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EDITION

ARCHIVES OF THE  
EPISCOPAL CHURCH  
AUSTIN, TEXAS

JUNE, 1980

# THE Episcopalian

## In This Issue

### THOUGHTS FOR PENTECOST

John Denson says those tongues  
of fire should warn, not warm, us.  
**Page 8**

### DEATH BY DECREE: CAPITAL PUNISHMENT



Since the Quakers discussed it  
in 1788, American churchpeople  
have had trouble with the death  
penalty. As Chris Walters-Bugbee  
reports, that debate continues.

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### TWO RETIREMENTS: GOODBODY, RAKESTRAW



For two decades two people—  
John Goodbody and Caroline  
Rakestraw—helped spread the  
word and the faith through their  
efforts in press and on TV.

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### WOMEN'S PLACE IN THE CHURCH

Helen Seeger, Pauli Murray, and  
Rosemary Ruether seek—and  
find—some good news for  
women. Also comments by  
Sonia Johnson and Alison Cheek.

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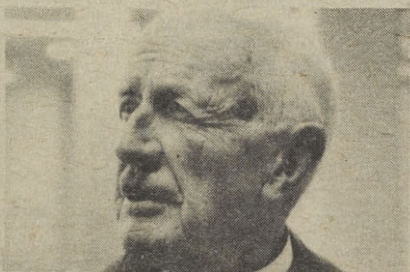
David G. Pritchard

## Prayer unifies Connecticut gathering

by A. Margaret Landis

"We expect [our prayer for our oneness]  
to be answered. . . that you will open up  
the floodgates of your love in our hearts

### Church mourns death of Henry Knox Sherrill, former P.B.



Henry Knox Sherrill, Presiding Bishop  
from 1947 to 1958, died Sunday, May  
11. Internationally recognized as one  
of Protestantism's leading spokesmen,  
Sherrill would have celebrated the 50th  
anniversary of his consecration this  
year. To honor that event, a tribute ap-  
pears on page 5. Presiding Bishop John  
M. Allin, Bishop John B. Coburn, and  
the Rev. Thom W. Blair officiated at  
funeral services on May 14 at Trinity  
Church, Copley Square, Boston, Mass.

for one another and that we may have heal-  
ing even as we pray for one another. . . .  
We give you thanks, Lord Jesus, for hear-  
ing us and for the wonder and power of  
using your name and of being called by  
your name." So prayed Rosalind Rinker,  
Episcopal author and speaker, at the open-  
ing session of the Anglican Fellowship of  
Prayer (AFP) conference held in New Ha-  
ven, Conn., the first of May.

For the Anglican Fellowship of Prayer  
to have a conference on prayer is logical  
enough. But for prayer to open and close  
every session, to be the underlying theme  
of every address and workshop, to be the  
subject or act of people in groups of two's  
and three's, to be the praise and work of  
the congregation assembled in healing  
service, prayer and praise group, and Eu-  
charist makes a single-minded agenda un-  
usual in Anglican gatherings.

For the 650 persons who had come from  
24 states and six foreign countries, includ-  
ing Canada and New Zealand, such an  
agenda was quite right. And the Spirit was  
beautifully in their midst.

Conference speakers Bishops Festo Ki-  
vengere of Uganda and Alexander Stewart  
of Western Massachusetts spoke on prayer's  
unifying power. "Unity is created through  
fellowship in prayer," said Kivengere. "We  
can't talk about it in a vacuum. It costs  
blood and perspiration.

"Nor will prayer leave you static," he  
continued. "It gives you new sight, new  
insight. And if you pray, 'I want to be an  
instrument for unity,' you will not finish

the prayer before you are embarrassed.  
The Holy Spirit will send you someone  
you don't like. Then your enemies become  
your brothers and sisters. You cannot be  
alone in prayer; it ushers you into human-  
ity."

Stewart said that "as we pray, so we  
will believe. . . . Prayer determines belief,  
and belief determines action." The renew-  
al movements of the 1970's, he said, have  
prepared the Church spiritually for social  
ministries in the 1980's. But social pro-  
grams cause divisions unless they are  
grounded in prayer, he warned. "The con-  
flict arises when we have social action and  
not social gospel." He cited the effective  
ministries of Martin Luther King, Mother  
Teresa of Calcutta, and the Rev. Bruce  
Ritter, a Roman Catholic priest who  
works with runaways in New York City's  
Times Square, saying they combine Gos-  
pel and action, spirituality and human  
concern.

Workshops ranging from "Prayer and  
Counseling" to "Youth and the Cults"  
supported the speakers by discussing the  
how, when, where, and why of prayer. In  
his workshop on "Prayer in a World of  
Action," Bishop Arthur Walmsley, Co-  
adjutor of Connecticut, echoed Stewart's  
theme: The life style for the contempo-  
rary Episcopal parish must be grounded  
first in reflective prayer, reflective Bible  
study, covenanted discipline, and then re-  
flective action.

"In other words," said one woman who

*Continued on page 6*



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## MIAMI

Church groups here have formed an interdenominational task force to aid the Cuban and Haitian refugees pouring into the U.S. through this city. Bishop Calvin Schofield of Southeast Florida has pledged financial support and named the Rev. Leopoldo Alard of St. John's, Homestead, the Episcopal representative. Alard will join representatives of the United Methodist, Lutheran, and Presbyterian Churches in helping to resettle refugees and meet their immediate needs. The group will work through the ecumenical Christian Community Service Agency in Miami. The Rev. Samir J. Habiby, executive director of the Presiding Bishop's Fund, met here with Episcopal representatives to discuss the Cuban refugee crisis and actions the Church might take to help.

## ACCRA

Archbishop of Canterbury Robert Runcie met with Pope John Paul II here on May 9. The meeting, the first between the two prelates in their present positions, took place in the Ghanaian capital during the Pope's tour of six African nations and during the Archbishop's first overseas trip. Runcie went to Zaire for the inauguration May 11 of the French-speaking Anglican Province of Burundi, Rwanda, and Zaire and the enthronement of Bishop Bezaleni Ndahura of Bukavu (Zaire) as its first archbishop.

## LONDON

Just before leaving for Africa, the Archbishop of Canterbury issued a statement deploring the May 6 murder of the only son of Anglican Bishop Hassan Dehqani-Tafti in Tehran and requesting President Bani-Sadr to assure the safety of "religious minorities" in Iran. Officers of the

World Council of Churches also sent condolences on the death of Bahram, 24, who was shot while returning from college. On May 1, the bishop's secretary, Jean Waddell, a Scottish missionary, was shot and seriously injured. Last year the Iranian Church's senior priest was murdered and the bishop's wife was shot in the hand in separate attacks. Most Anglican work in Iran has been shut down in the past 12 months.

## MARIETTA

The retired Bishop of Tennessee, John Vander Horst, 68, died at his home in this Georgia town on April 19. A native of New Jersey, he was educated at Princeton, St. Stephen's House at Oxford, and Virginia Theological Seminary. Following ordination, he served parishes in Maryland, Pennsylvania, and Georgia before going to St. Paul's, Chattanooga, Tenn., in 1951. He became suffragan bishop in 1955, was elected bishop coadjutor in 1961, and succeeded Bishop Theodore N. Barth upon Barth's death several months later. He is survived by his wife, the former Helen Gray Lawrence, two sons, and two daughters. Burial was from Christ Church, Nashville, Tenn.

## CHARLESTON

The Rev. C. FitzSimons Allison, 53, rector of Grace Church, New York City, was elected Bishop Coadjutor of South Carolina at a special convention May 17. Allison was elected on the seventh ballot.

## FOND DU LAC

The Rev. William L. Stevens, 48, rector of St. Benedict's Church, Plantation, Fla.,

was elected Bishop Coadjutor of Fond du Lac May 10 on the second ballot.

## LUBBOCK

When Bishop Willis R. Henton of Northwest Texas accepted election to be the first bishop of the new Diocese of Western Louisiana, he became the first diocesan to be elected to head another jurisdiction since the Church's Constitution was amended in 1967 to permit such a "translation." The amendment provides that a diocesan bishop may accept election to another diocese provided he has served at least five years in his present position and receives the House of Bishops' consent to resign one post and accept the other. Henton, 54, had served several parishes and been archdeacon for education in Louisiana prior to his election in 1971 to be Bishop Coadjutor of Northwest Texas. He became diocesan in 1972.

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## Senate debate: Should clergy be used by CIA?

by Elaine Haft

Controversial legislation to determine whether the U.S. Central Intelligence Agency (CIA) may use clergy, journalists, and professors as informants or agents may soon reach the floor of the U.S. Senate. As we go to press the outlook is bleak for a specific prohibition against such use.

A new bill, called the Intelligence Oversight Act of 1980, is what remains of a charter sponsored by Senator Walter D. Huddleston (Ky.) seeking to codify and define the mission of the intelligence agency, as well as put some restrictions on it. While still in Senate Intelligence Committee, the Huddleston bill was drastically revised and shortened and does not now mention the use of clergy, journalists, or professors as informants or agents.

Senator Daniel Moynihan (N.Y.) proposed an amendment which would specif-

ically bar the use of members of the three professions from secret CIA use, but the amendment received virtually no support in the Senate committee. Moynihan says he will offer it again when the bill reaches the Senate floor.

Under current CIA guidelines the agency "shall establish no secret, paid or unpaid, contractual relationship with any American clergyman or missionary... sent out... to preach, teach, heal, or proselytize." But with new legislation before the Congress and in the climate of recent international crises, some congressmen favor loosening the restrictions on the CIA. The Carter administration is said to favor a more flexible charter that would strive to protect "the integrity" of professionals, including clergy working overseas.

National Council of Churches' General Secretary Claire Randall said if the ban

were eliminated, "the free and effective exercise of the Church's mission around the world will be jeopardized."

Two Episcopalians who have had firsthand experience as missionaries in a foreign country think the prohibition should definitely be written into legislation. The Rev. Paulding and Darcy James of St. Paul's Episcopal Church, Burlingame, Calif., served as missionaries in Uganda from 1968 to 1973. During Idi Amin's reign, the Jameses fell victim to the dictator's accusations that missionaries were "Zionist spies, CIA agents, and paratroopers." While the Church there faced overt persecution and the Jameses lived under constant threat of deportation, they felt a measure of protection because they were innocent of what they deemed ridiculous charges.

