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# THE **Episcopalian**

## Photo brings refugee family renewed hope

For an Episcopal family in Martinsburg, W. Va., a front page picture in the December issue of *The Episcopalian* sparked hope of reunion for a brother and sister separated since the fall of Phnom Penh, Cambodia, five years ago.

In the picture of Cambodian refugees taken by U.S. Senator John Danforth, Sarvan Huor, a member of Trinity Church in Martinsburg, recognized her brother Pa Pac. She has had no contact with her family since she fled Cambodia with her husband Lay and children in 1975.

Lay Huor had worked in the maintenance department of the U.S. Embassy and he and the family were accompanied by Uy Taing, an embassy co-worker.

At this time in West Virginia, members of Trinity and Zion Church in nearby Charleston, together with ecumenical and civic leaders, decided to sponsor a refugee family. And the Huors came to Martinsburg. A house, donated by the Reformed Church, was refurbished for the Huors by the community; even the mayor pitched in to help.

With widespread community support, the Huors' resettlement in America has gone well. Sarvan gave birth to her young-



Pa Pac as seen in photo

est child shortly after they got settled.

The children attended school and have learned English "very well" according to Trinity's rector, the Rev. Charles McNutt. The family became Episcopalians and active members of the parish. Lay Huor found employment at a nearby college and the eldest daughter married his friend, Uy Taing. The Huors have bought their own home.

Because of the Huors and the community support, other Cambodians have relocated in this part of West Virginia and the parish is in the process of sponsoring another family.

The darkest cloud was the total lack of contact with family left behind in Cambodia, until Mrs. Huor showed up at Trinity waving *The Episcopalian* and saying, "That's my brother."

Trinity's assistant rector, the Rev. George Allen, called the Philadelphia offices of *The Episcopalian* and staff members contacted Danforth's office.

Danforth, an Episcopal priest as well as a senator, checked the photo and his notes and was able to identify the camp in which he had taken the photo. Further checking by his office showed that most of that camp's inhabitants had been

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MEXICAN RABBI AND AMERICANS JOIN MUSLIMS IN PRAYER in Tehran, Iran, in late December. They are, front, left to right, Rabbi Abraham Herschbert, the Rev. Messrs. James Allen, Charles Kimball, John Walsh, and Professor Thomas Ricks.

## U. S. Christian groups visit Iran

by Henry McCorkle

The role of peacemaker may be blessed, but it involves risk. Ten American Christians—including the president of the National Council of Churches, past president of the Southern Baptist Convention, a Roman Catholic bishop, and an Episcopal priest—made unexpected pilgrimages to Iran during the Christmas holidays.

They flew to Tehran to worship God, to see, to talk, to listen. They were courteously received, well treated, and returned to America without incident and without any pat solutions—but with a common hope that the U.S.-Iranian standoff could eventually be resolved without bloodshed.

The 10—nine clerics and one university professor—went in two separate and independent parties. The smaller group's widely-recorded chief purpose was to vis-

it the U.S. citizens held hostage in Tehran's U.S. embassy and conduct Christmas services. The larger party, which visited with minimal press coverage at its own request, arrived in Tehran the day before Christmas for 10 exhausting days of "fact-finding" talks with scores of Iran's religious and political leaders and people (see box page 9 for names and

### What role can churchpeople play?

See page 3.

brief background on the American Christian visitors).

On Christmas Day, when the first group met with the hostages, the second group met with the Ayatollah Khomeini in the holy city of Qum. Both groups

were unofficial but did receive invitations to visit from Iranian government officials.

In essence, what did the 10 Americans learn? Based on their statements, and public and private interviews, the following observations surfaced.

1) All of the U.S. hostages visited in the Tehran embassy were alive and in good mental and physical health considering their seven weeks of confinement. They were not being tortured or brainwashed. 2) The people who stormed the embassy and seized the Americans actually were students. They were aggressive and firm but reasonably courteous to the 10 visitors who saw them at various times between December 24 and January 2.

3) The Iranian revolution was religious in origin, a Muslim revolt against an oppressive dictatorship.

4) The Ayatollah Khomeini was still in control of the hostage situation when the visitors left Iran. He invited the first group, knew who all the American visitors were and when they were coming.

5) Hatred for the Shah and his former government—and especially the SAVAK (secret police)—was extreme and all-pervasive everywhere the American groups went. The 10 American visitors were offered hours of evidence—actual, in film, and in print—about the excesses of the Shah's last 26 years of rule. The live and photographic evidence was explicit and grisly.

6) The Iranians' deep antagonism toward the United States appeared twofold: (a) hostility and anger about U.S. governmental (Eisenhower through Carter administrations) involvement with the Shah; and (b) astonishment and anguish about Americans' lack of knowledge of the Iranian people's suffering under the Shah since the coup of 1953 that restored him to power. As the sec-

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# WORLD NEWS BRIEFS

**BOSTON**—Just before Thanksgiving, religious leaders here gathered to sign a Covenant of Justice, Equity, and Harmony (see January issue) in efforts to soothe racial tensions. Since November some 250,000 Bostonians have added their signatures to the Covenant. Heartened, the churchmen scheduled a service for January 19 to gather in the signatures and heard with pleasure Mayor Kevin White give an inaugural promise that combating racial violence would be a top priority in his administration. But even as White was making this pledge, a fight between black and white students broke out in a suburban Cambridge, Mass., high school leaving at least one student dead.

**GENEVA**—On May 1 a U.S. Lutheran theologian, Dr. William Henry Lazareth, will become the new director of the World Council of Churches' Commission on Faith and Order. Lazareth is presently a visiting professor at the Lutheran Theological Seminary in Philadelphia, Pa.

**NEW YORK**—Six voluntary agencies, including Church World Service, have formed a new coalition to provide aid to Cambodia. The new group is called Action for Relief and Rehabilitation in Kampuchea (Cambodia). The coalition will allow each of the participating agencies to provide its own special talents and resources and will simplify working with the Cambodian government. In addition to Church World Service, CARE, Heifer Project International, Lutheran World Relief, Meals for Millions/Freedom from Hunger Foundation, and the YMCA are members of the new umbrella group.

**OKLAHOMA CITY**—Suffragan Bishop William Cox of Maryland will become Assistant Bishop of Oklahoma July 1. He tendered his resignation in Maryland early in January. Cox, who has been a bishop since 1972, will have special responsibilities for missions and will make his new home in Tulsa rather than Oklahoma City, the see city.

**NASHVILLE**—Five United Methodist churches here have reduced their apportionments to the Board of Discipleship because they objected to sex films the Board approved for use in training counselors. Controversy over the films has been churchwide but is particularly vigorous in Tennessee where laypeople have appealed to the General Conference to override the Board's decision.

**BOSTON**—The National Center for the Diaconate has moved its office here from Evanston, Ill., for at least a two-year trial period.

## Iran message read

Bishop John T. Walker of Washington included a special message from Episcopalian H. Bruce Laingen, U.S. charge d'affaires in Iran, in his sermon on Christmas Day at Washington Cathedral. Families of several of the hostages were in the congregation.

Laingen's message said, "Together with our colleagues held in silent hostage in Tehran, we are one with you this morning in welcoming again the great promise of the Christmas message.

"We join with you, in the words of St. John's Gospel, in welcoming the promise of that light that shines in the darkness. And we join with you, in the voices of the angels, in celebration of this day of new birth and new hope in the promise of peace on earth and good will among men.

"May that light of Christmas and that promise of peace strengthen each of us to face every challenge with courage and every disappointment with hope. In the words of St. Paul, may God from the wealth of His glory give us power through His spirit to be strong in our inner selves.

"We extend to you our grateful thanks

for your support, your good will, and your prayers—above all for your cathedral's vigil prayer for the ultimate triumph of reconciliation and brotherhood that is the promise of both the Muslim and Christian faiths."

The cathedral has held a prayer vigil for the hostages every hour of the day since November 29.

## Photo brings hope

*Continued from page 1*

moved to a Thai "transit camp" which, while safer, made the search a bit harder.

Janet Brown, a member of Danforth's staff, told *The Episcopalian* the picture and all information on Pa Pac was sent in early January to the U.S. Embassy in Bangkok where an embassy staff member who had accompanied the senator on his Cambodian tour is helping to locate Pa Pac. Brown also said Danforth's office had received assurances from the State Department that when the identification was made red tape would be cut to bring Pac—and his family if he now has one—to the U.S.

For all anyone can do is wait—and pray. And ponder perhaps about the long arm of Fate or the hand of God that led the senator to snap that particular group of refugees, picked just that picture to be published, and delivered that issue to the Huor home.

In Washington, Philadelphia, and Martinsburg, a lot of people are praying this story will have a happy ending.

—Janette Pierce

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# Will dialogue help in dealing with Islam?

Following trips to Iran by two groups of American clergy it is pertinent to ask what insights the Church can offer the State in dealing not only with the current Iranian situation but in future relationships with predominantly Muslim countries.

## ANALYSIS

The presence of an Islamic theocracy in Iran places the religious question directly on the political bargaining table where seasoned diplomats watch it squirm around and wonder what to make of it.

A year ago *The Christian Science Monitor* reported that senior French officials were increasingly doubtful about dealing with the Ayatollah Khomeini because "in response to questions about his political plans, they have received what they describe as riddles which more closely resemble statements of religious faith than concrete projects."

The riddles continue. The fusion of religion with politics is a fact of life in many Muslim countries. In Afghanistan, guerillas sit around campfires and explain that they took up arms because Soviet-influenced leaders were trying to steer their country away from Islamic traditions. "Throughout the world the Afghan people are famous for their patriotism," one of them told a reporter, "and this patriotism stems from Islam because they know if they lose their country, they will lose Islam."

The youngest of the world's major religions, Islam now has some 550 million adherents in 70 countries and is the second largest religion in Europe. By the early 1980's over half of Africa could be Muslim. The Iranian situation has forced the western world to examine just what Islam means.

One who has done so is Godfrey Jansen, Middle East correspondent for *The Economist* of London, in a book, *Militant Islam*. Islam, he says, now has the same hold over its believers that Roman Catholicism had in the Middle Ages.

Jansen draws a helpful analogy to understand the difference between Sunni Muslims whose holy men do not engage in politics and the Shiites in Iran where the imams have led in every national crisis. The core of the Shiite faith, Jansen says, "is the earthly community should be led by a charismatic, semidivine leader, the imam, who acts as a mediator between the human and divine while the Sunni belief is that the individual stands

directly face to face with God with no need for an intercessor." Comparing it to a similar split in Christendom, he says the Shiite roughly parallels Roman Catholic belief and the Sunni, Protestantism.

Jansen defines the Islamic resurgence as "an attempt by leaders, some of them men of religion, some of them religious laymen for whom religion is a living, vital faith, to remodel their public and private life—politics, economics, law, social mores—according to the precepts of their faith."

This definition is borne out by the Rev. Charles Cesaretti, an American Episcopal priest who visited the students holding the U.S. embassy in Iran. "The students see the United States as a society bereft of moral principles and hooked

on technology," rather than religious beliefs, he says.

If understanding the Islamic ferment is the first step, what comes next? At the least, Cesaretti thinks, churchpeople should begin a dialogue with followers of Islam.

He lists three points which Christians and Muslims might discuss. First, revelation. "The Muslims call themselves people of the Book," he says, "and we call ourselves people of the Book. Does revelation happen only through that record or is it ongoing? And if it is, how? Through prayer?"

Second, Cesaretti would discuss individualism versus community. "Muslims view Christians as individualists. The question in Islam is, 'Who is your neighbor?' and tradition answers that it's 40 houses on every side. That might be a little more numerically oriented than we are, but it asks the same question Jesus asked, 'Who is your neighbor?'"

Third, Muslims believe Jesus is one of

the prophets and Cesaretti thinks this might be a basis for discussion. "I think on these three points, for instance, we could begin to find some theological levels on which we could trust each other, although we may never agree," he says.

Levels of trust and theological understanding may not be any more politically pragmatic in the current Iran/Afghanistan situations than the religious riddles which dismayed the French. But theologians and politicians alike are realizing that *not* to seek some basis for discussion could be equally nonproductive.

—Judy Mathe Foley

## IRAN BOOK NOTE

Churchpeople trying to understand the political and religious background of the Iranian situation would profit by reading George Jansen's book, *Militant Islam*, because it provides assessment of the complex new movements in the Islamic world of which Khomeini is only a part. (Harper and Row, \$10 cloth, \$3.95 paperback.)



**BISHOP-ELECT:** Archbishop Emilio Hernandez of the old Havana and Matanzas provinces was elected bishop coadjutor of the Episcopal Church of Cuba during a special synod early in December. Hernandez will succeed Bishop Jose A. Gonzalez, who has begun to make plans to retire. The Cuban Church became an autonomous Province in 1966. Prior to that time it had been a missionary diocese of the Episcopal Church.

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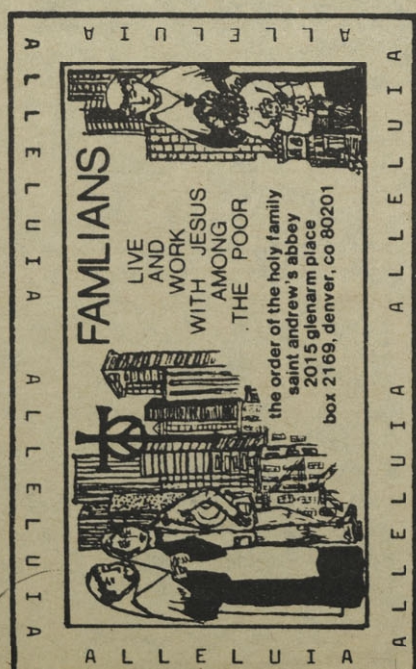
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# SWITCHBOARD

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

## UNDERSTANDING—OR LACK OF

After reading the Presiding Bishop's message on page 1 of the January issue and your editorial on page 13, I feel forced to comment about them.

The Presiding Bishop's message is full of understanding and hope. The editorial, however, shows a lack of understanding of Persian culture.

In Iran (Persia) the Moslem calendar is not as important as the national calendar. Although the Iranians are predominantly Shi'ite Moslems, their New Year's Day is completely independent of religious significance. New Year's is known as No Rooz and is always celebrated on the vernal equinox.

Let us hope that we do not have to wait for spring for the release of the captive Americans. At the same time can we not consider both the Presiding Bishop's message and the words of the Tent-maker:

Now the New Year, reviving old Desires,  
The thoughtful Soul to Solitude retires,  
Where the White Hand of Moses on the Bough  
Puts out, and Jesus from the Ground suppires.

With this little understanding and lots of hope, may we all have a happy new year—regardless of calendar.

Marilyn E. Roye-Taheri  
Hartsdale, N.Y.

## NEW AND OLD BCP

I am dismayed by what I have seen as a general unwillingness to honor General Convention's Prayer Book guidelines (allowing parishes the right to use services from the 1928 *Book of Common Prayer*). Acknowledging the 1979 *Book of Common Prayer* as the official and standard book has been no problem, but requests for occasional services using the 1928 book have been met with open reluctance.

We diminish ourselves when we deny our people sustenance which they need to go out into the world as the "hands of Christ" in their varied occupations. Let us welcome all worshipers and spread the Gospel in whatever form we are legally allowed.

Gail T. Lambert  
Roanoke, Va.

## BORN AGAIN AND AGAIN

[I write] in reply to "born-again" believer George W. Dargan [Switchboard, November], who believes the Episcopal Church is in pathetically poor spiritual condition.

We are not a salvation-shouting, fire-and-brimstone sect, but we have a quiet, deep-rooted, abiding faith. You speak of replacing the Episcopal religion with a "born-again" faith. I am an Episcopalian and a born-again Christian. I was born again when I was baptized, born again when I was confirmed, and I'm born again every time I receive the Eucharist.

As far as "worshiping the Prayer Book" instead of Christ, what a ridiculous statement! The Prayer Book is the very epitome of honor to Christ, a means of expressing our worship of Him.

When I have seemingly insurmountable problems or simply petty day-to-day aggravations, I read from the Prayer Book or the Bible, "Come to me, all ye that travail and are heavy laden, and I will refresh you." Then I turn to Christ quietly and privately in prayer with the assurance that help will come, and it always does. This is typical of Episcopalians.

I respect your right to your "born-again religion," and I'll thank you to respect my right to be a born-again Episcopalian.

June Goynne  
Palmyra, N.J.

## PRAISE FOR SHARON

Re-reading the report about a summer experience with poverty and hunger in eastern Missouri (December issue) moved me as mightily as when I first encountered it in our diocesan newsletter.

Our Hunger Task Force, sponsors of the summer internship program, feels the article's author, Sharon Swan, deserves recognition. She is a member of St. Martin's Church in Ellisville, Mo., and is a junior in high school.

Etta Taylor  
St. Louis, Mo.

## OOPS!

Leonard Freeman's report of the success of the TV film, *The Lion, the Witch and the Wardrobe* (December issue), was inaccurate in one respect. It is to be shown in Britain not by the BBC at Christmas but by Independent Television at Easter for which it is much more appropriate.

Christopher Martin  
London, England

## MUSIC CORNER

I take umbrage at the page one article in the Christmas issue, the one headed "Born Again Lyrics Set to Rock and Roll Beat" by Leigh Weimers of Knight-Ridder News Service.

I think the idea conveyed in the article is strictly out of touch with the reality of what is happening. I see too many young people singing Bach and Handel in great choruses in churches and schools to think it is necessary to speak to them in the dumb, insane, loud, stupid noise of rock and roll. Rock and roll was created by two groups of people: (1) bookers who felt they could get more noise and amplification for less money and fewer people; (2) the guitar people and other manufacturers who have reaped a bonanza from this noise.

Why don't you pay homage to the straight people who are sitting on organ benches all over this nation, playing the classical music of the masters, both yesterday's and today's? Why don't we talk about them in our Church instead of the ersatz, phoney wigglers who insult our intelligence with all that junk?

George R. Abels  
Parkersburg, W. Va.

## ON BECOMING SEVENTY

I became 70 a while back. It seemed different from the other 69. My family re-

membered me well, but they have done so in the past. Being an Episcopalian, I was remembered at church, but it has happened before. So why was it different? To be sure, it marks the end of the 60's, but I have finished many other decades. None seems to have offered the finality of this one.

Perhaps I am beginning to realize there are so many more years behind than ahead. I guess I am living on borrowed time from now on. The Bible says "three score and ten," you know.

I am in no hurry for the Judgment Day. I will have much to answer for, I am sure. I have faith in the promise of the Lord Jesus Christ that He will not desert me in those last days. I have no conception of Heaven, but my faith will carry me over this hurdle when I arrive there—if I do.

A heart condition forces me to desist from becoming angry. For this reason, I am more inclined to practice self-control. It is no virtue, but I wish I had learned it long ago without the heart condition.

I am not rich, but there is enough. It is a lonely condition. I get very little mail, and I am, for the most part, forgotten. I can live with it. My wife takes care of the checkbook, thus relieving me of that burden. I could never keep it straight anyway.

I must confess that I do not understand young people very well. I guess it's mutual. Nevertheless, I admire their frankness and respect their knowledge. The skills of my day are no longer a valuable asset. The generation gap is great but necessary to cope with this atomic age.

So, different or not, it looks like I'll have to face the 70's with all the courage I can muster. I thank God for each day because it is more valuable than ever. I will finish my last days in faith, thankful that I know God and that He will not forsake me.

C. Thorington  
Oneonta, N.Y.

## AND THE LITTLE CHILDREN...

After receiving Holy Communion together, two young sisters returned to their places in the pew. After a few moments, the younger (about 10 years old) asked her older sister, "Did yours go crunch, crunch?"

I thanked God for the love, wonder, and innocence of children.

J. Perry Smith  
Rocky River, Ohio

# THE EPISCOCATS



Charles Grover

"Pillar of the Church? I feel more like an old shoe!"



# PB'S OPEN LETTER

## We are all cells in the Body of Christ



The Church is defined by the words "the Body of Christ" and as such is understood to be the extension into time and space of the Christian incarnation.

