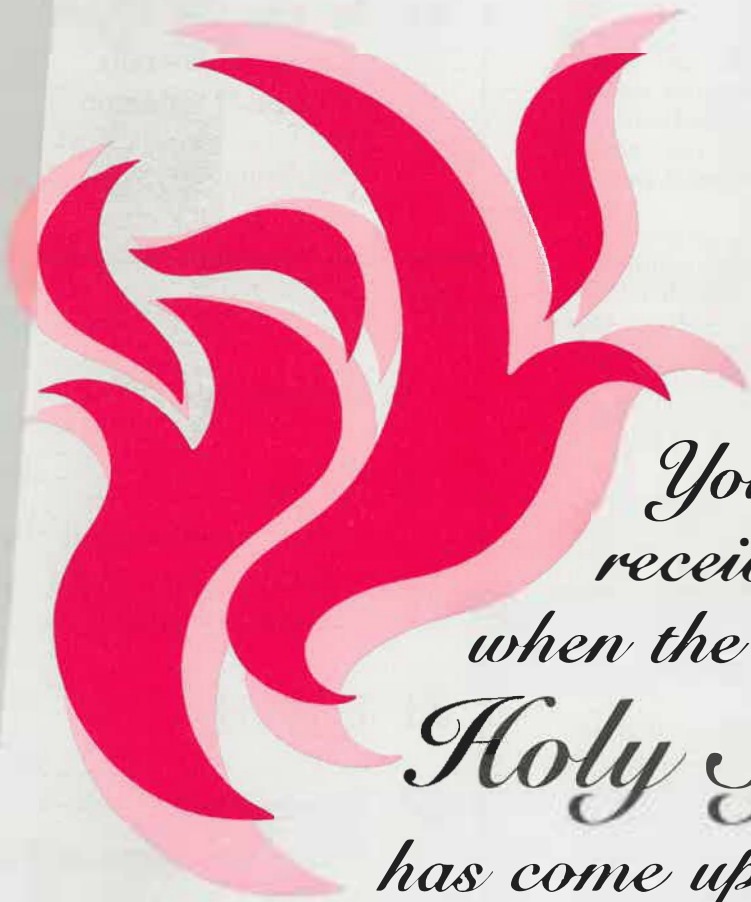


May 19, 1991

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(Acts 1:8)

42120
The Rev Robert G Carroon
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IN THIS CORNER

Easy Graces

Like starting with easy workouts that make us physically fit, saying grace is one small exercise leading to spiritual fitness. Children can do it. Children who learn to do it, on behalf of the family, will teach their own children in turn. Getting at ease with grace, they will gain the courage to lead this simple act of worship, away from the family, under less easy conditions.

Many times in many places it may be difficult to ask a blessing over a meal: at restaurants, at non-Christian tables and at tables where Christians themselves do not practice the blessing of food. For me, these situations have become opportunities to witness, even without saying a word. Sitting a moment in silence to express a silent thank you is a reminder to others that among them someone is observing what was once a common custom.

At an artist's colony in New York, I found others were observant of my silence, and my use of the sign of the cross. There was a brief moment of waiting for me to finish. Particularly my fellow artists, who had grown up in Jewish homes where reverence at meals was common, deferred to my period of prayer. Some engaged me in conversation about my faith.

I do not hesitate to bear similar witness in any setting, from a fast-food counter to an English country bed-and-breakfast inn. Priests do. Why shouldn't I? I find I am not entirely alone among Episcopalians. Our own state-of-the-church report to General Convention indicates that more than half our membership prays regularly at mealtime. Most pray in their homes, but I'm sure some gather the attention of others as they stop to consecrate a meal elsewhere.

In my Boy Scout class, teaching 9- to 11-year-olds their unit on God and the family, I find another opportunity to teach easy graces. These children are familiar with saying grace. Parents who enroll their sons in such a program already practice their faith. Since the program stresses projects of sharing in the family, I have the scout try to write his own grace for the family table.

For a resident in a care home, who told me that no blessing was asked at table, I brought a 9×14-inch poster-card which I printed with a prayer book grace. It was usable either in her room, or could be carried to meals.

My church now conducts Evening Prayer at 5 p.m. on Fridays over closed-circuit television at the hospital. We conceived of it as a grace said before the 5:30 tray coming with dinner. I encourage food pantries to hand out a printed grace to go with the sacks of food distributed. Everyone may be made mindful of the needs of others.

Saying grace needn't be the very least of devotions in a worshipping life. It can be a true tool of evangelism, spreading good news from the table outward.

Our guest columnist is Nancy Westerfield, a resident of Kearney, Neb., who has written many articles for THE LIVING CHURCH.

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LETTERS

Time and Talent

The "Viewpoint" article by Lauriston H. McCagg [TLC, March 10] raises many issues and points to the poorly-developed theology of Christian stewardship that permeates the Episcopal Church. The author speaks as if Christian stewardship is solely a financial matter, neglecting the responsible use of one's time and talent.

There is a grave difference between fund raising and Christian stewardship. Fund raising is objective; Christian stewardship is subjective. The focus of a school or local charitable institution seeking funds is usually with its program and the good that it may produce. However, it is inappropriate to suggest that a church may raise money by means of guilt, civic duty or social pressure simply because the financial gain may be the same as through stewardship.

The author begins with the misconception that, "stewardship [is] 'giving to God in thanksgiving.'

However, the roots of stewardship go deeper. Stewardship must begin with an understanding that God is a giving, loving, creative God. It begins with the recognition of the fact that we are created in God's image. Therefore, if we are to be faithfully responsive — being God-like — we, too must be giving, loving and co-creative with God.

When we consider stewardship as a way of life, we grow spiritually. Resources become evident and available, ministry blossoms, evangelism prospers. As Christians, we are stewards of God's grace, not merely directors of social programs.

(The Rev.) BENJAMIN LEE LENTZ
St. Peter's Church

South Dartmouth, Mass.

Air of Indifference

I believe Fr. Quinn and his associates intended bringing spiritual blessing on Easter [TLC, April 7], but perhaps without adequate preparation or understanding.

Because it was his turn, Fr. Quinn went along to "do" the Easter program, where he didn't know beforehand, and had to be told it was an "old folks home." They are led into the "game room," where the assembled residents are watching a television program. Did these people expect the clergy? Or when? At any rate, do the

clergy have the courtesy to wait until the program is over? No. Everyone is "maneuvered into place." The television is turned off, over a few protests which are ignored. The brief service takes place: the hymn, the Easter gospel and Fr. Quinn's part.

Then, "we packed our gear quickly and headed for the door." He seems to have missed doing much, if anything, about the residents besides that "done" Easter program. But the whole thing was really quick work.

To me, an air of indifference to the wishes and real needs of the people hangs over the narrative. There is hurry and impatience to get this over with and be gone. If this is really so, and not just the effect on me of reading the column which I didn't properly understand, I wonder why the clergy group went at all.

Well, perhaps for those who took the bread and wine "reverently," it was all worthwhile.

MARY F. CLEE

San Antonio, Texas

Anything Goes

It appears from the review of the book by Bishop John S. Spong [TLC, March 24] that the author has again chosen to indulge his yearning for notoriety and further embarrass rank-and-file Episcopalians.

