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THE Episcopalian

Two teachers needed

The Episcopal Church's Volunteers for Mission program has an urgent request for two teachers with elementary school certification to work in Central America beginning with the fall, 1978, term. Fluency in Spanish would help but is not required as the teaching will be in English in English-speaking schools.

The Volunteers project, authorized by the 1976 General Convention, provides Episcopalians with opportunities for volunteer service in both domestic and missionary dioceses.

Anyone interested in the teaching positions or in more information about the program should write to the Rev. Page S. Bigelow, Volunteers for Mission, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017. Please include a resume and date of availability.

First Corinthians brings back LOVE

One of the Bible's most famous verses helped return a noted piece of 20th century sculpture to downtown Philadelphia, Pa., in May.

The verse is from St. Paul's first letter to the people of Corinth, chapter 13, verse 13: "So faith, hope, love abide, these three; but the greatest of these is love" (RSV). The sculpture is Robert Indiana's two-tier rendition of the word "LOVE," known and used by millions of Americans in the form of a U.S. Postal Service stamp.

The person who brought LOVE back to the City of Brotherly Love with the quotation from First Corinthians is Episcopalian F. Eugene Dixon, Jr., businessman-philanthropist (the Philadelphia 76ers, Widener College, the Philadelphia Art Commission). Dixon, who taught for several years at the Diocese of Pennsylvania's Episcopal Academy before becoming part-owner of the Philadelphia Flyers hockey team and then owner of the 76ers basketball team, said, "I've always believed St. Paul's words. . . It seemed to me, therefore, that Philadelphians should have the LOVE sculpture put back in Kennedy Plaza where it had been such an inspiration for the last two years."

Dixon offered to pay for the work, and early in May the enameled steel piece came back from a New York gallery. The sculpture had been hauled away following breakdown of negotiations for its purchase between the City of Philadelphia and the gallery. —H.L.M.

Inside this issue

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8 BOOK REVIEWS for both leisure reading and parish aids.

9 CULTS MAY BE DYING. What do mainline Churches have to offer youth?

10 PRACTICE THE PRESENCE of God. Mary Back tells you how.

11 ADVICE FROM A TEACHER: young people need myths and a sense of adventure.



SUMMER, EPISCOPAL STYLE: Warm May weather brought 300 Rhode Island Episcopalians out to march for world hunger. Members of St. Michael and All Angels', Providence, shown above left being briefed, were among those who helped raise \$3,000, 75 percent for the Presiding Bishop's Fund for World Relief and 25 percent for deanery hunger projects. Howard Kellogg, above right, is also hiking. He is going 2,000 miles from Spring Mountain, Ga., to Mt. Katahdin, Me., to fulfill a retirement dream. The three-time deputy to General Convention from the Diocese of Pennsylvania left with a 38-pound backpack. Last we heard he was 367 miles along in Elk Park, N.C., with a chronic blister on his big toe.

—Kellogg photo by Philadelphia Inquirer photographer Richard M. Titley

U. S. firms won't buy Ugandan coffee

A resolution urging President Carter to impose a trade embargo against Uganda unanimously passed the U.S. House International Relations Committee in May, and the top four American coffee

roasters announced they would not buy Ugandan coffee.

The resolution, which has Episcopal Church backing, was sponsored by Rep. Donald Pease (D-Ohio). It is in protest against President Idi Amin's violations of human rights and covers all trade with Uganda, whose primary export is the robusta bean used mainly in instant coffee.

General Foods Corporation, whose

Maxwell House, Maxim, Sanka, Yuban, Max-Pax, and Brim make it the nation's No. 1 roaster; Proctor and Gamble, whose Folger Coffee Company is No. 2; and Nestle Company, No. 4, maker of Nescafe and Taster's Choice, announced the decision after the resolution was passed. Hills Brothers, the No. 3 roaster, said it had bought no Ugandan coffee since January and will "continue the suspension."

As an expression of its continuing concern for the plight of Christians in Uganda, the Jacksonville South Convocation of the Diocese of Florida uses a collect for the Church in Uganda which the Rev. James R. Cullipher, III, rector of Jacksonville's Church of the Redeemer, adapted from the collect: For Those Who Suffer for Conscience's Sake.

Others might like to use it, too.

O God, our Father, whose Son forgave His enemies while He was suffering shame and death: Strengthen those in Uganda who suffer persecution and death for your name's sake; when they are accused, save them from speaking in hate; when they are imprisoned, save them from despair; when they are facing execution, save them from the fear of death; and to us your servants give grace to respect their witness and to discern the truth, that this world may be freed from tyranny and oppression. This we ask for the sake of Jesus Christ, our merciful and righteous Judge. Amen.



NOW IN EXILE IN WESTERN KENYA, Mrs. Mary Luwum, right, widow of slain Anglican Archbishop Janani Luwum of Uganda, is shown with members of her family.

—Religious News Service Photo

No homosexual ministers, Presbyterians say

While its position on ordination of homosexuals may not have been the most important issue before the annual General Assembly of the United Presbyterian Church, it was the issue which received magazine, newspaper, and television coverage.

By a 12-1 ratio, the Presbyterians, meeting in San Diego, stated that homosexual behavior is wrong. Therefore, to ordain homosexuals to be ministers or lay officers, such as deacons and elders, would be as unthinkable as ordaining known adulterers. The decision, however, would not prevent ordination of persons with homosexual orientation if

they are both repentant and celibate.

The Presbyterians said homosexuality should not be singled out as a greater sin than adultery, pride, or greed, and the Assembly warned against homophobia and the possibility of witch-hunting within the ranks of those already ordained or of candidates for ordination.

Some observers thought the vote was influenced in part by the delegates' awareness of the consternation acceptance of openly homosexual persons would cause church members. In line with the polity of a denomination that highly values its local self-determination, the carefully worded legislation stopped short of actually forbidding regional presbyteries from ordaining homosexuals they believe to be qualified.

—Janette Pierce

Bishops select Mosley

The Urban Bishops Coalition has selected Assistant Bishop J. Brooke Mosley of Pennsylvania to chair its new Policy and Action Committee. The Committee will evaluate and implement recommendations received from the Coalition's urban hearings.

Mosley, 62, has been Bishop of Delaware and president of Union Theological Seminary, New York City. From 1961 to 1967 he was vice-chairman of the World Council of Churches' Working Committee on Church and Society.



SUFFRAGAN BISHOP Harold L. Wright of New York, 48, died suddenly on June 11. Services were held at the Cathedral of St. John the Divine on June 15 with burial at Holy Cross Monastery, West Park, N.Y. He is survived by four sons.

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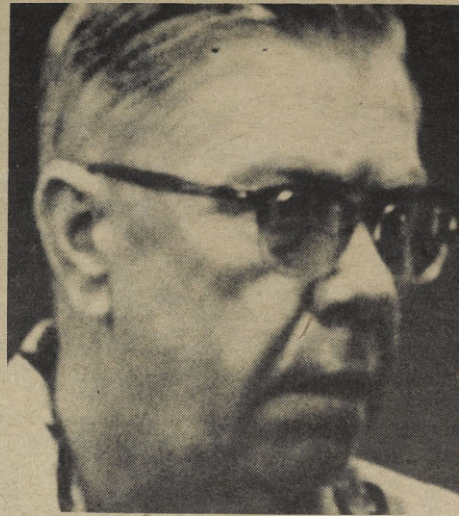
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TWO BISHOPS' ACTIONS on their relationships with the Anglican Church of North America and the Episcopal Church differ. Bishop Albert A. Chambers, left, retired Bishop of Springfield (Ill.), and one of the co-consecrators in the Denver consecration of bishops in the Anglican Church of North America, has told Presiding Bishop John M. Allin, "I neither have nor will renounce my orders; I have no intention of withdrawing from the Episcopal Church." Bishop Charles F. Boynton, right, retired Suffragan Bishop of New York who due to ill health did not participate in the Denver service, wrote to Allin that he believes the Episcopal Church "has irrevocably departed from the fullness of the Faith. . . . There is only one thing for me to do and that is to resign."

Adelynrood announces summer programs schedule

Adelynrood, the conference center of the Society of the Companions of the Holy Cross in Byfield, Mass., announces a full complement of summer conferences and retreats. These conferences, with few exceptions, are open to everyone who applies.

• July 7-9—**The Healing Ministry of the Church.** Leader: The Rev. Jurgen Lias.

• July 11-13—**Altar Guild Conference and Retreat.** Leader: The Rev. Richard Loring.

• July 14-16—**Intensive Journal Workshop.** Leader: Francis Hall.

• July 19-20—**Spiritual Growth Through Prayer.** Leader: The Rev. Franklin Vilas.

• July 21-23—**The Courage to Grieve.** Leader: Madeleine L'Engle.

• August 22-24—**Jewish-Christian Conversations.** Leaders: Rabbi Ralph Mecklenburger and the Rev. Judith Burrows.

• September 8-10—**The Ministry of Voluntarism.** Leaders: Dr. Cynthia C. Wedel and Herta Loeser.

• September 15-17—**Silent Retreat: Prayer as Awareness of God.** Leader: Sister Marjorie Raphael, SSM.

For further information about Adelynrood and the conference and retreat schedule, write to: The Rev. Victoria A. D. Wells, program coordinator, 4 Legion Rd., Weston, Mass. 02193.

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In this day of strange cults and "isms," your young people need to know you care. Keep their interest in the church alive by sending THE EPISCOPALIAN to their school or university address from October through May.