For Christians the words of the prophet Jeremiah (14:9) "Thou, O Lord, art in the midst of us, and we are called by thy name; leave us not" have specific meaning. Emmanuel! God with us. God among us. God within us. St. Paul declared the baptized Christian to be "the temple of God" (I Cor. 3:16) wherein the spirit of God dwells.

And as St. Paul further expresses this (I Cor. 12:27): "Now ye are the Body of Christ, and members in particular." We are each living cells in the incarnated body of the living Lord. And as such, each bears responsibility to the question: How healthy, how wholesome am I for Christ's sake? For the sake of others? For my own sake?

The Church is too often treated as a massive impersonal organization in contrast to the recognition of the Church as many persons in the Person, whose purpose and mission is restoring Godly relationship with and within this broken and scattered creation of which we are a part.

While it is true the Church's service and influence in the world must not be delayed until each individual has experienced personal salvation, it is also true that the strength and quality of the Church's mission and ministry to a separated and suffering humanity calls for the healthy and wholesome participation and relationship of the members of the Church.

Lent is the special time of the year for the review and renewal of our relationship responses and our personal spiritual, mental, and physical discipleship within the Body of Christ and as agents of Christian mission. The obvious need for Christian mission in this world indicates clearly two concerns: (1) the need for more healthy participating Christians and (2) the need for us individually to get into "better trim" as participating Christian missionaries.

Remember, a wholly Lent leads to a holy Easter.  
—John M. Allin



**SCHOLARSHIP AWARDED:** The Daughters of the King of Los Angeles awarded its annual \$1,000 scholarship to Eric Brechner of Los Angeles, who recently began his three-year studies at General Theological Seminary. The fund to honor the late Bishop Robert B. Gooden has made four awards. Shown with Brechner, right above, are the Rev. Norman Ishizaki, rector of St. Alban's, Beverly Hills, and Evelyn A. Jacob and Mary Terry of Daughters of the King.  
—Fred Jacob



**REVIEWING A SAMPLE** of prison inmates' art prior to the exhibit in Philadelphia are, left to right, bank vice-president Jack Hawkins, the Rev. Warren Davis, and the Rev. Richard Swartout.

## Episcopalians aid two prison projects

Inmates in two state penal institutions received Episcopal Church help recently.

Episcopal Community Services of the Diocese of Pennsylvania sponsored an exhibit of Graterford Prison inmates' paintings in seven area churches and three bank branches in December.

Inmate Herb Langnes, an artist whose work is being shown, was largely responsible for putting the exhibit together with support from the Rev. Warren H. Davis, Jr., St. Christopher's, Gladwyne. Graterford staff chaplain, the Rev. Richard Swartout, and Marlene Maertens, a laywoman long involved with diocesan prison programs, helped bring it about.

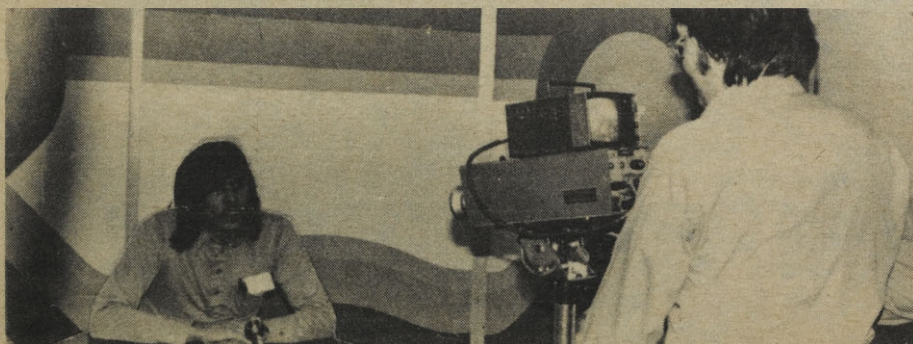
The 70 works—in pencil, oil, crayon, and acrylics—were favorably reviewed in Philadelphia papers; some are for sale.

In the Diocese of New Hampshire the 300 inmates at the state prison in Con-

cord now have a closed-circuit television, thanks to Episcopal efforts.

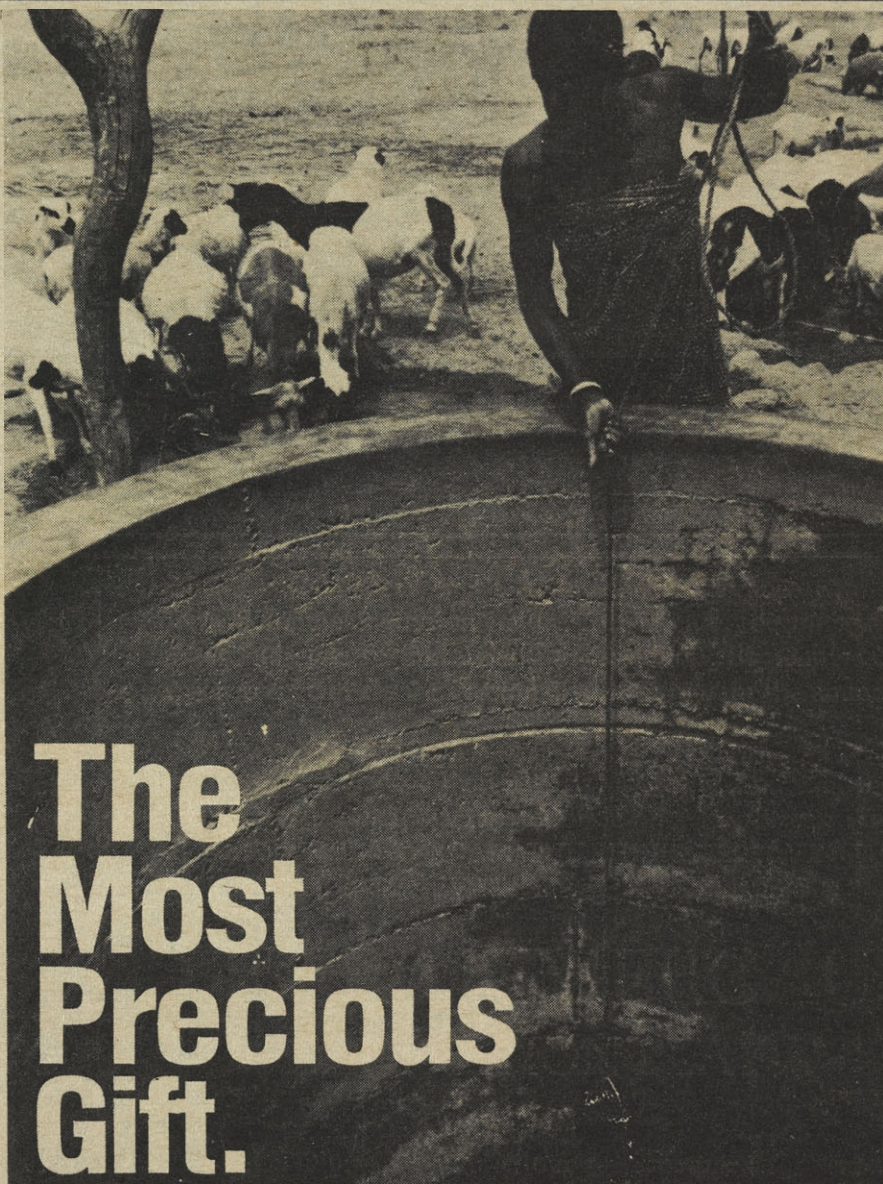
With grants from many sources, including the Coalition for Human Needs at the Episcopal Church Center in New York City, technical advice from the State Education Audio-Visual Arts Department, and from St. Paul's School, Concord, the system allows inmates to produce their own programs on an intramural network called WPRZ. Prisoners may also learn TV repair and production techniques, including filming and editing.

The \$20,000 project was first suggested by the prison chapter of the Granite Quarry Jaycees and supported by New Hampshire's diocesan prison concerns committee chaired by June Wentzell. Episcopalians purchased 30 television sets for those inmates who did not have them.



**IN NEW HAMPSHIRE** Bob Decker operates the camera as Steve Augustine begins an art lecture over the closed circuit TV system the Episcopal Church helped install.

William Ferguson



## The Most Precious Gift.

**Often it's a simple well, dug in a few days.**

Fresh water means *life*. Life for humans—a human being can live only three or four days without water. Life for the cattle and other animals, for the seeds and growing things that provide food...and the strength to work and earn and support others.

Digging wells, furnishing the water so vital to life, is one way your Presiding Bishop's Fund brings the compassion of God to those who are trying to help themselves—here in our own country and in places far away. It is one way we Episcopalians respond to the question, "When saw we thee thirsty...?"

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**E-2-80**





The Little Parish That Could — And Did

# Flood shows what church community is all about

by Lucy Germany

What can a small church do in time of big disaster, when it wakes up one morning to find that 28 inches of rain in less than 24 hours had poured into four creeks making the community an overflowing saucer, to find homes with roof-high water, telephones out, bridges blocked, automobiles destroyed, people trapped? What can a little church with only 125 communicant families do?

Everything. It can cook and deliver meals; receive and send messages; round up furniture and personal needs lists and find the items to fill them; deploy trucks, vans, and boats to find trapped people; deliver "care" packages; take people to hospitals; receive gifts of money and disperse them to people in greatest need; offer prayer; give encouragement; send out cleanup crews and dispense information on how to handle practical problems resulting from flooding.

Good Shepherd, Friendswood, is the little church that did. All of the above. And more. Within hours after the impact of the blow to the 8,000-resident community of Friendswood was fully known, the church had set up a round-the-clock emergency operation. A patrol of trucks and vans picked up food wherever it was being prepared—in homes or the church kitchen—and took it where it was needed. The church secretary and volunteers manned the church's two phones as a message center. Who was sick? Who needed bedding? Who was still trapped? Who needed to let someone in Houston know he was all right? Is so and so all right? How much water did they have? Can we help?

Almost immediately the church assembled a list of who was needed for what: food servers and deliverers, clothes washers and sorters (during the emergency church members washed, dried, and folded several hundred loads of clothes), furniture haulers, furniture assemblers, telephone answerers and callers, baby sitters, home sharers, cleaners, scrubbers, fixers, truck drivers, go-fers. The call went out for more workers in the church's thrift shop, the Shepherd's Nook, from which central point came a constant stream of furniture, blankets, rugs, chairs, folding tables, other necessities. As fast as these were given out, more came in.

## Becoming Organized

Churches and individuals in the community responded with gratifying generosity. Actually it was a gigantic sharing experience with people from as far away as 70 miles bringing boxes of sandwiches, hot soup, fried chicken, pickups crammed with furniture and cleanup tools, and willing hands. As a result of the diocesan bishop's request for aid, checks began to

come in, followed by the major task of determining who had the greatest or most immediate needs.

Organization of the smooth flow of the operation assumed several phases over a period of several months:

**Phase One: Rescue.** Remove people from their homes. Round up boats and four-wheel drive vehicles. Deploy rescue units. Deal with medical emergencies. Work with Red Cross, local police, civil defense. Deliver emergency messages to families and friends. Insure the safety and comfort of people as quickly as possible.

**Phase Two: Mop up.** The water is down. Deal now with wreckage, mud (some of it oily or tainted with sewage), health problems, the need for life to continue under extreme difficulty. Here begins the great food operation: cooking, serving, preparing family food packages. The family has no dishes. Food must be easy to eat. Sandwiches. Paper cups. Meals for those who could come to the church. At the peak of this phase, more than 600 people were fed. Another part of the mop-up: helping find homes, trailers, rooms for the dispossessed. Check realtors for temporary rent-free facilities. Find blankets, folding chairs and tables. Many people are determined to stick it out. Send out cleanup crews with mops, pails, brooms, disinfectant, paper towels, brushes. Round up vacuum systems that can suck water out of carpets. Plastic garbage bags. Here is where the young people responded magnificently; a small army of them descended on flooded homes, cleaning and scrubbing with willingness, good humor, and warm personal concern.

## Cash Flow Help

**Phase Three: Restoration.** Where do we go from here? Who do we call? Money, contractors, insurance. Many people were painfully cash-short. Thanks to the generosity of many, Good Shepherd could make grants. Small ones to pay some urgent bills, up to \$500 for a contractor to start on repairs. Then came the lists: how to gather insurance data (take lots of photos); what to do about sheetrock, paneling, appliances, wood floors, bedding, hot water heaters; names and phone numbers of reliable contractors; how to treat private well water, step-by-step. All of this was available at the church. If you couldn't come to the church, somebody would bring the information to you.

**Phase Four, the hardest to deal with:** Post-flood depression, the lingering results, personal problems, frustrations. To help people have a change of scene, the church offered a family night program every Sunday—free movies, dinner, worship. Somebody would pick up your kids and bring them, just to get them out of

your hair for a while. Or would deliver the meal to you. Then came a special counseling program Bishop J. Milton Richardson of Texas made possible—a clergyman-counselor who remains on call to counsel with groups on flood-related problems.

"Being flooded is a little like having a death in the family," said the Rev. William Sterling, rector of Good Shepherd. Sterling recalls similarities between the Friendswood flood and that of hurricane Carla which he experienced as rector of St. Paul's, Freeport, Texas. "There's the initial shock, the disbelief, the gradual realization of what has happened, and then the long road back to normalcy."

## Strains Continue

Sometimes the depression is not recognized as flood-related, he said. Long-time poor personal relations may suddenly reach a crisis. Everyone is anxious for "normal," but the problems crawl on. Financial pressures mount. Repair people are non-existent. Many victims have to wait; others are ripped off by transients who take money and leave town or do poor work. Some people are envious of neighbors who received more flood insurance money or received it faster. A woman is bitter because her husband let their flood insurance lapse. A teenager is angry because his car was ruined. "Why me? Why me?" is the pervasive cry.

Then there's the test of faith. Why did God let this happen? The church must deal with all of this over the long term. Some people who weren't flooded feel guilty. For those who were, each day seems to bring some new disaster-related problem. You cannot tie the experience into a neat package and say, "This is it; it's over." Strain continues.

Shortly after the major problems of the first flood began to diminish, a second round of heavy rain and a second flood hit the area. This one some two months after the July debacle was not so bad, but many homes were inundated again. Again, disbelief and depression. Again tired people had to be re-recruited for a round of the same tasks. This time people were angry rather than grateful that it wasn't as bad as the first flood had been. Nobody could blame them.

## No Questions Asked

Two bright spots in the gloomy picture: the heroism of people who, themselves flooded, reached out to help others. Many dropped their own cleanup operations to assist a neighbor worse off than themselves. Nobody asked about church affiliation. If you needed help, you called Good Shepherd and were assured it was on the way. Other churches in the community came to Good Shepherd's aid with their own assistance programs. Though no other church mounted as intense a rescue and cleanup operation as Good Shepherd, many opened their own food serving operations and funneled furniture and supplies into Good Shepherd's thrift shop. Several churches opened their larger facilities for overnight accommodation of flooded families.

Prayer continued to be a mainstay of the entire operation. So did love and concern, expressed in hundreds of ways. People are saying they can face the future now, knowing that no matter how bad things may become, they have been through the darkest of nights and have found a new love and caring, the candle whose light cannot be extinguished.

Lucy Germany is editor of *The Texas Churchman*.





# City ministry, long-range plans top agenda for new Council

"Getting to know you" could have been the theme song of the pre-Christmas meeting of the new Executive Council in Greenwich, Conn. Well over half of the Council members are new, having been elected at the recent General Convention or by their respective Provinces.

For these new members the December 12-14 meeting was preceded by a day-long special introduction to the work of the Episcopal Church Center in New York City.

Their introduction to the work of the Council—which sets policy and programs for the Church between the triennial General Conventions—came in lengthy committee meetings. Each Council member serves on one of the Council's six standing committees: Education for Mission and Ministry, National Mission in Church and Society, World Mission in Church and Society, Stewardship/Development, Finance/Administration, and Communication. Much of the Council's work is done in these committees.

In addition to their regular work, Presiding Bishop John M. Allin asked the committees to review two documents, a forecast of future trends in the U.S. and a paper on urban mission which the Urban Bishops Coalition prepared. Long-range planning and urban mission are among the most important concerns that face the new Council.

During plenary sessions, the Urban Bishops' paper received generally favorable comments, and Council thanked the Coalition for its work and pledged cooperation toward "our common goals." The education committee also suggested that urban children might be future recipients of the Church School Missionary Offering.

Council also heard a report on Venture in Mission from stewardship/development executive, the Rev. Thomas Carson, which indicates that national programs may receive some \$15 million from the \$38.7 million pledged from special gifts and 24 diocesan drives.

Council approved a \$362,614 budget for Venture in 1980 and learned that by mid-year Carson's office will assume complete responsibility for the program. Funds Council advanced for the Venture program—\$2,340,000 for 1977-79 and the 1980 budget—will be repaid, with interest, from undesignated Venture receipts.

In other money matters, Council approved a \$15.8 million program budget for 1980. This is the same figure General Convention set and is some \$600,000 higher than Council's previous recommendation.

A staff suggestion to withhold \$375,000 from the Coalition for Human Needs

in addition to the usual across-the-board 5 percent hold-back to avoid overspending was dropped in light of a positive report from treasurer Matthew Costigan on diocesan response to the 1980 budget. Council voted the 5 percent hold, but Costigan said he hoped to be able to report in February that the full budget had been met and that the hold-back would be unnecessary.

Only two issues prompted much debate during the meeting: an expansion of the Church's refugee work using federal funds administered through Church World Service and support of an ecumenically backed stockholder resolution asking Kodak to stop doing business in South Africa.

Council gave close scrutiny to a plan to establish three regional refugee resettlement offices to develop local strategies for sponsorship, recruitment, and resettlement. Government funds would pay the major part of the program.

The government is reimbursing resettlement agencies at the rate of \$150 per person for Indochinese refugees and \$100 per person for other refugees. According to the Rev. Samir Habiby of the Presiding Bishop's Fund for World Relief, which handles the Church's refugee work, the Church can expect to receive at least \$155,000 for refugees already settled and an additional \$450,000 for 1980 when he hopes the Church will resettle some 2,800 persons.

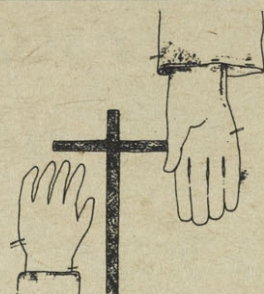
The stockholder action sparked a 25-minute debate before Council voted 24-13 to support the resolution sponsored by Bishop Robert Spears of Rochester and executives of the American Baptist and United Presbyterian Churches

of Rochester, N.Y.

The effects of disinvestment and the fact that the Episcopal Church owns only a token 100 shares of Kodak stock were two points that worried opponents of the resolution. Some said the presence of American companies could be a force for good in combating South Africa's apartheid policies, but proponent Dr. Paul Neuhauser said he agreed with the British Council of Churches' statement that disengagement is an appropriate church policy. He also referred to a statement of African Anglican Bishop Desmond Tutu who said, "We don't want our chains made more comfortable; we want them removed."

New Council member, the Rev. Denis O'Pray, supported the resolution and said, "Our action can be a sign and symbol that this Church cares about certain things and will speak out about them."