As a former marketing and advertis-

ing executive, it strikes me as tragic, that in the Decade of Evangelism, our church's most widely-quoted bishop — at least in terms of attracting media attention — is a man who defines the Episcopal Church as a place where anything goes. If we are simply to be known as Unitarian-Universalists with a hankering for smells and bells, we can't hope to win people for Christ. Data indicate that the unchurched and formerly churched are finding our Savior elsewhere, or not at all.

I believe we can, in part, thank Bishop Spong and his ilk for the fact that, except for Episcopal evangelicals, we are on our way to becoming a mere curiosity, an artifact rather than a healthy and growing denomination.

(The Rev.) DAVID APKER
Oconomowoc, Wis.

The Right Element

In response to David Bull's letter [TLC, March 31], does the "special practice" for Holy Communion mentioned indicate an addiction to cranberry juice, a change in Episcopal churchmanship, or perhaps, just confused communication?

Our prayer book clearly states that wine is necessary for a valid Eucharist

(Continued on next page)

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LETTERS

(Continued from previous page)

as shown in nine rubrics, plus being mentioned directly seven times in consecration prayers.

Lovers of other juices can make communion, if need be, in one kind — the consecrated bread.

(The Rev.) LUTHER O. ISON
Cardiff-by-the-Sea, Calif.

• • •

Okay, I'm finally shocked. Cranberry juice in the chalice? [TLC, March 31].

Of course, the rubrics of the prayer book don't cover this. Actually, we do ourselves a disservice when we lean too much on rubrical directions for our theology. All they are are instructions on how to use a prayer book.

Cranberry juice is insufficient matter for the sacrament, which is imitative in its nature. We use wine because Jesus used wine. Whatever happened in the church which used cranberry juice [TLC, Jan. 20] it was not the Lord's supper, because the insufficient matter made it invalid. Alcoholism is not the problem. In fact, we have alcoholic folks in all of our parishes, many of whom communicate in one kind.

Could we quit playing the "evolving" church and go back to the real thing?

(The Rev.) JOHN K. DEMPSEY
All Saints' Church
Spokane, Wash.

He May Be Right

In David Kalvelage's column, "A Spong-Watcher" [TLC, March 10], he mentioned that Bishop Spong predicts the entire Episcopal Church "will look tomorrow very much like the Diocese of Newark looks today."

As I follow the actions of the Presiding Bishop and perhaps a majority in

To Our Readers:

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the House of Bishops, I must say with great sadness and embarrassment, Bishop Spong may be right. Mr. Kalvelage also said that as he read one of his books "that each succeeding chapter seemed a step closer to blasphemy." That seems like the understatement of the day, but he is at least close to recognizing heresy.

As a former lobbyist and political propagandist, I recognize that Bishop Spong's rebellious disobedience will certainly "fascinate" the (secular) media who must constantly look for anything which attracts readers' attention. Unfortunately, to our present age, notorious actions will accomplish this goal more effectively than truth.

When will the Episcopal Church realize that to those of us who cannot "accept the trendy causes espoused by the Bishop of Newark" (and others of like mind), recognize that even toleration for what you questionably refer to as "open dialogue" is the same as becoming an accessory to the sin of heresy?

(The Rev.) HAL HANCOCK
Estes Park, Colo.

• • •

I agree in giving thanks for a church that can embrace Bishop Spong and those who disagree with him, but how can you judge a man "trendy" who is so knowledgeable about minor league baseball players, sociology, history, medicine — and yes, theology? He is first and foremost a provocateur of very serious issues in our world and the role of our Christian faith. But "trendy?" Never.

(The Rev.) ROBERT C. HALL, JR.
St. George's Church
Arlington, Va.

Problem of Consistency

William Morris's letter concerning the exclusion of Thomas Becket and King Charles I from the Calendar of the Episcopal Church [TLC, March 17] is interesting in that it seems to indicate what is the standard used by the Standing Liturgical Commission in deciding who should and should not be selected for official commemoration: "It seems glaringly inappropriate," writes Fr. Morris, "to espouse in the calendar of saints what we deny in our history and public being as a church." In other words, the Episcopal Church aims to commend only those

who were politically correct by the standards of bourgeois American civil religion.

There is a problem of consistency here, though. For instance, if Thomas is to be excluded because, among other things, his canonization was "too convenient in enhancing papal pre-eminence," why should we not drop Leo the Great and Gregory the Great as well? They were, after all, more significant proponents of papal pre-eminence than was Thomas. If Charles is to be excluded because his views of kingship and government do not mix well with the dogmas of modern American democracy, then what are we doing with the likes of William Laud, Thomas Ken, Jeremy Taylor, Alfred the Great, Louis IX and even Richard Hooker on our calendar?

The line of argument pursued by Fr. Morris is symptomatic of the malaise of the Episcopal Church: it is increasingly evident that we are becoming more conscious of ourselves as an American church and less conscious of ourselves as a catholic church.

(The Rev.) SAMUEL L. EDWARDS
St. Timothy's Church
Fort Worth, Texas

Problem Resolution

Thank you for printing the essence of the resolution of the Standing Commission on Human Affairs report on human sexuality [TLC, March 31]. The first sentence of your report, however, is misleading: the resolution does not say that the ordination of homosexual candidates to the priesthood should be left up to individual bishops. It may be argued that the resolution will permit this to happen, but it does not specifically say this.

This points out a problem with the resolution. It is another case of the emperor's new clothes. Anyone reading the resolution, apart from the accompanying report, would never guess that it is about sexuality. It simply appears to reaffirm long-standing pastoral practice, as Bishop Hunt says. However, to claim that this would negate the 1979 resolution as Bishop Hunt apparently did, is very curious. Is this a perverse return to casuistical reasoning in the moral theology of the Episcopal Church?

(The Rev.) STEPHEN HOLMGREN
Assistant chaplain, Keble College
Oxford, England

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Executive Council Meets in Maine

King Legacy Fund and Environmental Policy Gain Approval

Presiding Bishop Edmond Browning shared his hopes and expectations for General Convention with members of Executive Council when it met in Portland, Maine, April 23-26. The Presiding Bishop said he had three hopes for the 70th convention, which will meet July 11-20 in Phoenix, Ariz.

"First, I hope from the very depth of my being that we as a church will leave Phoenix with a much better grasp of our own internal racism," he said. "We will come out of Phoenix with a racism audit and a developmental agenda for the whole church — an offering back to the church of our struggle with what I call America's most besetting sin."

Bishop Browning also spoke about the lifestyle of those who will go to Phoenix.

"I hope for a serious attempt to simplify our convention lifestyle," he said. "I hope we are given the grace to see that an outward sign of simplicity has very much to do with the mission of the church. Dear friends, if racism is America's most serious flaw, then surely consumerism and a scandalous waste of material goods must rank next.

"Thirdly, I hope that, however the tough issues are played out, whatever the vote totals may be, we will see ourselves, post-Phoenix, as a community whose members truly have listened to one another, who truly have respected one another."

Scholarships

Council passed significant resolutions during its four days in Maine. One establishes the Episcopal Martin Luther King Jr. Legacy Fund, which had been proposed in January. The fund will be for the education of young people through scholarships awarded and administered by the three historically black colleges (St. Augustine's, St. Paul's and Voorhees), St. Augustine's College in Chicago, the Episcopal Council for Indian Ministries, and the Episcopal Asiamerican Ministries.

The Rt. Rev. Furman Stough, senior executive at the Episcopal Church Center, described the legacy as a

\$100,000 revolving fund for three years. He said a \$40,000 gift to the fund already had been made, and he described three recommendations to acquire income: 1. Proceeds from the exhibit hall at General Convention should go to the legacy fund. 2. A letter should be sent to convention deputies requesting them to think and pray about a gift to the fund. 3. Each diocese should be asked for a gift, with payments to be made over three years.