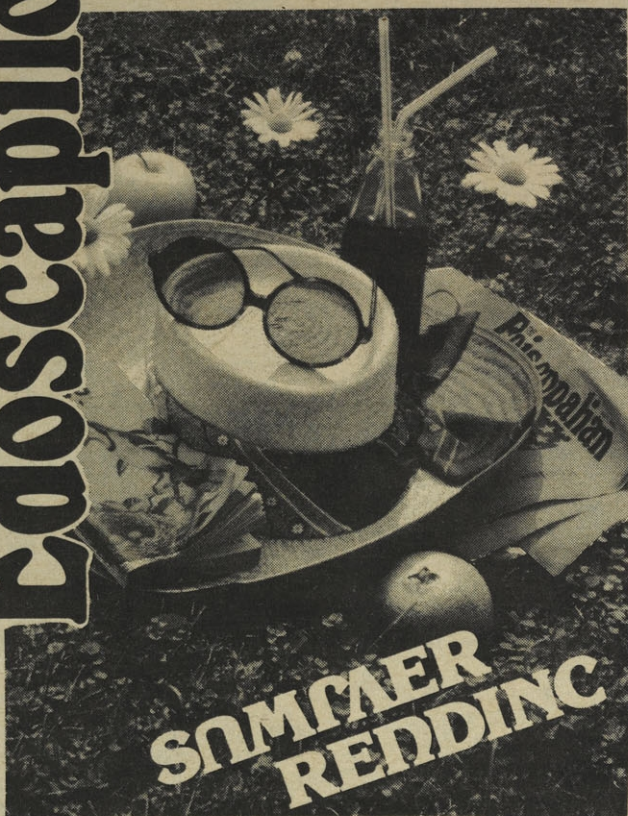
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That's how this month's cover might look to an illiterate person

One in every five American adults is illiterate. Approximately 1.4 million Americans cannot function in basic reading and writing skills and cannot perform such everyday tasks as writing checks, reading labels, and filling out application forms. Churchpeople have been actively involved in literacy programs overseas, as the story below illustrates, but are slower to recognize the problem here at home.

Virginia Mattesich, newsletter editor of the Church Periodical Club, the only Episcopal group directly concerned with literacy, calls the situation a national scandal which churchpeople must help overcome. She recommends three programs:

- RIF—Reading is Fundamental—is sponsored by the Smithsonian Institution for younger children. Local funds are matched by federal grants.
- USR—Uninterrupted Silent Reading—is for high school students. The program costs nothing but requires school cooperation.
- Adult Learning Centers train tutors for one-to-one instruction of the total and functional illiterate over age 18 who is not in school. It trains for High School Equivalency Certificates and is funded by state and federal money.

For more information on these and other literacy programs, write the Church Periodical Club, 815 Second Ave., New York, N.Y. 10017.

Creation fishing, tomatoes and other literate tales

A literacy teacher in a Brazilian fishing village started his first class by asking, "Why should I teach you anything?"

One of his students answered, "You have been to the university. You know things. We are poor peasants. We don't know anything."

"Okay. Let's play a game." The teacher drew a line down the center of a chalkboard. "First I'll ask you a question: What is Socratic hermeneutics?"

The students looked blank.

The teacher drew a slash mark on the left side of the board. "Now you ask me a question."

A student said, "What is creation fishing?"

This time the teacher looked blank. He drew a slash mark on the right side

of the board.

A few minutes later the chalkboard had five slash marks on each side, and the students were laughing and talking about the fact they did know something after all.

With this "creation fishing" story Marcos Arruda, a Brazilian educator, captures the new spirit of partnership in church-related literacy programs. "Partnership" has been a major theme in international mission discussions in recent years, but the concept has been slower to enter the literacy field because the ability to read and write has been considered an absolute dividing line between people.

"An illiterate person feels he or she

can get only a low-paying job," says Beatrice Clara Franklin, a Methodist district evangelist in India. "People feel they must go to an office and bow before a literate person—even though the illiterate knows he or she works harder than the person in the office, and both of them know the person in the office depends on the work of the illiterate."

In one sense Churches were the first Third World institutions to recognize the need to overcome this division between people. When the late Frank Laubach, the famous "apostle to the illiterates," launched his first "Each One Teach One" campaign in the 1920's, the Soviet Union was the only then semi-industrialized nation with a government literacy program. The Churches were also among the first to recognize the need to train native-born people to run literacy programs in their own countries.

But by placing an absolute value on the ability to read and write, Churches often overlooked other abilities and insights illiterate people have. Ruth McFarren, coordinator of the National Council of Churches' recent Intermedia consultation, recalls attending a Christian training program a few years ago for volunteer literacy teachers in Bolivia:

"The trainers told us illiterate people have no grasp of abstract concepts, no disciplined work habits, no ability to plan efficient use of their time. Yet the fact is Bolivian people have a rich culture, full of oral traditions with profound concepts and complex symbolism.

"The trainers were trying to make Bolivian people become carbon copies of us, the literates. They were not building on the culture that was already there."

One example of the attempt to overcome this is a training program Marcos Arruda helped design for the new African nation of Guinea-Bissau where volunteer literacy teachers spend part of their time working side-by-side with their students on agricultural projects.

In one incident, Arruda recounts, "The 'responsibles' in our group of literacy coordinators suggested we use our classes to introduce modern agricultural methods to the peasants.

"The group objected. They said, 'Look at our tomato fields. Our plants are in neat rows, but they grow too tall—they bend over and touch the ground, and our tomatoes rot at the bottom.

"But look at the peasants. Their fields are crowded so all the plants support each other, and the tomatoes are fresh."

Early adult basic education programs treated literacy as an isolated problem.

In 1967 UNESCO organized a coordinated worldwide drive to end illiteracy, enlisting the cooperation of government ministries and professional agencies. The program failed to achieve promised breakthroughs. It could not keep pace with birth rates. Fifteen years ago 500 million people in the world were illiterate. Today the figure is closer to one billion even though the relative percentages of illiterate people have been reduced.

UNESCO's evaluation team concluded that one of the main reasons the program floundered was it didn't address the social context of illiteracy in the Third World. Lack of land ownership, deprivation of human rights, and less than living wages, the team said, are causes of illiteracy as much as they are effects of it.

"We found education programs were often serving the needs of the professional educators, not the people," says Enrique Tasiguano, an education specialist from Ecuador.

"Our mission in the 1980's," says Chilean theologian Joel Gajardo, "must be to help make human life really human. I say help because we can't do it alone."

In nations where Churches work alongside their governments, church literacy experts say they want their programs to be examples, inspiring governments to start new literacy projects or to change old ones.

"In my country," said Mary Opiyo, a staff member of the National Christian Council of Kenya, "the government teaches literacy just as literacy. We are trying to create a new model for them to adopt—teaching literacy as one aspect among many of peoples' needs in work, health, and family care."

In other countries, where governments lack the funds or the will to mount massive programs, church workers are trying to do what they can through the Churches' own resources.

In Haiti, where the official language is French but only 10 percent of the population speaks it, the Protestant Committee for Literacy and Literature has organized a campaign to teach people to read and write in Creole, the spoken language of the country.

A growing number of new, experimental literacy programs are linked with popular movements that oppose their governments.

In his home region of rural Ecuador, Tasiguano explains, landlords who control the local government perpetuate poverty through transportation monopolies which force farmers to sell their crops at artificially small fractions of market prices. When he began planning literacy programs with the farmers in his region, they insisted that organizing transportation cooperatives had to be a vital part of their education.

During one of the organizing drives, Tasiguano reports, agents of the landlords beat his brother to death and drove a bus over the body to make the killing look like an accident. "Because of my brother's example, the entire community was inspired to work harder. Because of the example he made, we have more power now to shape our own destinies."

Many literacy workers reject the idea of linking literacy with social movements. They feel programs with political goals manipulate people just as much as dictatorial governments or wealthy elites. "Our movement is not political. We want to liberate the language so people can make their own political decisions. We do not know what those decisions will be," says a Haitian educator.

Adult basic education workers involved with popular movements reply that distinctions between education and politics are false. They argue that literacy programs will continue to be futile unless they attack the social and economic problems which create illiteracy.

"What is it good for, to read and write a language?" asks Carlos Carrasco, director of the Alfalit movement in Peru. "Are we going to use the language to communicate to people what they need to attain liberty, justice, and equality? Or is it just to keep on with the same kind of society?"

"Everyone who does literacy work has a reason for doing it," observes H. S. Bhola, an education professor at Indiana University. "We all have separate visions. I am not saying we should get rid of our visions, but we should get rid of our arrogance that our visions are not negotiable. We should be prepared to reinvent, to re-create our visions in each new community we work in, each time we work."

—Chuck Noell



What you should know about Life Insurance

by CHARLES DOCKENDORFF
Senior Vice President
Church Life Insurance Corp.
Faculty, The College of Insurance

To assist you with planning your family's financial future, Mr. Dockendorff answers questions that come across the desks at Church Life and welcomes additional questions from readers.

QUESTION:

How does inflation affect my life insurance program?

ANSWER:

It is true that a life insurance policy guarantees a fixed number of dollars for future delivery, and that inflation is affecting the value of these dollars. But this is only half the picture, for the dollars you pay in as premiums over the years are also inflated dollars. While the money eventually paid out under a life insurance policy may have less purchasing power, then it would have had at the time the policy was taken out, because of inflation you are paying premiums with dollars which are also worth proportionately less.

It should also be noted that a life insurance program generally should not be static but should be increased as inflation and other factors require. In fact, this is what happens. In 1966, the average per family life insurance amount was \$15,800. By 1976, this had almost doubled to \$30,100.