*Continued on page 7*

### OBERAMMERGAU

Two educators were among five special American guests of the mayor of this German village for the 1980 opening of the Passion Play. Dr. Gerard Sloyan and Dr. Leonard Swidler of Philadelphia's Temple University had prepared a 22-page commentary on the play and suggested a number of changes to remove anti-Semitic material from the text. Earlier scripts for this famous decennial presentation had depicted unattractive Jewish stereotypes and indicted the Jewish people as a whole in Jesus' death. Almost all the changes the American scholars suggested have been incorporated into the play, which was first produced in the mid-1600's as a tribute to God for sparing the village from plague. Some 500,000 persons are expected to attend this year's presentations.

### SPRINGFIELD

While debate on capital punishment continues, in Illinois volunteers are lining up for a chance to "pull the switch" on death row inmates. In March the state announced it might use volunteers to carry out its 1977 death penalty law, and hundreds of applications have poured into the Department of Corrections. Some applicants sent resumes, highlighting past experience which showed their qualifications for the job. A Wisconsin man felt qualified because he had worked in an animal shelter where his duties included "destruction of animals."

### NEW YORK

More than \$125,000 in contributions have been made to the Archbishop Romero-El Salvador Memorial Relief Fund which Catholic Relief Services has established to honor the memory and goals of assassinated Archbishop Oscar Arnulfo Romero. Initially, donated funds will be used for food, medical and legal services, first aid training, a blood bank, and temporary shelter for refugees. Future projects include building low-cost housing and providing small farmers with seeds, tools, and fertilizers.

### DENVER

A district judge has denied a motion for a new trial in a property dispute between the Episcopal Church and a seceded parish. In 1976 two-thirds of the members of St. Mary's Church here voted to separate from the Diocese of Colorado and the Episcopal Church. In a suit over the parish property last fall, the judge decided in favor of the Episcopal Church, leaving the property question to the diocese. The group which seceded now belongs to the Anglican Catholic Church but continues to meet at the church building. The diocese and the loyal one-third minority sued St. Mary's for the property, valued at \$435,000. The attorney for the dissidents said the parish will appeal the recent decision.

### PORTSMOUTH

New Hampshire's oldest Episcopal parish, St. John's, also claims the nation's oldest working pipe organ—the Brattle Organ, imported from England in 1708 by Thomas Brattle, treasurer of Harvard University. The organ has recently been renovated, and its only disability is two notes at either end of the keyboard remain silent. The organ will be played on special occasions.

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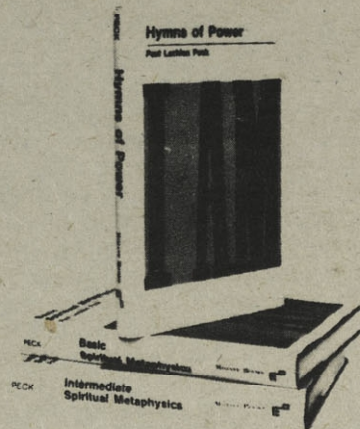
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# Switchboard

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

Dear Blair Shepherd:  
Forgive us for not giving you photo credit for the May Episcopocot.

### AMPLIFYING AMBROSE

The following amplifies "Ambrose Lives" in the April issue "Have You Heard" section.

A comment on St. Ambrose's and David Grainger's rapid succession through the ordination orders: while never standard practice, rapid succession has been a well-known and accepted procedure.

Before the Revolution, Americans fre-

quently journeyed to England for ordination to both diaconate and priesthood within a week. America's first bishop, Samuel Seabury, was ordained deacon on Dec. 21, 1753, and made priest two days later.

The reasons for rapid movement through the orders have been listed variously as time, money, and fear of disease. The Colonial clergy, and those aspiring to Holy Orders, were generally poor and endured financial hardship in seeking ordination in England. They didn't have time or money for long waiting periods in England be-

tween ordination to the diaconate and priesthood.

A major factor was disease. Americans were particularly prone to smallpox which was widespread in England in the mid-18th century. Thus, trips to England and ordinations were completed in the briefest possible time.

Anne Rowthorn  
Hamden, Conn.

### THE BAD GUYS WEAR BLACK HATS, DON'T THEY?

This seems to be an appropriate place to reply to the April article, "Rhodesia election sends message to West" by Janette Pierce.

The message to the West is made apparent—that any cunning and malevolent leader of any vicious and brutal political movement, hiding behind the guise of fighting for freedom, can ascend to high political office in a once-civilized land. The metamorphosis from murderer to minister is hastened when the nation so victimized is cut off from the normal political and social intercourse between nations.

It is preposterous to praise the value of Robert Mugabe's efforts while recognizing that Mugabe led a brutal political movement. I am not comforted by the suggestion that "they" were slaughtering people as well as Mugabe.

The killing of innocents cannot be so lightly disregarded. The death and misery inflicted by Mugabe fell equally on whites and blacks. To that extent, he has already brought equality to his country.

I have a deep compassion for the people of Rhodesia, all of them. May God save them from the Mugabes of the future.

James E. Bradberry  
Poquoson, Va.

### RIGHT IN PRINT, BUT WRONG IN PHOTO

In our anniversary issue, a photo caption incorrectly stated the year women were first seated as deputies, an event that occurred in 1970. The report of that event in the copy was correct.

### STONE CASTING

I am dismayed by the article, "Hey, You Name-Caller, You!" (February issue). Name calling is none other than judgment of others, and any implication that judgment is OK among ordinary folk is counter to the basic Christian message. Throughout the New Testament we are admonished to "judge not."

Hal Fox  
Hattiesburg, Miss.

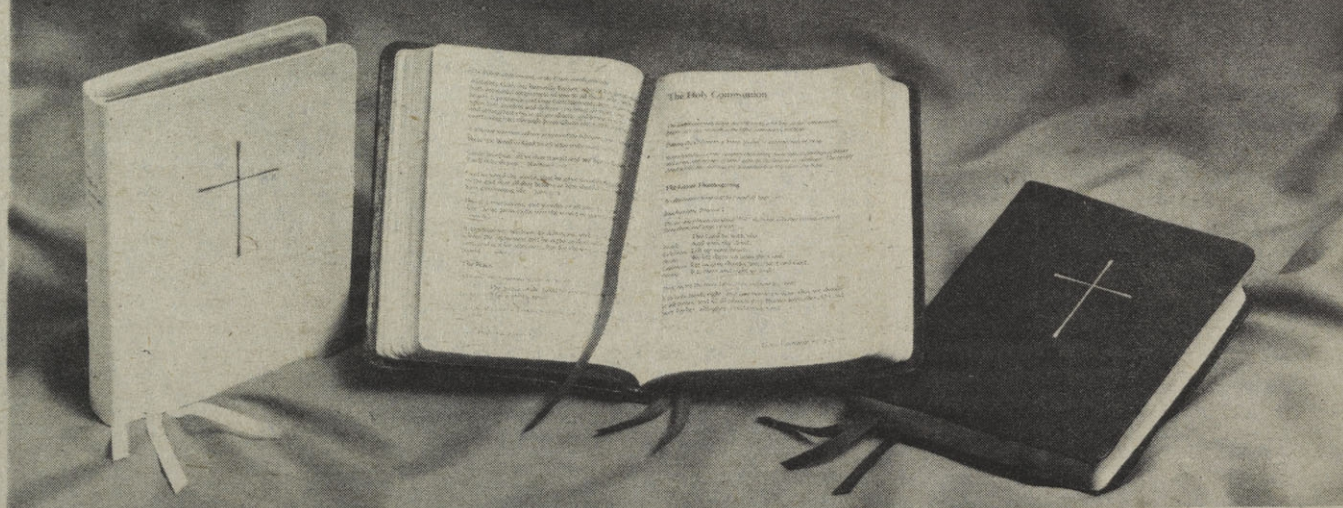
## The Episcopocats



*"I'm not so sure I want to go out like the Disciples did after Pentecost!"*

Robert Azmitia

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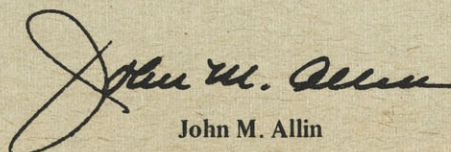
## PB's Open Letter

### The Holy Spirit can light our dark days

I am writing this message on the day after we all learned of the attempt to rescue the hostages from the American Embassy in Tehran and of the failure of that rescue effort. It is a day of low morale and acute pain for most Americans. I am keeping the hostages in my prayers—as I know you are—and I am also remembering the men who were killed in the rescue attempt, those who were injured and their families. It is a rainy day here in New York as I write this and the sullen skies and heavy clouds seem appropriate reflections of our nation's mood.

You will be reading this in the Season of Pentecost. It is the season when we recall the mighty acts of God the Holy Spirit. A look at the Bible and a look at the history of the Christian mission reveal that there have been dark days before. What is also revealed, however, is that the Holy Spirit does not desert His people even in their most difficult hours. Times of despair in the past usually have been a prelude to redemption and renewal, preludes to a new response by God's people to the work of the Holy Spirit.

Thanks be to God for putting challenges before us, challenges that can serve as opportunities for renewal. Thanks be to God for being among us as Holy Spirit—for motivating us, calling us, moving us even in our darkest days. And thanks be to God for the wondrous example of those who have gone before us on this holy pilgrimage, for those who have endured much in His name and to His glory. It is because of them, of course, that we are privileged to be on the pilgrimage ourselves. Like them, we must continue—mindful of our responsibility to the leading of the Holy Spirit and of our responsibility to those of the coming ages.

  
John M. Allin

## A tribute to two Henrys

by John W. Reinhardt

Monday, Feb. 15, 1954, is a day I am not likely to forget. On that day I met for the first time two giants—Henry Wise Hobson and Henry Knox Sherrill. Anyone who knows these two Henrys will appreciate the impact of meeting them both on the same day.

The Episcopal Church's department of promotion was considering me as director and I was trying to decide if I would leave advertising and work full-time there. An hour of conversation with the two men removed the last doubt. I sensed they were extraordinary people, and in the months ahead I had the rare privilege of working with them both.

