about. We pray to the Spirit to help us carry out what we have in fact already decided to do. That is hardly being guided by the Spirit.

Within the councils of the church, when there are severe divisions of opinion, each side is quick to claim

that it is the one possessing the direction of the Holy Ghost. The best traditions of the church would suggest, on the contrary, that it is when there is unanimity that the will of the Spirit has been shown.

Does *near unanimity* count as a decision guided by the Holy Spirit? Well, that is something to pray about and think about. Does the decision accord with holy scripture (a question Episcopalians rarely ask)? Does the decision advance the spread of the gospel? Does the decision express obedience to Jesus Christ as Lord? Does the decision advance the mutual love of Christians ("By this shall all know that you are my disciples")?

How to be guided by the Spirit, and how to recognize such guidance, are questions to which more thought, much more, should be given. Perhaps the men and women who belong to our religious communities, and the solitaries who pursue the monastic life alone, can be of great help to the whole church in the pursuit of this matter.



Thy Kingdom . . . Thy Will . . .

Lord, when my heart and mind in meditation,
Move me beyond my body's prison wall;
Guide me by ways of gentle exultation
Into the light where worshipping I fall.

When I would kneel in silence interceding,
Lifting to thee all those who seek thy care;
Poor though I be, for others who are needing
Healing and hope, give power to my prayer.

Lord, when I come in penitence confessing,
Knowing that thou canst know me
through and through;
Grant to my human nakedness undressing
Robes of repentance, and my life renew.

Lord, when my spirit soars in high thanksgiving,
Nearing the flame from which it must return;
Grant to my exiled soul for earthly living,
Tongues of fire that will forever burn.

Herbert O'Driscoll

ALCUIN

Continued from page 11

ously relied on Alcuin's help in ecclesiastical matters, recalled him to Frankland and gave him the task of refuting the heresy. Writing against this doctrine and participating in a debate with Felix, Alcuin finally drew an acknowledgment of defeat from Felix.

Leaving the palace school in 794, Alcuin took up the king's appointment as abbot of the monastery of St. Martin at Tours. Here he supervised the monastic school, built up the library, and did considerable writing. He wrote biblical commentaries, theological treatises, and many letters. Over 230 letters to former students, colleagues and friends have been preserved. Some of this literary effort went into the writing of poetry. One of his poems, entitled "On the Saints of the Church at York," in the course of telling the history of the cathedral school, gives a description of the curriculum and a catalogue of the authors represented in the library. In his theological works he depended largely on famous leaders of the past such as Jerome, Augustine, Gregory the Great and Bede. His thoughts often hark back to Isidore of Seville, the editor of a famous encyclopedia called *Etymologies*.

While at Tours Alcuin became involved in three types of work of a literary nature. (Here we find the school teacher striving for more correct results.) One concerned the making of manuscripts, for his monastery did a remarkable job of book production. The eighth century scribes on the continent made extensive use of the Merovingian minuscule script, an angular, cramped style somewhat difficult to read. Under Charlemagne a better script called Carolingian minuscule was adopted for official documents and was promoted by Alcuin to become eventually the most favored European script because it was more attractive and easier to read. This later served as the basis for the roman type now used by most book printers.

Book copyists could be careless or undereducated, resulting in mistakes of transcribing. Abbot Alcuin wanted correct texts. One of his letters to Charlemagne lamented the neglect of punctuation. He requested of the king that boys at court receive proper training to write clearly and well. Charlemagne agreed with him that the situation in the case of Bible texts was appalling. The texts in use had become corrupt and sometimes differed greatly. The king required him to investigate these discrepancies and errors and produce a corrected version of Jerome's Latin Bible. So with the help of several like-minded scholars Alcuin prepared a corrected text of both Testaments. A beautiful copy of this formed a Christmas gift for Charlemagne in the year 800. Further work on the problem

came from Bishop Theodulph. The final result of Alcuin's revision was considerable influence on the preparation of the printed Vulgate Bible many years later.

Always interested in religious matters, Charlemagne was concerned about the problem of the variety of the sacramentaries or priests' books for the liturgy used in Frankish churches. The clergy had been using two different rites imported from Rome: the Gelasian and the Gregorian sacramentaries. To these bishops had made their own additions and changes with the result that general confusion prevailed. Charlemagne desired a uniform rite for Frankland. So he gave Alcuin the task of arranging such a book. A supplement to the Gregorian Sacramentary was brought out and later enlarged to make a Book of Sacraments, which was soon approved by the king. The exact contribution of Alcuin personally to this project is unknown and it is likely that Benedict, abbot of Aniane had a hand in it. The new sacramentary was later taken over by Rome and became a principal source for the subsequent Roman Missal.

Other influences of Alcuin may be found in a revised lectionary for Frankland, the use of the creed in the Mass, and the introduction from York into Frankland of the observance of All Saints Day on November 1. Not least among Alcuin's contributions to his adopted nation is his counseling of Charlemagne in both educational and political matters. His influence seems evident in the king's capitularies on education and in the letters Alcuin wrote to Charlemagne and others. Besides editing books for the church, Alcuin had a significant part in preserving ancient Latin secular literature. The coronation of Charlemagne by the pope in Rome in 800 came about partly through the work of Alcuin and his fellow clerics.