Of course, there is another way of looking at this question of inflation. If an insured dies after paying only one premium on the policy, the entire insurance face amount becomes payable to his beneficiary. Where else would dollars inflate that fast? Life insurance may not be the best means of "investing" but it is the best way to guarantee that a sum of money will be available when it is needed at some specific or indeterminate time in the future.

Have you a question?
Send it today to:

Mr. Charles Dockendorff
Church Life Insurance Corporation
800 Second Ave., New York, N.Y. 10017

Switchboard

So that we may print the largest possible number, all letters are subject to condensation.

—The Editors

USE THE EXPERTS' ADVICE

I was pleased to read in your June issue that the Executive Council had refused to support the National Council of Churches' position on energy. I have read excerpts from its proposed Policy Statement, and it is evident that those who drafted it were poorly informed with regard to the state of technology of nuclear power production and also with regard to the relative risks of all kinds of energy production as compared to the risks of not producing energy. I question whether it is appropriate for NCC to take any position on such technological matters, but if it does, it should make use of the knowledge and judgment of Christian people who are well informed in the field.

W. P. Bebbington
Aiken, S.C.

PIONEER TENT-MAKER

I was pleased to see mention of the Rev. Joseph Kellerman of Charlotte, N.C. (in Osaka's "Light of the East," May issue), who might be called a "light unto alcoholism."

Kellerman has labored for over 20 years in a non-Church financed apostolate to alcoholism—a tent-making ministry. Not only did he labor in that capacity when it was unrecognized, but he was a champion for the cause of alcoholism when it was hidden deep in the closets of our Church, parishes, and homes. He has conducted almost a single-handed crusade for the families of alcoholics as lecturer, counselor, pastor, author, and recently retired as executive director of the Charlotte Council on Alcoholism.

Stephen H. Knight, II
San Diego, Calif.

WHEN THE PEACE IS PASSED

In regard to the P.B.'s Open Letter in the May issue, I tend to agree with Bishop Allin in most of the issues currently facing the Church and which keep the Church young and lively. On the subject of passing the peace, however, I differ sharply. The moment the priest says, "The peace of the Lord be always with you," it's right there in my heart and ready to be shared immediately with my neighbors. Without the spontaneity all is lost.

Olive Kuehne
Cornwall-on-Hudson, N.Y.

The coincidence of Bishop Allin's May Open Letter with a recent development in our parish Eucharist was so remarkable that I feel it deserves a wider audi-

ence than just our own congregation, St. Peter's, Germantown, Pa.

Allin writes that in passing the peace, "We can't pass what we do not possess." Right on the mark and perhaps the real reason why many attempts to include it within the service are cursory, awkward, or embarrassing. I think [our parish] may have been led by the Lord to place the exchange of the peace at the end of the service where it becomes natural and easy to greet one another with the words, "The peace of the Lord be with you." We have found it to be a fresh and exciting climax to the Communion, and it is changing our congregational style toward an open and warm reception of one another as well as strangers.

I believe Allin has given us the real reason the exchange of peace fits so well. In the Eucharist we have first received the Peace of the Lord in the Body and Blood of Jesus. Thus, having His Peace, we are enabled to share it with others with, through, and in the Body of Christ. I commend to others [our parish's] arrangement.

Don Mechlin
Philadelphia, Pa.

INTERPRETATION OR JUSTIFICATION?

When it comes to the purposes of Venture in Mission, I must classify myself as a Doubting Thomas, and I don't believe I am alone. The one purpose of Venture that needs no explanation is: "To enable Episcopalians to further the mission of the Church by giving money," [but] even this needs more clarification by inserting the word "more" before money.

In the March issue the Presiding Bishop said, "We have to interpret to the Church what we mean by mission opportunities." In my judgment, the 90 opportunities listed in the May issue require reams of interpretation. Just one item should raise many questions about these opportunities: "Endowment for Episcopal Colleges—\$2,500,000."

An earlier list of opportunities included a like sum to fund Episcopal chaplaincies at colleges and universities. This was cancelled (see March issue) in favor of a suggestion that it be used to "endow a chair for Anglican religious studies in each of the five colleges related to the Episcopal Church." To me, that sounds like an exercise in semantics—a chance to provide a more dignified title for positions of prestige for five retiring bishops. This causes me to question the intent of the opportunity: "Endowment

Fund for Black Colleges—\$15,000,000."

I believe "justification" is a more appropriate word than "interpretation" of what is meant by mission opportunities.

William N. McGill
Coupeville, Wash.

PERFECT LOVE CASTS OUT FEAR

I have just finished reading Dr. Raymond A. Moody's book, *Reflections on Life after Life*, and am deeply concerned that [some] members of the ministry apparently feel that concern with the hereafter is old-fashioned and is vanishing. I don't believe such concerns are [old-fashioned] or vanishing. I believe they exist firmly embedded in the realm of fear. Such fears as acrophobia, fear of darkness, fear of aging, and fear of violence are all aspects of an even greater fear—the fear of death.

In light of my own experiences, I know this fear can lead to a severe and crippling kind of depression. Depression is not old-fashioned, and it is certainly not vanishing. Every year it leads people to commit acts of violence and suicide and to join radical religious cults in search of the loving God they may have never been able to find in the traditional houses of worship.

I sincerely hope people who have had the sort of experiences described in Moody's book will continue to come forward. I believe casting out fear is an important responsibility of Christians.

Linda Malik
Elkins, W. Va.

BY DEFINITION

Over the last few years I have repeatedly noticed, even in publications which purport to be written by and for educated human beings, a tendency to accept and foster the various barbarisms which modern ideologies have been attempting to foist on the English language in total ignorance of the proper meaning of words.

Take the disuse of "man" as a generic term for human beings and its replacement with "person"—a senseless innovation, the barbarity of which is compounded when it is employed, as it so often is, in such terms as "chairperson" and the like.

It is true, if unfortunate, that "man" has become the common word for "male." But this is merely a secondary meaning and should be taken as such. In any case the solution is not, as the ignorant would have it, to emulate Humpty Dumpty in *Through the Looking-Glass* (who said a word meant precisely what he himself wanted it to mean) and so to make havoc of the English language.

William J. Tighe
New Haven, Conn.

EPISCOCATS



Hedgecoth Photographers

"Maybe if I stay under here I'll find out what the Vestry talks about for so long."

THE ORDER OF THE HOLY FAMILY

You only have one life to give . . .

Perhaps you should give it As a Familian monk . . .



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PB'S OPEN LETTER

Mission: 'Live by the Way'

Please share some reflections with me; I shared them with the members of Executive Council at the last meeting.

Whether examining our mission responsibilities in Europe or studying the varied range of needs and opportunities listed in our Venture in Mission booklet or attempting to meet the weekly appointments of office and travel schedules or attempting to read the volumes of printed materials expected of all of us or endeavoring to relate to the Church's many commissions, committees, agencies, movements, and ecumenical relations, it becomes readily apparent that if there be not time spaces for grace to work in and among us, the quantity of needs and pressure of demands can so dissipate the quality of our response, our contribution and service, that our lives become endurance contests instead of productive and cheerful experiences of life sharing.

Isn't it true that often our communication confusion, our inefficiencies, even our conflicts result from a failure to allow adequate time for listening, observing, reading, thinking, and responding? How often do we react negatively when a con-

structive response is needed? Weariness and frustrating schedules often prevent constructive process as effectively as premeditated acts of evil. Our offerings and our relations are eroded by overloading schedules and failing to interrelate individual abilities with and within community.

A desire to make a significant contribution or a personal reaction to the expectation pressures from others can equally prevent the distribution of representative assignments. Our genuine desires to help one another, to cooperate with one another in multiple efforts and endeavors to improve life conditions for all are thwarted frequently by faulty planning of both personnel needs and time use. The Christian mission is to share the good life rather than demonstrate a capacity for human misery.

In an old Connecticut village inn a wise saying is carved over the fireplace in the great hall. Discovering the words there was a nostalgic and happy experience for me. The same words were emblazoned on the entrance wall of a small Greek restaurant in my home town where, during youthful days, many hap-

py, carefree hours were spent (or invested) with dear friends. The words are: "As we journey through life, let us live by the way."

"Live by the Way" are the key words, indeed a classic definition of the Christian mission.

Our vocation is to live by the one who is "the Way, the Truth, and the Life." The life is good, and the community of faith who really "live by the Way" is good company.

Bishop Bland Mitchell of Arkansas was fond of saying to his young clergy that life in the Christian ministry is like butter—spread it too thinly, and the only time you taste it is when it is rancid.

The expression on the faces of many in and out of the Church today appears to come from a rancid taste upon their tongues. The irony of this condition is not necessarily the result of having been recipients of evil. The predicament can be caused by not being allowed sufficient time and means to partake of the good life.

The irony and tragedy of deprivation and destitution in the midst of plenty has been frequently noted. Are we unwittingly subjects of that irony? Are we so driven, so compulsive in our efforts to alleviate human hungers, combat evil and injustice, bear our personal witness that we are spreading ourselves, our talents and time, too thinly? Thus an abundance of potential resources remains undeveloped and unavailable in the midst of chronic need.

For our consideration, I suggest that the manner in which we interrelate or fail to relate our talents and responsibilities in this Church impedes our function

and our corporate service and moreover prevents our best offerings in life sharing. The prerequisite for the Church as a living faith community to share the good quality life with the "have nots" of the world in any sufficient quantity is the ability and capacity to share quality life among the members of the community. Sharing life resources is wasteful when there is no time to share, to demonstrate, to learn, to experience living "by the Way." The life in Jesus Christ shared has the qualities of hope and joy and peace, of refreshment and renewal all along the way.