This year is the 50th anniversary of their consecrations—Bishop Hobson and Bishop Sherrill, the longest surviving of 12 bishops consecrated in 1930. Bishop Hobson marked his anniversary on May 1, and Bishop Sherrill would observe his on October 14. (Editor's note: John Reinhardt was composing this piece on May 11 when Bishop Sherrill died.)

Both graduated from Yale and Episcopal Theological School in Cambridge, and both were rectors in Massachusetts when elected to the episcopate. Hobson was at All Saints', Worcester, when elected Coadjutor of Southern Ohio, and Sherrill was rector of Trinity, Boston, when elected Bishop of Massachusetts.

Becoming diocesan shortly after his consecration, Hobson served Southern Ohio until 1959. Sherrill served Massachusetts until he became Presiding Bishop. He retired the latter post in 1958 at 68.

The active episcopates of the two Henrys were marked with many unusual accomplishments. Both entered the House of Bishops at the beginning of the depression, and both led their dioceses—and the whole Church—to new heights in stewardship.

In Southern Ohio Hobson rallied the men of the Church to the Every Man's Of-

fering and set a course by which this diocese remained a leader in giving for the rest of his episcopate.

Believing the Church should go to the people, Hobson placed the bishop's chair in a trailer rather than in a church. For many years this Wayside Cathedral and the bishop traveling with it were familiar and welcome throughout Southern Ohio.

The 1934 General Convention responded to his call to establish The Forward Movement, which has played a significant part in the Church's life. Hobson served a number of times on National Council, and his vision helped carry the Church through the depression, World War II, and the rapid-growth post-war years.

In Massachusetts on a day in May, 1930, the diocesan convention did a rare thing. It limited nominations for bishop to one man—Henry Knox Sherrill—and then unanimously elected him ninth bishop of the diocese. With such support as a base on which to build, Sherrill's vision and vitality were soon making their marks on the diocese and the Church beyond.

Elected to National Council, Sherrill soon assumed national responsibilities without once diminishing the leadership of Massachusetts. Named chairman of the Army and Navy Commission in 1945, he was in close touch with military chaplains, often visiting them in their theaters of operation.

In 1947 Sherrill became Presiding Bishop. Quick to see the potential of rapid communication, he was the first Presiding Bishop to be heard on radio in almost every Episcopal church when he made an appeal for World Relief Funds after the war. Out of this grew the Presiding Bishop's Fund for World Relief and the ecumenical One Great Hour of Sharing.

He established and, in almost legendary fashion, raised the initial funds for the Episcopal Church Foundation. His vision of the Church and its role in the world led him into many international endeavors.

*Continued on next page*

## Volunteers for Mission has 15 openings for service

Volunteers for Mission, a program which matches skilled people with places that need their skills, has 15 openings for volunteer service in other countries, ranging from doctors to a teacher of wine-making.

The most urgent needs are in the Diocese of Colombia, which requires a bilingual secretary, and in Southern and Lake Malawi, where doctors with obstetrical skills are needed. A secretarial college in Maseno South, Kenya, needs a commercial teacher.

Other opportunities include a Spanish-speaking missionary nurse and an agricultural educator in Ecuador; a French-speaking secretary for Bishop Luc Garnier of Haiti and a translator for the diocesan office; and two physical education instruc-

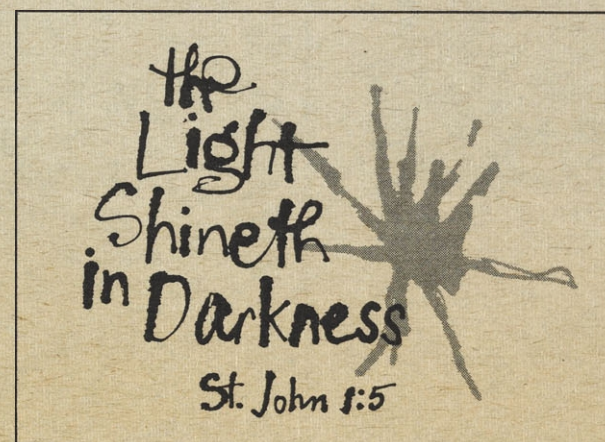
tors—preferably a married couple—for Cuttington College, Liberia.

Archbishop Timothy Olufosoye of the Province of Nigeria, whose office is in Ibadan, needs a secretary. The Diocese of the Southern Philippines seeks a Christian education trainer. And the Bishop of Bukedi, Uganda, is anxious to fill an interesting job—teaching Communion wine-making.

St. Francis Hospital Katete, Zambia, needs a hospital engineer for maintenance services and a pharmacist who can supervise the use of drugs and equipment in the wards. It also needs a physiotherapist and a housekeeper.

The Rev. Page Bigelow, 815 Second Ave., New York, N.Y. 10017, has further information.

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# Prayer unifies Continued from page 1

attended, "if we the Church do not open ourselves to the Holy Spirit, we commit spiritual suicide. We must strive to be fully grounded in our piety and study so our action will be directed to sharing Jesus' love."

In their morning Bible meditations, the Rev. Peter Rodgers of Williamstown, Mass., and retired Bishop Stephen Neill of the Church of South India used St. Paul's first letter to the Thessalonians to bring out the importance St. Paul ascribed to prayer: "Be always joyful; pray continually; give thanks whatever happens; for this is what God in Christ wills for you." (1 Thess. 5:16-18)

Harry Griffith, AFP executive director,

and his wife Emily spoke on family prayer. They have prayed together daily since the beginning of their marriage, but only after several years did Emily suggest they do so aloud. Harry was appalled. He describes the experience as "War and Peace," and she calls it "Agony and Ecstasy" because couples face problems—schedules, length, approaches, duplication, domination, and honesty—in learning to pray together. The Griffiths believe children should be included in the family prayer life but should not be forced to pray; knowing the value their parents attach to prayer is more important. The pattern of prayer built over the years of marriage prepares couples, says Harry, for their retirement years when

they can spend more time in deeper prayer together.

Each of the conference leaders had a different definition—even several different definitions—of what prayer is. Kivengere said it is "God seeking human agents through whom to express himself." Rinker said it is "tuning in on the activity of the Father, Son, and Holy Spirit and working together with them. . . . The heart of prayer is the realization of the love God the Father has for you and your response to that knowledge." Neill said prayer is "openness to the Lord which makes it possible to receive from Him and to extend our thoughts and prayers toward Him. If we do, we can spend our days largely in companionship with Him." Stewart said prayer "frees us to be the person God intended."

Yet all the definitions lead to the same point. Prayer—individual and corporate—is free, open, loving communion between

God and His sons and daughters. And as God is active in His relationship with His children, they must respond to Him by actively carrying out His word.

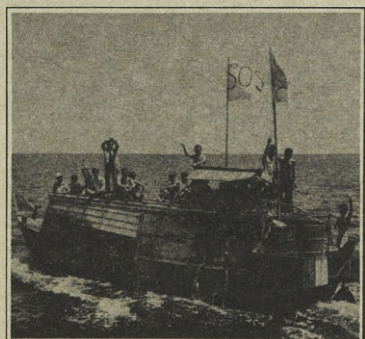
## Two Henrys Continued from page 5

ors, not least of which was his role as one of the presidents of the World Council.

It would be easy in this year of the 50th anniversary of the two Henrys to think solely in terms of their major accomplishments. Rather, I, as one associated with them both, am most appreciative for the personal godliness of these two bishops and their warmth, friendship, and inspiration.

Those of us who knew the two Henrys—giants in the service of Christ the Lord—must pause in this year of 1980 to join in a great doxology of thanks and praise for 100 years of unmatched ministry.

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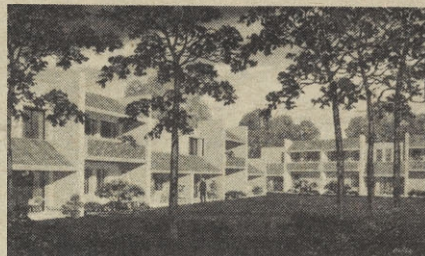
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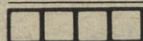
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# John Goodbody, Caroline Rakestraw plan to retire

John C. Goodbody, communication officer for the Episcopal Church Center in New York City, and Caroline L. Rakestraw, executive director of the Episcopal Radio-TV Foundation in Atlanta, Ga., will end many years of executive service to the whole Church when they retire this year. Together they have spent almost half a century in helping the Church deliver its messages through print, film, and airwave.

John Goodbody will complete 35 years of leadership in two of the Episcopal Church's key communication areas—and one of the nation's—when he retires early this month. For almost 10 years he has been executive for communication, serving under two Presiding Bishops—John E. Hines and John M. Allin—and through three General Conventions—Louisville, Minneapolis, and Denver. Following the deep staff cuts and reorganization at the Center in 1971, Goodbody helped reshape and rebuild the Church's communication networks to their present high level of cooperation and productivity.

As president and chief executive officer of Seabury Press from 1961 through 1972, he broadened the operations of the then 10-year-old publishing house to include a successful series of children's books and other lines and helped make Seabury one of the major Church-owned book publishers in the U.S.

Prior to his two Episcopal Church posts, Goodbody spent 15 years with Colonial Williamsburg as director of publications, as special assistant to John D. Rockefeller, III, and as vice-president and director of presentations. During this period Colonial Williamsburg developed into one of the nation's most important cultural and historic centers.

Always a devoted churchman, Goodbody has been a diocesan council member in Southern Virginia, a licensed lay reader, and a vestryman at Bruton Parish, Williams-



burg, and at Christ Church in Bronxville, N.Y., where he, his wife Harriet, and two daughters and a son have lived since the early 1960's.

Goodbody was born in Lincoln, Neb., in 1915, was graduated from Kent School and Williams College, and was a Teaching Fellow at Harvard University before he joined Colonial Williamsburg. He was also a war correspondent for the United Press

in China and worked as a reporter in Singapore, Cleveland, and Toledo before becoming associate editor of *The School Executive* magazine. During World War II he served in naval intelligence in the Caribbean and Pacific Theaters with the rank of lieutenant commander.

Caroline Rakestraw, who plans to retire later this year when her successor is chosen, has been executive director of the Episcopal Radio-TV Foundation since 1954. Bishop Harold Robinson, chairman of the Foundation's trustees, called her a "dedicated Christian woman [who has] laid strong foundations upon which can be built a promising future in the field of religious education and evangelism."