Once a conversation between Alcuin and the ruler touched upon the great learning of Jerome and Augustine. Charlemagne is said to have inquired, "Why cannot I have twelve clerics such as these?" To this Alcuin discreetly replied, "The Lord of heaven and earth had only two such, and would you have twelve?"

The team of Charlemagne and Alcuin is largely responsible for the faithful preservation and extension of the learning and literary work that they had inherited from a more intellectual past. Furthermore, some of Alcuin's students carried this on to another generation. It seems evident that besides having a superior intellect, Alcuin must also have had a pleasant personality and a gift of dealing with others tactfully. Finally, as E. Gilson reminds us, "this man never divorced the love of God and the love of letters." He died at Tours on May 19, 804.

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Anglican Conference

Continued from page 6

diocesan groupings, participants came up with a number of ideas for implementing Roland Allen principles at home. Some felt a period of education was needed — both in relation to diocesan leadership and to parishioners. Others felt any new congregations born in the diocese should be founded on Roland Allen principles, with leadership raised up from among the people, while a strategy should be developed for implementing such principles in existing congregations.

Where congregations are already functioning according to these principles, there was a concern that there be a method for teaching newcomers about the unique nature of the congregation and its leadership. Some delegations wanted to return home and work on developing education for ministry.

All participants seemed to have new ideas for accomplishing ministry within their home congregations and mission in the world.

The conference evenings were devoted to "story tellers" — individuals who could give first hand accounts of church life and growth at the ground level. First the Rt. Rev. Adrián D. Cáceres, Bishop



The Rev. Milo G. Coerper, non-stipendiary priest of the Diocese of Maryland (second from right) discusses a point with Archdeacon Brown (right), with other conference participants gathered.

of Ecuador since 1971, described how he is invited to a community to found a church and how he then asks the people to choose their candidate for ordination to the priesthood. The first such candidate, selected in 1975, has since founded

13 new congregations. Others are also proving highly effective.

The second storytelling evening was devoted to John Coleman, black lay Episcopal evangelist from Richmond, Va., the founder and director of the Peter/Paul Development Center. He described in vivid terms his colorful ministry to rich and poor, which has taken him to every Episcopal church in Richmond and to many in other parts of the diocese.

The third storyteller was Miss Lynda Johnson who described growing up in an Appalachian coal mining community, going to Beria College in Kentucky, and later returning to engage in community work in an area marked by widespread illiteracy, high mortality, unemployment, and standard housing.

The conference was the result of two years of planning by the Ven. Enrique Brown, with Claudette R. Lewis of New Haven, Conn., as coordinator. Funding was provided by several distinguished parishes and foundations and organs of the national church. Conference leaders expressed the hope that another such conference can be held in another part of the world in the next two or three years.

H.B.P.

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The oldest priest in the Church of England died in Canterbury recently at the age of 106. According to *The Church of England Newspaper*, the Rev. Harry Williams spent most of his ministry in London's East End.

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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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ORGANIZATIONS

FELLOWSHIP OF ST. GREGORY AND ST. AUGUSTINE. An international communion of prayer, work and study dedicated to the organic union in diversity of the Anglican and Roman Catholic Churches. Write: Dom Robert, Incarnation Priory, 2210 Cedar St., Berkeley, Calif. 94709.

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MEDIUM SIZE suburban parish, debt free, strong lay ministry seeking experienced priest to provide a pastoral, liturgical ministry. Must relate well to the younger generation. Send resumé and CDO profile to: Search Committee, c/o Marvyl Allen, 1512 Sullivan Dr., N.W., Gig Harbor, Wash. 98335 by June 1, 1986.

LOCUM TENENS: New York parish, for four months July-October, 1986. Eucharist-centered parish. Married priest, age 50+. Comfortable accommodation for couple. Stipend negotiable. Reply Box R-637*.

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

PEOPLE and places

Appointments

The Rev. John R. Frizzell, Jr. is now the executive officer of the Diocese of Washington, Episcopal Church House, Mt. St. Alban, Washington, D.C. 20016.

The Rev. Charles Hunter is interim rector of St. Andrew's, N. 2404 Howard, Spokane, Wash. 99205.

The Rev. Brenda G. Husson has been appointed co-priest-in-charge with the Rev. Lewis W. Towler of All Angels', 251 W. 80th St., New York, N.Y. 10024, effective July 1.

The Rev. Marcella L. Klimas is rector of Transfiguration and Calvary Chapel, Blue Ridge Summit, Pa.

The Rev. David L. Lundeau is vicar of St. Agnes, Sandpoint and St. Mary's, Bonners Ferry, Idaho. Add: Box 952, Sandpoint, Idaho 83864.