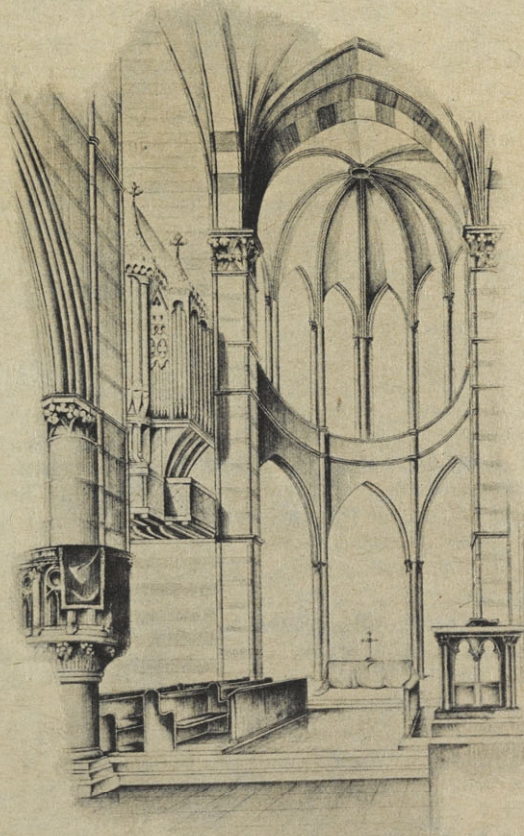
In the words of the athletic coach: "You play like you practice." The words were always addressed to members of a team.

Both my observation and my experience inform me that Council members and staff members in addition to the Presiding Bishop are subject to weariness and reduction or loss of effectiveness as a result of inadequate time spaces for reflection, response, renewal, and prayer. I believe a time space is needed now and then for us to assist each other with this need. In my memory this Council and the staff have invested precious little time or little precious time to minister to this need which in varying degrees is shared by all of us. I'm urging us to accept the invitation "to live by the Way."

We work hard and diligently together. Frankly, I believe we—indeed the whole Church—can work better and more effectively if we provide and allow ourselves some time spaces to appreciate and reflect the talents and insights, the experiences and learnings, the hopes and

Continued on page 7

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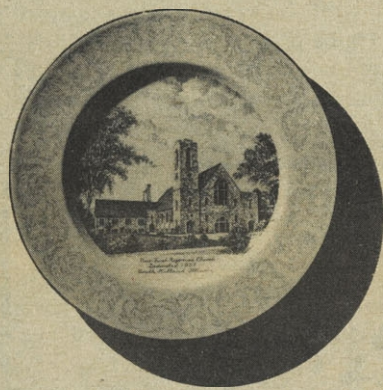
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Cathedral deans discuss aging

By the year 2000, 50 percent of the world's population will be over 50; one-third will be over 65. Life expectancy will have increased. What will this mean to the nation's economy and politics, to the Church's programs, and to our value systems and theological concepts?

These issues and others were addressed at the annual North American Conference of Cathedral Deans held in May at Disney World, near Orlando, Fla. The conference's theme contrasted dramatically with the setting, described as "a Magic Kingdom surrounded by 43 miles of excitement." Some of the 47 deans, many accompanied by wives, also brought their children, who had a special program in Walt Disney's fantasy world.

The speeches at the four-day meeting dealt in reality, not fantasy. "The Church is not just another social agency doing good to those who don't want good done to them," the Rev. Herbert C. Lazenby, president of the Episcopal Society for Ministry to the Aging, said. "We must see it as the caring community and not think of the Church and community as if they were separate and apart. God is interested in the temporal and in all

that pertains to the lives of men and women in the world."

Lazenby expressed disappointment that the Episcopal Church's \$13-million budget includes only \$10,000 for ministry to the aging. He also said the old puritan ethic of work and business, which often held that fun is sinful, has to give way to a new doctrine of renewal and leisure to embrace the later years of life.

"Elderly people need what all people need—to be needed, to experience love and companionship, and to find life worth living," stated a panel led by Dr. Jean Jones Perdue, medical director for the Office of Health Services for the state of Florida.

Arabella Martinez, Assistant Secretary for Human Development Services in the U.S. Department of Health, Education, and Welfare, praised the Churches for

their past work with the aging and said Churches and government must be prepared to work together when the baby boom of a few years ago becomes the elderly boom of tomorrow.

On the Sunday the deans and their families participated in a Eucharist at St. Luke's Cathedral, Orlando, where Dean Emeritus Francis B. Sayre of Washington Cathedral preached.

The deans chose John Haverland of St. John's Cathedral, Albuquerque, N.M., to chair next year's conference. Host deans for this year's conference were the four Florida deans: O'Kelley Whitaker of Orlando; Don Wimberly of Jacksonville; George McCormick of Miami; and LeRoy Lawson of St. Petersburg. The Cathedral Deans of England were represented by the Dean of Lincoln, Oliver Twisleton-Wykeham-Fiennes.

Group lists 50 books for school libraries

The Council for Religion in Independent Schools (CRIS) has prepared a suggested list of "Fifty Books for School Libraries" on religion, philosophy, and ethics. Books on the list were selected to meet the needs of secondary school libraries. Their total cost is less than \$300.

"These are the books we think every school library should have available to students, and we hope you find the list helpful in your school," Dr. James R. Blanning, CRIS executive director, said in a letter to colleagues.

Robert A. Moss, a CRIS consultant and staff member as well as retired headmaster affiliated for 18 years with St. Andrew's School, Middletown, Del., compiled the list. Moss now teaches religion at Westtown School, Westtown, Pa. Teachers, librarians, and other private school educators assisted in the compilation.

CRIS is a national, ecumenical, professional religious organization in the secondary school field which offers a wide variety of publications and leadership assistance. CRIS was organized about 80 years ago and serves some 700 schools, about 280 of them contributing members.

The list is as follows:

Bible—Commentaries, Concordances, Dictionaries, Atlases: *The New Jewish Encyclopedia*, rev. ed., Bridger and Wolk (Behrman Publisher, 1976); *Oxford Dictionary of the Christian Church*, Cross and Livingstone (Oxford, 1974); *Nelson's Complete Concordance of the New American Bible*, Hartdegen (Nelson, 1977); *Interpreter's One-Volume Commentary on the Bible*, Laymon (Abingdon, 1971); *Dictionary of Christian Ethics*, Macquarrie (Westminster, 1967); *Harper Bible Dictionary*, Miller and Miller (Harper and Row, 1973); *Dictionary of Christian Theology*, Richardson (Westminster, 1969); *A Theological Word Book of the Bible*, Richardson (Macmillan, 1951); *Westminster Historical Atlas to the Bible*, rev. ed., Wright and Filson (Westminster, 1956).

Bible—History of Biblical Events: *Understanding the Old Testament*, 3rd ed., Anderson (Prentice-Hall, 1975); *Legend, Myth and History in the Old Testament*, Jackson (Independent School Press, 1970); *Understanding the New Testament* (New English Bible Commentaries), Lacey (Cambridge, n.d.); *Everyday Life in Bible Times* (National Geographic Society, 1967).

Theology: *Who Is a Christian?* Bowden (Allenson, 1970); *The Bible Speaks to You*, Brown (Westminster, 1955); *Wishful Thinking: A Theological ABC*, Buechner (Harper and Row, 1973); *Mere Christianity*, Lewis (Macmillan, 1964); *Introduction to Theology: Twenty Lectures on the Topics of Christian Theology*, Thomas (Greeno, Hadden, 1973); *Dynamics of Faith*, Tillich (Harper and Row, 1957).

Philosophy: *Irrational Man*, Barrett (Doubleday Anchor Books, 1958); *Philosophies Men Live By*, 2nd ed., Davidson (Holt, Rinehart and Winston, 1974); *An Invitation to Philosophy: Issues and Opinions*, 2nd ed., Honer and Hunt (Wadsworth Publishing Company, 1968); *Critical History of Western Philosophy*, O'Connor (Free Press, 1964); *An Intellectual History of Modern Europe*, 2nd ed., Stromberg (Prentice-Hall, 1975); *Philosophy of Religion*, Trueblood (Greenwood, 1976).

Religions of the World: *Portable World Bible: Selections from the Sacred Scriptures of the 8 Great Basic Religions of the World*, Ballou (Viking, n.d.); *Religions in Four Dimensions*, Kaufmann (Reader's Digest Press, 1976); *Man's Religions*, 5th ed., Noss (Macmillan, 1974); *Dictionary of Non-Christian Religions*, Parinder (Westminster, 1973); *The Religious Experience of Mankind*, 2nd ed., Smart (Scribner, 1976); *Great Religions of the World*, Smith (National Geographic Society, 1972).

Judaism: *What Is a Jew?* rev. ed., Kertzer (Macmillan, 1961); *This Is My God*, Wouk (Doubleday, 1959).

Religious Psychology: *Guilt, Anger and God*, Allison (Seabury, 1972); *Varieties of Religious Experience*, James (Collins-World, 1977); *An Introduction to the Psychology of Religion*, 3rd ed., Thouless (Cambridge, 1972).

Church History: *Religious History of the American People*, Ahlstrom (Yale, 1974); *Horizon History of Christianity*, Bainton (Harper and Row, 1964); *Documents of the Christian Church*, 2nd ed., Bettenson (Oxford, 1970); *The Roman Catholic Church*, McKenzie (Doubleday, 1971); *Righteous Empire: The Protestant Experience in America*, Marty (Dial, 1970).