Potential Donors

Bishop Stough said a list of potential donors to the fund is being prepared, and that the entire church will have an opportunity to contribute.

Council also approved a resolution on the legacy fund which will be sent to General Convention.

The other major resolution adopted is concerned with the environment. The resolution, to be submitted to General Convention, is a result of nearly six months of study by a committee composed of council members and others. It explains the Executive Council policy on the environment and presents a plan to implement that policy.

David Beers of Washington, who presented the resolution, said "the gist of this policy is that the church is to engage in debate."

Treasurer Ellen Cooke reported that the national church ended 1990 with a surplus of more than \$738,000, derived largely from investment income, and said apportionment income from the dioceses fell short of what had been anticipated.

The Rev. Canon Lloyd Casson of New York reported that the Standing Liturgical Commission will offer "supplemental liturgical materials" at General Convention in a continuation of the process of developing prayers using inclusive language. Canon Casson said new material will be presented for further study along with revised prayers derived from the feedback of Liturgical Studies 30 trials.

Among other business: The Most Rev. Sir Paul Reeves, former Arch-

bishop of New Zealand, described his new ministry as Anglican observer to the United Nations.

Council member Pamela Chinnis of Washington discussed the meeting of the Anglican Consultative Council's Standing Committee in Northern Ireland.

Four Episcopal participants reported on the World Council of Churches Assembly in Australia.

A report on the work of the Standing Commission on AIDS was presented by its chairman, the Rt. Rev. Douglas Theuner, Bishop of New Hampshire, and council liaison Kesley Edmo of Navajoland.

Robertson Trowbridge of New Hampshire, a member of the board of the Presiding Bishop's Fund for World Relief, spoke of the annual appeal of the fund, along with Bishop Stough.

Council affirmed its partnership with the council of the Anglican Church of Canada.

The host Diocese of Maine made a presentation of some of its ministries following Evensong at St. Luke's Cathedral.

Small Groups

Council members spent much time in small groups sharing ideas and reactions and participating in Morning Prayer and Bible study. The Eucharist was celebrated on the final day with Bishop Browning as celebrant and the Very Rev. David Collins, president of General Convention's House of Deputies, as preacher.

For half of the council members, the meeting marked the final one in their six-year terms.

"I hope to still be involved in some way," said Evelyn Brchan of Rhode Island, "I don't want to leave the growth I've experienced by being part of council. I don't want to think of this as the end."

"I have been enriched in my faith, encouraged in my gifts and enlightened in my understanding," said the Ven. Ben Helmer of Kansas. "Church members should be assured that council represents the broad diversity in our nine provinces."

DAVID KALVELAGE

Boston Church's Search for New Rector Stirs Conflict

A 15-month attempt to elect a new rector has pitted members of traditionalist All Saints' Church, Ashmont, Boston, Mass., against their bishop, the Rt. Rev. David Johnson, as both sides try to figure out what happened with the parish's search process.

With an Anglo-Catholic heritage and as the only parish in the diocese which has joined the Episcopal Synod of America, All Saints' has special needs and feels vulnerable in the first diocese to elect a woman bishop, said Richard Rothmund, senior warden. He did say that Bishop Johnson had allowed the Rt. Rev. Clarence Pope, Bishop of Fort Worth and president of the ESA, to come to All Saints' for a confirmation service last year.

Conflict arose after the parish's previous rector, the Rev. Titus Oates, left All Saints' to become executive director of the ESA (he has since resigned that post).

When Fr. Oates left, Bishop Johnson explained the process of calling a new rector to All Saints'. The parish was told that because of diocesan guidelines, the Rev. Jay James, parish curate, could not be considered as a candidate for rector unless he resigned



Bishop Johnson

and physically moved away from the parish. According to a statement from the diocese, similar guidelines are maintained in many dioceses so other candidates are given a chance at positions without bias.

Mr. Rothmund said that although parish members were aware that Fr. James would have to leave in order to become a candidate, the parish was unable to find an interim and asked Fr. James to stay on as continuing curate. The bishop again told the wardens that Fr. James would have to resign to become a candidate.

When asked by TLC why the wardens could not accept a diocesan-appointed interim in order for Fr. James to fulfill diocesan requirements, Mr. Rothmund said All Saints' was "not the kind of parish that can accept a liberal priest" and the parish "may have been stuck with a liberal priest for as long as two years."

Jay Cormier, spokesman for the diocese, said an interim would have been working on a contract "for as long or short a time period as it takes for the parish to appoint a new rector."

After meeting with the bishop, All Saints' vestry complied with the guidelines by developing a search committee and going through regular channels to gather a roster of qualified candidates, not including Fr. James in the process.

List of Candidates

When the wardens met with the bishop later in the year they presented him with a list of nine candidates, including a tenth they called "Mr. Somebody Else." At the time they also presented him with a petition signed by more than 200 parishioners asking that Fr. James be considered a candidate.

According to a statement from All Saints', Bishop Johnson said that if all other candidates were carefully considered and rejected, the wardens and search committee could "throw themselves . . . on the mercy of their bishop and possibly obtain his permission to consider Fr. James." The bishop's office maintains All Saints' was told to carefully consider the candidates and

(Continued on page 14)

'Just War' Question Draws Mixed Views

Was the Persian Gulf war "just"? Three-quarters of 1,013 adults sampled in a recent Gallup poll said "yes," but less than half believed the war met all six criteria for formally defining a "just war."

The poll was conducted February 7-10, shortly before allied forces began the ground phase of the campaign. Those surveyed rated the war in the gulf behind World War I, World War II and the Revolutionary War as a just war but ahead of the Civil War, the Korean War and the Vietnam War.

Under the "just war" theory, formulated originally by St. Augustine in the fourth century and subsequently modified by Thomas Aquinas and other theologians, each of six principles must be met before a war can be considered just.

Among the criteria are requirements that the good achieved will outweigh the bad, that there is a moral cause for taking action and that military action was taken as a last resort.

Ninety-five percent of those polled said they believed there was a reasonable likelihood that military action would succeed. Support was weakest on the question of whether the good achieved by military action would clearly outweigh the potential harm.

However, while each category was viewed overwhelmingly as meeting just war conditions, only 49 percent of

the public said all six of the just war principles had been met in the gulf war.

In an analysis of the poll printed in the monthly publication of the Princeton Religion Research Center, pollster



George Gallup Jr. noted that surveys conducted in recent years have shown dwindling support for war as a way of settling differences between nations.

In the aftermath of the unpopular war in Vietnam, he said, the American public has been sharply divided on the question, but as recently as March 1990, 48 percent of the public felt war is outmoded, while 49 percent said war is sometimes necessary.

However, by the time the survey was conducted during the gulf war, the number saying war is an outmoded way of settling disputes dropped to just 17 percent.

Mr. Gallup concludes that the gulf war had a "profound impact" on how Americans view war generally [RNS].

Conference Urges Care of the Earth

Springtime in the mountains of western North Carolina, with dogwood and azaleas in bloom and the new light green leaves shining in the sun, reminded those at Kanuga Conference Center in Hendersonville that God "has filled the world with beauty."