—Janette Pierce



## Help-books for today's Christians

from **AUGSBURG**



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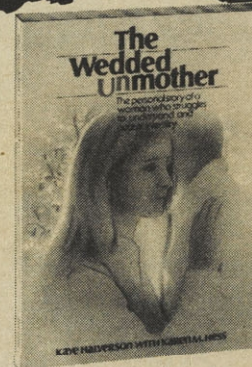
### The Two Worlds of Tracy Corbett

In this realistic novel, **Carole Gift Page** offers valuable insights on the effects of divorce on children. Young readers will identify with 12-year-old Tracy as she adjusts and grows in Christian faith during her parents' divorce, moving, her first crush, and other changes. For readers 8 and up. Illustrated. paper \$2.75

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Growing up Isn't Easy, Lord by **Stephen Sorenson** For Boys 8 and up. \$2.50

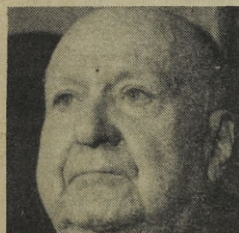


### The Wedded Unmother

The personal story of a woman who struggles to understand and accept infertility. A sensitively written book for the one in six American couples unable to have children. **Kaye Halverson** with **Karen Hess** relate the Halverson's story of disappointment, struggle and then renewal in a life of faith and service to God. Inspires childless couples to face life with courage and optimism. Chapters include "As American as Mother and Apple Pie" and "I Can Talk About It Now." paper \$3.95



## Japanese expert dies



Paul Rusch, 82, died December 11 in Japan, a country he had served for more than half his life. An Episcopalian, Rusch went to Japan in 1925 and remained

there except for the years of World War II. Most of his activity in Japan centered around the mountain village of Kiyosato and KEEP (Kiyosato Educational Experiment Project), a model of agricultural program and Christian commitment.

Services for Rusch were held in Kiyosato on December 15 with Bishop Frederick Putnam of the Navajo Area Mission and the Rev. Marshall Seifert of Evanston, Ill., participating.

#### True-to-life stories for teens

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# Does Kung censure threaten unity talks?

by Janette Pierce

How serious is the Vatican in keeping ajar the door opened by Vatican II for continuing ecumenical dialogue? Is the censure of Hans Kung, world-renowned author and ecumenist, a signal to end debate, or is it just an isolated example of internal theological disciplining?

The Vatican's doctrinal watchdog, the Sacred Congregation for the Doctrine of the Faith, told Kung in December that his questioning of certain basic Roman doctrine, under Vatican investigation for 10 years, meant he could no longer teach on the Roman Catholic faculty of the West German-run University of Tübingen where he'd taught for 19 years.

The action had ecumenical dimensions because the issues which Kung raised—the doctrine of papal infallibility and the Roman Church's position that it is the only body which can authentically interpret the "unique sacred deposit of the... faith once delivered to the saints"—are the same issues which are proving a barrier to unity with Lutherans, Anglicans, and Orthodox.

Is the Kung controversy an isolated incident that occurred because the ultra-conservative episcopal leadership in West Germany found a friendly ally in an activist, conservative Pope?

Roman Catholic theologian Leonard Swidler of Philadelphia, Pa., feels the action against Kung is intended as a "signal

to all Catholic theologians that the time for free debate is over."

An editorial in *Christian Century* is in agreement: "The Sacred Congregation... has found its victim... It is serving notice on all other [Roman] Catholic thinkers that it has them under scrutiny."

But the Rev. John Hotchkiss, ecumenical staff person for the National Conference of Catholic Bishops in Washington, D.C., demurs. He hopes the disciplining of Kung, the recent interrogation of Dutch theologian Edward Schillebeeckx, the censure of French priest Jacques Pohier last spring, and the censure of American Jesuit William Callahan for his support of women's ordination are simply "seen as a coincidence." Hotchkiss said these actions should not be viewed as a systematic challenge to theologians across the world. That, he said, would have a chilling effect, the very effect Swidler says the Vatican intends.

The Rev. William Norgren, an ecumenical staff person for the Episcopal Church, said the Roman action did not surprise him. He considers it an appropriate way for a community to act in the face of a challenge from an individual although he admitted "it's not the way Anglicans are accustomed to operating."



**AT THE CENTER AND THE SYMBOL** is controversy about the nature of theological inquiry, the Rev. Hans Kung, Roman Catholic theologian, says he is "deeply ashamed of my Church" which he says "defames its own theologians." His censure has led those in other Churches to question the Vatican's seriousness about proceeding with ecumenical talks. —RNS photo

In Anglican-Roman dialogue, Norgren said, some large issues have been only partially explored and perhaps ardent ecumenists have put too much emphasis on the agreed issues and not enough on the serious differences.

Swidler thinks that despite other charges leveled against him, Kung's challenge to papal infallibility is the key Vatican concern. A traditional belief since the Middle Ages, papal infallibility was not promulgated as necessary belief for Roman Catholics until 1870 at the first Vatican Council.

In addition to dogma, observers express concern at the Sacred Congregation's methods. While Kung has declined to go to Rome for interrogation, Schillebeeckx' experiences give insight into the procedure which Kung says lacks due process.

Schillebeeckx, called to Rome from his university post in the Netherlands, was asked to defend views expressed in his 1974 book, *Jesus: An Experiment in Christology*. The Dutch priest was denied the presence of the dean of his theological faculty and had to face his four accusers alone. One of the four, the Rev. Jean Galot, virtually accused Schillebeeckx of heresy in a Vatican radio broadcast several weeks prior to the formal hearing.

Norgren said Kung, in his opinion, was correct in criticizing Vatican procedures although others say they are vastly improved over those before Vatican II. The Sacred Congregation dates to the time of the Roman Inquisition, a time and place few wish to invoke today.

Norgren said, "The methodology is as important as what you conclude. The Vatican should involve Kung in open discussion. If its position is strong enough, it would certainly carry."

Episcopal Bishop John Burt of Ohio, outgoing chairman of the Church's

Standing Commission on Ecumenical Relations, agrees that the Sacred Congregation should be adequate protection for the essentials of the faith without demanding that all Roman theologians conform. "It was to be hoped that in the spirit of Vatican II biblical scholars and theologians would not be harassed," he said. "One of the beauties of being an Anglican is even I can disagree without fear of being defrocked. In the course of history it has so often turned out that what were held to be immutable truths later proved not to be true."


Burt specifically mentioned the astronomer Galileo, whom the Roman Catholic Church excommunicated. Pope John Paul II recently asked that Galileo's case be reviewed because he thinks the decision of 350 years ago may have been wrong.

As for unity, Burt said, "I fear this will set back the cause if it is no longer possible to have free sharing of ideas and biblical insights."

Bishop Arthur Vogel of West Missouri was cautious about the future. A member of the Anglican-Roman Catholic International Commission, Vogel will meet in August with his Roman counterparts to discuss the role of the papacy. "All who are concerned about the unified witness of the Church in love and justice to the world have a common concern about the exercise of teaching authority and the limits of inquiry within the great communion of the Roman Catholic Church. We pray for her..."


The Roman Catholic ecumenical spokesman Hotchkiss said a way must be found to approach differences that will safeguard the dignity of the individual for "it takes vigorous argument to know the truth."

Norgren concluded, "This controversy is just another sign that we have a lot more work to do."




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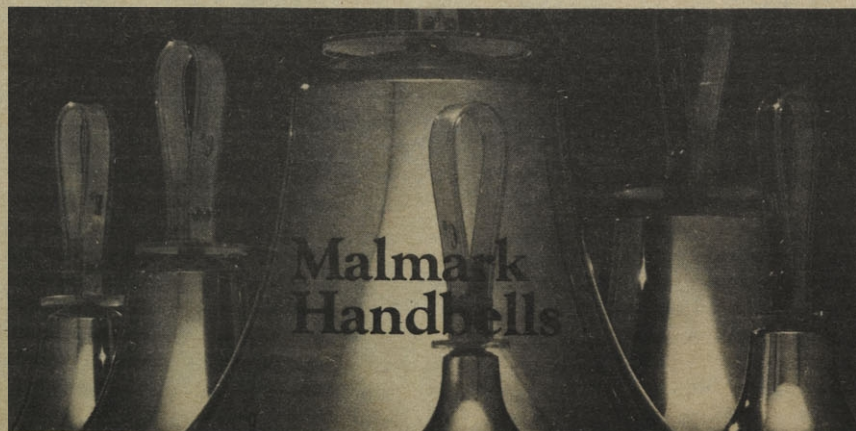
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## Hey, you name-caller, you!

Is name-calling un-Christian? *The Trinity Review*, published by the Trinity Foundation of Jefferson, Md., recently took on this question.

Calling the 20th century "the bloodiest and most polite century in history," the *Review* castigated those who say name-calling is un-Christian and in bad taste.

Those who feel that way would be shocked, the *Review* pointed out, to read Matthew 23, for example. "In that chapter alone Christ calls the Scribes and Pharisees names 16 times. The names are 'hypocrites' (7 times), 'son of hell' (once), 'blind guides' (twice), 'fools and blind' (3 times), 'whited sepulchres' (once), 'serpents' (once), and 'offspring of vipers' (once). Since Christ was without sin, we may deduce by good and necessary consequence that name-calling as such is not a sin..."

"Name-calling, accurately done, is not only not a sin, it is a virtue. It is iden-

tifying a person for what he [or she] is, and this cannot be done except by doing it."

The *Review* points out that John, in II John, does not say the theology of certain people is anti-Christian or that they speak lies—he calls them anti-Christ and liars. "It is not without significance that John first gives his reasons, then calls names, and then gives the command. Accurate identification is necessary to appropriate action."

The lesson the *Review* draws from this discussion is "good etiquette, like peace and unity, must yield to the primacy of truth. Accurate name-calling is a virtue, not a sin. Just as Adam was given the task of naming the animals as an exercise of his rational faculties, so Christians are called upon to identify correctly the false teachers who prey upon the innocent and unlearned."

Episcopalians, call names. You have nothing to lose but your manners!



## Urban mission topic of February meeting

The Church's role in the city is the subject of an organizing assembly for an Episcopal Urban Caucus to be held in Indianapolis, Ind., February 13-16.

Two groups—the Church and City Conference and the Urban Bishops Coalition—called the meeting. Other groups such as APSO, the Union of Black Episcopalians, the National Task Force on Women, and a number of diocesan teams will attend the assembly to discuss the Church's urban mission.

Bishops, priests, and laity will gather in Indianapolis to develop a national agenda, establish a structure to implement action plans, and develop a process for theological reflection on urban mission.

Among the priority issues which the assembly—and future Caucus—will address are the survival of urban parishes, more effective use of diocesan and na-

tional resources to support urban mission, and increased advocacy and political action on social policy concerns. These policy concerns include the death penalty, nuclear disarmament, capital flow from urban areas, racism, sexism, housing for low income people and displacement of low income people, suburban/urban cooperation, jobs, energy, inflation, and hunger.

In issuing a call to the assembly, leaders of the sponsoring groups—the Rev. Michael Kendall of Scarsdale, N.Y., and Bishop John Walker of Washington, D.C.—said: "We envision an Episcopal Urban Caucus... which can... provide material and spiritual support for those already engaged in urban mission, continue to confront the whole Church with the urgency of this mission, and create a base within the Episcopal Church from which we can join hands with other religious and community agencies to address the plight of our cities and their people."



**THE PORTLY MAN** in the ill-fitting suit is not C. S. Lewis, but Tom Key of Atlanta, Ga., who tours the country in a one-man show, *C. S. Lewis on Stage*. After reading the *Chronicles of Narnia*, Key, who has a theater arts degree, had "what Lewis would call a 'baptism of my imagination.' I had an overwhelming desire to read all his fiction." Key researched Lewis' mannerisms and by listening to BBC recordings created a phonetic alphabet which helped him capture the unusual accent Lewis acquired through his Irish birth and life in England. In the intimate atmosphere of the one-man show Tom Key becomes C. S. Lewis, reflecting for 90 minutes on his life and works. —Edward L. Schultz

**THE REV. EDWARD L. SCHULTZ** is assistant rector of St. Stephen's, Ridgefield, Conn., and a free-lance writer.

## Iran Visit

*Continued from page 1*

ond American group said, "We are convinced that no similar kind of government would be tolerated in our nation for 24 hours!"

7) Both American citizens and Iranian citizens should be congratulated for their restraint over the last few months. Some 50,000 Americans have left Iran safely since the revolution, and some 50,000 Iranians are still living safely in the United States.

8) Any military or economic provocation on either side would be unwise considering the massive frustrations simmering in both countries.

9) Some way should be sought to air further the Iranian people's grievances against the Shah and SAVAK without again breaking international law. Several of the American visitors suggested some form of international tribunal.

The remarkable American visits came after 22 U.S. church leaders, including Presiding Bishop John M. Allin, gathered at the Statue of Liberty December 13 to worship together and to issue a joint religious appeal for the hostages' return. The Inter-Faith Coalition of Princeton University organized the appeal.

### PEACEMAKERS IN IRAN

#### Group One

- The Rt. Rev. Thomas Gumbleton, Roman Catholic Auxiliary Bishop of Detroit, Mich.
- The Rev. M. William Howard, president of the National Council of Churches.
- The Rev. William Sloane Coffin, senior minister, Riverside Church, New York, N.Y.

#### Group Two

- The Rev. James Allen, past president, Southern Baptist Convention, Fort Worth, Texas.
- Bishop C. Dale White, United Methodist bishop, Northern New Jersey region.
- The Rev. Charles A. Cesaretti, public issues officer, Episcopal Church, Episcopal Church Center, New York, N.Y.
- The Rev. Charles A. Kimball, Arabic-speaking specialist in Islamic studies, Harvard University, Cambridge, Mass.
- The Rev. William Kirby, Methodist-Presbyterian chaplain, Princeton University, Princeton, N.J.
- Dr. Thomas Ricks, Persian-speaking professor of history, Georgetown University, Washington, D.C.
- The Rev. John Walsh, Southern Baptist chaplain, Princeton University, Princeton, N.J.

## "READING CHARLES WILLIAMS IS AN UNFORGETTABLE EXPERIENCE." —Saturday Review

Time magazine called Charles Williams "one of the most gifted and influential Christian writers England has produced this century."

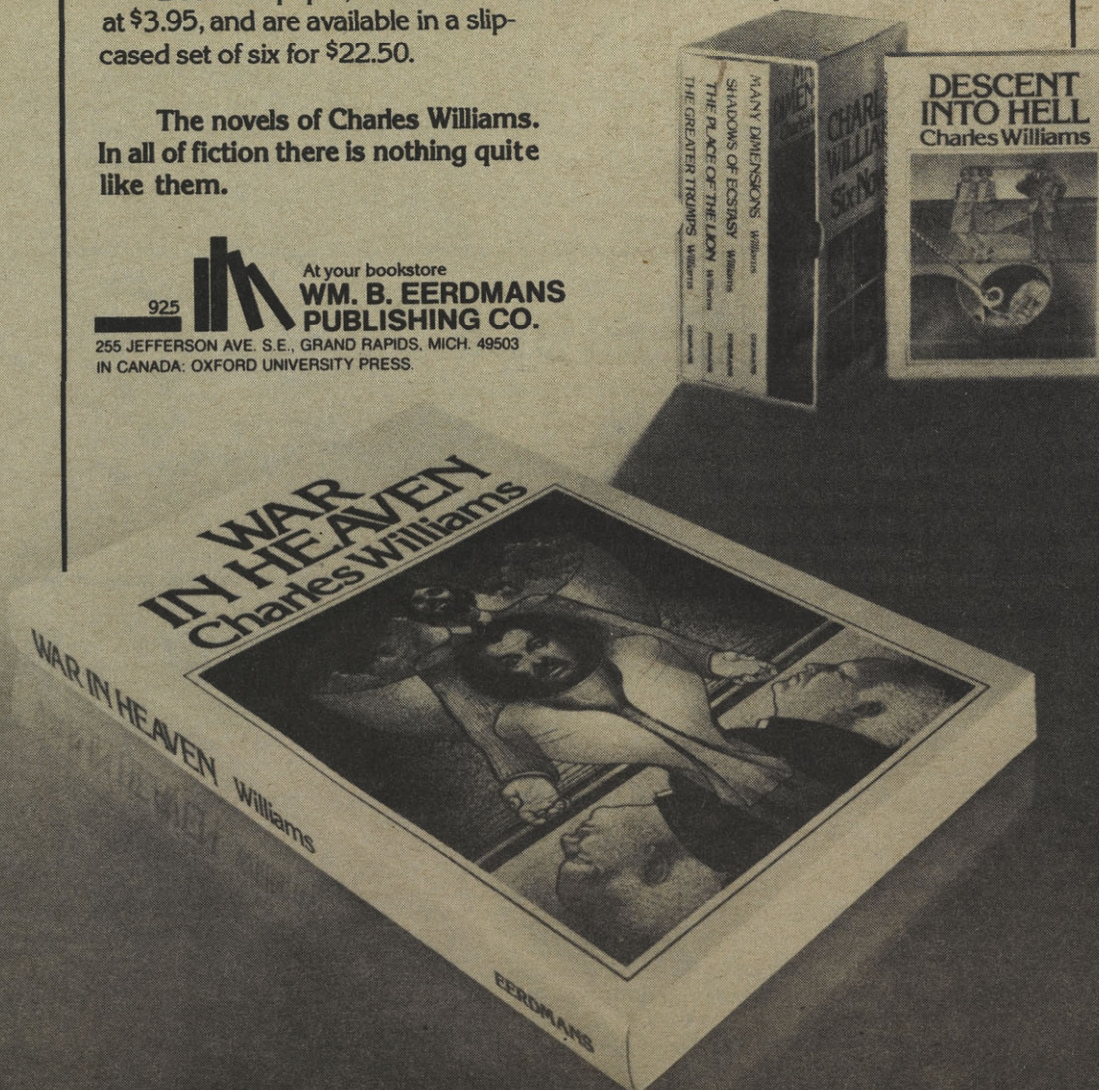
The New York Times found his works of fiction "satire, romance, thriller, morality and glimpses of eternity all rolled into one."

A close friend of C. S. Lewis and fellow member of The Inklings, Williams was a novelist of rare talent and vision, whose stories blend myth and mystery, fantasy and reality, the overlapping worlds of the occult and the ordinary. Compelling adventure tales on one level, they are at the same time profound explorations of the clash between good and evil, between the power of love and the forces of darkness.

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## Intercommunion: How welcome are Christians at the table?

by William J. Whalen

Christians may share one baptism and commit themselves to one Lord and Savior, but the disunity of the Christian community becomes apparent when the followers of Jesus Christ receive Communion. Millions of Christians find themselves unwelcome at the Communion table of other Churches. Hundreds of millions belong to Churches which rarely or never invite non-members to participate in the Lord's Supper.

The Roman Catholic Church, to which most of the world's Christians belong, sets stringent requirements for the admission of Protestants to Communion. Orthodox restrict Communion to those who affirm the Orthodox faith.

Mainline Protestant Churches usually

practice open Communion and invite all baptized Christians to join them in Communion. Yet many Protestant denominations also limit Communion to their own members. For example, the Lutheran Church-Missouri Synod does not even extend an invitation to Communion to members of the Lutheran Church in America, much less to other Protestants or Roman Catholics.

But official church policies often tell little about what the man or woman in the pew thinks about the subject. In an effort to find out what Christians in the United States and Canada believe about intercommunion, the editors of *U.S. Catholic* prepared a survey which was distributed to the readers of the nine magazines of Interchurch Features. Editors of the cooperating magazines sent 1,000 copies to a random sampling of subscribers. Approximately 2,200 people completed the four-page form.

Members of Interchurch Features and their denominations are *The Episcopalian*, *Presbyterian Survey* (Presbyterian Church in the U.S.), *A.D.* (which publishes editions for both the United Presbyterian Church and the United Church of Christ), *The Disciple* (Disciples of Christ), *Church Herald* (Reformed Church in America), *The Lutheran* (Lutheran Church in America), *The Messenger* (Church of the Brethren), *The Observer* (United Church of Canada), and *U.S. Catholic* (Roman Catholic).

This survey might have been even more useful if Baptists, Methodists, and Eastern Orthodox had been included. The results are also influenced by the probability that the church members who read a denominational magazine and take the time and trouble to complete a rather lengthy questionnaire are not fully representative of the total membership.

Episcopalians were in the lowest percentage bracket—66 percent—of Protestants who said they worshiped in other Churches while U.S. Presbyterians were highest—87 percent. In contrast, only 34 percent of *U.S. Catholic* readers ever worshiped outside their Church, and only 14 percent had taken Communion in churches of other denominations, but 70 percent disagreed with the statement that "No one should receive Communion from a Church other than his or her own."