Ethics: *Who Shall Live? Man's Control Over Birth and Death*, American Friends Service Committee (Hill and Wang, 1970); *Crime and Justice in America: A Paradox in Conscience*, DeWolf (Harper and Row, 1975); *Responsible Freedom: Guidelines for Christian Action*, DeWolf (Harper and Row, 1971); *The Ethics of Genetic Control: Ending Reproductive Roulette*, Fletcher (Doubleday, 1974); *Moral Responsibility: Situation Ethics at Work*, Fletcher (Westminster, 1967); *Moral Issues and Christian Response*, 2nd ed., Jersild and Johnson (Holt, Rinehart and Winston, 1976); *Making Ethical Decisions*, Kee (Westminster, 1957); *Death: The Final Stages of Growth*, Kubler-Ross (Prentice-Hall, 1975); *Doing the Truth: A Summary of Christian Ethics*, Pike (Macmillan, 1965); *Wars and Rumors of Wars*, Shinn (Abingdon, 1972); *Pollution and the Death of Man*, Schaeffer (Tyndale, n.d.).

Copies of the book list may be obtained from The Council for Religion in Independent Schools, 363 St. Ronan St., New Haven, Conn. 06511. —Religious News Service

Try Anglican Review for poetry, analysis

What's sedate, poetic, profound, piquant, and joyous? *The Anglican Theological Review*, published at Seabury-Western Theological Seminary, Evanston, Ill., under the editorship of the Rev. Messrs. W. Taylor Stevenson and Robert M. Cooper.

Since its initial issue in May, 1918, the *Review* has covered the spectrum of theological perspective from Edgar J. Goodspeed to Paul M. Van Buren. Called "the oldest comprehensive theological journal published in the United States," it has included biblical exegesis, biography, poetry, literary criticism, theological analysis, liturgical commentary, and sociological appraisal.

The *Review* has also covered much ground in the geographical sense. Begun in the midwest, its first editors were the Rev. Messrs. Samuel Mercer and Leicester Lewis of the faculty of Chicago's Western Theological Seminary. Burton Scott Easton became the next editor, and the publishing offices were moved to New York City's General Theological Seminary. Subsequently the *Review* was published at the School of Theology, University of the South, Sewanee, Tenn.; at the Church Divinity School of the Pacific, Berkeley, Calif.; at the Episcopal Theological Seminary of the Southwest, Austin, Texas; at Trinity College, Toronto, Canada; and finally at its present home in Evanston.

Circulation has increased from 800 to 2,500 in the last six years. Fifty-four percent of current *Review* readers are parish clergy. Stevenson tries to maintain scholarly integrity while showing that "reflections upon experience make an explicit difference in how we serve the people in the Church."

A quick survey of *Review* articles reveals some of that effort. In 1963 it published "Commentary on Jeremiah" by Walter C. Klein; in 1947 Samuel B. Shoemaker's "Personal Evangelism"; in 1968 Saul D. Alinsky's "Is there Life after Birth?"; and in 1929 an article in Latin, "De Modo Praedicandi," a preface to a topical concordance of Scripture prepared for the Medieval Church.

One of the *Review's* projects is a "Supplementary Series" of issues devoted to one topic, such as ministry, liturgy, theology, or culture.

Persons interested in subscribing to the *Anglican Theological Review* should write the Business Office, 600 Haven St., Evanston, Ill. 60201.—Erwin M. Soukup

Women's Caucus:
Job not finished

Even the term "deployment" doesn't work for women clergy, the Rev. Suzanne Hiatt told a group meeting in Alexandria, Va., late in April. "Deployment is a military phrase meaning spreading the troops out. [It's] unsuitable for women. We have more troops than places to put them."

Hiatt, associate professor of pastoral theology at Episcopal Divinity School, Cambridge, Mass., spoke to the annual meeting of the Episcopal Women's Caucus which attracted some 60 men and women to hear speeches and elect board members.

Hiatt, who reminded the audience that the first efforts toward ordination of Episcopal women began as early as 1861, urged women to understand and support all issues which affect women, such as the Equal Rights Amendment. Discussion groups evaluated the points she made and reported that Caucus members should concern themselves with action at this year's Lambeth meeting of Anglican bishops and the 1979 General Convention in Denver.

The Caucus honored the Rev. Henry H. Rightor, retiring from the Virginia Theological Seminary faculty this year, and voted him a lifetime honorary membership. Susan Rich, Silver Spring, Md., who introduced him, said, "We are grateful for your ministry and the way you have stood by us every step of the way."

Caucus President Susan Skinner, Webster Grove, Mo., said the Caucus has much to accomplish. "In spite of the action of General Convention, women continue to be ordained in some areas and not in others. Laywomen are often discriminated against. But, lay and ordained, we are all equal."

In addition to Skinner, who was re-elected, officers elected include the Rev. Patricia M. Park, vice-president; the Rev. Marilyle Sweet Page, treasurer; Martha A. Winslow, secretary. —Salome Breck

Open Letter from page 5

joys of one another. We often demonstrate patience and sympathy with one another in this company as needs arise. By comparison, allowing time for appreciating one another too often is hidden from us by the apparent demands to do our duty.

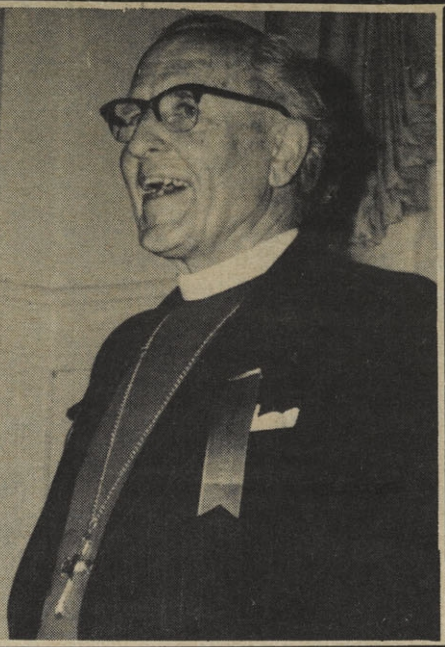
And let us be reminded that "out of sight, out of mind" is not the norm for the Christian community. "Unseen but ever near" is part of the living experience of the loving community. To be about the Father's business requires the distribution of the Church's members all over the world. Being represented and in communication-union, when not physically present, is the effective relationship the Church must continue developing and maintaining.

Developing and maintaining such relations among the members of a worldwide communion are the necessary logistics of Christian mission and a primary responsibility of this community. Our Venture in Mission is dependent on these logistics. Enthusiasm and good cheer along with personal commitment are necessary for Venture to be contagious and effective. Each of us has an offering which can aid each other and many more to make their offerings and to live more abundantly "by the Way."

Now, let's fill a time space with some quiet reflection of the Word. Please open your Bibles to I Cor. 12:4-13, the Epistle for the Feast of Pentecost. Read quietly and meditate for a brief time. Reflect the message received. Share "by the Way."

"Live by the Way"—our Christian mission. —John M. Allin

THE ANGLICAN FELLOWSHIP OF PRAYER, meeting in Detroit early in May, heard retired Bishop Cuthbert Bardsley of Coventry, England, right, give three addresses. Bardsley—shown below with Helen Shoemaker, AFP co-founder, and Evelyn Jacob of the Diocese of Los Angeles—also spoke at Christ Church, Detroit, whose rector, Dr. Samuel S. Johnston, was a conference host. Other speakers included the Rev. Donald Hultstrand, AFP director; Assistant Bishop William Gordon of Michigan, conference host; Suffragan Bishop Henry Mayson of Michigan; Bishop Charles Gaskell of Milwaukee; and Justice G. Mennon Williams, formerly Governor of Michigan. —Photos by Fred Jacob



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Books

□ **Saints for all Seasons**, edited by John J. Delaney, \$7.95, Doubleday, Garden City, N.Y. In a day when veneration of the saints is no longer ordinary and automatic, *Saints for all Seasons* (subtitled *Personal Portraits of Favorite Saints* by 20 Outstanding Catholic Authors) is a wonderful reminder of just how valid study of the saints is. These stories of what various saints have meant to individual writers are neither cloying nor pedantic. They show the saints as human beings who have, because of their unswerving devotion to God, risen above their own foibles to become men and women to honor and emulate.—A.M.L.

□ **Jerusalem as Jesus Knew It**, John Wilkinson, \$8.95, Thames and Hudson, London, England. In this extremely lucid book, well illustrated with photographs, maps, and diagrams, Wilkinson guides the reader to the biblical sites which can be legitimately linked to Jesus. He relates information from the Gospels with archaeological discoveries, contributing his own insight and explanation as to why events occurred. A delightful, interesting book for scholar and layperson.—A.M.L.

□ **The Cultural Subversion of the Biblical Faith**, James D. Smart, paperback \$4.95, Westminster Press, Philadelphia, Pa. In this challenging book Smart, professor of biblical interpretation at Union Theological Seminary in New York City, warns Christians of "the contradiction that exists in all our western nations between the biblical faith to which Christians are or ought to be committed and the policies they support in their national life" which wreak disaster. "Loyalty to a national tradition," he says, "has taken precedence over the Christian tradition, which at its heart calls for unconditional loyalty to Jesus Christ in the whole of life." Smart discusses how Scripture has been used and misused in defining Christian citizenship, the biblical perspective toward citizenship, the present dilemma of civil religion, and the deceptiveness of idealism.—A.M.L.