People of all ages from 25 states took part in an ecology conference titled "God's Planet Earth" held April 14-18 at Kanuga. The conference was designed to stimulate the church's awareness of ecological hazards and problems and to invigorate the church's participation and leadership in dealing with present and anticipated ecological crises.

Six addresses given by a variety of authorities emphasized present ecological disasters and those sure to come unless preventive and curative measures are taken. An example cited was that a species of plant or animal becomes extinct every 60 minutes.

The Rev. W. Lee Humphreys, an Old Testament scholar at the University of Tennessee, gave insights and a new pertinence to the creation stories in Genesis. Dr. Martin Brokenleg, associate professor of Native American studies at Augustana College in Sioux Falls, S.D., reflected on the affirmations and perspectives of his cultural and religious tradition. Sister Miriam Therese MacGillis, a Roman Catholic nun from Caldwell, N.J., spoke of land stewardship and simplicity of life.

Fifteen workshops on practical matters were repeated on three afternoons. Some of these were titled "Visions of the End: Ecology and Apocalyptic," "Healing the Heart and Healing Ourselves" and "Eco-justice and Economic Justice."



Sister MacGillis addresses the conference.

The daily liturgical and musical life of the conference was planned to illustrate ecological concerns and to celebrate God's gifts. At the opening service, the Eucharistic Prayer from the "Creation Festival Liturgy" of Coventry Cathedral in England was used.

The canon precentor of Coventry led a workshop entitled "Liturgy for God's Planet Earth." The Rt. Rev. Bennett Sims, retired Bishop of Atlanta, preached at both the opening and the closing Eucharists. One of his themes was echoed by the other speakers. They said Christians need to develop an undergirding faith to strengthen the hands of those working for environmental causes. Noting that most environmental movements are secular, they asked why the church is not more involved and providing more leadership.

(The Rev.) EMMET GRIBBIN

Central New York Nominees Announced

The Diocese of Central New York has announced the nominees for the election of bishop coadjutor. They are: the Ven. Richard I. Cluett, archdeacon of Bethlehem; the Rev. William J. Greer II, rector of Grace Church in Cortland, N.Y.; the Rev. David B. Joslin, rector of St. Stephen the Martyr Church in Edina, Minn.; the Rev.

John Martiner, rector of St. Thomas' Church, Rochester, N.Y.; and the Ven. Richard L. Ullman, archdeacon of Southern Ohio.

A bishop coadjutor will be elected during the diocese's convention, June 7-9. The present Bishop of Central New York, the Rt. Rev. O'Kelley Whittaker, plans to retire in 1992.

Province 5 Synod Elects Officers

The synod of Province V elected the Rt. Rev. Roger J. White, Bishop of Milwaukee, as president of the province at its meeting April 8 and 9 in suburban Chicago. Janet Lewis, of the Diocese of Indianapolis, formerly province secretary, was elected vice president. Each was elected to a three-year term.

Nancy Moody of Northern Indiana was elected to a six-year term on the national Executive Council.

The Rt. Rev. Edward W. Jones of Indianapolis completes eight years as president; outgoing vice president is the Very Rev. Robert Bizzaro of Northern Indiana. Constance Ott, a member of the Diocese of Milwaukee, was elected province secretary and the Rev. Karl Bell of Eau Claire was elected to the provincial board as a member at large. Province V comprises 14 dioceses in Wisconsin, Illinois, Michigan, Missouri and Ohio.

In other business, the synod approved a budget of \$36,740 for provincial program units in 1992, prepared for a provincial delegation to visit the Province of Nigeria in late November to evaluate the province-to-province relationship which has existed since 1978, and discussed issues which will come up at General Convention this summer in Phoenix.

True 'Phoenix'

A letter is being drafted to be sent by the synod to bishops and deputies to General Convention which will urge them to be prayerful, practical and balanced in their deliberations in Phoenix. The synod members stressed the importance of a sensitively-managed agenda at General Convention so the multitude of important issues coming before deputies will be discussed in addition to those pertaining to human sexuality. Among these the synod members included racism, the environment, ecumenism, evangelism and human health and welfare issues. They affirmed the new style for General Convention and the Martin Luther King scholarship fund, and they hoped Phoenix could become a true "phoenix" for the church for the coming decade.

Love Made Perfect in Us

Into the human condition comes the Holy Spirit

By GEORGE W. WICKERSHAM, II

The Holy Spirit. What is it? So often we hear that question. But it is a wrong one. "What is it?" should be "Who is he?" If we ask the second (and proper) question, the answer becomes immediately apparent. The Holy Spirit is God. Who else? He is God as he comes to us.

Just as immediately comes the second question: "How do we know whether or not we have the Spirit?" The New Testament is full of answers to that question, a most direct one being found in the First Epistle of St. John: "God is love, and he who abides in love abides in God, and God abides in him" (1 John 4:16b).

What we have to remember is that the New Testament takes a dim view of human nature. In fact, its view is nothing new: "There is none that doeth good," cried the Psalmist, "no, not one" (Psalm 14:3, K.J.V.). This Old Testament sentiment is echoed in Jesus' parable of the Pharisee and the publican, to which we will come shortly.

Aside from scripture, common experience has given a bad name to human nature, and universally. How often we explain unfortunate transactions between people simply by saying, "Well, you know, that's human nature!" Greed, lust, envy, jealousy, hate, vengefulness, self-concern — all these we put down to human nature and, alas, experience bears us out.

But as long as human beings are free creatures, they are bound to regard themselves, individually, as the centers of their respective worlds. I am the center of my world, others, of theirs. It cannot be otherwise. We are not like the ants. With them social concerns are programmed in; they live for the benefit of the colony.

However, and this is the big "how-

ever," into the human condition comes the Holy Spirit. This is the great news — the crucial news — of the Bible. Paul summed it up when he told the Athenians that God was not far from each of us — that we should seek God . . . and find him (Acts 17:27). Here, of course, he was echoing Isaiah: "Seek the Lord while he may be found, call upon him while he is near . . ." (Isaiah 55:6).

The whole point of the famous parable of the Pharisee and the publican is simply that once we admit our self-centeredness and ill-starred motives, as did the publican, the Holy Spirit is able to do something for us. He is able to turn us around. We become self-giving, like God himself.

A Sense of Need

If, on the other hand, we take the attitude of the Pharisee, who paraded his religious practices and his righteousness before the Lord, then God can do nothing for us. Where there is no sense of need, there can be no help.

Perhaps of all the sins to come to Jesus' attention, self-righteousness received his sternest condemnation. Self-satisfied and thoroughly-unloving Pharisees were often woeful examples of this characteristic.

The whole matter of righteousness and unrighteousness in the New Testament boils down to whether or not a person is loving.

But the crucial point is that love is the gift of the Holy Spirit. In fact, as Jesus inferred, love is the Holy Spirit. It is for this that we are made. "And we all," wrote St. Paul in his Second Letter to the Corinthians, ". . . beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another, for this comes from the Lord who is the Spirit" (2 Corinthians 3:18).

Logically, this brings us to that great story in Acts, the story of the Day of Pentecost, the day when the disciples were all filled with the Holy Spirit. According to the account, they began to speak in other tongues, as the Spirit gave them utterance. Further,

they were understood by Jews, "devout men from every nation under heaven" (Acts 2:5). I feel sure that the author, St. Luke, in listing those wonderful names — Parthians and Medes and Elamites and residents of Mesopotamia, etc. — was endeavoring to make perfectly clear the meaning of this event: the language of love is universal. We all know this, wherever we go, to whatever culture, to whatever foreign tongue. We all know that friendliness, openness and compassion are characteristics universally understood and appreciated. People can see them in our eyes, and it is to these characteristics that we are called, and with which we become endowed by the Spirit.