Episcopalians agreed with the Protestant consensus that an individual Christian would receive spiritual benefits if he

or she received Communion in the church of another denomination; the percentages ranged from 88 to 95 percent with Episcopalians registering 91 percent agreement. The exception was the Roman Catholic response, but even here 48 percent answered yes.

Many Protestants who supported open Communion for "all baptized Christians," "followers of Christ," and "born-again Christians" drew the line against Communion with Hare Krishnas, Mormons, Scientologists, Moonies, and members of cults.

Most Protestants rejected the view that intercommunion should take place only after it has been approved by church leadership. But 59 percent of the Roman Catholic replies agreed that church leaders must first approve intercommunion, and they were joined by 39 percent Reformed Church respondents and 35 percent of both Lutherans and Episcopalians. Sally Ann Hawkins of Lansdale, Pa., a United Presbyterian, expressed the common Protestant position when she wrote, "Anyone who believes in Jesus Christ and that He died for our sins should be able to participate no matter what is his Church."

### Sign or Step?

The official Roman Catholic position, reaffirmed recently by Pope John Paul II, has been that intercommunion is a *sign* of unity of the Churches rather than a *step* toward unity. The Pope called for a restoration of "that full unity in faith which is the condition for sharing in the Eucharist." He added, "Intercommunion between divided Christians is not the answer to Christ's appeal for perfect unity."

Put simply, the official Roman Catholic position is: no unity of Churches, no intercommunion. But only 22 percent of the Roman Catholic respondents agreed with this position while a majority of Roman Catholics as well as Protestants saw intercommunion as a "step in the process of unification."

Another question in the survey asked what readers understood as the meaning of Communion. In general, Christians view the sacrament in one of three ways: as the Real Presence, as "a symbol of the body and blood of Jesus," or as a simple memorial.

An overwhelming 86 percent of the Roman Catholics agreed with the traditional church doctrine and affirmed their belief in the Real Presence. They were joined by 36 percent of Episcopalians.

Most Protestants indicated they saw the bread and wine of the Communion service as a "symbol of the body and blood of Jesus." The responses on this question ranged from 56 percent of the Lutherans to 85 percent of the Presbyterians. Only a very small percentage of Protestants in this survey viewed Communion as a simple memorial; the number would no doubt have been higher had Baptists participated in the project.

In general, Protestants see Communion as a personal matter between the individual Christian and God and not subject to ecclesiastical rules and regulations. Roman Catholics are more inclined to heed the position of the hierarchy and wait for official approval for intercommunion.

The pastoral problem of Protestant-Roman Catholic marriages adds a poignant dimension to the intercommunion question in pluralistic societies such as the U.S. This was reflected in some of the comments offered in the survey.

A Roman Catholic reader, Margaret Ann Snodgrass of Pittsburgh, Pa., wrote, "Being married to a Presbyterian, I see intercommunion as an important issue. Not only would it serve to bring Christian Churches closer together, it would also bring marriage partners closer if they could worship together and receive Communion on special occasions—wedding day, special events in the family such as a child's first Holy Communion, etc. I hope to see the day when this will be a reality."

The Pope has been silent on the situation in which a Roman Catholic partner in an interfaith marriage wishes to receive Communion in a Protestant church.

Responding to appeals from interfaith couples in Alsace, Bishop Leon Arthur Elchinger of Strasbourg, France, has recently issued guidelines which specify conditions in which a Roman Catholic may receive Communion in a Reformed or Lutheran church.

Noting that each case must be submitted to the pastoral discernment of the bishop, the guidelines set down three conditions: the Roman Catholic will not in anyway reject his or her Catholic faith; the Roman Catholic has "real links" of life and faith with those with whom he or she desires to share Communion; and the sharing of the Communion at a Protestant service is necessary for "illustrating the union of a mixed marriage."

*Continued on next page*

### AN INTERCHURCH FEATURE

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## Why some clergy do not move

Early in December I sat at dinner one evening with an archdeacon.

"One of our problems in this diocese," he confided over roast beef and baked potatoes, "is clergy whose spouses are holding down well-paying jobs, jobs where seniority is often an important factor. We have situations where a rector wants to move and should move, where the congregation agrees that the rector should move, but because of the spouse's job a move is impossible. There are cases where the spouse is making more than the rector, and if there are children in college or other extraordinary expenses, . . ."

The archdeacon and I chewed on the problem as we chewed our food. Some points we touched:

- \* if the Church doesn't pay clergy well enough to allow them to educate their children or live at a reasonable standard of living, then perhaps the Church should take the consequences resulting from the employment of the spouse;
- \* the congregation should not become a pawn, being forced to accept the ministry of a certain priest by default, so to speak, because of a spouse's employment;
- \* the whole thing should be thought about in advance, talked about in advance before the spouse goes to work or before a rector marries another "career person"—including the fact that the rector may at some point desire to make a move (or have to make a move);
- \* since marriages are full of problem areas where "something's gotta give," the rector and spouse ought not to let the situation go on and on; they should come up with a solution, such as the priest resigning and taking secular employment, the spouse resigning even though hardship will result (based on the concern that rector and spouse both have—or should have—for the congregation of which they are a part).

We chewed on the problem through the main course, dessert, and coffee (Sanka, in my case!). It still needs some chewing over, however.

Anyone have any good advice for the archdeacon?

—Richard J. Anderson

## CDSP Dean Borsch reflects about the church of the future

*Editor's note: Ann L. Merryman and Auriol Birkmyer interviewed the Very Rev. Frederick Borsch, dean of the Church Divinity School of the Pacific, last summer. A portion of their conversation is reported here for the benefit of our readers.*

by Ann M. Merryman and  
Auriol Birkmyer

*How do you see the future of the Church?*

The Episcopal Church is clearly at a crossroads. There are real dangers and some tremendous opportunities.

*What do you mean by dangers?*

One of the biggest dangers I see is a kind of failure of nerve might take place if people tend to forget the treasures we have which are ours from our heritage and which need to be developed and given new forms today. I think particularly of Anglicanism's concern to integrate reason and revelation within the context of a lively awareness of the Church's tradition. One sees a tendency today to try to present what is little more than a reasoned human message about the possibility of faith. On the other hand, there is also a tendency to give little place to reason and to forget that we are meant to love God with all our hearts, souls, and minds.

*What other dangers are on your mind?*

There also is, as there has often been in the past, the danger of a split between the development of the personal awareness of the presence of God and the corporate dimension of faith as we become involved in a prophetic and service ministry to others. Obviously, the proper response is to remember that these two aspects of life not only belong together, but are absolutely essential to each other.

As we strive to be faithful in these matters, it is also vital that we remember that what will happen to the Episcopal Church and, indeed, what will happen to Christianity is in God's hands. I carry around in my head a little phrase from T. S. Eliot's "Ash Wednesday," one of the shortest prayers in the English language: "Teach us to care and not to care." I take this to mean not that we are to care sometimes and not to care at others, but that at all times we are to be caring and yet careless. We're careless because we know that ultimately the course of human history—the course of the whole universe—is in God's care. Our faith is that the essential victory that will assure the triumph of love has already been won even though many battles have yet to be fought. But precisely that awareness that we *can* be careless should make us the most caring of people. When other people give up hope—when they feel they are going to have to give up on human caring, we Christians are the ones who should go on caring just because we know that ultimately everything matters because God is going to see that love endures.

*How do you see this understanding specifically affecting the Episcopal Church?*

I believe a great number of people are searching for some sense of opportunity to offer ministry. I think what they want is a mature faith, and we have a great opportunity to help people come to such a life commitment. What our Christian tradition offers is not so much answers as it is the direction of answers, the rich life-interpreting stories, symbols, and liturgy which help people to be on pilgrimage, seeking and finding the mystery of God through the ambiguities and complexities of life.

*Professional Pages is published in clergy editions of The Episcopalian six times each year. The Rev. Richard J. Anderson, 41 Butler St., Cos Cob, Conn. 06807, is editor. Clergy changes should be sent to Professional Pages, The Episcopalian, 1930 Chestnut St., Philadelphia, Pa. 19103.*



(Photo by Danine Cozzens)

A happy Frederick Borsch on the job.

*How can the clergy best be of help to people on these pilgrimages?*

Among other things I would stress the importance of continuing education if they are to help bring the gifts of our faith to others.

*But do not at least some clergy find it difficult to continue their theological education?*

As our students come near to graduation I like to share with them my conviction that individuals will continue their education best if they have one or two areas in which they develop special competencies and confidence. A mistake sometimes happens when graduates think they can continue to learn across the whole spectrum of theological understanding and ministerial practice. But the real learners have these special fields of lively interest which they develop as a gift for others in the parish and diocese and which then also create secondary interests in allied areas. For example, someone interested in liturgy is also concerned with how biblical and historical studies, church architecture, mission, and so forth relate to liturgy.

*What do you look for in the future leaders of the Church—in particular the people coming to seminary today?*

One learns that one can't just look for "standard issue." People are so varied that one has to be flexible and recognize that God's children are going to come with their own varied gifts. Yet one does begin to look for certain characteristics in students. First of all, there is the necessity of commitment. This doesn't necessarily mean that students will have their faith all sewed up. It may be a very risking kind of faith, and they may be asking a lot of questions, but underneath that risking faith there has to be a willingness to live this faith out, to commit oneself to God.

One looks, too, for students who have had experience, who come to seminary with their own background of having struggled with their Christian faith, having passed on their Christian faith to others, of having learned something about how the world runs by having had a job or

two before they come to seminary. We're also very strong in believing in the value of intern years to help students to develop along these lines.

Experience teaches one to look not only at a student's background, but at his or her ability to be a learner. One looks for the capacity to take the experiences that one has while in seminary, in field education and in the classroom—to take these together with the experience one has gained before coming to seminary and to examine them, to be open to new understandings, to be willing to have preconceptions about how the Bible is to be used or what God is like broken open. Phillips wrote that book a number of years ago—*Your God Is Too Small*. It's true of all of us from time to time, and especially I think a person ought to be open to that awareness in seminary. Sometimes it can make seminary a painful experience because there's always pain involved in growing and changing. But it's that capacity constantly to be a learner while in seminary that encourages me to believe that the student will be a learner and a grower after he or she goes out of seminary. They will be the people continually on pilgrimage and able to share that pilgrimage with others.

*What else do you look for in seminarians?*

We look for personal maturity. One of the aspects I've learned most to look for is the capacity of persons when called upon in a pastoral situation to be able to quiet down their own needs, their own problems and concerns, in order that they can really listen attentively to another person and hear what's going on deep in his life. Great pastors learn it takes a good deal of emotional and spiritual discipline to develop this ability.

I also hope students will have an ability to integrate their experience and their theological reflection—all the different aspects of their learning. This is one of the things we constantly struggle with in seminary education. How do we best take what happens, for example, in the field education experience and help in its integration with what is being taught about the Bible, theology,

*Continued on page C*



# The Clergy Deployment Office is nine years old

by James L. Lowery, Jr.

The Church Deployment Office is the new name the Denver General Convention gave to the Clergy Deployment Office, but it is the same old "CDO." It has been in operation for nine years now. We clergy have been filling out the imposing information booklet about ourselves through this period. The result is 8,500 personnel profiles on the computer. But we are not updating our profiles every year or two. We should do so in our own self-interest—especially when we see how often every profile is looked at and when we realize how the data bank has revolutionized the calling process in our denomination and made for wider participation on church boards and committees.

## The Situation

Now that we are using a fancier computer, which the Church Pension Fund purchased, every search looks at every name on the machine. In fact, every working day the computer makes an average of 10 full passes through the whole data bank. Many names are spit out, very often more than the searching party can readily deal with. Therefore the CDO staff holds back names and profiles which have not been updated in the last two years. With all that happens to a person each and every year, the CDO found that a profile over two years old simply does not reflect the current picture of a person's status and ministry. The best thing is to have all profiles updated yearly.

The CDO has also learned from its nine years of operation that the data bank is used for a wider purpose than job searches. More and more it is used to obtain names for appointment to diocesan, national, and regional boards, task forces, and study committees. In this way the Episcopal Church is filling its advisory commissions with a more representative sampling and with a wider array of resourceful people. A broader run of clergy are tapped to serve across the land. Surely this is a good kind of stewardship. And in addition to job search and committee appointments, the data bank is used in research helpful for increasing knowledge and doing long-range planning. The Church has 10,000 active clergy, 8,500 of whom are voluntarily listed with the Church Deployment Office. And 30,000 individual profiles are sent out on request each year.

The nine years of the data bank of profiles of our active personnel (and now of profiles of our vacant parishes) has truly revolutionized the calling process for search committees and prospective rectors. In the first place the search is more knowledgeable. While CDO data is admittedly only one tool used in the process, it does bring to hand much more data about a candidate or about a parish. This is helpful for screening out as well as screening in. Secondly, the process is wider. A small place in Connecticut can search to Oregon and beyond. Third, the process can be sharper, with so many names turned up that a parish can even look for many desirable secondary traits or skills. And finally, more clergy can be looked at than could be in the former calling process which limited the candidates to those persons the bishop knew personally and members of an old school tie network. The result of all these changes is it is now acceptable for clergy to apply for positions, to apply knowledgeably, and possible in return for parishes to specify many more requirements than previously. To my mind, this adds up to a much more intentional offering on the part of clergy and of congregations, and this seems to be a responsible kind of stewardship to encourage in our world.

## And So

Such is the intriguing situation of nine years' use of our national computerized data bank: bringing service to clergy and parishes, giving clergy names a wider stage upon which to be seen daily, helping church committees and task forces as well as parish search committees, and making the dynamics of the calling and matching process more intentional. In light of this, what are we individual clergy to do?

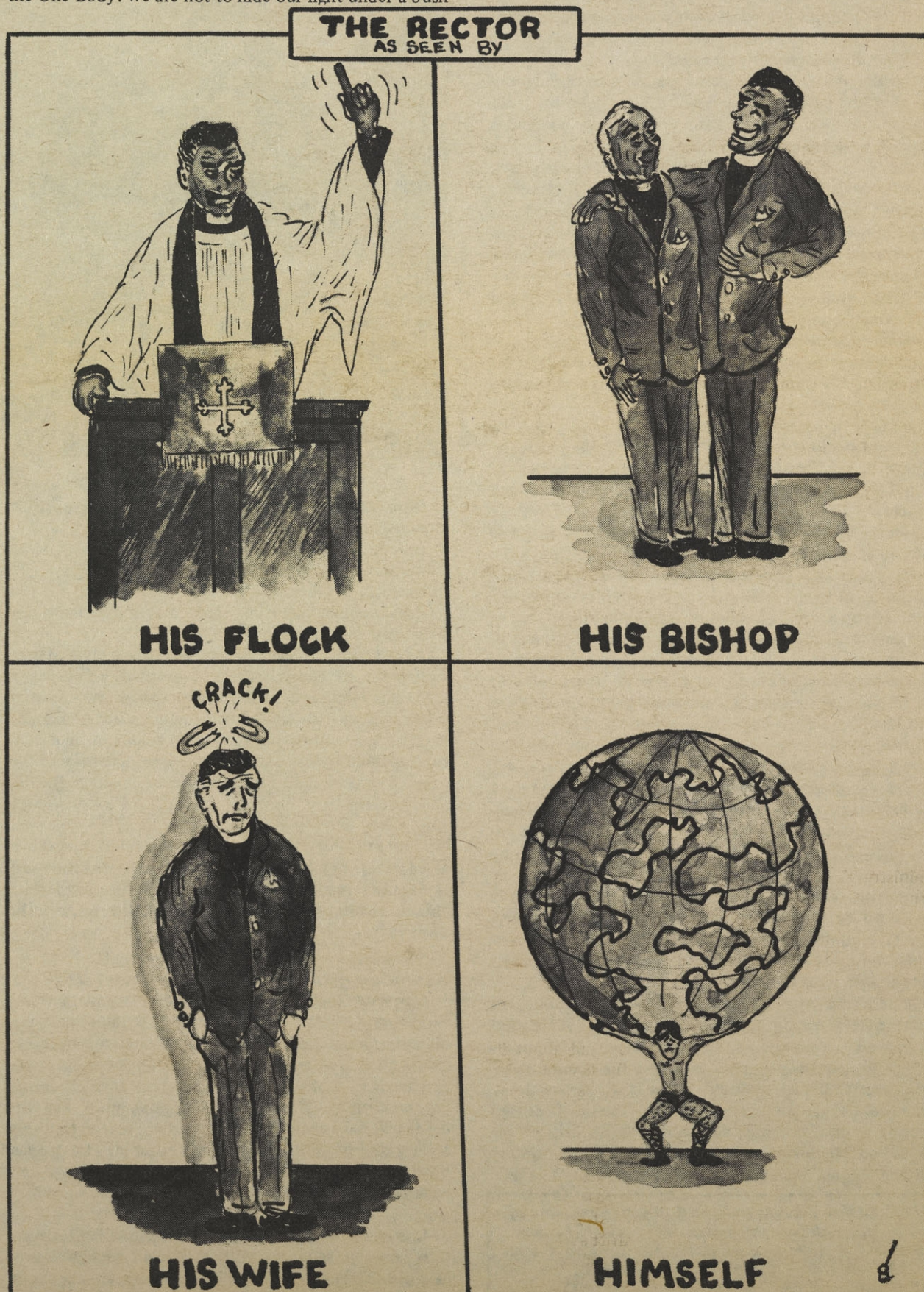
Are we updating our profiles each year? This isn't so difficult when we update regularly and promptly. And we don't always have to update the whole shebang every time. Name, address, and position; compensation history; the personal comments box; and the six favorite pastoral specialties will do in a pinch. And the CDO now has a shortened update form for just the above data.

Do we update the whole profile each time we consider a move? Parishes and dioceses are becoming increasingly sophisticated about their requirements. Remember our profiles are passed through the computer 10 times daily. Are they in shape to present those gifts and skills which God has given us and raised up in us? Do we update the profile each time we move, just as we update the information with the Church Pension Fund when we change positions? Doing so may not help us directly in another job for a while, but the new position and situation may be information important to some appointment in which we can serve the general Church outside the new parish, and this process and appointment will be beneficial both to the congregation and the parson.

But beneath and behind and beyond the individual updating comes the real question. Are we really intentional about our ministry in Church and world as stewards of talents, experience, and learning and possessors of certain traits of character and styles of leadership? Biblically speaking, we are given gifts and called to share them with the One Body. We are not to hide our light under a bush-

el. Our gifts belong to the Mystical Body within which they are to be shared. And one of the Creator's great gifts to each human is the gift of reason. A responsible use of the same is an intentional ministry. The results may be different from what we plan—"Man proposes, but God disposes"—but the call is to share the gifts in responsible stewardship. Therefore we should be glad for the changes the Church Deployment Office has wrought through the data bank of personnel and church profiles. Let each of us make a resolution to update his or her profile yearly so the Church may be well served by many conscientious stewards.