Executive secretary of the Diocese of Atlanta from 1942 to 1952, Rakestraw held numerous diocesan posts and was Province IV's executive secretary of communications from 1952 to 1954. In 1945 she and Bishop John Moore Walker of Atlanta initiated "The Episcopal Hour," a

radio program now carried by more than 550 stations throughout the country.

Perhaps Rakestraw's most well-known accomplishment was acquiring the rights to C. S. Lewis' classic, *The Lion, the Witch, and the Wardrobe*, which was aired on prime-time television in 1979 and 1980 and which won an "Emmy" award. In addition, she initiated other award-winning programs: the "One Reach One" television series dealing with moral and ethical problems; the cassette tape production of the complete King James version of the Bible; and the cassette program of C. S. Lewis' *The Four Loves*, the only professional recording ever made of Lewis' voice.

Long an active volunteer, especially in church school teaching, Rakestraw is a widow and the mother of one daughter. She holds an honorary Doctor of Divinity degree from the University of the South.

Dean Cecil Woods of Virginia Theological Seminary heads a committee to seek a successor for the Foundation.

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in the coupon. Learn more about Christian Children's Fund and the child who needs you. And then you can decide if you'd like to be a sponsor.

We hope you decide to reach out and share your love. Because to do so is to reach out and touch the hand of God.

### Clergy and CIA Continued from page 3

Had anyone proven that missionaries like themselves were giving information to a spy network, "both we and the Church would have been in mortal danger," Darcy James said. And, she added, "distinctions were not made between one denomination and another."

Upon their return home, the Jameses were disturbed by reports in the American press that missionaries were being used as agents in some countries. Though they never determined the accuracy of these news reports, they are adamantly opposed to such practices and feel public policy should require that church personnel not be solicited for information.

An American clergyman who served in the Dominican Republic from 1977 to 1979, the Rev. Jack Woodard, said, "The CIA wouldn't have trusted me at all with information because they didn't agree with my politics."

Woodard, who is now rector of St. Stephen and the Incarnation, Washington, D.C., said clergy who sympathize with the poor of the country they are serving are unlikely candidates for espionage assignments. For them, he said, "it's not a question of being used by the CIA, but of being watched by the CIA."

Woodard said he recognized the dangers in having the use of clergy as an option open to intelligence agencies. "If a clergy-person is knowingly susceptible to being used by the CIA, his or her whole ministry is a problem as I understand biblical ministry. That should be forbidden by law because it could easily hurt the position of all clergy in a country."

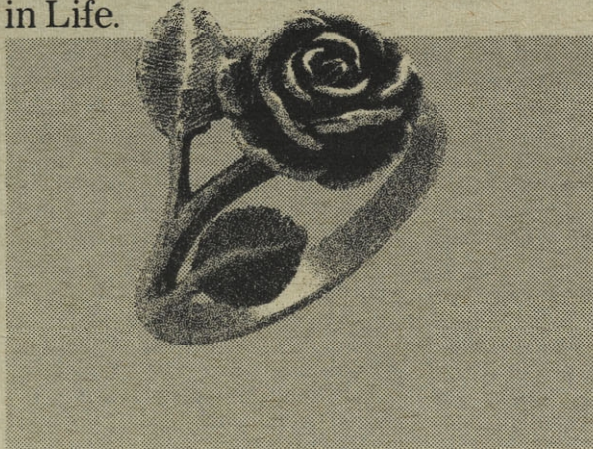
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## How do we read those tongues of fire?

We never cease to marvel that some still try to make the Church an asylum, the Gospel a piece of the past, and Jesus, as Dorothy Sayers once remarked, a "household pet." They should know better.

Pentecost, as the very harshness of the word attests, jars us into anything but a cosy nostalgia. Spirit, not wistful yearning, is the gift of Pentecost. We conceive it as less only at the risk of faithless stewardship.

That Spirit drove Jesus into a wilderness enflamed, not domesticated. So the Church is driven into the world beyond its own frontiers and definitions, spirited by the security of grace to risk the service of love.

Pentecost offers bold contrast between our striving for self-preservation and our commission as apostles bearing tongues of fire. It insists that God's Church is not an institute, but an instrument of salvation; not a museum, but a crucible.

—John L. Denson

## God chooses his witnesses on willingness, not skill

Even before Homer's *Odyssey*, the ancient Greeks told and retold the story of one of their most famous heroes, Jason, who with a band of about 50 brave men set out to find and recapture the Golden Fleece. It's a long story, but the way in which Jason selected his companions is revealing.

He knew he would need to assemble a band of the strongest, fastest, most able and competent warriors and adventurers in all Greece. He held competitions where the strong and skilled came to compete for the right to join his quest. For the Greeks the makeup and character of the adventurers is just as important as the adventure itself. Throughout, this mission belonged to the strong and able—and to no one else.

How utterly different with Jesus when He appointed a group of people to go out ahead of Him as "lambs in the midst of wolves." We know only that there were 70 (and even here some authorities say 72). We don't know their backgrounds, their sex, their ages—only that they were sent out into a world where danger, misery, frustration, and confusion prevailed. The dangers they faced were no less than those facing Jason and his mighty warriors. And yet the 70 succeeded—our presence as a Church is testimony to the success of those 70 unknown people.

Why should the New Testament remain silent about the lives of even its most principal characters? Perhaps one answer is the Gospel writers were at pains to demonstrate that the birth of Christianity and the preservation of the Church rests, finally, on the activity of God and not on us. Christianity does not "belong" to anyone. Its birth fell to people who, of themselves, do not seem to be especially notable because of their skills, strength, or special training.

We live in a time of specialists. But the

testimony of the Gospels is just the opposite. The first to recognize the presence of God in the Christ child were shepherds; a fisherman named Peter was the first to recognize Jesus as Messiah; at the Crucifixion on Golgotha only a nameless centurion recognized Jesus as the Son of God; and we know virtually nothing of Mary Magdalene, who was the first to see the risen Lord.


The religious specialists of the time were the Pharisees, but they never saw God in the man Jesus. They had become the masters and guardians of religion, and once that happened, they lost sight of the God they had sworn to serve.

Over and over again God places himself—literally—in the hands of His own people, laypeople. And today we have the same opportunity as the original 70. Not because we're those who by virtue of strength, skill, and training have been selected, but because we're the ones who know the places where God chooses to reveal himself—the poverty and hopelessness of a manger; the frustrations of a temple filled with money-changers; the loneliness of a garden called Gethsemane; and the suffering of a Cross on Golgotha.


Most who enter seminary are asked, "Why do you want to become a priest?" A friend told me he answered the dean of his prospective seminary with a kind of litany about wanting to spread the Gospel message, teach people about the Will of God, and minister to the sick, friendless, and needy.

And the dean replied, "I see on your application that you've been baptized. As a baptized Christian you're already supposed to be doing these things you've mentioned."

TIMOTHY L. STEEVES is assistant to the rector of Trinity Church on the Green, New Haven, Conn.



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# Robert Parks guides Trinity through change

by Bob Libby

"It's difficult to take a picture of New York's financial district without including Old Trinity Church. But it's not location or history that effectively relates the church to the urban scene. Rather, it is the community of faith that is gathered in discipline and commitment and mission around the Lord's table. That is the heart of the matter." So says the Rev. Robert Ray Parks, rector of the nation's most photographed parish church, Trinity at Broadway and Wall Street, New York City.

"Do you mean you can't change the world with a weak and empty church?"

"Exactly," Parks says. "The congregation that expects to impact the social conditions of society does not succeed in doing so unless its action is firmly rooted and grounded in the faith community."

Behind this commitment is a Christian man whose work on the urban scene has received national attention for two decades and whose ideas and energy are now part of the dialogue of the Urban Caucus and the Episcopal Church's renewed attention to America's cities. Parks' ministry as dean of St. John's Cathedral, Jacksonville, Fla., from 1960 to 1971 was cited in *Creative Congregations* (Abingdon Press).

The Florida cathedral years began with planning and an in-depth study of where St. John's was and where it wanted to go.

A number of goals emerged: preparing youth for responsible lives of Christian service; ministering to and with the aged; serving the poor and the dispossessed; and revitalizing an urban congregation. When he departed for New York on Dec. 31, 1971, he left behind over 400 new or reconstructed housing units for the poor, the East Jacksonville Neighborhood Health Center, high-rise housing for senior citizens which now serves over 800 residents, a 128-bed hospital specializing in rehabilitative medicine, Jacksonville Episcopal High School, a restored and completed Cathedral Square plant, and a congregation of 1,600 communicants—up 1,000 in 10 years.

Trinity had been doing its own planning, and in 1970 it produced the One Peppercorn Report which called for a creative restructuring of Trinity's life and required a leader of Parks' experience. (The "one peppercorn" refers to the annual rent due the British Crown in exchange for Queen Anne's farm, an area several blocks square in downtown Manhattan.)

Parks' arrival in New York coincided almost exactly with the recognition of the city's shaky economic condition. And Trinity, the parish rediscovered, was economically as well physically tied to the foundation of Manhattan Island. Its income, derived largely from Manhattan loft real estate, shrank dramatically. It reduced staff of nearly 700 to less than 300 and began new management procedures.

At one time Trinity had 14 chapels, not to mention King's College, now Columbia University. Following the Peppercorn recommendation—and under Parks' rectorship—St. Luke's, St. Augustine's, and Intercession became independent parishes with suitable endowments. Historic St.

Paul's on Broadway and St. Cornelius' on Governor's Island remain chapels of the mother church.

Parks' commitment to the Church as faith community was at the base of all the parish's new efforts. The temptation to abandon a Sunday congregation in favor of the thousands who stream past the church from the country's financial capital was rejected. (On Ash Wednesday a team of priests works from dawn to dusk to impose ashes on the foreheads of those who come through its doors.)

Parks used the skills of earlier ministries to build a Sunday congregation based on the "three ingredients required for a healthy parish life: meaningful liturgy, the support system of compelling Christian education, and compassionate pastoral care. We're only a moderate-sized, economically and racially integrated congregation of about 600 communicants, but in 10 years we plan to be a parish of 3,000."

Parks says he can "point to the exact day when New York and Trinity turned the corner. It was the day of the tall ships—July 4, 1976. It was the happiest day in the city of New York."