The Pentecostal event led in time to the practice of "speaking in tongues" — glossolalia, to which it is sometimes referred. St. Paul had to deal with this, also. He recognized that it could be a valid response to the Holy Spirit — a response of joy, reflecting the enthusiasm of the person involved; but he insisted that this practice, if it were done in public, be interpreted, that the public might be edified (1 Corinthians 14:5). Here again he reminded his readers (again the Corinthians) of what it is that the Spirit is all about. Who can overlook his words? "If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal" (1 Corinthians 13:1).

Who then is the Holy Spirit? He is God — God as he comes to us. How do I know whether or not I have him? We might well take the parable of the good Samaritan as giving the clearest answer to that second question. The key word in that memorable story is "compassion." This is what the Samaritan had and what the priest and the Levite did not. And this, I believe, is precisely what the Lord provided — the Lord who is the Spirit.

Again, we remember words from St. John's first letter, which says it all: "No man has ever seen God; if we love one another, God abides in us and his love is perfected in us" (1 John 4:12).

The Rev. Canon George W. Wickersham II is honorary canon emeritus of the Cathedral of St. John the Divine, New York City, and is a resident of Rockbridge Baths, Va. He is a frequent contributor to THE LIVING CHURCH.

Out of the Depths

A story of recovery

By DONALD S. McPHAIL

It is no sin (of inverted pride) to admit to one's dysfunction and consequent inappropriate behavior. One is surely not helped on the long road of recovery by whining and wallowing in self-pity. It is, however, sad when the church which most would consider to be the Lord's agent for health, wholeness and holiness, colludes and enables a person's dysfunction and thereby undermines the very purpose of its existence.

I feel a case can be made for widespread dysfunction in the family of God. Our energies and initiative are sapped and deflected by partisan politics, unedifying posturing, finger pointing and unsavory attacks on other members of the Episcopal Church. It can be a sobering exercise to stand back for a moment and listen to the cacaphony of conflicting voices. I often ask myself whether we really sound like the redeemed people of God.

Before we as a church can move very far into a Decade of Evangelism, much more serious self-appraisal and clarifying of our vision needs to take place. There needs to be a radical stock-taking and ruthless analysis of what is really going on in the church. Honesty with one's self and to one another and a deep sharing of feelings and needs appears to take place only sporadically in the church. It may be that after this painful period of soul

The Very Rev. Donald S. McPhail has been dean of St. John's Cathedral, Denver, for ten years, and now serves St. Luke's Church, Hilton Head, S.C., on an interim basis.



searching that the Lord will give us a new outpouring of the Spirit so that we shall be qualified to venture out and offer something of value to those we would evangelize.

I make reference to the article, "New Beginning for a Clergy Couple" [TLC, March 10], and as a priest also in recovery applaud the author while at the same time lament that he cannot reveal his name. We know that to do so would hurt his career.

I was elected Bishop Coadjutor of Arizona on November 4, 1989, and on November 21 I declined my election and subsequently suffered a stress-related mild depression. I felt abandoned and alone. My state of emotional health declined rapidly. I experienced much sleeplessness, "blackouts," three close-call automobile accidents and an afternoon of profound dissociative behavior. I voluntarily entered St. Barnabas Center for Clergy in Oconomowoc, Wis., on January 15, 1990. I remained a patient for the 56-day treatment program, and while this experience had many painful moments of discovery and disclosure, I also gained tremendous insight into my personality, which was a source of great healing and liberation.

My life to this point had a great deal of its *raison d'être* based on personal achievement and accomplishment and good works. Since very early in my life in the ministry I have felt myself to be an "evangelical catholic" Christian, and I have always maintained every Christian's need to own Jesus as Lord and Savior. But, there seemed to be something else — the gaining of self-esteem and a sense of self-worth based on these achievements and accom-

(Continued on page 14)

EDITORIALS

Real Diversity

When he addressed the Executive Council of the Episcopal Church last month in Portland, Maine, Presiding Bishop Edmond Browning spoke again of the “marvelous diversity of this church.”

From the earliest days of his term as primate, when he used the now-familiar words “no outcasts,” until the present, Bishop Browning has emphasized the strength of diversity within the church.

“It is my hope that we will honor those differences, as God does,” he told council members in his address from the chair, “and that we will, with integrity, accommodate those same differences in a way that strengthens our fellowship and affirms each member of this church. The essence of unity is the acceptance of diversity.”

We are glad that Bishop Browning has continued to speak of the acceptance of diversity, for surely that is one of the most distinguishing characteristics of Anglicanism. We hope that the leadership of this church will take those words to heart in dealing with those who cannot accept all of the decisions of General Convention.

If the Presiding Bishop’s words are taken seriously, the views of those who cannot accept the ordination of women will be tolerated within this church. It is not enough to tell them that the church has decided this issue long ago. As long as the majority of provinces within the Anglican Communion and the rest of catholic Christendom continues to believe in a male-only priesthood and episcopate, there will be a sizable number in the Episcopal Church with the same view.

Surely “the acceptance of diversity” refers to those Episcopalians who continue to hold a theological position on the ordained ministry recognized by the majority of the Anglican Communion. Doesn’t it?

The Holy Spirit and the Creed

Whitsunday, or Pentecost, is a time to pray for the guidance and power of the Holy Spirit in our lives. One of the few paragraphs regularly in our Sunday liturgy that is primarily devoted to the Spirit is the third part of the Nicene Creed. Let us honor the life-giving spirit by getting this paragraph right.

As has been said in this magazine and elsewhere, so many times for so many years, the so-called *filioque* (Latin for “and [from] the Son”) was not part of the original Nicene Creed. In the Eastern part of the Christian world, this is clearly understood, and these added words are not recited. Bit by bit, the various parts of Western Christianity are recognizing that these words are not properly part of the creed.

In the General Convention before the last, it was voted to omit these words if the Lambeth Conference of Anglican bishops assented. Lambeth now has assented. It is up to General Convention to proceed with the necessary steps.

Discussions of the convention this summer have revolved around civil rights, a shorter period, simpler meals and various other topics perhaps quite desirable. But isn’t getting the creed right more important? Shouldn’t this be a major priority?

To Do the Work of God’s Church

By DIXIE S. HUTCHINSON

THE LIVING CHURCH *has asked a variety of persons to present their thoughts about the issues which will come before General Convention. This is the first of a weekly series of articles.*



Major Issues of General Convention

The failure of the referendum for a paid Martin Luther King holiday in Arizona, reflected in the topic “institutional racism,” will be the issue affecting everything we do at General Convention — environment, sexuality, inclusive language, lay pensions and benefits, among others, notwithstanding.

It should be understood that the cities of Phoenix, Tucson, Scottsdale, Flagstaff, Tempe and about 20 others observe the paid holiday. Federal employees, most school districts, all three state universities and most banks and other businesses observe the paid holiday. The question, affecting about 20,000-25,000 employees, was a matter of a state government holiday, not a statewide holiday.

In a letter to bishops, deputies and alternate deputies, Presiding Bishop Edmond Browning and House of Deputies President Dean David Collins have informed us that at the Phoenix convention “we will live in every intentional way with our schedule built on our prayer and worship life.” We will gather in assigned small groups to meditate, listen to scripture and celebrate the Eucharist nearly every day. These will be opportunities to “gather as a family and share something of our Christian lives.” We are asked to curtail social events “as befitting our understanding of why we are in Arizona and what we have been called to do,” i.e. “to do justice, to love kindness and to walk humbly with our God.”