*The Rev. James L. Lowery, Jr., is executive director of Enablement, Inc., a clergy service agency which is communicator, consultant, and catalyst to clergy support groups and systems. Feedback, criticism, and suggestions about this column are welcome. Write him at 14 Beacon St., Room 715, Boston, Mass. 02108, or in care of Professional Supplement.*



*The Rev. John T. Broome is now rector of Holy Trinity Church, Greensboro, N.C. Some years ago he was an assistant at a parish in Maryland where the Rev. Donald Stauffer was rector. John Broome used Don Stauffer as the model for the above cartoon and we are grateful to him for letting us share it with you.*





CDSP M. Div. recipient Sarah Easton Phillips received an embrace as well as a diploma from Dean Borsch during the 1979 commencement. Board of Trustees Chairman Robert F. Gaines (l) and Professor Donn F. Morgan were happy witnesses. (Photo by Danine Cozzens)

## Dean reflects on the future

Continued from page A

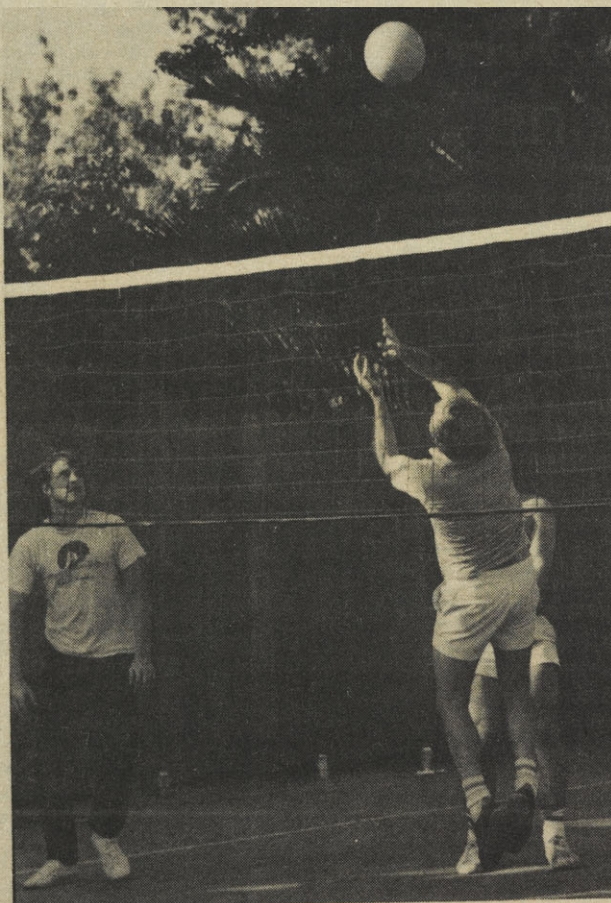
prayer, and mission? How do we help to make all this part of one living experience of faith?

*What would be the results of this integration for daily ministry?*

It is very important that individuals involved in ministry be reflecting on how the everyday issues relate to the greater, profounder human concerns of life lived before God. I want our graduates to be able to do what I call "translate." I want them to be able to take the essence of the Gospel and to present it in different ways to different kinds of people in various life situations. Of all the values of a seminary education I would stress this capacity. I find that students often come to seminary with a lively sense of what the Gospel is but with only one way of sharing it. They only have one set of symbols, one way of presenting the faith in terms of their own stories. Their ability to share their faith is limited. Yet, as we know, the Gospel has been presented in many different ways throughout Christian history. One comes to seminary and sees how Augustine, Aquinas, and Kierkegaard tended to present it and how Barth and Niebuhr saw it and how other students and faculty understand and experience it. And then one goes out and in dozens of practical and teaching opportunities is better prepared to use a variety of symbols and stories according to the situation. The skilled pastor has learned to do this almost without thinking about the process.

*You are a New Testament scholar. How does this fit in with what you have been saying about educating persons for ministry?*

I'm especially eager that all of us who are involved in ministry recognize the significance of helping people to know the Christian stories. In many ways we've done a poor job in past decades in being sure that our people are part of the Christian community through knowing their Bibles. We often struggle, for instance, with what to do with our young people and their Christian education. I am convinced that the chief thing we must do is to teach them the stories. When they grow up, they may have all sorts of ideas about God and about the Church, but if they do not know the fundamental master stories of the faith—how we became a people through the exodus experience, the stories of the prophets and of the exile and return, of the child's humble birth, of the pain and terror before the Crucifixion, and the joy of new life on the road to Damascus and Emmaus afterward—if they don't know these stories, they are not going to be part of the Christian community. But if they do know those stories, even if for a time they drift away from the Church, there's a sense in which they are always going to be part of the Christian story themselves. When they experience sin and then the possibility of new life, they are to experience this in terms of the Christian story. When



The seminary's mild California setting allows the dean to play an occasional game of volleyball, a welcome relief from the teaching and public relations work and administration and counseling and communicating and... that every dean must do. (Photo by Danine Cozzens)

they come to the hard spots in life, they're going to experience them in the light of crucifixion and resurrection.

*Are there any final thoughts you wish to share?*

Just this. Helping people to learn to know the Christian stories and then helping them to learn to share their own stories of faith experience with one another is what evangelism is all about. The need and opportunity for this kind of sharing has never been greater, and despite the problems we must face, I am enthusiastic about the opportunities of the Episcopal Church and the capabilities our seminary graduates are developing to make the most of them.

*Ann L. Merryman is editor of The Pacific Churchman, official publication of the Episcopal Diocese of California. Auriol Birkmyer is feature writer and book review editor for the same publication. Both have served on the Commission on Ministry in the Diocese of California.*

## Why bother reading The Daily Office?

by Peter Moore

Two things that happened to me recently help explain why. Making a trip a couple of weeks ago, I hastily picked up instead of the Prayer Book my copy of *A Monastic Breviary*. Having arrived at my motel room, I realized that if I were going to do the Daily Office, it would be from this book. Nothing is wrong with it, of course. On the contrary, it is a splendid volume put together by our Episcopal Order of the Holy Cross. It is a more elaborate form of the four services in the 1979 *Book of Common Prayer*: Morning and Evening Prayer, An Order of Service for Noonday, and An Order for Compline. Additionally, the Psalter is read through in two weeks so each Office has many more psalms. The enrichment of antiphons, other canticles, hymns, and more psalms really add to the service. The only problem is the Breviary is designed for religious communities; it takes longer to do it. As I had the time, I felt no rush. I used the Breviary those two days. It proved to be a rich and satisfying way to sing the praises of God.

At the High School Camp at Camp Stoney this summer we used Morning Prayer from Daily Devotions for Individuals and Families. The campers took turns leading the reading of the psalms and in doing the lessons and prayers. This service (p. 137) is a shortening of traditional Morning Prayer. It provides a fixed psalm and lesson but also suggests the use of psalms and lessons from the excellent two-year lectionary (pp. 934ff). We did the latter. It is a very simple service, brief and to the point. Adding a hymn after the lesson brings the Office to its climax with the prayers. This is a joyful and thankful way to begin the day. I shall cherish the memory of our daily gatherings in the chapel to praise God and glorify Him.

Bonnell Spencer has said that as the Rosary is the characteristic devotion of Roman Catholics down to the simplest person, so for Episcopalians is the Daily Office. In England the clergy are required to ring the churchbell twice daily before reading publicly in the church Morning and Evening Prayer. Few parishes here follow this prac-



tice, but the Daily Office can be done in our homes with our families or friends from the neighborhood. If the full Office is too much, then we can use the shortened forms (pp. 137-140).

For me the Daily Office is the cornerstone of my daily prayer life upon which I build meditation, intercessions, the practice of the presence of God, all of which flow from and toward the Sunday celebration of the Eucharist. The value of doing the Office is it gives a disciplined commitment to praise God daily. The reading of the psalms and the other Scripture lessons from the Old and New Testaments steep us in the lore of our people, ever recalling God's mighty acts to save us all. The prayers provide a framework for our special concerns as well as always widening our visions to needs that had never occurred to us. I hope all of us will try doing the Office with family or friends, in the regular or shortened form. It can only help to deepen our love of God.

*The Rev. Peter Moore is rector of St. Michael and All Angels Parish in Albuquerque, N.M. This article first appeared in The Rio Grande Episcopalian, serving the Diocese of the Rio Grande.*



# Clergy changes....

ALLEN, Robert E., from Calvary, Osceola, AR, to Holy Apostles, Memphis, TN  
 ATAMIAN, Thomas M., to Holy Nativity, Clarendon Hills, IL  
 BERGMANN, William C., to St. Paul's, DeKalb, IL  
 BILLOW, William P., Jr., to St. Mark's, Barrington Hills, IL  
 BOWER, John A., from Christ, Ottawa, IL, to chaplain, Community of the Transfiguration, Glendale, OH  
 CANON, Cham, from All Saints, Tupelo, MS, to All Saints, Paragould, AR  
 CLARKE, Richard K., from Trinity, Whitinsville, MA, to Christ, Fitchburg, MA  
 COCKBILL, Douglas J., from Diocese of Chicago, IL, to St. Patrick's, Frederiksted, and chaplain, St. Dunstan's School, Frederiksted, St. Croix, VI  
 CURRY, Gene E., from auxiliary priest, Diocese of Michigan, Detroit, MI, to Ascension, Detroit, MI  
 DRAEGER, Walter R., Jr., to St. Simon's, Arlington Heights, IL  
 EARNEST, David B., from Trinity, Toledo, OH, to Christ, Short Hills, NJ  
 ELLIS, Rayford, from non-parochial, Washington, DC, to Christ, Forrest City, AR  
 GROCE, Herbert M., Jr., from All Souls, New York, NY, to St. Stephen's, Pearl River, NY  
 GROSJEAN, Lyle W., from St. Barnabas, Antioch, CA, to St. Luke's, Atascadero, CA  
 HALL, Brian P., from St. David's, Beanblossom, IN, to director of pastoral counseling, Graduate Humanities, University of Santa Clara, Santa Clara, CA  
 HAMILTON, Robert E., from ecumenical chaplain, Bon Secours Hospital, Grosse Pointe, MI, to director of chaplaincy, Moss H. Cone Memorial Hospital, Greensboro, NC  
 HANNAFORD, Paul E., from Trinity, Pottsville, PA, to St. Michael's, Toledo, OH  
 HANNEY, Cyril P. (retired), from St. Columba's, Inverness, and St. Aidan's, Bolinas, CA  
 HAZEL, James A., from non-parochial to chaplain, All Saints Episcopal Hospital, Fort Worth, TX  
 HINTON, Gregory P., to St. Paul's, Kankakee, IL  
 HOLLAND, Albert L., to St. Gregory's, Deerfield, IL  
 HOLMES, Rexford C. S. (retired), from Saginaw, MI, to 119 Cedar Creek Ct., 605 Michigan Blvd., Dunedin, FL 33528  
 HOWE, Reuel L. (retired), from St. Simons Island, GA, to 301 Payeur Rd., Ann Arbor, MI 48104  
 JOHNSON, Alvin C., Jr., to St. David's, Glenview, IL  
 JOHNSON, J. Frederick, Jr., from St. Peter's, Kernville, CA, to St. Mark's, Shafter, CA  
 KEZAR, Dennis D., from St. Peter's Cathedral, St. Petersburg, FL, to Christ, Bradenton, FL  
 KNELANGE, Noel J., from Good Samaritan, Corvallis, and Good Samaritan Hospital, Corvallis, OR, to St. Barnabas, Portland, OR  
 KNIGHT, H. Holly, from St. James, Oskaloosa, IA, to Trinity, Monroe, MI  
 LACEY, John H., from St. Augustine's, St. Petersburg, FL, to St. John's, Brooksville, FL  
 LANGLEY, Allan D., from St. Michael's and All Angels, Kingston, Jamaica, to St. John's, Bowmanville, Ont., Canada  
 LASHMET, Jay W., to St. John's, Mount Prospect, IL  
 MATTHEWS, F. Clayton, from Christ, New Bern, NC, to Emmanuel, Richmond, VA  
 MAXWELL, James H., from St. John the Evangelist and Good Shepherd, Milford, PA, to St. Luke's, Ferndale, MI

MOORES, David R., from St. Thomas, Miami, FL, to St. Dunstan's, Largo, FL  
 MUTZELBURG, Michael K., from non-parochial to St. Paul's, Corunna, MI  
 OSGOOD, Thomas M., from non-parochial to chaplain, St. Paul's Towers, Oakland, and Los Gatos Meadows, Los Gatos, CA  
 PETERSON, John R., Jr., from St. Mark's, Barrington Hills, IL, to St. John's, Tampa, FL  
 PHILLIPS-MATSON, Wesley A., from non-parochial to St. Mark's, King City, CA  
 PINNEO, Kent H., Holy Trinity, Richmond, CA, to also chaplain, The Episcopal Residence, San Francisco, CA  
 PRATOR, Lloyd E., from chaplain to the ordinary, Diocese of California, San Francisco, CA, to All Saints, San Francisco, CA  
 REINHEIMER, Philip S., from St. James, Monterey, CA, to All Saints, Watsonville, CA  
 ROSE, Bruce L., to Advent, Chicago, IL  
 SEYMOUR, Gary, from Holy Communion, Rock Springs, WY, to St. Peter's, Tecumseh, MI  
 SKOW, George P., from non-parochial to St. Barnabas, Antioch, CA  
 SLAUSON, Holley B., II, from St. John's, West Hartford, CT, to St. Anne's, Washingtonville, and St. David's, Highland Mills, NY  
 TUCK, Michael, from St. Mary's, Wayne, PA, to St. Stephen's, Norwood, PA  
 WASHAM, Charles W., Jr., from St. Stephen's, Episcopal School, Austin, TX, to St. Timothy's, Massillon, OH  
 WOLFE, Kenneth A., Jr., from Christ, Slidell, LA, and special agent, Federal Bureau of Investigation, to St. Mark's, New Canaan, CT  
 YAW, David, to chaplain, Episcopal High School, Baton Rouge, LA  
 YOUNKIN, Ronald W., from St. Paul's, Artesia, NM, to chaplain, University of Arkansas, Fayetteville, AR

## NEW DEACONS

AKIN, Mary B., to Epiphany, Grove City, PA  
 ANDERSON, Kenneth E., to All Saints, Johnson City, NY  
 BALDWIN, Gayle, to St. Andrew's, Meeteetse, WY  
 BIEVER, Robert R., to St. Hilary's, Fort Myers, FL  
 BLAUSER, Dennis A., to Holy Trinity, Brookville, and Christ, Punxsutawney, PA  
 BLOOMFIELD, James B., to St. David's, Garden City, MI  
 BLUE, Eddie, to St. Mary's, Chester, PA  
 BREHE, Stephen L., to St. Mary's, Park Ridge, IL  
 BROOKS, Frederick P., to Diocese of Quincy, IL  
 BROWER, David A., to All Saints, Pontiac, MI  
 CARDONE, James J., to Trinity, Houghton, MI  
 CARROLL, Steven E., to Grace, Port Huron, MI  
 CONNELLY, John C., to Diocese of Colorado, Denver, CO  
 COSBY, Arlinda W., to Diocese of California, San Francisco, CA  
 COSTANTINO, Francisco J., to prison ministries, Diocese of Central Florida, Orlando, FL  
 COYE, Alfredo L., to St. George's, Almirante; St. Mary's, Bocas del Toro; Transfiguration, Changuinola; Emmanuel, Dos Canos; and St. Michael's, Gaubito, RP  
 CUNNINGHAM, Steven L., to Christ the King, Arvada, CO  
 DAVIDSON, David, to St. Paul's, Walnut Creek, CA

DUNCAN, David D., to urban intern, Diocese of Los Angeles Religious Center, Los Angeles, CA  
 EDEN, Kathryn O., to Trinity, Binghamton, NY  
 EDWARDS, Samuel L., to St. Timothy's, Fort Worth, TX  
 ELWOOD, Frederick C., to St. Paul's, Ventura, CA  
 FAGEOL, Suzanne A., to Diocese of Chicago, IL  
 FASOLD, Robert, to St. John's, Ashland; Christ, Frackville; and Holy Apostles, St. Clair, PA  
 FISHBURNE, Donald F., to St. Matthias, Summerton, SC  
 GAESTEL, Robert J., to St. Michael and All Angels, Studio City, CA  
 GIARDINA, Denise D., to Highland Educational Project, Northfork, and Grace Church, Northfork, WV  
 GILL, Robert C., to St. John's, York, PA  
 GLAZIER, George H., Jr., to St. Matthew's, Wheeling, WV  
 GODDEN, Edward E., to Trinity, Portsmouth, VA  
 GOSHERT, Mary L., to St. Martin's, Davis, and chaplain, University of California, Davis, CA  
 HARRISON, Ronald E., to Our Saviour, San Gabriel, CA  
 HARTQUIST, Sister Connie C., CSF, to Diocese of California, San Francisco, CA  
 HAWKINS, James B., IV, to Trinity, Asheville, NC  
 HAYCOCK, William, to St. Thomas, Las Vegas, NV  
 HELLER, George F., to St. John the Evangelist, Flossmoor, IL  
 HEYDT, Charles R., to Trinity, Toledo, OH  
 HOPPER, Mary, to St. Luke's, Las Vegas, NV  
 HUTTON, James L., III, to St. Michael's, Raleigh, NC  
 JENKINS, A. Warren, to University of the South, Seawee, TN  
 KAHLE, George F., to St. Matthew's, Charleston, WV  
 KELLY, William H., Jr., to Holy Comforter, Montgomery, AL  
 KING, Edward A., to St. Andrew's, Livonia, MI  
 KRAMER, E. Anne, to St. Andrew's, Clawson, MI  
 LEA, William H., to St. John's, New Castle, CO  
 LEE, Darryl K. H., to St. Andrew's, Torrance, CA  
 LEWIS, George F., Jr., associate professor, Adams State College, Alamosa, CO  
 MACSHERRY, Mary R., to development office, Episcopal Divinity School, Cambridge, MA  
 MATTSON, Sherry R., to St. Stephen's, Troy, MI  
 MAY, Richard, to Good Shepherd, Nashua, NH  
 McALL, Richard D., to St. Stephen's, Terre Haute, IN  
 McCOY, Adam, OHC, to Mt. Calvary Retreat House, Santa Barbara, CA  
 MEAD, Alan C., to St. Luke's, Jamestown, NY  
 MEYERS, Frederick W., to graduate studies, Nashotah House, Nashotah, WI  
 MINER, Jerald G., to Diocese of California, San Francisco, CA  
 MORGAN, W. Craig, to Grace, Lake Providence, LA  
 MORRIS, John W., to St. Martin's-in-the-Field, Severna Park, MD  
 MOULDEN, Michael M., to St. Stephen's, Oak Ridge, TN  
 NEUMEIER, Mark, to St. John's, Saginaw, MI  
 ORR, Jeannette E., to Christ, Pioche, NV  
 PACE, Joseph L., to St. Luke's, Jackson, TN  
 RAGAN-KELLEY, Sandra L., to Diocese of California, San Francisco, CA  
 RHOADS, Robert, to St. John's, Roseville, and St. James, Lincoln, CA  
 SEMON, Deborah, to Grace, Jonesville, MI  
 SHETTERS, Sister Lucy L., CSM, to St. Andrew's School, St. Andrew's, TN  
 SHIER, Pamela C., to chaplain, University Hospital, Ann Arbor, MI  
 SMITH, Lane, to St. Stephen's, New Port Richey, FL  
 STEPHENS, Wyatt E., to Trinity, Wauwatosa, WI  
 STRAUSS, A. Richard, to St. John's, Ithaca, NY  
 STUART, Mark D., to Calvary, Santa Cruz, CA  
 SWINEA, Robert W., to St. Martin of Tours, Pryor, OK  
 THOMAS, Patricia M., to campus ministry, Penn State University, University Park, PA  
 THOMPSON, Charles C., to St. John's, Huntington, WV  
 WAGGONER, James E., Jr., to Calvary, Montgomery, and Good Shepherd, Hansford, WV  
 WEAVER, Lorne E., to St. Patrick's, Thousand Oaks, CA

WEBB, Charles L., to St. Andrew's, St. Thomas, VI  
 WENGROVIUS, Stephen A., to St. Aidan's, Boulder, CO  
 WHITE, Thomas R., to All Saints, Attleboro, MA  
 WHITNEY, Kenneth W., Jr., to St. John's, York, PA  
 WOOD, Priscilla, to St. Paul's, Morris Plains, NJ  
 WOODS, J. C., Jr., to St. Paul's, Chattanooga, TN