Parks can't pinpoint his own decision to enter the ministry as precisely. "When you grow up in a Christian family [he was the tenth of 11 children], being a Christian is part of who you are and entering the priesthood is at least a possibility on the horizon."

A World War II accident left Parks a near cripple, wearing a back brace and facing a massive spinal fusion. Parks relates, "I took the matter of prayer seriously and one day received a clear message that (1) I must not allow men to do anything to my body that would be crippling; (2) I would heal; and (3) I should get rid of the back brace. I took off my brace and went outside and threw it into a parked truck. It happened to be a Salvation Army truck, and it drove off!" Later examinations con-

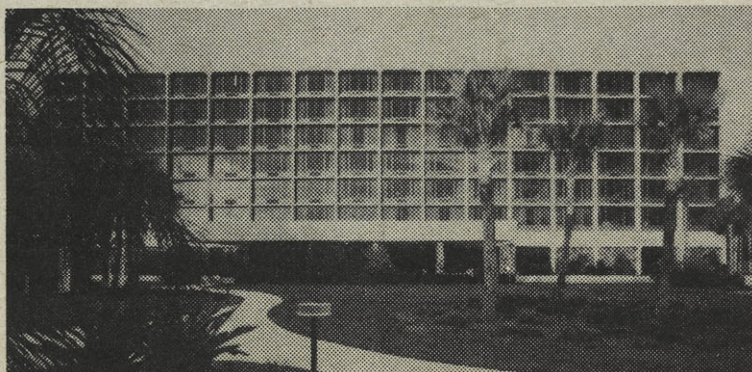
firmed the healing, and work with a civilian specialist completed the cure.

In seminary Parks had a mid-year crisis. "I packed my car, left a letter for the dean saying that seminary was not for me, and drove off the mountain [the University of the South, Sewanee, Tenn.]. I got as far as South Pittsburg [25 miles], turned around and headed back, retrieved my letter, and unloaded the car. By June I knew I was in the right place. I've never had any doubts since."

Looking out on New York Harbor through leaded glass windows, he pointed to the World Trade Center, the construction of St. Margaret's House, and the site of Battery Park City that will bring 30,000 residents within walking distance of Trinity. We recalled that the rector of Trinity Parish once had the right to all beached whales on Manhattan Island.

Trinity Church has been in the city for a long time. It has seen many changes. Parks is determined that it is here to stay.

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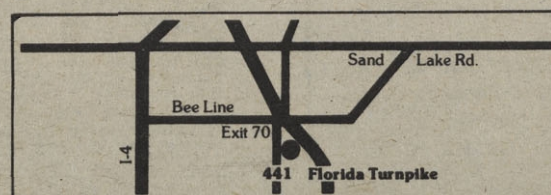
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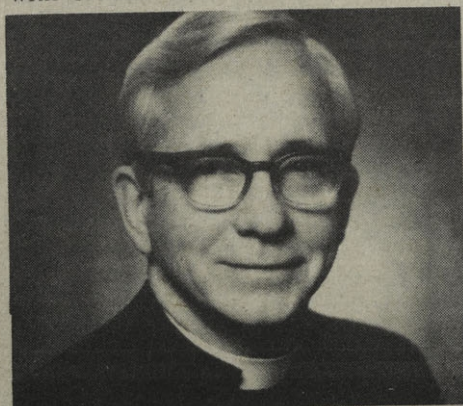
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What's in it for women?

## Women explore their place in the Church



### Why do we cloud our silver linings?

by Helen Seeger

The function of religion is to address in a unified way fundamental nagging perplexities: who we are, where we come from, what our meaning is, why we are here, how we got to be the way we are, and where we are going. God has the answers but spares us the awe-full whole truth, sending us prophets in the fullness of time to speak the truth in small doses.

A prophet's utterances are God's attempts to close the gap between us and God; our sinful response is to back away. God veils "godself" while breaking into our history, and our hardness of heart finishes the job. That we have never been fully ready for the awe-full whole truth is borne out by our response to the prophetic revelations of the past. Somehow we manage to place clouds around every silver lining!

The religious "establishment" as it evolved during Old Testament times, and which defined the cultural consciousness of the time into which Jesus arrived, gave separate answers to the perplexities to men and women. In general, valid experience and perplexity were for men, and women's experience and perplexity were to be controlled by men and suppressed as invalid.

Among the many troublesome features of Jesus' ministry was He preached in both word and deed the Good News that women are expected to participate fully and humanly in addressing life's perplexities and that our experience as human beings is valid, not second class.

As a woman, I see Christ as bringing the Good News of full personhood to us women: to the woman at the well, to the woman with the issue of blood, to Mary and Martha of Bethany, to the Syro-Phoenician woman, to the wailing woman at the banquet of Simon, to every woman He encounters.

Jesus has entrusted us with important understanding—of the resurrection, of who Jesus is, of God's law, of prophetic truth, of the sacramental use of the ordinary to give reality to the divine, and sometimes even an understanding of ourselves.

Yet the religious establishment still defines the cultural consciousness and unconsciousness and still seeks to separate women from the Good News about ourselves. The authority for such separation (which, we finally understand, is the origin of inequality) is not our Lord Jesus of the Gospels, but the later writers who had to back away from the full truth that men are not to look upon women as objects for control.

Jesus' affirmative action toward women broke and breaks religious rules of subjugation and oppression of women, even when these rules are called "protection" of women.

I became a feminist the minute I understood that Jesus was a feminist: He broke rules to establish humanity for women.

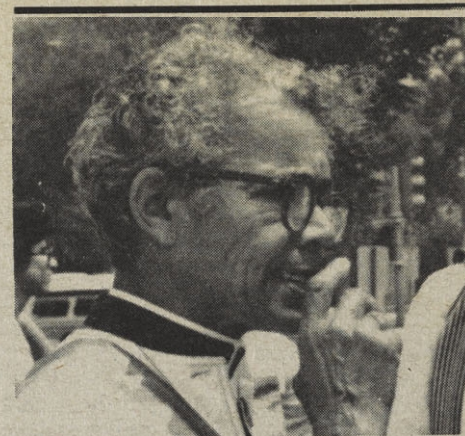
The religious establishment still sanctifies our hardness of heart against full humanity for women, but religion will also deliver us from it.

Sonia Johnson, the priests from Philadelphia and Washington, the Roman Catholic Mary who spoke to the Pope—all were prepared for their prophetic utterances in their religious establishments.

A prophet is a truth-teller; the Good News overcomes sinfulness. The "what's in it for me" is the Good News. The perplexities are my perplexities; the quest is my quest; God's answers are for me. It is not God's will that I should be unequal and separate; rather, it is sin which maintains separateness and inequality.

Ironically, it is in church that I heard and hear the Good News, even through the clouds and veils and hardness of heart. The challenge to today's Church and society, and to today's believers in society, is to reflect a doctrine of woman which is consistent with the best understanding of what our Lord proclaimed and would have us proclaim.

HELEN SEEGER is director of the Pennsylvania Commission for Women. She thinks her Congregational heritage is an important part of what she brought to the Episcopal Church. Married to an Episcopalian, she became "hooked on sacramental thinking" and marked that addiction by offering myself for the Laying-on-of-Hands at the age of 40. She helped do a study of Prayer Book language and has taught adult courses on hunger and on women and Jesus. She is a vestry member of one parish and a lay reader in another. Her favorite biblical passages are "Call no man father" and "When did we see you hungry?" A few years ago Seeger took a crash course in Greek so she could read the early texts of the Bible.



## Consider Miriam's courage

by Pauli Murray

*"Then Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out with her with timbrels and dancing. And Miriam sang to them: 'Sing to the Lord, for he has triumphed gloriously, the horse and the rider he has thrown into the sea.'"*

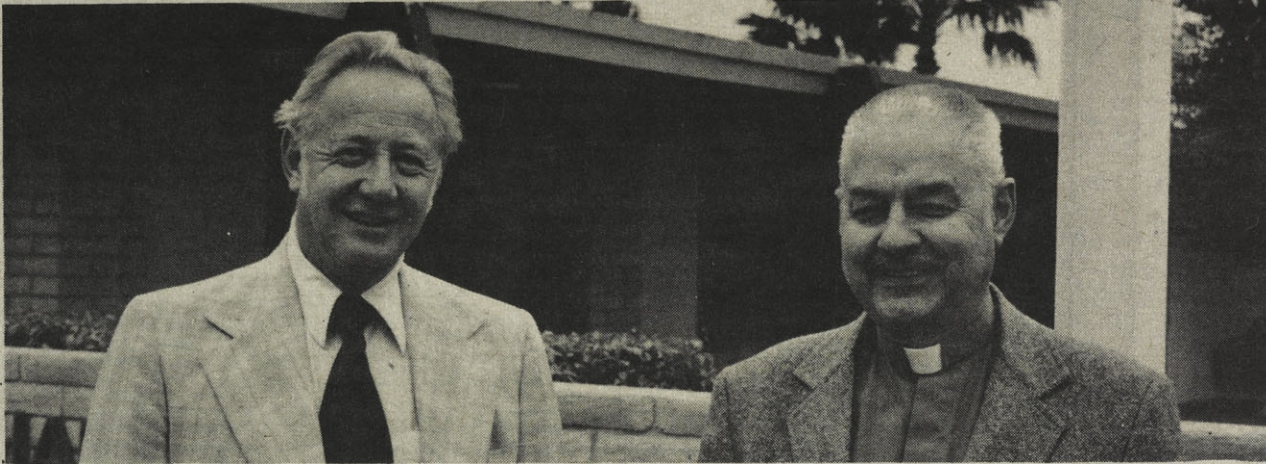
(Ex. 15:20-21)

The Song of Miriam, praising God for the deliverance of His people from the perils of the Red Sea, is one of the oldest fragments of Hebrew poetry. Taken from the biblical story of the Exodus, it expresses the jubilation of a people who have surmounted incredible difficulties and stand at the threshold of new beginnings. The story of the Exodus is part of salvation history, God's action to liberate His people from tyranny and oppression.