(Continued on next page)

Mrs. Thomas S. Hutchinson is a General Convention deputy from the Diocese of Dallas and a past president of Province VII. She serves on the Church Deployment board and the Church Pension Fund board.

The Main Point of Pentecost

By E.A. de BORDENAVE, III

How is it we miss the main point of Pentecost? We catch the sidelights — the speaking with other tongues, the birthday of the church, the Holy Spirit's power to give new birth. As important as these are, they are not the main event.

The main point of Pentecost really is a question — What about the Cappadocians? What are we doing about the Medes? The Phrygians and the other peoples from the rest of the world? Are we using the power of the Holy Spirit to go to them with the gospel of Christ?

If we miss this, it is because we have failed to connect Christ's statements about the coming power (Acts 1:8) and the event of its coming (Acts 2:1-11). Jesus clearly states that the power is given for the church to witness until all the peoples of the earth have heard

The Rev. Tad de Bordenave is the rector of St. Matthew's Church, Richmond, Va., and the acting director of the Anglican Frontier Mission.

*What about those
at the ends
of the earth?*

the gospel. Then, ten days later God gave a carefully orchestrated object lesson of what this would mean.

At the annual pentecostal feast the custom was for the first sheaves of all the fields to be brought in, representing the harvest yet to come. On this particular Pentecost pilgrims from all parts of the earth assembled in Jerusalem. What proceeded to happen with these people was simply the drama of Pentecost, only it was acted out with the pilgrims instead of the sheaves.

Representatives of all the peoples of the earth heard of the mighty works of God and were brought into the kingdom as the first fruits of the full harvest, which will come at a later date. This would be a preview of what John described in his revelation (Rev. 7:9-10), some from every tribe gathered around the heavenly throne. This was the main event.

If we could overhear Peter and the others later on that night, surely we would hear them putting it all together. "That's what the Lord meant. The nations from Jerusalem, Judea, Samaria and the ends of the earth. And our witness used to bring about the conversion of 3,000. Some from each territory. That's what he wants done with the power!"

So, the main point of Pentecost was and still is this: What about our neighbors, our area, those in a nearby culture and those at the ends of the earth? How are we doing in letting them hear the gospel?

Actually, we're probably improving

MAJOR ISSUES

(Continued from previous page)

Most, possibly all, of the deputies feel called to convention to do the work of God's church. About 40 percent of the deputies this year will have served before. One will be attending his 14th consecutive convention. Those who are on the most active committees put in 12 hours and more each day, sometimes emotionally as well as physically exhausting hours. A deputy who worked on the convention platform three years ago wore a pedometer which registered 18 miles walked on the platform alone. It takes an amazing amount of time and energy to introduce and pass legislation in keeping with the mind of our church and what we discern to be the will of God.

We do this because we love the church, we love the people in it, and because we love God. We do it because

we want to participate in the deliberations of this part of the body of Christ which we call the Episcopal Church of the United States of America. We do it because we want to be a part of the gathering of our sisters and brothers with whom we've worked and played, prayed and worshipped in many ways and places in times past.

Many will agree, I think, that significantly more Bible study, prayer and worship will be a welcome and needed emphasis to General Convention. I hope that in this Decade of Evangelism provision will be made for visitors who do not come for the entire convention to join us in these daily activities.

Most deputies have not experienced extravagancies of food and drink at diocesan, provincial, seminary or other gatherings at recent General Conventions. The shrinking dollar and tightened budgets disallowed excesses if our consciences did not.

But we have, when we could, renewed old friendships, relaxed for short periods, and exchanged thoughts and ideas pertinent to the work of the convention. These events have refreshed us for the tasks at hand and even sometimes provided encouragement and support for our ministries at home.

The Martin Luther King Legacy Fund, which will provide scholarships for black, Hispanic, Native American and Asian American students, is worthy of commitment from all of us. Of course, we must seek forgiveness for our sins, institutional racism being one of many. But are we to flagellate ourselves day after day? We have been promised forgiveness. In the name of our reconciler, Jesus Christ, let us confess, repent, forgive and allow ourselves to joyfully and enthusiastically work, worship, praise and give thanks. Let us go forth together in love, rejoicing in the power of the Spirit.

our grade with Jerusalem and Judea. The Decade of Evangelism should help in these areas. In Samaria we're seeing revitalized progress also. We note that in the strategy developing in SAMS (South American Missionary Society) to plant churches in Latin America; in the support of the Episcopal Church Missionary Community for the Yatmaval Training Center in India, training evangelists for the huge subcontinent; and with the ministry of reconciliation through the Anglican Church in Haifain through the Volunteers for Mission.

But the question of the Cappadocians hasn't gone away. They were neither of Judea nor Samaria. They were from the ends of the earth, a people who had never heard the gospel. Are there such groups today? How far must we go to find them? To answer this we must rely on research.

20 Percent

The best research on these unevangelized peoples is being done by an Anglican, Dr. David Barrett, once the research officer for the Anglican Consultative Council, now working with the Foreign Mission Board of the Southern Baptists. According to Dr. Barrett, fully 20 percent of the world's population has never heard the gospel in such a way that they can respond to Jesus Christ as their Lord. And these are not remote tribes in rain forests. Their greatest concentration lies in Islamic countries, Northern India, and western China. Entire cities in these areas are without a Christian church.

In a sad twist of history the list in Acts 2 reads as a very contemporary list of peoples once again unreached today. The Cappadocians are today's Azerbaijani, a people of 6 million, of whom less than 200 are Christian. The Medes are today's Iraqi Kurds. They number about 2 million. We know about their civil and physical deprivation. They have also been deprived of the gospel — only about 1,500 of them are Christian. The Phrygians are the Turks, 35 million of them, with less than 1 percent Christian.

What is ironic is that these are also the most neglected people of missionary targets. For every one missionary who goes to these unreached, 99 go where the church already exists, to Jerusalem, Judea or Samaria. The same

ratio, 99 to 1, applies also to literature, money, translations and radio. They are doubly lost — to God and to the church. We need to have God's power lead us to a fresh vision and new resources.

There is much the Episcopal Church can do. Even now a rising interest from missions leaders of the Episcopal Church is concentrating on a deliberate response to reach those unevangelized. A new society, the Anglican Frontier Mission, is almost in existence, almost has the resources needed, almost is ready to target and train, almost is ready to send. It can be said that it is now no bigger than a man's hand — in the same way that the rain which Elijah had prophesied was first seen as no bigger than a man's hand. But by the will of God and the power of the Holy Spirit Anglican Frontier Mission will become an instrument in the Episcopal Church for the name of Jesus to be preached to these neglected people.

Clearly we would not be held back by lack of resources. Consider the resources being marshalled to persuade the delegates one way or another on one important vote coming before General Convention. Our resources are staggering!

Just imagine if, the day after General Convention ends, all these lobby groups were to call up the missionary agencies and present them with the very resources which had been used for this significant internal matter. Suppose Integrity, Episcopalians United, the Episcopal Synod of America — the whole lot of them — put together their resources and pushed them toward agencies and said, "Listen, we must get on with the proper calling of the church — evangelizing the Cappadocians. Here's all we have — help us to use them to mobilize our church to our proper mission."