## RETIREMENTS

BEAUMONT, Richard D., from St. James, Paso Robles, CA, on Aug. 1, 1979  
 DAVIDSON, H. Martin P., from chaplain, All Saints' Convent, Catonsville, MD, on Dec. 1, 1979. His address is: Box 9445, Catonsville, MD 21228  
 DUN, Angus, Jr., from St. Barnabas, San Francisco, CA  
 EDMONDSON, Herbert D., from Diocese of Jamaica, Kingston, Jamaica, W.I. His address is: 3105 Orleans Way S., Apopka, FL 32703  
 EVANS, John H., from Union Church, Claremont, NH, on January 1. His address is: 19 Birchwood Dr., Portsmouth, RI 02871  
 FIFER, Louis E., III, from All Hallows, Wyncote, PA, on Sept. 30, 1979  
 GIBSON, George C., Jr., from St. George's, Germantown, and chaplain, Memphis State University, Memphis, TN. His address is: 487 N. Highland, Apt. 1, Memphis, TN 38122  
 GLASGOW, Samuel A., from St. Andrew's, Chelan, WA, in October, 1979  
 HARRISON, C. Edward, from St. Philip's, New York, NY, on January 15  
 HIGBIE, Alanson B., from St. Paul's, Burlingame, CA, on July 1, 1979. His address is: 1779 San Luis Dr., San Luis Obispo, CA 93401  
 HOWARTH, Thomas W., from St. Andrew's, Spokane, WA, in June, 1979  
 HUBBARD, H. Winfield, from Holy Trinity, Gillette, and St. Francis of the Prairie, Wright, WY, on July 1, 1979  
 HUNSICKER, Robert C., from Trinity, New York, NY, on January 16  
 ISAAC, Richard A., from Trinity, Cliffside Park, NJ. His address is: 676-B Bruce St., Ridgefield, NJ 07656  
 LANGSTRAAT, Donald H., from All Saints, Morton, IL, on June 30, 1979. His address is: P.O. Box 1043, Peoria, IL 61653  
 McDONALD, John R., from Redeemer, Shelby, NC, on Aug. 31, 1979  
 MURDOCK, William B., from Trinity, San Jose, CA. His address is: Rt. 3, Box 420B, Newberg, OR 97132  
 NOICE, Elizabeth R., from coordinator of Christian education, Diocese of Colorado, Denver, CO  
 OSS, Earl T., from St. Mary's, Provo, UT, in July, 1979  
 PLANK, Christy W., from All Saints, Watsonville, CA  
 REEVES, Robert R., from Grace, Standish, and St. Thomas, Omer, MI, on January 1. His address is: 8521 Hubbard Dr., Westland, MI 48185  
 RUNKEL, Gilbert A., Jr., from St. James, Grosse Ile, MI, on Oct. 15, 1979  
 SCHUTZE, Wilbur R., from St. Philip's, Rochester, MI, on Sept. 1, 1979. His address is: 3902 Ivy Dr., Nashville, TN 37216  
 SMITH, Russell D., from St. Sacramento, Bolton Landing, NY, on July 31, 1979. His address is: R.D.-5821 Coolidge Hill Rd., Diamond Point, NY 12824  
 SPINDLER, Frank MacD., from Ascension and St. Agnes, Washington, DC, on Aug. 31, 1979  
 STEILING, Bobbie P., from canon to the ordinary, Diocese of Idaho, Boise, ID  
 STINETTE, Charles R., Jr., from professor, Graduate Theological Seminary, Phillips University, Enid, OK, on July 1, 1979. His address is: 781 Camp Branch Rd., Waynesville, NC 28786  
 TAMBURRO, Wendell B., from Grace, Yantic, CT, on Jan. 1, 1979, to graduate student, Mt. Hood College, Gresham, OR

## DEATHS

BELDEN, Frederick Hesley, age 70  
 BROWN, W. Don, age 67  
 Sister DARTHEA MARGARET, October 10  
 GRAVELY, Herbert C., age 58  
 HEISTAND, John Thomas, age 84  
 JACKSON, William H. R., age 77  
 LORING, Oliver Leland, age 75  
 MURDOCK, John G. G., age 47  
 OGDEN, Philip C., age 37  
 SHEPHERD, Howard B., age 65  
 TAYLOR, Charles L., age 78

Changing jobs? To keep this column up-to-date, send us the form below, please!

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## Priest fears banning of Bishop Tutu by South Africa

The policy of apartheid—racial segregation in South Africa—has stirred both internal and world opposition in the past three decades, and Anglican Church leaders are actively involved in the controversy—perilously so according to some.

The Rev. Theo Kotze, former director of the Christian Institute of South Africa, said he fears Anglican Bishop Desmond Tutu will be banned by the South African government, as Kotze was in 1977. Both men have strongly criticized apartheid.

"Banning" forbids an individual from meeting with more than one person at a time and requires him to observe strict curfews and report regularly to the police.

Tutu, who is general secretary of the South African Council of Churches (SACC), recently condemned the Transkei government's illegalization of four Christian groups, including SACC. In addition, he advocated a Danish boycott of South African coal during a recent trip to Denmark, according to *Newsweek* magazine. This action may have violated South African law and government officials asked Tutu to retract his statement or face retaliation.

Although Tutu denied advocating an anti-investment campaign with regard to foreign investments in South Africa, his actions in Denmark and elsewhere indicate his willingness to fight fire with fire in the apartheid battle.

Whether censured or not, Tutu says he "won't be stopped by anybody," and

## Communion

*Continued*

The bishops of Switzerland leave it to the conscience of the Roman Catholics who wish to receive Communion in a Protestant church to decide if their reasons are sufficient.

### A Healing Meal

An English Jesuit theologian, Father Robert Murray of Heythrop College of the University of London, argues that, like the sacraments of penance and anointing of the sick, the Eucharist is a sacrament of reconciliation. He believes Anglicans and Roman Catholics after decades and even centuries of quarreling have reached a deadlock. They could advance the cause of reunion by means of the Eucharist. Murray points out if you look at the "characters" that Jesus invited to His supper table, who can say who is worthy or not worthy to receive Communion?

Former Archbishop of Canterbury F. Donald Coggan apparently surprised Paul VI at their meeting in 1977 when he proposed intercommunion between Anglicans and Roman Catholics in the near future. The Anglican prelate said many nonbelievers of good will tell Christian missionaries: "Talk to me about reconciliation when you yourselves are reconciled."

The new climate among Christians of various traditions forces a reexamination of age-old policies on intercommunion. Somehow it was easier to deny Communion to someone you called a heretic or a schismatic than to someone you regarded as a fellow Christian and "brother in the Lord."

Both the U.S. Lutheran-Roman Catholic and the Anglican-Roman Catholic theological dialogue commissions recently came to a consensus on the Eucharist, and both recommended intercommunion. Rome has not yet acted on these recommendations. If they were approved and the Eastern Orthodox bishops accepted the offer of intercommunion from the Roman Catholic Church, more than 90 percent of the world's Christians could receive Communion in each other's Churches.

"will do all I can to destroy this diabolical system."

## Denver diocese wins court battle

by Salome Breck

DENVER—A trial which pitted St. Mary's against the Diocese of Colorado in a property suit ended November 29 with a decision in favor of the diocese and the vestry of the continuing St. Mary's Parish.

The property, valued at \$435,000 in 1974, was claimed by the dissident group when two-thirds of the congregation and its priest, the Rev. James Mote, left the diocese three years ago. That property has now been awarded to the vestry of the group loyal to the Church and the diocese. The trial lasted three and a half days. Judge John Brooks, Jr., handed down his decision almost at once.

Mote, now a bishop of the Anglican Catholic Church, and his group left the

diocese following the Minneapolis General Convention. On Nov. 28, 1976, the dissidents of St. Mary's voted to remove the clause in the articles of incorporation which acceded to the Constitution and Canons of PECUSA and the diocese. The vote was 197 to 79.

On December 14, Colorado's executive council, the diocese's judicatory body, passed a resolution stating that the diocese "does not approve or recognize the action taken by St. Mary's Church to withdraw from the Diocese of Colorado and supports those members of St. Mary's Church who voted against such withdrawal. . . ."

This was the basis of the "polity theory" attorneys for the diocese, Miles M. Gersh and Field C. Benton, put forth. The court, in accepting that resolution as final and binding, made a careful distinction between religious corporations and others and declared that "civil courts may not decide . . . ecclesiastical consider-

ations."

"Obviously I am happy with the judge's decision," Bishop William Frey said, "but I am not surprised. Similar decisions have been rendered in a dozen or so other cases where similar situations have occurred. I am not elated, as some people apparently expected me to be. It is such a sad situation to begin with."

"We tried everything we knew of to effect some kind of peaceful settlement before finally resorting to litigation. I hope they don't bother appealing the case—simply because of the money that would be spent on it—but if they want to go that route, there is nothing we can do to prohibit them."

Frey continued, "Many Episcopalians who agree with them on issues have remained in the Church. The sad thing is doctrinal differences, historically, have been settled in the Church. People have changed. They have grown. But schism almost never has been healed."

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# They Serve in Mission Overseas

**Q: Through whom does the Church carry out its mission?**

**A: The Church carries out its mission through the ministry of all its members.**

—Book of Common Prayer  
page 855

by Onell A. Soto

Mission Information Officer

Throughout the years many Episcopalians have taken seriously their call to carry out the mission of the Church at home and abroad.

It is impossible to write their story in a few lines, but I thought you would like to meet some of these people. They are old and young, men and women, of every possible background and walk of life, but they have one thing in common: they want to share the Gospel wherever they are.

Pray that many others can say with the prophet Isaiah: "Here am I, send me."

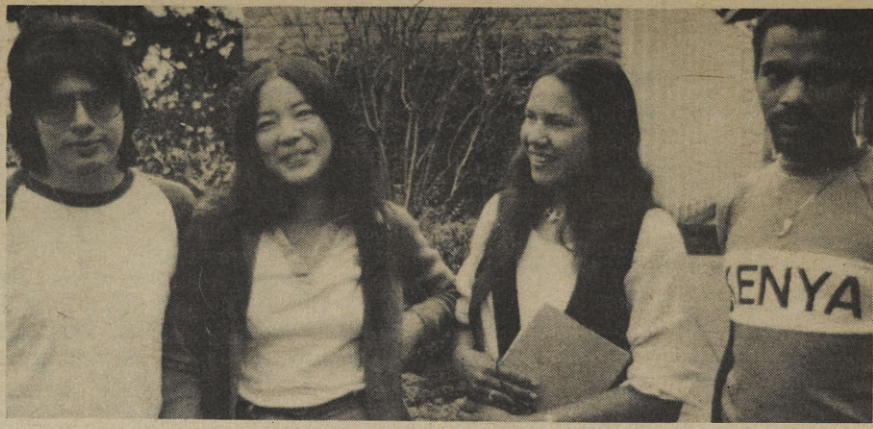


A young priest in Liberia chats with some of his flock in a countryside mission. The Episcopal Church in Liberia with 16,532 baptized members, is in the process of becoming part of the Church of the Province of West Africa, its neighboring Anglican jurisdiction. Throughout the years the Church in Liberia has emphasized education.

Zelfa Silva, left below, daughter of a priest from Salvador, Brazil, enjoys a moment of relaxation with Elizabeth Daniel, long-time missionary in Brazil. Miss Silva is studying in Denver where she participates in the activities of Bishop and Mrs. Frey's household community. She plans to return home in two years.



Last summer, left to right, Ralph Aguilar, Alycia Kojima, Janet Lee Amoitte, and Darryl James of the U.S. visited Kenya to study evangelism. Their experience is available in slide and cassette presentation from the Office of Evangelism, Episcopal Church Center, 815 Second Avenue, New York, NY 10017.



## Missionary Movement

At the present moment, the Episcopal Church has 74 appointed missionaries and 19 Volunteers for Mission serving overseas in the missionary dioceses of the Church and in other Anglican jurisdictions. In the last 15 months the following persons have been appointed. Please remember them in your prayers.

### MISSIONARIES

Burbank, Mr. Kershaw, Jr.

From: Paoli, PA

Assigned to: The Province of Kenya, diocesan development secretary of the Diocese of Mt. Kenya East

Fulks, The Rev. William B. and Joanne S.

2 Children: Sharon Louise and Mary Ellen

From: Charleston, WV

Assigned to: The Province of Tanzania, staff responsibilities at St. Mark's Theological College, Dar-es-Salaam

Harkins, The Rev. James R. and Dora

1 Child: Anna Marie

From: Cincinnati, OH

Assigned to: The Diocese of the Dominican Republic, Epiphany Church, Santo Domingo

Huntington, Mr. Frederic and Linda

2 Children: Lemuel T. and Sara A.

From: Alexandria, VA

Assigned to: The Diocese of Guatemala, St. James' Cathedral, Guatemala City

Lane, The Rev. Stewart and Lesley

2 Children: Martha and Emily

From: Ft. Collins, CO

Assigned to: The Diocese of Southern Malawi, chaplain to schools

McMann, The Rev. Dean and Phyllis

2 Children: Dean, Jr., and James

From: Port Neches, TX

Assigned to: The Province of Kenya, Provincial accountant/treasurer in Nairobi

Menees, The Rev. Richard A.

From: Cambridge, MA

Assigned to: The Diocese of Bukava, Zaire, diocesan secretary and tutor in the Diocesan Bible School

Miller, The Rev. Robert and Margaret

From: Santa Barbara, CA

Assigned to: The Diocese of Honduras, Sta. Maria de los Angeles and the Home of Love and Hope in Tegucigalpa

Powers, Miss Patricia

From: Painesville, OH

Assigned to: The Diocese of Central Brazil, liaison worker in the parish and community center of the Church of the Mediator, Rio de Janeiro

Robertson, The Rev. Ronald C. and Vicki

2 Children: Sean and Kimberely

From: Houston, TX

Assigned to: The Diocese of the Dominican Republic, Iglesia Cristo Rey and Mision Santa Maria Virgen in Puerto Plata

Tench, The Rev. Jack and Joan

3 Children: Nathaniel, Susanna, and Rachel

From: Bellevue, WA

Assigned to: The Diocese of Honduras, Good Shepherd Church in San Pedro Sula

Vermilye, The Rev. Herbert A. and Barbara Jo

4 Children: Kathryn Jean, Michael A., Ann Marie, and Stephen A.

From: Syracuse, NY

Assigned to: The Diocese of Liberia, lecturer in theology, Cuttington College

### VOLUNTEERS

Ashcroft, The Rev. Dss. Evelyn M.

From: Pacific Grove, CA

Assigned to: The Diocese of Buye, Burundi, Diocesan Women's Training Center

Banhase, Mr. Scott

From: Loveland, OH

Assigned to: The Diocese of Honduras, teacher at St. John's School, Puerto Cortes

Bennett, Miss Elena

From: New Haven, CT

Assigned to: The Diocese of Taiwan, teacher (English), assist Youth Hostel, intern seminarian

Bishop, Miss Lois

From: St. Louis, MO

Assigned to: The Diocese of Ecuador, bi-lingual secretary for the bishop and the diocesan office

Callan, Miss Anne

From: Little Silver, NJ

Assigned to: The Diocese of Gambia and the Rio Pongas, Christian education/youth leadership trainer

Fisher, Mr. Walter Conrad, III

From: San Antonio, TX

Assigned to: The Province IX Social Betterment Committee, construction engineer, Guatemala City, Guatemala

Goodwin, The Rev. Dr. Charles

From: Hartford, CT

Assigned to: The Diocese of Busan, Korea, priest to serve English-speaking congregation, assist with music training and other duties assigned by the bishop

Herrera, The Rev. Luis

From: Costa Rica

Assigned to: The Diocese of Massachusetts, Casa Viva, Mission Hill Housing Development, Roxbury, MA

Hixon, Mr. John

From: Indianapolis, IN

Assigned to: The Diocese of Honduras, Christian education and lay leadership, Puerto Cortes

Hutchison, Miss Dixie

From: Dallas, TX

Assigned to: serve diocese as needed, Northern Mexico

Jacobson, Mr. Bernard

From: Fairbanks, AK

Assigned to: The Diocese of Tanganyika, Tanzania, technical engineer

Kerr, Miss Linda

From: Wheaton, IL

Assigned to: The Diocese of Butare, Rwanda, Ecole de Theologie de Butare, teacher

Mull, Mr. David

From: Michigan City, IN

Assigned to: St. John's School, Honduras, teacher

Phillips, Miss Amy

From: Evansville, IN

Assigned to: The Diocese of Honduras, teacher at Holy Trinity School, La Ceiba

Plunkett, Mr. Gray

From: Dunnwood, GA

Assigned to: The Diocese of Haiti, Holy Trinity School, Port-au-Prince, teacher in music

Root, The Rev. Canon Gollan

From: Springfield, MA

Assigned to: The Church of Uganda, information officer, Relief and Rehabilitation Committee

Turner, Miss Mary Cantey

From: Austin, TX

Assigned to: The Diocese of Haiti, Holy Trinity School, teacher in drama and creative arts

Whittier, Miss Mary Ellen

From: Philadelphia, PA

Assigned to: The Diocese of Honduras, Holy Trinity School, La Ceiba, teacher

Wortham, Mr. John

From: New York, NY

Assigned to: The Diocese of Honduras, St. Mark's Clinic, Omoa, medical and dental clinic nurse-in-charge

### RETURNED FROM FIELD

Fain, Miss Judith

Teacher, Holy Trinity School, La Ceiba, Honduras

Ham, Miss Nancy

Teacher, St. Margaret's School, Tokyo, Japan





The Rev. and Mrs. Roger S. Williams serve the Church of All Souls' in Urazoe City, Okinawa, Japan. Father Williams, rector of All Souls, was previously rector of the Church of Holy Trinity, Sunnyside, Washington. The Episcopal Church sends missionaries overseas in response to the requests of local churches, in a spirit of partnership and mutual responsibility.



Lois Bishop from St. Louis, Missouri, is a Volunteer for Mission working in Ecuador. Miss Bishop retired as a school teacher a year ago and decided to do "something exciting" in the mission of the Church. She writes from Quito, Ecuador, "I am very happy to be here, and I thank God for this opportunity."

The Rev. and Mrs. Walter Hannum, long-time missionaries among the Indians and Eskimos of Alaska, started the Episcopal Church Missionary Community in Pasadena, California, three years ago to train people for missionary work overseas. During this time they have trained 41 Episcopalians. Says Father Hannum, "We try to help our trainees to live in a new culture and to cope with the inevitable culture shock." The training takes place in a family atmosphere with worship, Bible study, informal conversations, shared meals and household tasks.



The Rt. Rev. Joshua Wilson, Bishop of Costa Rica, is the first Costa Rican to serve in this office. The Episcopal Church in Costa Rica requested and obtained its autonomy from the 1976 General Convention. It is now under the metropolitan authority of the House of Bishops of the Ninth Province (11 dioceses in Latin America).



Mitchy Akiyoshi, left above, a graduate of St. Paul's (Rikkyo) University, Tokyo, chats with the Rev. Samuel Van Culin, Executive for World Mission in Church and Society, during a recent visit to the Episcopal Church Center in New York. After a successful career in business, Mr. Akiyoshi is now preparing to study for Holy Orders in the United States.

## A Prayer for Mission

O God, you have made of one blood all the peoples of the earth, and sent your blessed Son to preach peace to those who are far off and to those who are near: Grant that people everywhere may seek after you and find you, bring the nations into your fold, pour out your Spirit upon all flesh, and hasten the coming of your kingdom; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

—from *The Book of Common Prayer*

## Henry Scott: Presence in the Philippines

William Henry Scott describes his stay in the Philippines simply: "I am a history teacher who has taught three groups of Filipinos: Igorots, Ilocanos, and students at the University of the Philippines."

What he does not mention is he also is a formidable scholar who has done extensive research on Philippines history and is recognized as an educator, a brilliant lecturer, a historian, a cartographer, and an ethnologist.

William Henry Scott first arrived in the Philippines on January 6, 1954, as a lay missionary of the Episcopal Church. Service in the Philippines was not part of his original "life plan." Scott had been more interested in East Asia, having served with the U.S. occupation forces in Japan and having studied Chinese language and history at Yenching University in Peking after his discharge from the Navy. The impending Communist takeover of China forced him to cut short his studies in Peking, but Scott continued them in the U.S., earning a degree in Chinese from Yale.