□ **Keeping the Church Year**, H. Boone Porter, paperback \$3.95, Seabury Press, New York, N.Y. In eminently readable essays Porter gives ideas for observing the church calendar and to enrich the local congregation's liturgy—through decoration of church and altar, through music, sermons, prayers, and ceremonies. He also gives the history of and reasons for various church customs.—A.M.L.

□ **The Psalter**, paperback \$3.50, Seabury Press, New York, N.Y. Seabury has produced the Psalter of *The Proposed Book of Common Prayer* in a form handy for "public worship and private devotion." Canon Charles Guilbert, custodian of the Standard Book of Common Prayer, wrote the introduction, which explains what the Psalter is, discusses its poetry and the translations that led to this version, notes this version's special features, and tells how the psalms are used in Christian worship.—A.M.L.

□ **The Jesus Model**, David L. McKenna, \$6.95, Word Books, Waco, Texas. For those seeking to understand themselves and others, McKenna offers the perfect model—Jesus Christ, who, as man, was mature and disciplined in dealing with human needs, motives, and emotions. In this readable psychological study McKenna shows Jesus' skills as counselor and master teacher and the reasons for His ministry's effectiveness.—A.M.L.

□ **Non-Prescription Drugs and Their Side Effects**, Robert J. Benowicz, \$10 (paperback \$3.95), Grosset & Dunlap, New York, N.Y. This family guide to over-the-counter medications for everything from headache to hemorrhoids, from acne to bunions, gives general principles of self-medication and then proceeds to discuss the medication used in general categories such as "Pain, Fever, and Inflammation," "Insomnia, Tension, and Fatigue," and "The Skin." The author states what each drug is and does, what it contains, the possible side effects and drug interactions, alternatives and additives, and do's and don'ts of self-treatment. Product charts for each section list manufacturer, delivery form, ingredients, intended rate of relief, dosage, and so on. An important book for every household.—A.M.L.

□ **Assimilating New Members**, Lyle E. Schaller, paperback \$3.95, Abingdon Press, Nashville, Tenn. Too many churches, feeling a need for new members, embark on a campaign to bring people in but, having brought them in, leave them to "find their own feet." All too often those new members feel abandoned and drop out again. Schaller presents stimulating and effective ways for making sure new members become active members as well, happily involved in the church's ongoing life. Evangelism committees, ministry committees, and everyone eager to make sure newcomers feel welcomed and wanted will find this book useful.—J.A.C.

□ **Prayers from Prison**, Dietrich Bonhoeffer, paperback \$3.50, Fortress Press, Philadelphia, Pa. This small book contains 11 poetic prayers, previously published, the German theologian wrote between November, 1943, and December, 1944, when he was in the military prison at Tegel. The Nazis executed Bonhoeffer in April, 1945. Johann Christoph Hampe's interpretation and commentary and W. H. Auden's "Friday's Child," a poem in Bonhoeffer's memory, complete the volume.—J.A.C.

□ **The Adoption Triangle**, Arthur D. Sorosky, Annette Baran, and Reuben Pannor, \$8.95, Doubleday and Company, New York, N.Y. Sorosky, Baran, and Pannor are cofounders and codirectors of Adoption Research Project, Los Angeles, Calif. As a result of their contacts with hundreds of adoptees, adoptive parents, and birth parents, they present a persuasive case for relaxing the determined policies of secrecy and anonymity which have led so often to psychological trauma when adopted persons tried to find their birth parents. A valuable contribution to the literature on a subject fraught with problems.—J.A.C.

□ **Help, I Can't Draw!** Sheila Pigrem, paperback \$6.95, Augsburg, Minneapolis, Minn. This three-book set contains patterns to help church school teachers illustrate Bible times—including people,

landscapes, animals, and plants—as well as instructions for enlarging.

□ **Mutual Ministry**, James C. Fenhagen, \$7.95, Seabury Press, New York, N.Y. Fenhagen here explores the basic theology and philosophy of what Christian ministry is and what a parish needs to help laity and clergy minister effectively together. Success in such an endeavor would undoubtedly revitalize any parish. The author reveals the theology and philosophy in clear, easily understood steps, liberally sprinkled with parish and individual experiences.—M.C.M.

□ **The Bible**, Claus Westermann, photographs by Erich Lessing, paperback \$8.95, Seabury Press, New York, N.Y. A deluxe paperback, this pictorial history is a reissue. Despite its title, it covers only the Old Testament: its theme, origins, message, and history. The book has some 70 excellent photographs, most in full-page color plates, of artifacts and places connected with the Old Testament books and accompanied by short, appropriate biblical texts.—M.C.M.

□ **Eerdmans' Handbook to the History of Christianity**, edited by Tim Dowley, \$19.95, Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. A companion to *Eerdmans' Handbook to the Bible*, this interesting encyclopedic book is arranged in eight major chronological sections containing especially commissioned main chapters which form the framework for many shorter pieces on people, movements, and subjects of particular interest. The book is lavishly illustrated (over 450 photographs) and has many helpful maps, diagrams, and charts. A good addition to church and individual libraries.—A.M.L.

□ **The Concise Oxford Dictionary of the Christian Church**, edited by Elizabeth A. Livingstone, \$14.95, Oxford University Press, New York, N.Y. This handy abridgement retains, although in condensed form, more than 90 percent of the entries of the revised *Oxford Dictionary of the Christian Church*. The main emphasis is on the Bible and Christian Church history, giving, in alphabetical order, accounts of the saints, resumes of Patristic writings, histories of heretical sects, opinions of theologians and moral philosophers, and significant discoveries in textual criticism and archaeology. A basic book for church and individual libraries.—A.M.L.

□ **Our Anglican Heritage**, John W. Howe, paperback \$1.95, David C. Cook Publishing Co., Elgin, Ill. An immensely readable summary of Anglican church history from the martyrs of the Reformation to the renewal movement of the 1970's, *Our Anglican Heritage* discusses our communion's biblical and theological foundations and tells of its growth worldwide. Discussion questions at the end of each chapter make the book good for classroom use. I recommend it to all who are interested in the Episcopal Church, especially those about to be confirmed.—A.M.L.

□ **The History, Adventures, and Pilgrimage of John Engelsinger of Brotherstone Road**, James H. Lehman, \$15 by subscription, Brotherstone Publishers, 450 Hoxie Ave., Elgin, Ill. 60120. This illustrated serialized novel begins in Lancaster County, Pa., in Pennsylvania Dutch

country, and introduces us to the protagonist, John Engelsinger, and the Church of the Brethren. In the style of the Dickensian era, the novel is peopled with an array of interesting characters. While 18 installments are projected, the author says he intends to stay only two installments ahead of his readers, so we have no way of divulging either plot or ending! Reading the installments is old-fashioned fun.—A.M.L.

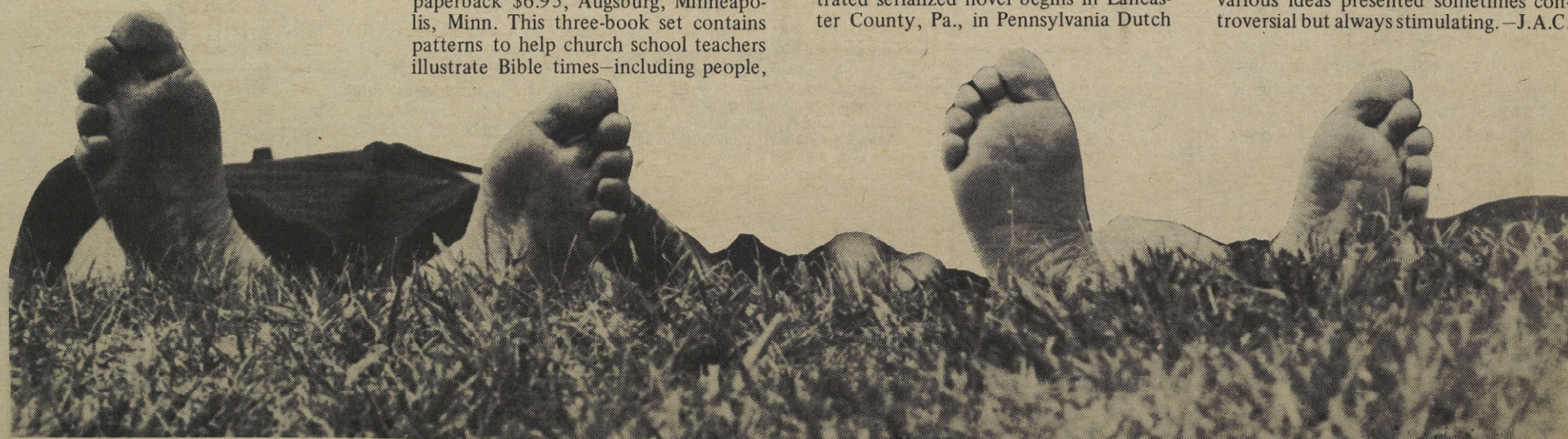
□ **Christian Career Planning**, John D. Bradley, paperback \$7.95, Multnomah Press, Portland, Ore. A do-it-yourself guide for 18-to-22-year-olds who are struggling with career choices. The lengthy step-by-step process, if completed, could give insight into work preferences. Sections relating to "Christian service opportunities"—including jobs as child evangelist or crusade coordinator—may be of limited help to Episcopalians, however. The book provides good suggestions in interviewing techniques, resume writing, and resource materials on opportunities in industry, the professions, government, and private enterprise as well as the Church.—J.P.