The subjugation of women is said to be the oldest form of human oppression and has been the model for the subjugation of other groups in society. For women struggling against sexism, Miriam has emerged as a symbol of courageous wom-



## Sharing church buildings helps make ministry effective



Lutheran James D. Bartsch (l) and Episcopalian Wilfred R. Stewart share a church building in Scottsdale.

Joint use of physical facilities is often suggested as one way for congregations to be better stewards of their resources. It is also a way to make a concrete (no pun intended!) ecumenical witness. This is not happening in many places, but when it does occur, how does the joint use of facilities affect the ordained ministers of the involved congregations?

That question was asked of the Rev. Wilfred R. Stewart and the Rev. James D. Bartsch of Scottsdale, Ariz. Will is vicar of the Episcopal Church of the Resurrection; Jim is pastor of Bethany Lutheran Church. You will find them both at 4300 N. 82nd Street where an attractive church, parish hall, and education building are identified by the names of both congregations.

Will has been vicar of Resurrection since he was ordained 14 years ago. He describes himself as a "late vocation." Jim came to Bethany Church three and a half years ago.

The Episcopal congregation was newly-formed and worshiping in a mortuary when Will Stewart arrived on the scene. It had purchased some land but did not have the resources to erect a building. A Presbyterian church with interest in joint use of facilities first approached the Episcopalians. The plan did not work, however, and eventually Bethany Lutheran Church suggested a similar idea. Nine years ago the Episcopalians began using the Lutheran building for worship, and today two Episcopal and two Lutheran services are held each Sunday. The churches developed a joint use agreement, and the Episcopal congregation sold its property and built the educational facility next to the church and parish hall structures the Lutherans had erected earlier. The agreement is reviewed every five years and includes provision for shared expenses.

How does all this affect the two ordained ministers?

"I relate to Will better than I relate to some pastors of my own denomination," says Jim Bartsch. "We aren't competitive in any way. A pastor's job can be a lonely one, and by being here together Jim and I can avoid some of that."

"We do some things with the Lutherans, and each congregation does some things on its own," says Will. "For example, I sat in with the Bethany calling committee when they were interviewing candidates for the job Jim now has. They felt it was important to call someone who could work with me and work in this unusual situation." He pauses with a smile. "And I'm glad to say they did."

The two clergy spoke of the congregations' joint activities: worshiping together on Good Friday and Thanksgiving Day, a common Christian education program through the sixth grade, occasional adult classes.

What if a member of one congregation were to seek out the pastor of the other for counseling?

"It's never happened," says Will. "But I don't think it would be a problem."

"Basically we could handle it," adds Jim. "We wouldn't worry about it."

Will says the Scottsdale arrangement works so well because of the two clergy involved. "We have similar personalities. We try to move people through love rather than by being hard-nosed. Neither one of us has feelings that are easily hurt."

"We have to work harder on what we're saying to our neighborhood," says Jim. "I see our mission—or, I think I should say witness, yes, that's the word, witness—I see our witness in this neighborhood as important. We have new apartments and town houses being built all over around here. We want to say, 'Hey, here are a couple of Christian congregations working together. Come, unite with us, with either congregation!'"

"I agree," says Will.

## Those times when we can't get there

Two months ago an Episcopal priest received a telephone call at his home one evening. The caller said she had a problem. She needed to talk with her vicar. Couldn't he see her right away?

The priest was enjoying an evening at home with his family when the call came, one of the few such evenings he had had that month. It had been "one of those days" as well, and it had begun early and ended late. He told the woman he would see her the next day.

The next morning he learned she had committed suicide during the night.

The priest was almost overcome by a host of very strong feelings:

- guilt at having been unavailable in a time of crisis, of having let someone down;
- defensiveness about knowing he was not a Messiah, that he could not be everywhere at once, be at the right place all of the time;
- insecurity about his ministry, his worth as a pastor;
- and all the while, of course, wondering how many people would know about the phone call that was not heeded.

The priest told me about this incident during a time we were together for another reason. "I really needed to talk with someone," he said.

"How about your bishop?" I asked. "Was he any help?"

"I didn't give him a chance," came the quick reply. "I just don't know him well enough, I guess."

"What did you do?"

"I went to see \_\_\_\_\_," he said, mentioning the name of a priest in a nearby parish. "I hadn't known him, either, except for a few clergy meetings and a couple of social gatherings. But he was there in town so I called him up."

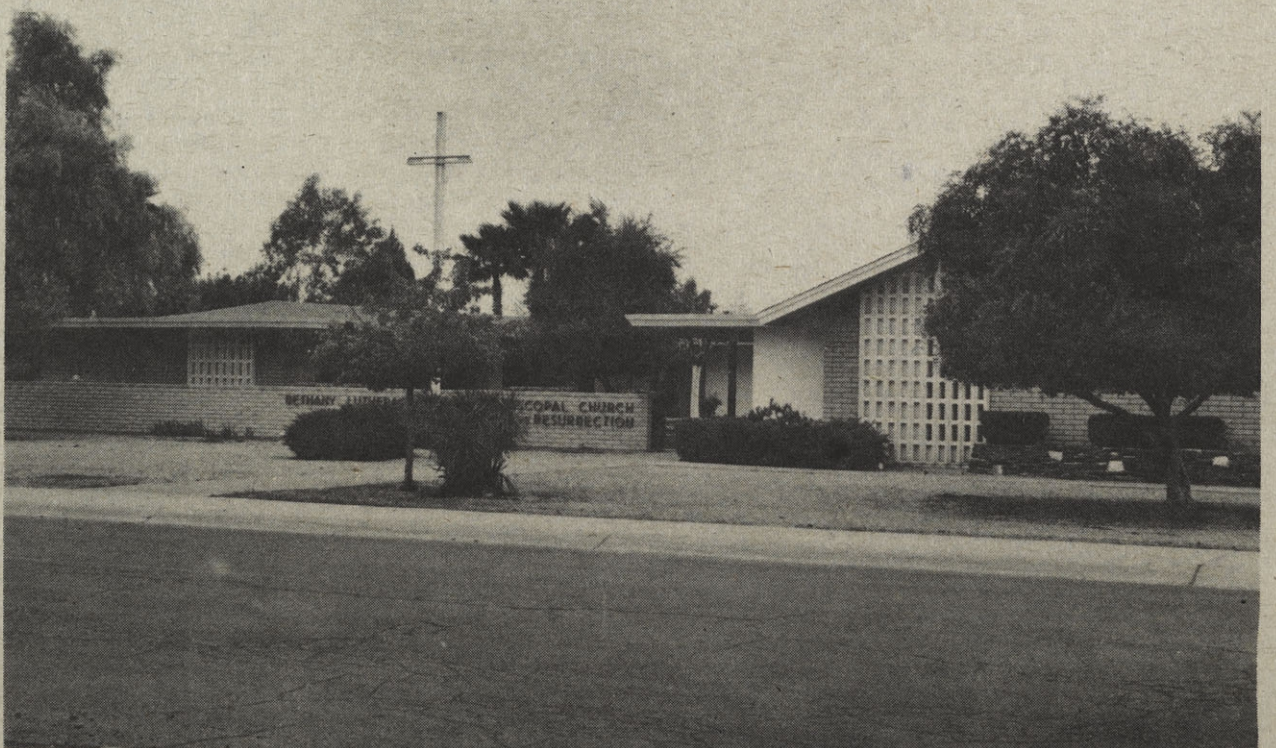
"And?"

"He was pretty good. Damned good, in fact. Better than I thought he would be. He simply let me know what thoughts came to his mind when he heard my story, and it was helpful for me to hear those thoughts."

My purpose in sharing this incident with you is so you can join me in thanking the Lord for the fact that some of us are willing to turn to our fellow clergy in trust and confidence in times of crisis, as well as that some of us are willing to do our best to respond in a helpful way.

I call that good news.

—Dick Anderson



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# Supply clergy: some policy decisions are needed

by James L. Lowery, Jr.

Parishes have always depended on outside clergy for help in supplying for occasional services, during clergy vacations, and at special times and events. Non-parochial clergy, as well as neighboring parish clergy, have always come in to help. Recently the percentage of non-parochial clergy has risen, and the use of outside helpers is a more regular thing. Accordingly, some regions have developed a policy for compensating such clergy, and some clergy expect regular remuneration for such services to be a supplementary part of their income. These are the facts of life. How do we deal with them?

## Background Matters

First, we must make some realistic distinctions. Some parishes use outside clergy for the frosting on the cake, but for others their use is a necessity for operating in difficult financial times. For clergy who receive a regular and sufficient salary, remuneration for supply work is the frosting on the cake, but for those who have to raise their own budgets, time given to supply work costs and some value must be paid. A guiding principle within the Body of Christ—if our life is truly one of fellowship and community and union in Christ—is those who do not need the money or help should not harm the income or service of those who do. Therefore we do not depress the rate of remuneration.

Second, a preliminary agreement is important. It should cover honorarium, travel, hospitality, when payment should be made and in what form. Just as a prospective rector is wise to negotiate the full terms of a call after agreeing orally and to have the call stated in writing and replied to by letter, so is a priest wise to do similarly in any supply relationship, even for one Sunday only. Misunderstanding can be rife, and bad feelings need not arise when a simple phone conversation and exchange of notes can prevent a miscue. The exchange should cover exactly what is expected of the supply priest so he/she can be properly prepared. I can recall finishing two services, a sermon and an adult class, and being suddenly confronted with two baptisms (with no chance for preparation) when I had a commitment 60 miles away in an hour and a half.

Third, a third party can be involved, and this most helpfully. In the case of supplying a parish, it is the diocese. In the case of a national staffer or special agency person, the Executive Council has guidelines on what is paid to committee and commission people coming to them—if they are to be compensated or expenses covered—which are also applicable to its staff as they go out. The diocesan and national guidelines establish firm minimums which can be enforced in the long run by the diocese or unit head who is first consulted as he can refuse to recommend other supplies after substandard treatment. In all these matters, the judicatory is a handy and helpful authority to fall back on.

## A Little Research

My first look for figures was in my home jurisdiction of Massachusetts. Here the mandatory minimum is \$35 for one service and \$50 for two. A travel allowance, hospitality if the weather is wintry, and mutual preliminary agreement are suggested.