Scott returned to Asia with the outbreak of the Korean War, deciding after it was over that he did not want to go "home" yet. He applied to teach at an Episcopal mission school in Japan but was told the only openings were in the Philippines. And so he came back to a land he had seen only once before—as a sailor putting U.S. forces ashore two days before the Battle of Leyte. His only impression of the Philippines on that trip was that it was a country with lots of mud.

Scott's first peacetime Philippine assignment was as a school teacher in St. Mary's School in Sagada, a small but beautiful Igorot hamlet in the Mountain Province. In 1963 Scott was "loaned" to the Philippine Independent Church to direct the Aglipayan Institute on Laoag and had the opportunity to teach Ilocanos. In 1972 he transferred to Manila and has since spent his time teaching at the University of the Philippines.

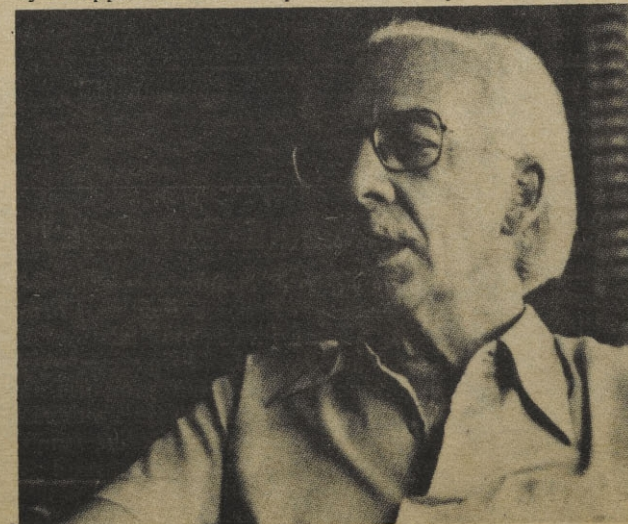
Throughout his years in the Philippines, William Henry Scott's prolific and insightful mind has produced numerous articles (to date, the list of his published works covers 11 pages and is still growing) that have added significantly to Philippine scholarship.

He does admit to having a central interest in much of

his research work—to try to discover what Filipinos were like before the Spaniards came. In 1968 he published a book on *Prehistoric Source Materials for the Study of Philippine History*, which presented a summary of what is known about the pre-Hispanic Filipino people as gleaned from Philippine archaeology, medieval Chinese accounts, and a comparison of Philippine languages, debunking many popular myths in the process. In the same year he earned his doctorate in history from the University of Santo Tomas to add to his earlier degrees from Yale and Columbia Universities. Up to the present, William Henry Scott maintains this interest in the pre-Hispanized Filipino and continues his work of tracking down all possible information about him.

This commitment springs from William Henry Scott's belief that the future destiny of the Filipino people is planted in their past. Through his meticulous analysis of the Filipino past untainted by colonization, William Henry Scott is helping the Filipino reach that destiny.

*This article was first published in Wingtips, the magazine of Philippine Airlines. Reproduced with permission.*





## COMING AND GOING

### Does the perfect church really exist?

Within the past few weeks, (1) a staunch member of our congregation has left us to join a new "fellowship" in town, saying he wasn't receiving what he wanted at the Episcopal church; (2) a couple with two small children came to our parish, saying they couldn't find what they were looking for at other churches they "tried"; and (3) a fellow Episcopal priest in this state has resigned from the ministry, saying he is no longer sure that this Church embodies the "catholic" faith.

These events trouble me. What are we looking for in a Church? Can we be in communion with those whose theology or whose liturgical tastes differ from ours? Whatever its errors or failures, is our Church really beyond redemption? Has the Church actually put Christ out of reach for some people? Do we really think such things as a perfect Prayer Book, a perfect ecclesiastical polity, a perfect Church exist if only we can find them?

Since the beginning of the Protestant

Reformation, too many Christians have claimed the freedom to start new Church bodies because they were somehow dissatisfied with the old one(s). No doubt these reformers acted on their desire to keep the faith pure and undefiled as they perceived it and on their wish to have communion with like-minded believers. And who could deny that the Church always needs some measure of reform and renewal?

While some Episcopalians have criticized their Church for being influenced too much by the things of this world (which is no doubt true), those who have left this Church have apparently also followed some worldly teachings which say, "It is all right to walk out on family and friends if you disagree with them," or "We have the right to decide for ourselves whatever we want, including those with whom we will be in communion in our Church."

Thus the various Church bodies have tended to become diverse groups of like-minded people, held together not so

much by their commitment to Christ as by their agreement on liturgical style, church polity, church customs and traditions, and theological emphases.

Maybe that's where the trouble begins—when Christians forget they belong to the Church of Jesus Christ and start talking as if the Church belongs to them: "our" Church versus "your" Church. Because of our selectivity, few Christians know what it is to be one in Christ with someone they have nothing in common with except their faith in one Lord. And we regularly and wrongly assume that our being reconciled with others depends not on Christ, but on our seeing ourselves as more or less like other people who may also happen to call themselves Christians.

Yes, the Church must guard against heresy as it always has. But the tougher questions are these: How patient and charitable can we be toward those labeled heretic? And how long can we wait to see if any suspected heresy fails to bear fruit or eventually dies because it is not of the Lord? Do we have enough faith to let the Lord handle such things in His own way and in His own time? Or shall we revive the Inquisition and start an-

other Church to make sure the heretics don't contaminate us who defend the "true" faith?

We must remember that Jesus had every reason to give up on the first disciples and even to walk out on them as unfit for the mission He had in mind for them. Clearly they lacked faith; their understanding was limited; and they wasted time arguing about who was the greatest among them.

But Jesus did not give up on them. Rather, He sent them the Holy Spirit to lead and to empower them and to help them deal with their inevitable disagreements. This unity was something they could accomplish not on their own, but only with the Spirit's help.

May we remember this as our Church continues to face disagreement within. The Lord will not abandon His Church, and neither should we. If the Spirit can take those first disciples and transform them into living testimonies to Christ, so can He also work within us.

—William M. MacMillan

THE REV. WILLIAM M. MacMILLAN is rector of St. Thomas' Episcopal Church, Garden City, Kan.

### A brand new Christian's first prayer

During the announcement period the priest looked this way and that over the congregation. I could see his mind was made up.

"We're starting something new," he said. And then he amended: "Not new. It began with the Lord Jesus and His apostles."

He told of many calls that came requesting prayer, not only from members but from others. And so, starting one week from Tuesday, at 10:00 a.m., a prayer group would be formed. "It would please me to see all there who can possibly come."

Prayer meeting! The only thing I knew about prayer meetings was what I'd read in history books about the Pilgrims getting together in the town hall before an Indian attack.

I was (and still am) an uncertain, brand new Christian. I am just beginning

to experience some things other people take for granted. Tuesday I went up the walk to the church. I paused to enjoy the red roses heavy with fragrance. The church seemed silent and empty. No choir. It was quiet and shadowy except in front of the font where a light burned. A small group of women was there. The priest stood before them, reading from a book. Because I was hesitating, he smiled and motioned for me to come in. Someone handed me a Bible, and I sat.

"A prayer meeting would be incomplete without a Bible study," he said. "We will look at a passage associated with the story of the children of Israel fleeing from Pharaoh." It took a while, and the help of another woman, for me to find the page because I hadn't read the Bible enough to know where things are.

The priest asked one of the ladies to read that portion. She did, slowly and

solemnly. "This is one of the places in the Bible where true miracles abound," the priest said.

Discussion turned to the purpose of a prayer group. It was to ease and bring comfort to those participating as well as to others who might ask for prayer. And to give courage. I found that interesting.

A lady raised her hand. "Why couldn't we start a prayer chain?"

The priest nodded. "When a call for prayer reaches my office, I will call one person. She, in turn, will call two or three others, and the message will reach everyone quickly."

We decided on a definite time for regular prayer in our homes. It would keep us in unity. Someone suggested 8:30 in the morning. I said no. That's when my boys are leaving for school, and I need a few minutes to catch my breath after they slam the door on their way out.

"Let's make it elastic, somewhere between 8:30 and 9:00," the priest said. "I

don't believe in having things too cut and dried."

A few days later the telephone rang right after the boys had slammed the door. The voice on the phone said, "I'm calling for the prayer group. Mr. Johnson died last night, and his wife is in need of comfort."

I had not known Mr. Johnson, and I wouldn't recognize Mrs. Johnson if we met. I hung up the receiver.

I didn't know how to put together a designated prayer so I just shut my eyes and said over and over, "Oh, God, help that woman." My heart warmed, and I felt I loved her.

That was my first conscious prayer, and I will always remember it. As I look back, I can see how stumbling and inadequate it was. Yet I feel God heard it because I have since come to know He hears the sincere cry of the heart.

—Lena Bergstrom

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\*Mr. Pollack has appeared on TV's "Wall Street Week" and has been the subject of articles in Money Magazine, Forbes Magazine, Finance Magazine, and is regularly quoted in The Wall Street Journal. He is the Chairman and President of Shearson Management Inc. and was educated at Yale University and the Harvard Business School.

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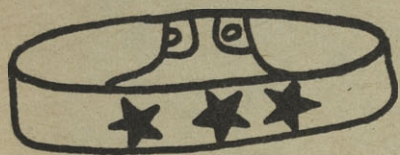
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# HAVE YOU HEARD ABOUT...



## ARE WE GETTING THROUGH?

Is sermon time slumber time in your parish? Reporter George Plagenz, who reviews local church services rather than restaurants for the *Cleveland Press*, found only two 3-star preachers during two years of visiting churches. A recent issue of *Time* says "passionate and skillful preaching has grown rarer and rarer" and could be a factor in what it terms "the evident malaise" of Protestant denominations. But the magazine thinks the tide may be turning and says search committees are putting preaching skills at the top of their lists. *Time* chose seven "skilled and passionate" preachers: four Baptists, two Presbyterians, one Methodist, and no Episcopalians. Using *Time's* criteria—i.e., ministers who preach to a congregation week after week, no Billy Grahams—what "skilled and passionate" Episcopal preachers would come to mind?

## ON THE ROAD

The newly formed Diocese of El Camino Real is preparing to elect a bishop in June, and the Election Process Committee is receiving nominations. The new diocese, whose formal name will be chosen at its first convention, includes the central California counties of Santa Clara, Santa Cruz, Monterey, San Luis Obispo, and San Benito with 40 churches, 17,000 baptized members, and 107 clergy. The Rev. David J. Jones, St. James' Church, 381 High St., Monterey, Calif. 93940, is receiving nominations.

## THINKING BIG

A big diocese is needed to make big plans, and the big Diocese of Connecticut has set a big goal—\$6.8 million—for its Venture in Mission. Nearly half the amount—\$3 million—will go to national and world mission, including \$379,000 to the Church of Scotland's Diocese of Aberdeen and the Orkneys where Bishop Samuel Seabury, Connecticut's and the Episcopal Church's first bishop, was consecrated.

## ...AND ALL THAT JAZZ

If your New Year's resolutions are look-

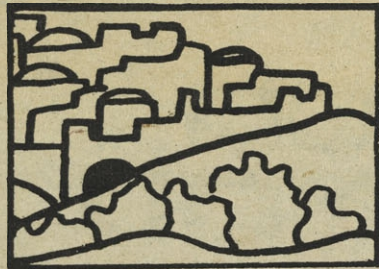
ing a little pale in the dim light of February, perhaps you'd like to join the Unicorn Hunters of Sault Ste. Marie, Mich., in banishing some of the catch phrases of the 1970's from the language of the 1980's. These Michigan writers and linguists recently released a Dishonor List of banishable phrases with "Have a nice day" and "you know" heading the list. The Unicorn Hunters would also outlaw "ball park figure," "no problem," and "It's the pits." We'd add "Where I'm coming from" and "viable alternative."

## GREAT OAKS, LITTLE ACORNS

The *Fresno* (Calif.) *Bee* reports that Episcopalians in the Diocese of San Joaquin have been invited to "plant a church." The diocese hopes to start new congregations in Clovis and northwest Fresno. With good seed, fertile ground, and central California's long growing season, can this planting be anything but successful?

## MOST HAPPY FELLA!

Dr. Martin Marty reports on an item from the *Chicago Sun-Times* in his bi-weekly newsletter, *Context*: "Dr. Joyce Brothers did a survey of 50 prominent men in *Who's Who* and came to the conclusion that 'clergymen have the most satisfying sex lives. These men combined caring, communication, and responsibility with sex.' Since far fewer than one out of 50 prominent Americans is a cleric, Dr. Brothers, if she had a fair and scientific sample, cannot have worked with more than one guinea pig with a clerical collar. I wonder who the lucky feller was."



## CRAB GRASS IN BABYLON?

The flight of capital and the middle class from the cities to the suburbs is usually called a post-World War II phenomenon. But Bishop John T. Walker of Washington, chairman of the Urban Bishops Coalition, likes to point out that suburbanization goes further back than that. He quotes from a clay tablet written by

a suburbanite to King Cyrus of Persia in 539 B.C.: "Our property seems to me to be the most beautiful in the world. It is so close to Babylon that we enjoy all the advantages of the city; and yet when we come home, we are away from all the noise and dust."

## WINNERS.

- William H. Vanstone, Anglican theologian, who won the Collins Biennial Religious Book Award for his treatise on divine love;
- the Rev. Paul Goodland, rector of the Episcopal Parish of Ames, Iowa, elected mayor of Ames in a run-off election in November;
- Morris D. Crawford, Jr., chairman of

the Board of Bowery Savings Bank and a trustee of the Cathedral of St. John the Divine in New York City, who received the Cathedral's fourth annual "Spirit of the City" award for his leadership in helping neighborhood renewal;

● Seabury Press who expanded its Lenten publishing program. The officially designated Lenten book is *And Still Is Ours Today: The Story of Jesus* by the Rev. F. Washington Jarvis of Boston. *The Easter Moment* by Bishop John S. Spong of Newark and *A Certain Life: Contemporary Meditations on the Way of Christ* by Dean Herbert O'Driscoll of Vancouver, Canada, are additional suggestions. *Sign of Contradiction* by Karol Wojtyla (Pope John Paul II), based on spiritual exercises, is being issued for the first time in paperback. All titles, available early in February, can be ordered from Seabury at 815 Second Ave., New York, N.Y. 10017, or from your own bookseller.

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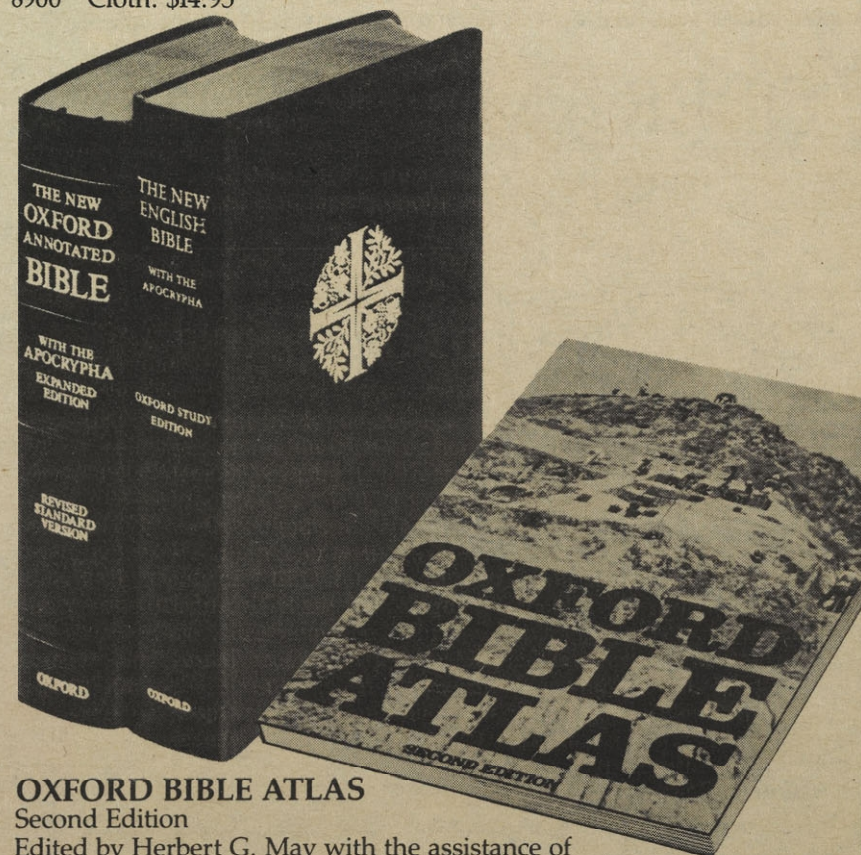
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# Unity group discusses ministry

Ministry is the subject an adjourned session of the Consultation on Church Union (COCU) is discussing late this month.

COCU's theology commission is considering the ministry chapter of the document, "In Quest of a Church of Christ Uniting." Since the March, 1979, plenary the commission has considered suggested changes in the section, and now the question is what the chances are of such varying ministries being mutually recognized by COCU's 10 member Churches.

Churches like the Presbyterian are concerned about recognition of the ruling elder in the office of deacon. The Disciples of Christ have ordained elders who preside at Holy Communion but who are laypersons.

The Consultation agrees on the episcopal ministry as an integral part of the Church's total ministry, but the understanding of how to carry this out varies.

Episcopalians and others have attached various degrees of importance and meaning to episcopal succession. The Methodists have bishops but are not of one mind on succession.

Not seeking to contrive one form of ministry for everyone, the COCU document's ministry chapter recognized that gifts of ministry are given to all. If the March plenary was any indication, the ministry chapter should not have great difficulty in being adopted at this January session. If the chapter is adopted and sent—together with the previous six chapters—to the COCU member Churches, each Church will be able to state proposed revisions, deletions, and additions.

Between 1925 and 1977, 65 major church unions were concluded. Over 30 negotiations are now underway in the world involving more than 120 Churches, of which more than one-third are already united Churches. These unions usually take 30 to 35 years to achieve.





## KINGDOM LESSON

*A reflection on age by Harvey Stower*

On her sixth-month birthday, Kathryn, cupped to my heart side, is with us, as always, half-leaning out like the figurehead of a proud sailing ship, discerning dolphins from sharks. We call her "Waif" at such times. She rides fragile into the coming minute.

We enter the rest home to visit Attabelle, the widow of John Harris, a Methodist preacher who rode the circuit in Model A's. Attabelle's stroke is four months old, and does not permit her to speak more than four words, nor leave her wheelchair. We finish her sentences for her, either guessing well her intentions or receiving her courtesy, given as a hostess forgives small breaches of etiquette.

We visit Frank, too. He is a wizened ninety-four. A year ago his legs refused to work. We have wheeled him and Attabelle into the courtyard, side by side. They see each other rarely, though forty years past, Frank was lay leader in the gray-shingled church John and Attabelle served as preachers do.

Through the years we have marked Frank's aging by the slippage of his teeth. It used to be

that for every count of five, Frank's teeth dropped once. The process is converse now—the gums have shrivelled just as surely as box-elders add rings.

Kathryn stands on my knees, smiling without ceasing at two new friends. She is as unafraid of age in the small town as she is unafraid of color in the city, or wonders on the farm. Her kingdom breathes acceptance.

Frank stretches out his arms. I place the baby on his lap, and with the ease of never-forgotten fatherhood, he props her to best receive her light, and to share his own. Their kingdom shines gentle.

When we have wheeled Frank and Attabelle back to their rooms, we cannot leave the home. In the sunroom there are a dozen of Kathryn's great-grandparents, great-aunts and -uncles, who have raised their heads from drool and babble, humbly to kiss and be kissed by a baby girl.

As the disciples rebuked the persons approaching Jesus, we learn, for a moment, at least, not to rebuke time. Kingdom Time.

Harvey Stower is a United Methodist minister in Milwaukee, Wis.

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by Mary Morrison

Jesus came from a people as exclusive, and a tradition as dedicated to exclusiveness, as any in the world's history. From the moment of God's promise to Abraham, the Hebrews were a chosen people, specially related to God by His promises to them and His demands on them. Almost from the beginning this concept had contained its other, darker half—that other individuals and nations must therefore be an out-group, a polluting agent from whom good Jews were supposed to keep themselves separate and pure.