Rallying Support

Imagine the mailing lists, the fund raising software, the research, the leadership, the time, the volunteers, the prayer and the networking. If we can rally all of that for one vote, how much more should we be able to gather this intensity for carrying out God's primary will for his church.

The question of Pentecost is not just

for missions committees of vestries and sending agencies of the church. When Jesus gave the great commission, he didn't say, "Now let me have a parting word over here with the mission-minded disciples." No, the entire church received the commission. We are all under the charge to go to all the nations.

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DEPTHS

(Continued from page 10)

plishments. Lurking in my soul was a belief in "salvation by works." Article XII of the Articles of Religion meant little to me.

When I "crashed," I probed deeply into my own personal "dark night of the soul." I even wondered if I believed in God any longer. Psalm 30 has become my daily prayer. The chaplain at St. Barnabas felt it was good to "begin again" and to grow in faith from self-knowledge. My therapists at St. Barnabas helped me to understand issues of abandonment, alienation, rage, loneliness and child abuse. Except for the support of my bishops (Frey and Wolfrum), my wife, children and a few close personal friends, I doubt if I could have made it. Without sounding overly dramatic, I feel I know what crucifixion and degradation are like.

I am in a program of recovery that will last all my life. I do not boast of this terrible trauma, nor am I proud of my weaknesses, but I can now personally accept the good news that God can make a new "mosaic out of the shattered stones of one's life." I now no longer shout at people from the sidelines of life. I have become a partner in the fellowship of the "wounded healers."

Upon my discharge from the hospital, I soon discovered that a vocal minority in the congregation did not

want me to return as dean of St. John's Cathedral in Denver. They cannot accept my brokenness and humanity. They do not believe that healing is possible.

Rather than see the cathedral parish split into factions and thus see ten years of ministry adversely affected, I have chosen to ask for a sabbatical of one year, following which I plan to resign as dean. Bishop Wolfrum has praised me for this "courageous act." I could see no alternative and now, growing with grace upon grace, fully appropriating to myself the power of resurrection faith, I am seeking a new ministry. I feel (humbly) confident that I am ready for a fresh start.

Coming to Terms

From my own story, I think I understand something of what St. Paul meant when he said he "knew what it was to be abased and what it was to be raised up" (Phil 4:12). Strangely I am thankful for all of it, because it has brought me a new and deep self-understanding and an awareness of the incredible "incarnational" love of my family and friends, and I now identify in the deepest possible way with my sister and brother clergy who have also plumbed the depths of stress, burnout and emotional collapse. I do not solicit anyone's pity, rather I plead with everyone to come to terms with what ordination means and help remedy a growing disaster.

NEWS

(CONFLICT-Continued from page 7)

then come back for further discussion about the issue.

The search committee, feeling the parish had been snubbed, voted along with the vestry to include Fr. James as a candidate.

In March, after considering a number of candidates, the vestry moved to end the search and elect Fr. James. The wardens then drafted a letter to the bishop, who was gone on a trip, and decided not to inform anyone in the parish until the canonical 30-day waiting period had occurred. According to All Saints' statement, an information leak in the parish forced the wardens to announce Fr. James' election before the bishop returned from his trip.

When Bishop Johnson returned, All Saints' search process and Fr. James' service to the parish were suspended. As of this writing, the bishop was in the process of appointing an interim pastor and selecting a committee to investigate All Saints' search process. "One thing that should be clear," said Mr. Cormier, "is that this has absolutely nothing to do with the parish's alignment with ESA or its theology. It has to do with canons of the church, its guidelines and following the [election] process."

KIRSTEN KRANZ

BRIEFLY

The International Anglican Fellowship of Prayer conference was held in San Antonio, Texas, April 11-13, with representatives from across the United States and seven other countries. Key-note speakers included the Rev. John Claypool, rector of St. Luke's Church in Birmingham, Ala., and the Rt. Rev. Mark Dyer, Bishop of Bethlehem. Delegates were challenged to become partners in prayer with the fellowship.

The University of the South recently awarded fellowships to Jean and Bernard Haldane of Seattle, Wash., the first time Sewanee has offered fellowships to a husband and wife team. The Haldanes have authored numerous books and papers about clergy and lay ministry development, including *Ministry Explorations* and *Career Satisfaction and Success*. The grant enabled the couple to spend two weeks at the university conducting research for their latest book.

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BOOKS

Gifts of the Holy Spirit

CHRISTIAN INITIATION AND BAPTISM IN THE HOLY SPIRIT. By Kilian McDonnell and George Montague. Liturgical. Pp. xiv and 354. \$12.95 paper.

The so-called "baptism in the Holy Spirit," usually administered by prayer and the laying on of hands, and often resulting in the exercise of tongues, has appeared to many as a challenge to the church's sacrament of holy baptism in water and associated rites, in which the mainstream of Christian thought has always insisted that the Holy Spirit indeed operates. This problem is faced squarely in the present substantial volume by two Roman Catholic scholars of repute, working from the charismatic viewpoint.

Those who are interested in the theory and practice of baptism, and of the place of the Holy Spirit in Christian spirituality, will find much here that widens our knowledge and perspective of these matters in the Bible and the early church.

In the first part of the book, Professor Montague argues that the baptism of Jesus and his anointing by the Holy Spirit is an event of cardinal importance in the gospels, and that the gifts of the Spirit are understood in Acts and in the epistles as normal and important elements in the life of the Christian community which is, after all, a communion in the Holy Spirit.

Fr. McDonnell, a Benedictine monk, then surveys the writings of several great church fathers who emphasized the Spirit in baptism and who regarded prophecy and other charismatic gifts as continuing elements in the life of the church. Tertullian (before he became a Montanist heretic), St. Hilary of Poitiers, and St. Cyril of Jerusalem are given attention as especially important witnesses to these gifts.

Later on, the prevalence of infant baptism separated the administration of the sacrament from the manifestations of the Spirit.

It is maintained that the ancient writers studied here see the gifts of the spirit as somehow bestowed in holy baptism, even though they might only emerge many years later.

(The Rev. Canon) H. BOONE PORTER
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DIRECTOR of new conference center in the Diocese of Louisiana, rural area, an hour from New Orleans. Director to be involved from the beginning of construction and promotion of the SPECIAL PLACE. Send resumé to: Conference Center Search Committee, Episcopal Diocese of Louisiana, 1623 7th St., New Orleans, LA 70115.

SEEKING full-time rector; small parish in southwestern Illinois/metro-St. Louis area. Congregation consists of middle-aged and retired persons. Need growth in young people area; want growth through evangelism, worship, and outreach. Reply Box C-710*.

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EXECUTIVE DIRECTOR for small, NYC-based public foundation. Publisher and distributor of Swedenborgian and related literature seeks a strong administrator to manage its worldwide operation. A solid background in publishing and marketing essential. Experience in fund raising desirable. Ability to work with volunteers and sensitivity to budget limitations a must. Reply to: John R. Seekamp, Vice President, Swedenborg Foundation, Inc., 139 E. 23rd St., New York, NY 10010.

WANTED: Experienced, trained and mature lay minister of youth work and Christian education for a dynamic, growing Anglo-Catholic parish of 2000+. Areas of responsibility, goals and expectations clearly defined. For a copy of the job description or to apply (by 15 June 1991) contact: The Rector, St. Luke's Church, 8833 Goodwood Blvd., Baton Rouge, LA 70806-7995.