The Rev. Herbert G. McCarriar, Jr. is vicar of Christ Church, Coudersport, and All Saints, Brookland, Pa. Add: 601 N. Main St., Coudersport, Pa. 16915.

The Rev. D. Antonio Martin is rector of Calvary Church in Northern Liberties, Philadelphia, Pa.

The Rev. Scott T. O'Brien is now rector of St. Martin-in-the-Fields in Chestnut Hill, Philadelphia, Pa.

The Rev. H. James Rains, Jr. is now rector of Zion Church, Box 717, Manchester Center, Vt. 05255.

The Rev. Richard Shields is now serving at Iglesia del Espiritu Santo, Apartado 6, Tela, Atlantida, Honduras, C.A.

The Rev. Edwin E. Smith is rector of St. Andrew's, Bronx, N.Y.

The Rev. Sanford D. Smith is now rector of the Church of St. Edward the Martyr, 14 E. 109th St., New York, N.Y. 10029.

Religious Orders

The Rt. Rev. William L. Stevens, Bishop of Fond du Lac, received the life vows of Sr. Mary Helen in the Sisterhood of the Holy Nativity, on the feast of the Annunciation, April 7, in the Cathedral of St. Paul, Fond du Lac, Wis. Sr. Mary Helen, formerly Margaret H. Depew, is from Lockport, N.Y.

Deaths

The Rev. Robert T. Ford, deacon at St. James', Lafayette Sq., Baltimore, Md., died on February 28 at the age of 80.

Born in Elkton, Md., and educated at Harvard, Dr. Ford was a Latin scholar who taught in high school and at City College. He was graduated from Harvard in 1927 when many black people found it difficult even to be admitted to college. His doctorate in education was earned from Columbia; he was ordained to the perpetual diaconate in 1975 at the age of 69.

The Rev. Roger S. Greene, II, retired priest of the Diocese of Vermont, died in Newton, Mass. at the age of 73 on April 7.

A graduate of Harvard, the University of Illinois, Episcopal Theological Seminary, and the University of Rhode Island, Fr. Greene, an attorney from 1939 to 1942, was at one time rector of St. Thomas, Brandon and St. Barnabas, Norwich, Vt. He is survived by his wife, Eunice, one daughter and one son.

Jacqueline Hardaway, wife of the Rev. Thomas Hardaway, rector of Grace Church, Carthage, Mo., died suddenly on Friday, April 4.

Mrs. Hardaway is survived by Fr. Hardaway and two children.

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POSITIONS OFFERED

CHRIST EPISCOPAL CHURCH, 115 S. Conception St., Mobile, Ala. 36602. (205) 433-1842. Available 15 June 1986, organist-choir director. Volunteer adult choir; Sunday and Wednesday services; opportunity and need for youth and handbell choirs. Applicant must be a committed Christian, pastorally caring, and thoroughly familiar with traditional and newer expressions in Episcopal church music. 60-rank Steiner-Reck organ to be completed September, 1987. Salary negotiable; teaching facilities available.

SUBURBAN PARISH seeks assistant rector for youth work, adult education, ministry with adults in their 20s and 30s (a growing group in the parish), and sharing pastoral and liturgical ministry with rector. Send C.D.O. profile, resume and references to: The Rev. Richard H. Schmidt, St. Peter's Church, 110 N. Warson Rd., St. Louis, MO 63124.

VICE PRESIDENT to share services of planning and financing site and building programs with dioceses and congregations. For more information write: President, Episcopal Church Building Fund, 815 Second Ave., New York, N.Y. 10017.

CLERGY COUPLE needed to work in area ministry in Montana. Both persons must be Episcopal priests with experience. Two full salaries and pensions, plus housing, and insurance provided. Skills in education, evangelism, rural ministries needed. Will work with two other clergy persons as a team. Send CDO profile to: The Rev. Jerry Doherty, P.O. Box 3046, Great Falls, Mont. 59403.

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NEW YORK area parish offers two staff positions: (1) Senior Associate to be responsible for pastoral care and parish development. Should have five to ten years experience in ordained ministry; (2) Director of Christian education and youth ministry — open to both ordained and lay applicants. Send resumé and photo. Reply Box I-638*.

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Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon &
6:15; MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

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ORLANDO, FLA.

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Manning, Gloria E. Wheeler, deacons
H Eu 7:30, 8:30, 10, 11:30, 6 & 7:30 (Spanish). Mon 7, Sat 8.
Mon-Fri H Eu 12:05, MP 8:30, EP 5:15

WEST PALM BEACH, FLA.

ST. DAVID'S IN-THE-PINES, Wellington
465 W. Forest Hill Blvd. 33411
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Sun HC 8 & 9:30, MP & HC 11; Wed HC 8

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Sun Worship: 8, 9:15 & 11

BOSTON, MASS.

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Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

ALL SAINTS 209 Ashmont St., Ashmont, Dorchester
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Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

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Sun Sol Eu 10:30. Daily as announced

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

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Sun 8, 9:15, 11:15, 5:30. MP, HC, EP daily

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