Exclusiveness is an unpopular concept with us today to a point where we cannot see any good about it at all. But actually it has a useful side. It brings order out of chaos. Psychologically, for individuals and groups, it is almost a necessary instrument of growth for we need to exclude some things in order to focus on others. It creates a solid center of security out of which we can relate to other individuals and cultures.

Exclusiveness is almost a necessity if a group is to survive in the middle of other cultures and not lose its identity. In their long history as a small nation living at the crossroads where the mighty nations of their times passed through in cycles of conquest and reconquest, the Hebrews' embattled and undying exclusiveness had saved their national life and soul.

But also in their struggle against encroachment they had by Jesus' time reached a point where their concept of exclusiveness had turned their hearts to stone toward outsiders of any kind—foreigners, sinners, outcasts.

Jesus shows one or two signs of this stony heart himself. One of the stories is particularly interesting for if we can read it as a human document, not as Holy Writ, we can see Jesus in the process of changing His mind right there on the page.

#### A Stuffy Situation

He has gone into the coastal, more pagan parts of Palestine, and a Gentile woman comes and asks Him to heal her daughter. Jesus' answer, according to the Matthew account, is in the solid Hebrew tradition of exclusiveness. "I was sent to the lost sheep of the house of Israel and to them alone." The woman persists, but Jesus stands pat. "It is not right to take the children's bread and throw it to the dogs."

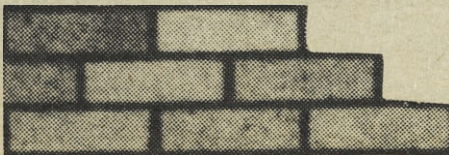
Dogs! You or I might be daunted, but the woman is not, and her wit supports her need by supplying an argument within the image. "And yet," she points out, "the dogs eat the scraps that fall from their masters' table." (Matt. 15:22-28 NEB)

How could anyone resist this light-hearted acceptance of a stuffy situation—this beautiful process of turning a prejudice inside out to create openness after all? Jesus does not resist; He lets His thought move with hers. And the woman's child is healed.

This is one of the great moments in the Gospels. It owes its full impact to Matthew's presentation, up to that point, of Jesus as a teacher within His tradition,



giving His disciples instructions like: "Do not take the road to any Gentile lands, and do not enter any Samaritan town, but go rather to the lost sheep of the house of Israel." (Matt. 10:5-6 NEB) So here is suddenly and all at once a genuine opening in the usual Hebrew thought pattern, and it is made doubly effective by the fact that it is a foreigner—and a



woman at that—who stretches His mind.

Luke, on the other hand, presents Jesus as being from the beginning open to outsiders—so much so that His first recorded preaching almost founders on this one question of exclusiveness.

Jesus has gone home to the people who have known Him from earliest childhood and is preaching a message straight out of Isaiah: "Good news to the poor, . . . release for prisoners, . . . the year of the Lord's favor." But alas for the good people of Nazareth, who are nodding their approval, He does not stop there. He explains to them that this good news is not for Jews alone. It is like the food that came to the foreign woman in Sidon through her obedient response to Elijah. It is like the healing that came to the foreigner, Naaman the Syrian, through his obedient response to Elisha.

Jesus' ministry and His life almost ended right there. The people of Nazareth "leapt up, threw Him out of the town, and took Him to the brow of the hill on which it was built, meaning to throw Him over the edge. But He walked straight through them all and went away." (Luke 4:16-30 NEB)

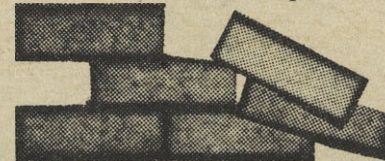
Here is the dark side of exclusiveness: the desire to keep a monopoly on good things—the sense of being better than other people and so entitled to things they do not have—the building of psychic walls around oneself. No nation, no group, no family, no individual is entire-

ly free from it. It seems to be embedded in our nature. We exclude strangers and people who look different from us. Men exclude women, women exclude men; everybody excludes people who for one reason or another seem "bad." We shun the sick and dying, neglect the poor, distrust the rebellious, and generally avoid whatever challenges our familiar and comfortable thought patterns.

#### Keep the Line Pure

The tradition and history of the Hebrew people strongly reinforced this natural tendency to stay with one's own kind. Abraham sent back to his homeland and his own family to find a wife for his son Isaac (Genesis 24) and later Jacob, Isaac's son, made the same journey to find his wife (Genesis 28). The line must be kept pure.

Much later, after the exile in Egypt and the years of wandering in the desert, the Israelites were told that when they went into Canaan, their promised land



of milk and honey, they were to leave nothing in the culture that they found there unkilld if animate, unburnt if inanimate (Joshua 7, for example). They were to keep their purity.

Many of their laws dealt with ceremonial, dietary, sexual, cultural, and spiritual pollution. Eating certain foods could pollute. Eating with a foreigner could pollute. Touching a dead body could pollute. Touching a menstrous woman could pollute. The list was very nearly endless, and it all added up to avoidance and exclusiveness.

How could Jesus deny very nearly the most basic and emotion-ridden part of His tradition? How was He able to overcome all this weight of tradition and current practice? How did He arrive at the inclusiveness that is almost His strongest characteristic?

The Gospel writers say of Him, "Unlike the doctors of the law, He taught with a note of authority," and their accounts suggest that this authority came from having first read the Scriptures of His people not line by line, slavishly, but going into the central teachings closely and deeply and brooding over them until they formed a harmonious whole in His teaching.

He could read in His Hebrew Bible Solomon's prayer at the blessing of the new Temple: "When a foreigner . . . comes and prays toward this house, hear thou in heaven thy dwelling place. . . in order that all the peoples of the earth may know thy name and fear thee as do thy people Israel." (1 Kings 8:41-43 RSV)

He could read the word which came to Isaiah: "In days to come the mountain where the Temple stands will be the highest one of all. . . Many nations will come streaming to it, and their people will say, 'Let us go up to the hill of the Lord, to the Temple of Israel's God. He will teach us what He wants us to do.'" (Isa. 2:2-3 GNB)

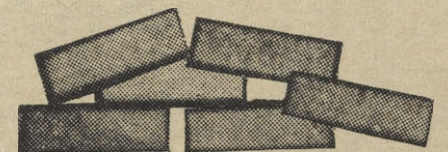
He could read the story of Ruth, in which a foreign woman married a Hebrew and became an ancestor of the great David himself.

He could read the story of Jonah, the prophet who obeyed, slowly and reluctantly, God's order to preach to the pagan nation of Nineveh and who was angry when Nineveh avoided God's punishment by repenting—a fine humorous story about stuffiness.

#### Come to the Party

The insight that came from following this strand in His tradition Jesus shows forth in a gracious freedom of life, teaching, and action that is like a miracle. He is a friend to everyone—insiders, outsiders, men, women, healthy, sick, righteous, sinful. Two of His most famous stories illustrate His attitude—the one about the feast to which everyone is invited (Luke 14:16-24) and the one about the father who makes a feast for his wandering son, come home at last exhausted and in rags (Luke 15:11-32).

"Come to the party!"—that is the general idea. There's a party on—are you coming? You're invited. Everyone is invited. No one is excluded. You are not excluded—unless you choose to exclude yourself. Do you want to come? Then come; that's all there is to it!



**NEXT MONTH:** Such inclusiveness brings problems: uncouth tax collectors, unclean women, dangerous madmen, despised Samaritans. Jesus invites them all.

MARY MORRISON, author of "Jesus: Man and Master," wrote "Jesus as Includer" as one of three new chapters of that book which is being republished as "Jesus: Sketches for a Portrait." The book is available from Forward Movement, 412 Sycamore St., Cincinnati, Ohio 45202, for \$2.50. Copyright © 1979, Mary Morrison.

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# REVIEW OF THE MONTH

BY LEONARD FREEMAN

## New science fiction is science with soul

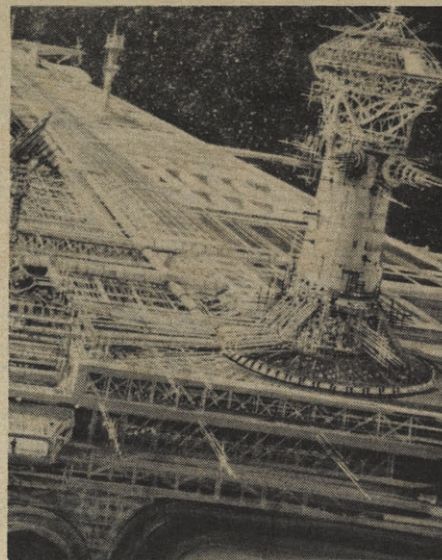
Science fiction has long held a special spot in the world of fiction as a vehicle for exploration of the human potential and the human future. A number of people have commented on its use for theological and philosophical case-making, as with George Orwell's 1984 or C. S. Lewis' space trilogy. Jules Verne's flights of fancy spread themselves out from the earliest days of our century to touch the marvels of our current reality. The links between ancient mythology and futuristic potentialities are all the more familiar a road of exploration for our modern eyes and ears a la *Chariots of the Gods*. Perhaps this is a way we "moderns"—so locked into our analytical modes of thinking—can reach out to reappropriate for ourselves the wonder and mystery of our ancestors at the magnitude of the universe.

Whatever the origins, science fiction and science fantasy are a mainstay of our current world and its cinematic representations.

Buck Rogers has been with us, lo, these many years. His current TV incarnation slipped to the level of a mere hanger-on in the outer space derby, however, when somewhere along the line he traded his soul for a lot of Madison Avenue jive.

But with the arrival of *Star Wars* just a scant three years ago, the silver screen and its smaller video version moved into the places "where no man has gone" with a vengeance. Unlike Buck Rogers, they succeed in direct proportion to their soulfulness. *Star Wars*, of course, laid it all out front with its "force"—as religious a piece of work as moviedom has been able to handle in years.

If there is a hallmark to this box office hit form of science fiction it is the settling of the "fight" between religion and science. No more are the religious or spiritual values held out as odd, me-



INNER/OUTER SPACE is explored in *The Black Hole*, left, and *Star Trek*.

dieval, arcanum, holding humankind back from its noble and pure scientific destiny. No more is science seen as devilishly producing Frankensteins while stupidly daring to play God.

No, in the new science fiction the religious and scientific components complement each other, blending together and weaving a pattern that includes rather than excludes, that cooperates rather than competes. In the new future vision a person may be both homo-religious as well as homo-scientific—in short an integrated man or woman with both intellect and spirit. If popular fiction and fantasy are extensions of our own desires, this particular expression is significant.

*Star Wars* opened the door. Its nearest TV relative, *Battlestar Galactica*, followed close behind not only in technical achievement and visual effects (in fact, there was some litigation that it might be too close a clone in this department) but also in philosophical dabblings. Many of its scripts came directly out of the Christian mythos—complete with angels, heaven, resurrections, and an angel of darkness. The rag-tag remnant, the last surviving humans, searching the universe for their fabled island home, earth, is straight Old Testament promised land stuff. (Networks chopped off *Battlestar* too quickly and it will reappear later this year.)

From the Christmas box office, where the film industry lays its most prized offerings, two major science fiction films of the new mold hold forth: *Star Trek*, the Motion Picture and Disney's *The Black Hole* (both PG).

*Star Trek*, of course, was the gentle precursor of new science fiction in the mass media. As the famed sci-fi TV series of the late 1960's it made Mr. Spock more important than Dr. Spock. Its audience wasn't large but it was loyal and Trekkies (fans) besieged the networks for another shot at the big-time. When *Star Wars* proved there was real gold out in them-thar box offices, Paramount put up the money and did it right for the big screen.

By design *Star Trek* has always been a small screen production with emphasis on the spiritual inter- and intra-personal play of its personnel so it's a shame it had to make the move to the movies. The *Star Trek* reruns holding forth on TV reruns today are every bit as rewarding as the film. The only real difference is that the latter represents "further adventures of" for any Trekkie worth the name who has seen all the old ones four or five times already.

The plot follows the TV series' themes: a great cloud threatens the earth and the original *Star Trek* crew is mobilized to take the refitted and redesigned Enterprise on her first trip out.

The basic pacifism of the original in

which baddies are more often "psyched" than defeated carries through in the movie. What looks like going out to do battle becomes, as in the original, a movement into exploration of the places where no human has yet explored. Despite basking in the reunion of the Enterprise crew—an obligatory element for old Trekkies, one suspects—the film moves well and as always handles its material with class and taste.

*The Black Hole*, from the Disney studios, is a massive departure for the Disney folks, using top name stars not usually associated with Disney films (Maximilian Schell, Anthony Perkins, Yvette Mimieux, Ernest Borgnine, Robert Forster), a budget beyond any previous offerings (at \$20 million) and a PG rating.

A first-rate film, it has bang-bang shoot-em-up of the *Star Wars* variety with personality-type robots and a mad scientist to boot. It's a fast-paced, good story with religio-philosophical overtones and it never stops moving from frame one. *Star Trek* by contrast seems to lie back and unroll the vastness of space; *Black Hole* moves right in on the tensions thereof—the unknown, brittle dangers that await human organisms in its farthest reaches. True to its title, at its heart is the knife's edge of human curiosity and fear.

The plot focuses around a long lost U.S. space explorer ship hovering at the edge of one of the largest known black holes in the universe. A black hole is a vortex in deep space with tremendous internal gravity. So like a giant Hoover, its density sucks anything within grasp into itself. With such dense gravity no light can escape. Hence, the name.

The space ship's sole human operator, a brilliant but over-ego'd scientist, has developed an anti-gravity mechanism sufficient to withstand the hole's pull. The discovery team's investigation of the doctor's dark secrets and the final plunge through the hole make for a provocative film. The religious symbolism is laid on less subtly than in *Star Trek*, but it doesn't get in the way. The final revelation seems a bit too slick, but the technical proficiency and the fun along the way make this a satisfying movie. Its resident cute robot, V.I.N.C.E.N.T., won't cause R2-D2 any sleepless nights, but he is enjoyable. This is probably the better of the two movies for the kids' entertainment.

Both films share in the vision of the new science fiction which mingles and mixes religion and science in a positive blend. That hope and aspiration after all the years of battle is a notable achievement. It may reflect only a lull of wishful thinking but it may also signal the growing reality of a new post-modern man and woman who desire to move forward but with a soul.

## Education Guide

Because this is a time of greatly increased demand for better schools and educational standards, *The Episcopalian* reserves this section for listing of qualified institutions of learning. To list your school contact Advertising Manager, 1930 Chestnut Street, Philadelphia, Pa. 19103, or phone (215) 564-2010.

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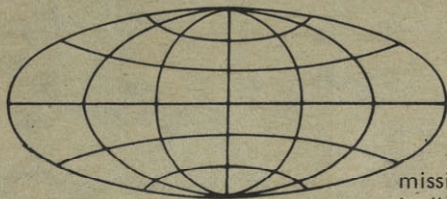
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Reading an old issue of *The Episcopalian*, I have found this delightful story of the Rt. Rev. R. Heber Gooden, former Bishop of Panama. When he defended the Anglican presence in Latin America in front of the Archbishop of Canterbury during the 1968 Lambeth Conference, Gooden said: "There are Anglicans, devout and intelligent people, who visit Latin America for two or three weeks and return home to express opinions that are quite contrary to those of us who have spent 10, 20, 30, or more years there. Some of them say that 'Anglicanism' is not suited to the Latin temperament, whatever that is. . . ."

"I have visited England for the past five weeks, Your Grace, and I sometimes wonder if Anglicanism is really at home here among the allegedly stolid, unemotional, sober Anglo-Saxons. . . . I have met Englishmen who are not stolid, not unemotional, not very Anglo-Saxon, and sometimes not even sober."

The Rt. Rev. Walter Makhulu, Bishop of the Diocese of Botswana in Southern Africa, says that at the present moment there are some 4 million refugees and displaced persons in African countries. What can the local church do? The bishop lists the following tasks: "The local churches can do a lot of feeding, a lot of clothing, a lot of enabling that helps them learn new ways. But what is most vital is helping [refugees] deal with their inner problems and [temper] their dreams with reality. It is being present so 'culture shock' can be dealt with. It is being patient. It is waiting and yet not seeing. It is the reorientation and rebuilding by those who are broken. Yes, refugees have their dreams. But so often they bear no resemblance to the reality that is before them."

Are you waiting for tensions to disappear before you embark on a missionary venture? Hear Bishop J. G. Savarimuthu of West Malaysia: "Tensions are the real seed-bed—nursery—of the mission of the Church since the beginning of the Christian era, and the Church has thrived under constant tension ever since. There could not be better soil than tension for the mission of the Church."

An editorial in *Yes*, the magazine of the Church Missionary Society of the Church of England, points out that the lack of

missionary candidates for overseas work is "very serious." It adds that the requests are as great as ever, but "we are simply not in a position to respond." Inability to respond results from many factors, but the solution can only be found in the local church. "The church which becomes insular and turned in on itself shrivels and is a denial of the Gospel," says the editorial.

The Rev. L. Dickens Celestin and his wife Yolaine are the first missionaries ever to be appointed to the Province of the Indian Ocean. Father Celestin, a native of Haiti, will serve the Cathedral Parish in Victoria, Mahe, Seychelles. He and his wife are interested in "the experience of new cultures and in interpersonal relationship." The Celestins have worked in New York City since 1972.

The Roman Catholic bishops of Central East Africa made the following recommendation not too long ago: "Much attention should be given to the role of the laity, based not just on the shortage of priests, but on their rightful place in the Church as baptized Christians. Too many priests are too 'clerical' in their approach and hesitate to pass on to the laity a considerable part of their work and responsibility."

Bernard Jacobson, a retired Civil Service worker who keeps the planes of the Diocese of Alaska in excellent flying condition, has accepted work for eight months in Dodoma, Tanzania. There he will be in charge of the maintenance of hospitals at Mvumi, Dodoma, and Kilimatinda; a leprosarium at Hombolo; and a college—all within a 70-mile radius of his new home. This venture has been coordinated through the Volunteers for Mission program of the Episcopal Church. Jacobson, of Jewish descent, was baptized in New York many years ago and was confirmed recently with one of his daughters in St. Matthew's Church, Fairbanks. He has left his wife and two grown daughters, his plane, and his home until June so he can share his mechanical skills with his brothers and sisters in Tanzania.

The Rt. Rev. David Brown, Anglican bishop of Guildford, England, describes mission in his book, *God's Tomorrow*, in these terms: "It is God's total activity in the world, and the Church is privileged to share in it because He calls His members to do so. Mission is concerned with the everyday life of the whole human community, its problems and opportunities. Mission looks forward to what God will bring to pass on His morrow."

## Formula for growing: Pray, plan and pay

Church growth comes about because churches want to grow, plan to grow, and are willing to pay the price in time, money, and, sometimes, change. Many methods exist to bring people into the Church where they can hear the saving message of Jesus Christ. But growing churches share only a few principles, regardless of the methods that work for them. One of them is obvious—carefully chosen and ruthlessly tested methods. If your church is going downhill, doing the same things you are now doing, only harder, will not bring growth. Nor will sincerity. Study your particular situation; find out what's working. If something doesn't work, discard it and try something else. Don't be a slave to a habit that's counterproductive.

Your church needs research to find out what it is and what community needs are. Then you must plan. If you fail to plan, you are planning to fail. Set realistic goals and put a date on them. A goal is either reached or it is not. If you reach it, set a new one. If you don't, ask why.

Our land is full of churches with good people, nice buildings, excellent sermons, fine choirs, and gradually emptying pews. Church is a product that does not sell itself. Yet in the life of the parish church we find God. Therefore our job is to bring people through that front door as the first step in evangelism. —Bob Hall

ROBERT HALL, dean of St. Paul's Cathedral, Oklahoma City, Okla., directs the Episcopal Center for Evangelism.

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