*In care of *The Living Church*, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

PROPERS

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PARISH DEVELOPMENT INSTITUTE: In-depth training in parish revitalization for clergy, lay leaders and diocesan consultants. Reflects Anglican theology and polity, current behavioral science understandings. Two weeks this summer in NYC (August 19-30), plus reading and application during the year, plus two weeks next August. Co-sponsored by the General Theological Seminary and the Order of the Ascension. Write: Parish Development Institute, 1308 Brunswick Ave., Trenton, NJ 08638.

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TRINITY JOURNEY PROGRAM 1991 sponsored by Trinity Church, Wall Street. **The New Russia: Orthodoxy, Culture and Transition in the Soviet Union** Leningrad, Moscow, Odessa, Helsinki for Russian Summer August 18-September 2. **Spirituality and the Arts in Russia** October 13-26. **Southern Cathedrals Festival 1991: A Journey into English Cathedral Life and Music** Salisbury, England and environs July 8-20. **O Ye Whales! Creation Spirituality and Earth's Largest Creatures** Whale Watching on Cape Ann, Massachusetts. Programs include transportation, accommodations, many meals, extensive sightseeing, entertainment and study program. For free brochure call the Christian Education Office (212) 602-0755 or write: Trinity Journey Program, Trinity Parish, 74 Trinity Place, New York, NY 10006-2088.

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HOLY SPIRIT 616 W. Ft. Morgan Rd.
The Rev. D. Fredrick Lindstrom, Jr., v (205) 968-5988
Sun H Eu 10

SAN FRANCISCO, CALIF.

ST. CYPRIAN'S 2097 Turk St. at Lyon
The Rev. Dr. William A. Guthrie (415) 567-1855
Sun Services: 8 & 10. Bible Study Wed 7:30

WASHINGTON, D.C.

WASHINGTON NATIONAL CATHEDRAL
Massachusetts & Wisconsin Aves., N.W.
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP 4. Tours: Mon-Sat 10-3:15, Sun 12:30-2:45. Hours 10-4:30 daily

ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r; the Rev. August W. Peters, Jr., ass't; the Rev. Richard L. Kunkel; the Rev. E. Perrin Hayes
Sun Mat 7:30, Masses 7:45 (with Ser), 9 (Sung & Ch S), 11:15 (Sol), Sol Ev, Ser & B 8. Masses Daily 7; also 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.

ST. STEPHEN'S in the Grove 2750 McFarlane Rd.
Fr. Robert J. McCloskey, Jr., r; Fr. James W. Farwell, Jr., assoc; Fr. Victor E. H. Bolle, Bp. James L. Duncan, Fr. James G. Jones, Jr., Fr. Allan J. Stifflear, ass'ts
Sun MP 7:50, Masses 8, 10 (Sung). Daily 7:15 MP and Mass

LAKE WORTH, FLA.

ST. ANDREW'S 100 N. Palmway
Sun H Eu 7:30 & 10. Wed H Eu 10. Fri H Eu 6. First Sat H Eu 8

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun 8 Eu, 9 Sung Eu, 10 Christian Education, 11 Cho Eu

KEOKUK, IOWA

ST. JOHN'S 4th at Concert
The Rev. Gregg L. Riley, r;
Sun H Eu 8 & 10, Wed 10, HD as anno

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2013 St. Paul St.
The Rev. William M. Dunning, r; the Rev. James R. LeVeque, the Rev. Gibson J. Wells, M.D., d
Sun 8:30, 11 & 4 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu. Sat 10:30 H Eu

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lias, the Rev. Allan B. Warren, III, ass'ts
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily: Mon-Fri 7:30, Mon & Wed 6, Sat 9. MP: Mon-Fri 7, Sat 8:30, Sun 7:30. EP Mon-Fri 5:30

BOSTON, MASS. (Cont'd.)

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

ST. JOHN THE EVANGELIST 35 Bowdoin St.
The Rev. Jennifer Phillips, the Rev. Richard Valantasis
Sun Sol Eu 10:30. Daily as announced

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown at Ellenwood
The Rev. Kenneth J. Semon, r-elect; the Rev. C. Frederick Barbee, priest-in-charge; the Rev. William K. Christian, III, the Rev. Steven W. Lawler, the Rev. Virginia L. Bennett, associates; the Rev. James D'Wolf, asst
Sun Eu 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S), Ch S 9:15 & 11:15. Daily MP, EP, HC

HACKENSACK, N.J.

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

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r; the Rev. H. King McGlaughon, asst
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

EPISCOPAL CHURCH CENTER

CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Gary E.A. Lawler, ass't
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat) Sat only 12:15, EP 6 (ex Sat), Sat Only 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rev. Canon Lloyd S. Casson, Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15. Sat H Eu 9.

ST. PAUL'S Broadway at Fulton
Sun H Eu 8. Mon-Fri H Eu 1:05

SUNNYSIDE, N.Y.

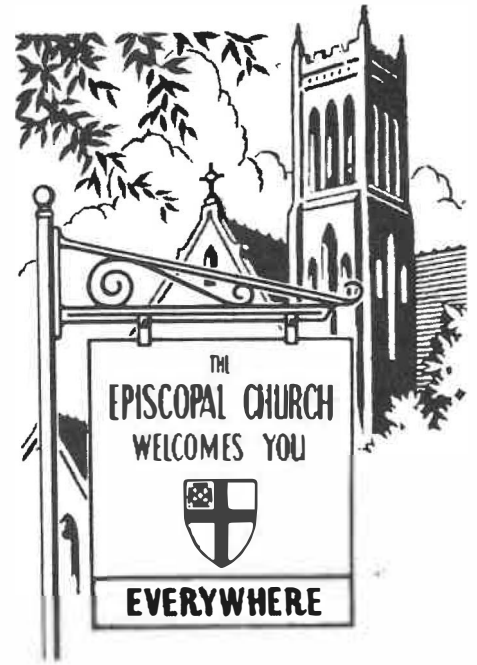
ALL SAINTS' 43-12 46th St.
The Rev. Robert A. Wagenseil, Jr., r; the Rev. Bernice Coleman, c (718) 784-8031
Liturgies: Sun 7:30, 8, 10. Wkdays 7:30, 10, 5:30

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West High and Baltimore Sts., 17325 (717) 334-6463
The Rev. Michael G. Cole, D.Min. r (717) 334-4205
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SELINGSGROVE, PA.

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



DALLAS, TEXAS

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5100 Ross Avenue 75206
The Very Rev. Ernest E. Hunt, III, D.Min., Dean; the Rev. Roma A. King, Jr., Ph.D.; the Rev. Doug Travis; the Rev. Peggy Patterson; the Rev. Juan Jimenez; the Rev. Tom Cantrell
Sun Services 7:30 H Eu, 9 Adult Classes & Ch S, 10 Sung Eu, 12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. Rex D. Perry; the Rev. Frank B. Bass; the Rev. Edwin S. Baldwin (214) 521-5101
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sat & Sun 12:40)

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EAU CLAIRE, WIS.

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The Very Rev. H. Scott Kirby, dean (715) 835-3734
Sun MP 7:30, H Eu 8 & 10, Christian Ed 9:15, EP 5:30

MILWAUKEE, WIS.

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The Rt. Rev. Patrick Matolengwe, dean 271-7719
Sun Masses 8, 10 (Sung); Ev 4. Daily as anno

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; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HS, Healing Service, HU, Holy Unction; Instr, instructions; Int, intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar.

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