□ **Stalking the Wild Semicolon**, William Myatt, paperback \$1.25, Thresh Publications, 441-443 Sebastopol Ave., Santa Rosa, Calif. 95401. If you've ever stopped in the middle of writing something to worry about whether to use a comma, or a dash, or a semicolon, or *what*, then this is the book for you: a brief, funny (we laughed aloud) guide to punctuation. Buy it; better still, buy lots of copies and give it to friends.—J.A.C.

□ **An Illustrated Encyclopedia of Mysticism and the Mystery Religions**, John Ferguson, \$14.95, Seabury Press, New York, N.Y. From Abhidharma ("Buddhist term for advanced doctrine") to Zoroastrianism, by way of Sir Thomas Browne, Ibn al-Farid, *Logos*, Odour of Sanctity, Psychedelic, Shakers, Tikhon of Zadonsk—and more. Enthralling to dip into and useful for libraries.—J.A.C.

□ **And Sarah Laughed**, John H. Otwell, paperback \$7.95, Westminster Press, Philadelphia, Pa. By biblical quotation and reliance on implication, Otwell has undertaken to refute the view that women in Old Testament times were totally subject to their fathers and/or husbands in everything. He shows that women, far from being self-effacing household slaves, had more rights and powers in the family and society than modern readers always realize.—J.A.C.

□ **Prayer Book Renewal**, edited by Barry Evans, paperback \$3.95, Seabury Press, New York, N.Y. Subtitled *Worship and the New Book of Common Prayer*, the eight essays in this book were among those presented at two liturgy conferences. Subjects covered include: "Christian Initiation" by Bishop Frederick B. Wolf of Maine; "The Theology of Eucharist" by Professor Leonel L. Mitchell of Notre Dame University; and "The Eumenical Context of the Proposed Book" by the Rev. Horace T. Allen, Jr., who has served as director of the Office of Worship and Music for two Presbyterian denominations. Clergy, worship committees, and all of us concerned with the rituals of the Episcopal Church will find the various ideas presented sometimes controversial but always stimulating.—J.A.C.



Are young adults turning off the cults?

Four years ago Douglas McCarron, an Army colonel's son, gave away his clothes and joined a religious cult that was "into drugs and meditation." Today McCarron, 23, is washing dishes in a Detroit-area restaurant, preparing for a Roman Catholic baptism next month, and taking religion classes evenings at Michigan State University.

This young American and thousands like him are slipping away from the exotic religions that won their attention and money a few years ago. In the process many are joining a broader swing toward some of the nation's traditional faiths that is changing both the converts and the Churches receiving them.

On city streets from New York to Los Angeles, the number of young cult members seeking converts and contributions for such groups as Hare Krishna and the Rev. Sun Myung Moon's Unification Church has dwindled. But religious leaders stress that the cults won't disappear overnight because they still recruit younger people, especially college students.

A recent San Francisco study estimated the dropout rate among all people who had made contact with a cult at 75 percent. Most of those remaining had been involved for less than a year. One factor undermining the allegiance of the baby-boom generation to these sects is a series of highly publicized government inquiries and legal actions.

Hundreds of legal cases, too, have been brought against cults by parents claiming their grown children have been brainwashed into joining. Most of the parents have used court declarations of mental incompetence to haul youths out

of communes and have them quizzed relentlessly by professional "deprogrammings" until they renounce their beliefs.

Last year the American Civil Liberties Union estimated the deprogrammings were taking place five to 10 times a week. Michael Trauscht, an Arizona lawyer who helps parents remove their offspring from cults, says nearly 90 percent of his efforts are successful while cult leaders put the defections at about half that rate.

To counter these inroads, some sects are fighting back in the media and courts. In many states cults have sharply reduced the number of deprogrammings by winning court decisions barring them as an infringement of religious freedom.

All God's Children: The Cult Experience—Salvation or Slavery. Carroll Stoner and JoAnne Park, \$8.95, Chilton Book Company, Radnor, Pa.

Why have cults exploded into being at this time? Are the cults exploiting their young members? Is life in these groups mentally and physically healthy? Will these cults have any long-range detrimental effects on our society or nation?

While not fully answering all these questions, the authors do conclude the cults exploit young people. They believe, however, that the cults cannot be blamed for the cultural conditions that make today's young people especially vulnerable, and they hold that the family, schools, mainline Churches, and government, by not constructively ministering to the needs of the young, have contributed to the void young people seek to fill.

The authors spent time with parents

and cultists; they went on fund-raising and recruiting stunts; they attended gab sessions and lectures as well as rallies and festivals. They interviewed deprogrammed youth and those who chose to remain within the cults. Stoner and Park started with a bias in favor of the respondent, determined, or irate parents and moved to a sympathy for the "true believers" who were rarely allowed to have their say.

The book should be helpful to parents and to youth as well as to counselors and to anyone disturbed by the question of whether a cult person is headed for salvation or slavery. While *All God's Children* has no final answers about who is right and who is wrong, it looks at the subject from both sides and gives substantial information about the differences between the cults themselves and traditional religions.

—Jean Byrne

Scholars observing where these young adults are headed point to the latest Gallup Polls, which show that in this age group church attendance has suddenly risen. In one year the proportion of Roman Catholic adults under 30 who go to church on a typical Sunday has stepped up from 39 to 43 percent. Among Protestants, the increase is up from 29 to 33 percent in three years. The Churches drawing this generation are those that are the more demanding. Baptists and Roman Catholics had the biggest following among young adults polled by Gallup.

Another sign of their potential fervor is 39 percent of those in their mid and late 20's reported having had a "religious or mystical experience"—by far the highest level in any age group.

By stressing Bible study and outdoor trips more than family suppers and Sunday school, Southern Baptist churches such as South Main in Houston and Wieuca Road in Atlanta are drawing enough young adults to boost attendance by several hundred percent. With similar results the community club of St. Bartholomew's Episcopal Church in New York City offers young apartment dwellers classes in biblical archaeology, karate lessons, and chances to tutor youngsters in Harlem.

Pastors usually describe the spiritual odyssey of this generation as a search for love and stability after an unbridled youth. Pastor Jack Hayford of southern California's Church on the Way says: "These people have tasted more than most the fruitlessness of pursuing a life which has no basis in authority. As they come in touch now with the ordered life, they become strong spokesmen for it."

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If young people come to church, let them question; we all need it

After working with young adults for two years in a city parish, and having had exposure to young adult ministry on diocesan and national levels, I am learning a lot about this special ministry. I share a few of my learnings here.

Many parishes assume that young adults come to church to meet social needs. Especially in a big city we are aware that young people, many of whom are single, are looking for friends, for community. What has surprised many of us is young adults are often pri-

marily looking for spiritual nourishment. We have found that the young single people who wander into our Sunday services respond with relief and excitement to having someone visit and bring up the subject of faith. They really need to ask some of those questions deferred from adolescence.

They are groping to make present experiences meaningful. They want some guidance in decisions they are making. They feel inner stirrings and need a place for these to express themselves. This is not to say many young adults do not come to church looking for new friends, for a social place. We have found events which combine the two needs (for example, a potluck supper followed by a class or discussion) have been most exciting to the young adults who attend.

Many parishes assume that the way to minister to young adults is to have a group. Young adults are segregated. Many older adults think young adults

don't really want to associate with them; and, besides, young adults come to church to meet other young adults, don't they? There are several problems with this approach. One is only large churches have a large enough pool of young adults to make a separate group. Another is what young adults really need is often contact with older adults. They need older adults' reassurance that life works out OK in spite of confusion over jobs, relationships, and responsibilities. They need to hear older adults' faith experiences, to know that they too searched and struggled with questions of belief. They need to know that older adults are still searching and learning, that there is no need to solve problems and answer questions *right now*.

Older adults, too, benefit from contact with younger ones. The vigor, curiosity, and challenge young adults give can spark a church into new action—and will certainly provide the push for lots

of questioning and learning, uncomfortable as that may be! And, of course, the needs for the generations to be together run much deeper than these.

Many parishes are afraid of losing young people. (This usually means the students in high school Sunday school classes.) Parents seem to panic at the thought that John or Sue has stopped going to church or is turned off by religion. Adults seem to be missing the point that questioning and leaving are an important part of a young adult's faith development process. Unless John and Sue leave the church, reject religion by rote, and conduct their own searches, they will never come to an owned adult faith. Rejoice that they are questioning and thinking enough to challenge what they are being taught. Rejoice that they strike out on their own. Trust that they will return when the right time comes.

—Catherine Powell, Washington Episcopal Clergy Association

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Consider one single
piece of grass and
soon you can practice
the presence
of God.



Two books—*Passages* by Gail Sheehy
and *Love and Addiction* by Stanton
Peale—have been much talked about
lately. But both, in my opinion, are
dead-end books. I'll tell you why.

Sheehy's book outlines five crises of
life—from late adolescence through the
period after 50—on the road to an inte-
grated or whole personality. Peale's
book, which has the same goal, describes
addiction as the consumption of any-
thing which gives you an artificial "high"
to make life more pleasant and delight-
ful and helps to short-circuit crisis,
avoiding the necessary steps to an inte-
grated personality.

Each book makes its point with bio-
graphical studies, the stories of brave and
lonely souls feeling their way toward in-
tegration of personality, each striving to
become a whole person by his or her
own strength of unconquerable soul.

But I'd like to tell you another story,
from another book I've read. A boy,
Manuelo, went from his remote moun-
tain village to a big city. He got a job and
loved it, and when the time came to vis-
it his home, he decided to take the thing
that most excited him. He had to choose
well—it had to be light in weight so he
could carry it on his back for several
miles up the footpath to reach his vil-
lage. It had to be inexpensive. So he
bought light bulbs, sockets to screw
them into, switches to turn them on,
and wire to connect them to each other.