The Diocese of Albany is the low point of my informal survey, recommending a \$35 honorarium for a full Sunday morning and 15¢ - 17¢ per mile for travel. Note how much lower this is than the 18¢ per mile government employees were allowed last year and the 22¢

many businesses allowed. Also, no guidelines are included for hospitality and agreement-negotiation. Albany, in the annual compilation of salary and compensation compared with cost of living, has traditionally ranked low.

Delaware is the highest payer: \$25 is the minimum for an early service with no sermon, \$40 the amount for a main Sunday service with sermon, \$65 the minimum for a whole morning. Travel is set at 20¢ per mile. Hospitality is rarely a factor in this diocese of miniscule distances. And a pre-set agreement is recommended. The minimum usually becomes the norm, except for a few sterling exceptions.

Moving westward, in the Diocese of Dallas the rate for one service is \$35, two services \$50, and two full services plus a study group or adult class \$65. Hospitality must be arranged. The two parties are asked to set agreements well ahead of time and let the diocese know what they are.

With our national Church's Executive Council, no honorarium rates are set, but the mileage rate for travel by car is 18½¢ per mile. The per diem allowance for meals is \$19. Meals and lodging together may not exceed \$48 per day, except in Washington, New York, Boston, and San Francisco where \$53 is allowable.

Most impressive is the arrangement in Western Massachusetts. First, the policy is in writing, updated Jan. 11, 1980. In addition to other matters, the time of payment should be negotiated as well as the responsibility for arrangements: who will open up and lock up, who will choose the hymns, etc. The policy includes a statement that a number of non-stipendiary and retired clergy count on these payments for supplementary income. And it urges common courtesy in promptness and thank-you back and forth.

Western Massachusetts makes the sensible distinction between the kind of service which does not disrupt a clergyperson's normal day and the kind of service which does. Mileage is set at 17¢, but only if the officiant has come more than 10 miles. Hospitality is to be provided in winter or if the clergyperson has come a great distance. Honorarium is \$30 plus the above for one service which does not disrupt the day. The minimum for an entire Sunday morning or for a Saturday-Sunday combi-

nation which entails disruption is \$50. Note in this diocese the (1) written policy and (2) sensible distinctions, such as travel over 10 miles or from next door; disruption of a summer Sunday's recreation versus one early service which leaves the day free; and the background on courtesy to non-stipendiary clergy, retired clergy, and those others counting on supplementary income.

## Summary

Supply compensation is not the world's most important subject. But lack of clergy policy, forehanded negotiation, and realistic remuneration has evoked a disproportionate amount of ill feeling. I suggest that all clergy negotiate agreements beforehand for their own protection and morale and that all dioceses have written policies distributed yearly to clergy and to parish wardens. And I suggest that the following matters be covered:

1. Honorarium
2. Stipulated services
3. Mileage and hospitality
4. Parish coordination
5. Method and time of payment
6. Agreement in advance
7. Feedback to diocese by both

(After all, this is the basic deploying instrumentality.)

Money is never a primary purpose for clergy rendering service. Challenge and mission come first. But money, in an incarnational faith, is a very real secondary sacrament. And one area in which remuneration can be justly and godly organized is supply compensation.

*The Rev. James L. Lowery, Jr., has been an urban priest and town and country pastor in the Dioceses of Central New York and Albany. Currently he is a consultant in clergy ministry development matters with headquarters in Boston. A priest of the Diocese of Massachusetts, he is executive director of Enablement, Inc., a New Directions program consultant for the Standing Commission on Churches in Small Communities, and provides executive services to the National Center for the Diaconate. Criticisms and suggestions for this column are welcome at 14 Beacon St., Room 715, Boston, Mass. 02108, or in care of Episcopalian/Professional Supplement.*

## A rector and his pledge

*(This excerpt from a sermon by the Rev. Gordon Plowe, rector of St. Mary's, Mitchell, S.D., was originally printed in the South Dakota Episcopal Churchnews. We appreciate having permission to share it with our readers.)*

"Today I offer to you my confession of omission: I have left undone those things which I ought to have done. In these years I have been with you, I have been timid in speaking to you about your giving. I have not challenged you in your stewardship; I have not challenged you to become tithers. I think there are two main reasons for this:

"(1) I have been very much aware that approximately one-half of St. Mary's budget goes to pay my salary and perquisites.

"(2) I have wanted you to like me and not wanted to upset you or cause you to dislike me because I challenge you in the use of your pocketbooks.

"Perhaps an even more basic reason is I have not fully trusted in God. I have not really believed Jesus who in talking of material needs tells me: 'Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you.'

"Is there a parent who expects his child to learn something in school who would say, 'If you feel like it, work on your studies and do your homework'? Do you know a man with a responsible job who says, 'I go to work' on those days when I feel like it? Do you know a wife and mother who says, 'I will be faithful to my husband and care for my children on days when I feel like it'? Then why should we expect to give to God through His Church without a standard, giving when and what we feel like?

"What is the purpose of tithing for the giver? It is to help you to put God first in your life, to enable you to live out a trust relationship with Almighty God who is

the source of all life and of all the resources known to you or anyone else. It is to enable you to live out the prayer you have said so many times: 'And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee.'

"For the Church, and more specifically St. Mary's Church, tithing will enable our vestry to prepare a missionary budget instead of a minimum budget. . . . If we were a tithing church family, we could seriously work toward the goal of becoming a great missionary church as defined by our bishop by giving away \$1 for each \$1 we spend at home.

"Right here at home tithing would enable the vestry to make decisions for creative ministry. They would be able to have the stonework tuckpointed and the nave windows restored without letting them crumble. They could contract for a weekly TV program using some of the outstanding speakers and workshop leaders, maybe even put on an Anglican Communion Celebration at the Corn Palace. They would set up a weekday preschool.

"How do you do it? How do you tithe? Let me tell you how Ginny and I have worked this out. Whenever we get a check, we take it to the bank and deposit 90 percent of it. We then deposit 10 percent in a separate tithe checking account. Out of that tithe account is paid our pledge to St. Mary's and other special giving. For 1980 our pledge to St. Mary's will be \$1,200—\$100 per month. The rest of the tithe will go for special projects, such as New Horizons Campaign, the Presiding Bishop's Fund for World Relief, and some community projects such as the YMCA and Salvation Army.

"Let us pray: 'Take my life and let it be consecrated, Lord, to thee. . . . Take myself, and I will be ever, only, all for thee. Amen.'

## Watch for it!

In the near future the Recovered Alcoholic Clergy Association will be mailing a small brochure to every bishop, priest, and deacon in the Episcopal Church as a way of informing them about the organization's purposes and goals.

The booklet includes the well-known telephone hot-line numbers that can be used by any ordained Episcopalian seeking help with an alcohol problem. Information is also given about becoming a member of the group which was founded in 1968 by five alcoholic priests.

The Rev. Samuel H. N. Elliott of Albion, Ill., is director of RACA.



# Clergy changes....

ATWOOD, Will G., III, to Christ the King, Orlando, FL  
 BAKER, Susan C. W., to St. Peter's, Glenside, PA  
 BAYNE, Bruce G. C., from St. Peter's-by-the-Sea, Sitka, AK, to St. Paul's, Indianapolis, IN  
 BLAKE, Marvin H., from St. Michael's Cathedral, Boise, ID, to St. Christopher's, Cheyenne, WY  
 BROWN, Marshall H., from Resurrection, Miami, FL, to St. Martin's, Clewiston, FL  
 CALDWELL, Samuel H., from St. Paul's, Oregon, OH, to Redeemer, Hermitage, PA  
 CELESTIN, L. Dickens, from Haitian Community Development Project, New York, NY, to St. Paul's Cathedral, Victoria, Mahe, Seychelles  
 COFFEY, Jonathan B., from Grace, Traverse City, MI, to St. Alban's, Auburndale, FL  
 DANNALS, James C., to St. John's, Melbourne, FL  
 FISHWICK, Jeffrey P., from chaplain and instructor, St. Catherine's School, Richmond, VA, to St. Paul's, Richmond, VA  
 FITTERER, John A., from St. Columba's, Washington, DC, to St. John the Evangelist, Hingham, MA  
 FURMAN, James E., from Christ, Coronado, CA, to Sts. Peter and Paul, El Centro, CA  
 GRANGER, Charles I., Jr., from St. Andrew's, Chicago, IL, to Alexander Crummell Memorial, Highland Park, MI  
 GRAY, Christopher N., to Grace, Port Orange, FL  
 GREEN, Duff, from St. John's, Crawfordsville, IN, to St. Paul's, Columbus, IN  
 GREGORY, Edward M., from St. Peter's, Richmond, VA, to chaplain, Christchurch School, Christchurch, VA  
 HAMILTON, Roger J., from Christ, Woodbury, NJ, to Christ, Somers Point, NJ  
 HASSERIES, Thomas W., from St. Andrew's, Polson, MT, to St. Andrew's, Spokane, WA

HAYDEN, John H., from St. Michael's, Grosse Pointe Woods, MI, to Christ, Cranbrook, MI  
 HAWKINS, Allan R. G., from Church of England, to St. Bartholomew's, Arlington, TX  
 HICKMAN, Donald R., from All Saints, Miami, OK, to Our Father's House, Ethete, WY  
 HOLIFIELD, Loyd W., from St. Timothy's, Littleton, CO, to St. George's, Englewood, CO  
 HUGHES, Thomas D., from St. Paul's, Minneapolis, MN, to St. Michael's, Cedar Rapids, IA  
 KAUFMAN, Lyman J., from St. Luke the Physician, Kendall Lakes, FL, to River Parishes Regional Ministry, Palmyra, MO  
 KEBBA, Elaine M., to Trinity, Swarthmore, PA  
 KEEN, George C., to St. Mark's, Cocoa, FL  
 KELLEY, Konrad E., Jr., from non-parochial to St. James, Austin, TX  
 KING, George L., from St. Paul-in-the-Desert, Palm Springs, CA, to St. Luke's, Tacoma, WA  
 LEMLER, James B., from Christ Cathedral, Indianapolis, IN, to chaplain, DePauw University, Greencastle, IN  
 LEWIS, Kenrick E., from United Theological College of the West Indies, Kingston, Jamaica, W.I., to doctoral studies, Boston, MA  
 LEWIS, Richard H., from St. John's, Ashland; St. Paul's, Minersville; Holy Apostles, St. Clair; and Christ, Frackville, PA (North Parish), to St. Barnabas, Kutztown, PA  
 LORD, David C., from St. James, Potomac, MD, to Trinity, Vero Beach, FL  
 LOWERY, W. Douglas, from Trinity, Monroe, MI, to Trinity, Farmington Hills, MI  
 MADDEN, Robert F., from Resurrection, Norwich, CT, to St. Paul's, Columbus, OH  
 MANN (GALLAGHER), Alice B., from St. Asaph's, Bala-Cynwyd, PA, to St. Gabriel's, Philadelphia, PA