When he arrived home, he looped the
wire around trees, put each socket into
place, and screwed in the light bulbs.
When his friends asked what he was do-
ing, he smiled mysteriously and said,
"Just wait until dark." When night came,
he went around and turned on his
switches. But nothing happened. No one
had told him you have to plug into a
power source.

And so it is with the two books: Shee-
hy's suggests you must become a whole
person by getting there on your own;
Peale says outside help (like love or reli-
gion) is addictive and a sign of weakness.

I stayed away from church for many
years. I grew to love the mountains and
the intricate life that goes on in the wil-
derness. I came to feel more and more
part of the mat of living stuff that cov-
ers the shoulders of the mountains and
moves through its own shadows.

Then one day I went to church on a
dare and heard Jesus say of a piece of
bread, "This is my body which is given
for you," and of a glass of wine, "This is
my blood which is shed for you. . . ."

Wow! An explosion in my head! Did
He mean what He said? Did He really
mean that? Christians for centuries have
done a job of translating. Roman Catho-
lics translate those words to mean, "I am
performing a miracle and transforming
these into my body and blood." Most
Protestants translate them to say, "They
are symbols of my body and blood."

But did I dare take them straight?
Did I dare believe He was saying to me,
"The wheat and the yeast and the hon-
ey and olive oil in this bread, they are
the same life as the life in my body; the

grapes that made the wine are the same
life as in my blood. All life is one body,
one life-force flows through it all, and
it's MY body."

Well, in the course of time and long
meditations I did come to believe thor-
oughly that that is exactly what He
meant. God is love and love is God.
Love is power.

Plugging into that power is practicing
the presence of God. Sit down in the
woods near the river and meditatively
consider one simple grass plant as if you
were it. After a little practice you can
feel your green cells stretching up in
long narrow blades; you can feel the sun
and the breeze; you can feel your slender
white roots reaching down into the soil.

Once when I walked along the edge
of a river, I came on the corpse of a dead
cottonwood, stretching out into the wa-
ter from the bank. Out of its punky body
willows were growing. Long red roots
were reaching down into the water for
the soil beneath. And in the space of
protected water at my feet a whole
school of fingerling trout swam around.
I heard myself saying out loud, "That
old cottonwood isn't dead. It has inher-
ited everlasting life."

And I met a mouse in my clothes clos-
et. I looked down at him, and he looked
up at me. He has eyes like mine, a brain
built on the same plan, lungs and kid-
neys like mine, and a family to protect.

After putting myself in the place of a
mouse, it's no trick at all to put myself
in the place of another human, any hu-
man. Why, I am practically identical
whether he or she is near or far, of a dif-
ferent race or my own, of a different
time or right now, a friend or an enemy.
He or she is me. I am him or her. We are
God's children together.

To me, this is really practicing the
presence of God, who is love.—Mary Back

Mary Back, 75, is a professional artist
who belongs to St. Thomas' Episcopal
Church, Dubois, Wyo., where she has
been superintendent of the church
school, senior warden, and newsletter
editor. This article is excerpted from a
talk she gave at an ecumenical adult ed-
ucation forum.

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Young people need myth, caring, and a sense of adventure

You and I are called to take time to talk, to listen, to speak of beginnings and ends, to help provide young people with myth and stories for their days of passage from childhood to adulthood—rite of passage, it is called. And if we cannot say it in our own words, with our own stories, then we are to point them to men and women who through novel or poem can.

Quite recently I read the burial office in a deserted cemetery for two young people who had lost their first child. Phoebe had been 3 years old when she died—old enough to have had a well-developed personality and to have responded verbally to the love her parents gave her.

The father asked me to read a poem by Robert Frost—one of his favorites, he said as he dug his toe into the greenness of the grass. The poem was "Nothing Gold Can Stay."

*Nature's first green is gold,
Her hardest hue to hold.
Her early leaf's a flower;
But only so an hour.
Then leaf subsides to leaf.
So Eden sank to grief,
So dawn goes down to day.
Nothing gold can stay.*

We buried Phoebe among the tears of parents and the songs of birds. Someone had introduced a boy to Frost. Someone had acquainted him with *The Book of Common Prayer*. Someone had given him a rite of passage—words—with which to express his grief.

And we must nurture in the moral being the sure belief that good and evil do exist in this world and that people must make conscious choices between the two—or at least know when the choice is

not clear-cut.

You and I are to nurture in our young men and women a concern for the good, always respecting their freedom to choose the bad and being open enough to understand they might have better moral eyes than we.

Yet we are cast in the role of fathers and mothers, approving and disapproving choices and actions. If parents and teachers abdicate their responsibility of applauding and chastening, then they do disservice to those whom God has called to be His saints.

I remember a young man whom I chided for his lack of consideration for others. After some bitter words, I said to him. "Now, wouldn't your parents have said the same thing to you?"

"No," he replied bitterly, "they would have said nothing because they don't really care." To care means to take time; it does not always mean to agree or condone.

Lastly, in this business of rearing human beings we must instill the thought of adventure, the adventure of trying to find the Kingdom of Heaven.

Jesus of Nazareth told a story that goes something like this: "The Kingdom of Heaven is like treasure, hidden in a field, which a man found and covered up; then in his joy he went and sold all he had and bought that field. Again, the Kingdom of Heaven is like a merchant in search of fine pearls who, on finding one pearl of great value, went and sold all he had and bought it" (Matt. 13:44-46).

—James Trimble

The Rev. James A. Trimble was chaplain at Episcopal Academy, near Philadelphia, Pa. He is now rector of Christ Church, Philadelphia.



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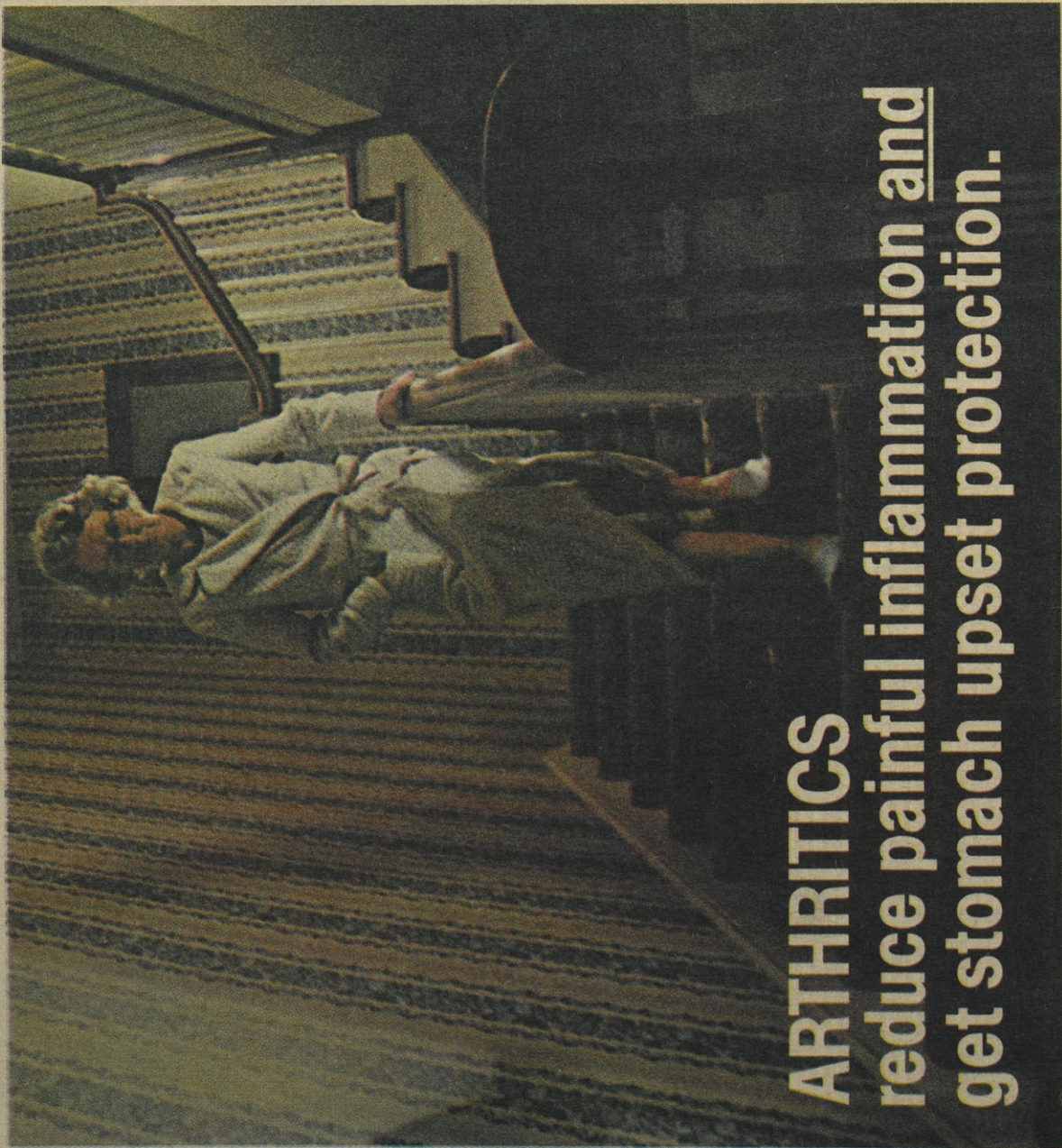
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