MARTIN, D. Anthony, from Black River Cure, St. Elizabeth, Jamaica, W.I., to graduate studies, General Theological Seminary, New York, NY  
 McCANDLESS, Richard L., from St. Mark's, Perryville, MD, to St. John's, Sharon, PA  
 McINNIS, William S., from St. John's, Clearwater, SC, to Trinity, Scotland Neck, NC  
 McKENZIE, Russell H. (retired), to Trinity, Crosswell-Lexington, MI  
 McMAHON, Charles W., Jr., from chaplain, St. Elizabeth's Hospital, Washington, DC, to chaplain, Henry Ford Hospital, Detroit, MI  
 McNAB, John I., from principal, Kingston College, Kingston, Jamaica, to St. Paul's, Montreal, Que., Canada  
 MEYER, John P., from Messiah, Detroit, MI, to St. Peter's, Detroit, MI  
 MEYERS, Richard W., from St. Mary's, Haddon Heights, NJ, to St. Clement's, Philadelphia, PA  
 MILBURN, Frederick W. (retired), from St. Petersburg, FL, to 2857 Cathy Lane, Clearwater, FL 33515  
 MILLER, J. Barrett, from doctoral studies to Trinity, Nevada City, CA  
 MORTON, T. Raynor, from St. Clement's, Philadelphia, PA, to St. Barnabas, Omaha, NE  
 NEILY, Robert E., from St. John's, San Bernardino, CA, to St. Michael's, Grosse Pointe Woods, MI  
 NICHOLSON, Frederick S. (retired), from Venice, FL, to 176 Evanston Ave., Port Charlotte, FL 33952  
 OSGOOD, John A., from Christ the King, Stone Ridge, NY, to Grace, Middletown, NY  
 PARSONS, Berry E., St. Dunstan's, McLean, VA, to also Holy Cross, Dun Loring, VA  
 PETERSON, Leland B., from St. David's, San Diego, CA, to St. Mark's, Holtville, and All Saints, Brawley, CA  
 PIERCE, Patrick A., to Christ, Poughkeepsie, NY  
 PINNEO, G. Lois, from St. Paul's, Oakland, CA, to St. Michael and All Angels, Concord, CA  
 PITTENGER, Thomas T., to Redeemer, Avon Park, FL

PORTER, John F. (retired), to Christ, Detroit, MI  
 POUX, Paddy J., assistant, Christ, Slidell, LA, to also superintendent of District Three for Council on Aging, New Orleans, LA  
 RAY, Wayne A., from Trinity, Covington, KY, to Christ, Richmond, KY  
 REED, Allan W., from hospital chaplain, Houston, TX, to director of pastoral care and chaplain, All Saints' Hospital and Springfield Retirement Residence, Philadelphia, PA  
 REID, Brian S., from St. Laurence, Osceola Mills, and Holy Trinity, Houtzdale, PA, to St. Francis of Assisi, Youngsville, PA  
 RICH, David A., from St. Andrew's Cathedral, Jackson, MS, to Trinity, Covington, KY  
 RUNKEL, Gilbert A., Jr. (retired), from Grosse Ile, MI, to 146 Dorchester Rd., Buffalo, NY 14213  
 SCHIESLER, Robert A., from St. Paul's, Albany, NY, to Trinity, Belleville, MI  
 SECKER, Harry G., from All Saints, Phoenix, AZ, to St. Luke's, San Diego, CA  
 SHANK, Michael J., from non-parochial to Grace, Merchantville, NJ  
 SPERRY, William B. (retired), from South Lee, MA, to 16341½ N. Swinton, Del Ray Beach, FL 33444  
 STRINGER, Robert W., from St. Paul's, Weston, WV, to All Saints, Torresdale, PA  
 SUTCLIFFE, David K., from All Souls, Daniels, WV, to St. David's, New Berlin, and St. Philip's, Waukesha, WI  
 TOMBAUGH, Richard F., from Trinity, St. Louis, MO, to non-parochial  
 TOURANGEAU, Edward J., from St. Mark's, Silvis, and Trinity, Geneseo, IL, to St. Paul's Cathedral, Peoria, IL  
 ULLMAN, Richard L., from Redeemer, Springfield, PA, to non-parochial  
 UNDERWOOD, Dean R., from St. Mark's, Palo Alto, CA, to St. Paul's, San Miguel de Allende, Mexico  
 URBAN, John T., from Resurrection, Dallas, TX, to St. John's, Ulysses, KS  
 WALKER, David C., from St. Philip's, Brooklyn, NY, to All Souls, San Diego, CA

Continued on page D

## Care More With Books That Show You How

### When gods Change: Hope for Theology

Charles S. McCoy writes to meet the challenge of an emerging world culture. He deals positively with the impact of pluralism and liberation movements on theology, and shows how in dealing with these it is not necessary to sacrifice fundamental Christian convictions nor to demean another's beliefs. Paper, \$7.95

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Harold H. Wilke—who is handicapped himself—speaks boldly and eloquently for the handicapped. He addresses specific needs and discusses how the church can—and must—provide assistance and show love and concern. Includes a listing of books, articles, audio-visuals, and agencies for further help. Foreword by Karl A. Menninger. Paper, \$3.95

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# Clergy changes....

Continued from page C

WARD, Felix E., III, from chaplain, U.S. Penitentiary, Marion, IL, to chaplain, Federal Correctional Institution, Ashland, KY  
WARD, S. Mortimer, from St. Bartholomew's, Poway, CA, to St. Francis, Simi Valley, CA  
WATROUS, Janet C., from Tabernacle United Methodist, Binghamton, NY, to Grace, Cortland, NY  
WEBBER, Bruce M., from St. Mary's, Point Pleasant Beach, NJ, to Grace, Madison, NJ  
WEI, Victor T., from Our Saviour, Oakland, CA, to executive officer, Diocese of California, San Francisco, CA  
WILLIAMS, Howard K., from Diocese of Jamaica, West Indies, to St. Stephen's, Fresh Creek, Andros, Bahamas  
YAW, David, chaplain, Episcopal High School, Baton Rouge, LA, to also Ascension, Donaldsonville, LA  
ZEILFELDER, Eugene W., from Christ, Collingswood, NJ, to chaplain, US Army, Fort Bragg, NC

## NEW DEACONS

BARTLE, Leonard, to Holy Spirit, Apopka, FL  
CLAPP, Robert A., to Diocese of Los Angeles, CA  
HORNING, David J., to Messiah, Detroit, MI  
KEIRSEY, Robert D., to Diocese of Iowa, Des Moines, IA  
MacPHERSON, David B., to Diocese of Los Angeles, CA  
McNALLY, Lynnette B., to Trinity, Cranford, NJ  
MEYER, Mark D., to Epiphany, Denver, CO  
MILLS, Edward J., III, to Christ, Clarksburg, WV  
PEAK, Ronald R., to St. Luke's, Tulsa, OK  
PERRY, Rex D., to St. Alban's, Arlington, and chaplain, University of Texas, Arlington, TX  
PHILLIPS, Michael A., to Trinity, Everett, WA

PRICE, Ausburn B., to St. Richard's, Winter Park, FL  
SCHMIDT, Babs M., to Trinity, Fort Worth, TX  
SMALL, Laurence, to St. Matthew's, Allman Town, Kingston, and editor, "The Jamaica Churchman," Kingston, Jamaica, W.I.  
SMITH, Ann L., to St. Gregory's, San Francisco, CA  
WRIGHT, Elton S., to St. Martha's, Westminster, CO

## LIFE PROFESSION

Brother IAN ANDREW MEADOWCROFT in the Order of the Holy Cross

## RETIREMENTS

ANDREWS, Robert H., from Epiphany, Grove City, PA, on May 1. His address is: Box 875, Lake of the Woods, Locust Grove, VA 22508  
DeBECK, Ward F., from St. Thomas, Hacienda Heights, CA, on Dec. 1, 1979. His address is: 1334 Lockhaven Dr., NE, Salem, OR 97303  
DENTZER, Edward P., from Heavenly Rest, Abilene, TX  
HERRICK, Charles A., from Redeemer, Merrick, NY, on Nov. 1, 1979  
LAWRENCE, A. Stratton, from St. Peter's, Talladega, and Trinity, Alpine, AL, on Dec. 31, 1979. His address is: Rt. 6, Box 222, Talladega, AL 35160  
McWILLIAMS, John R., Jr., from St. Paul's, Albany, NY, on Oct. 1, 1979. His address is: Dutch Village, Apt. 13 C.R., Menands, NY 12204  
MIARS, Bernard G., from St. John the Evangelist, Clinton, IA, on June 1. His address is: 450 Ford Rd., Apt. 113, St. Louis Park, MN 55426  
MORLEY, Christopher, Jr., from St. Martin's, Chattanooga, TN, on Dec. 31, 1979. His address is: 30 S. Germantown Rd., Apt. 48, Chattanooga, TN 37411

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

To: Clergy Changes  
The Episcopalian  
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Church or other position \_\_\_\_\_ City and State \_\_\_\_\_

to \_\_\_\_\_ City and State \_\_\_\_\_  
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Please type or print in ink. If your address is changing and you enclose the mailing label from this issue of THE EPISCOPALIAN, we'll inform our Circulation Department for you.

MOWDY, Lewis M., from All Saints, Williamsport, PA. His address is: 105 Mott St., Milford, PA 18337  
TRIMBLE, W. Bradley, from St. Patrick's, West Monroe, LA  
WALTHALL, W. Shelby, from St. Thomas, Hancock, MD, on Sept. 1, 1979. His address is: Brice Hollow Rd., Route 4, Box 304, Cumberland, MD 21502  
YERXA, Thomas M. W., from St. James-by-the-Sea, La Jolla, CA, on Dec. 31, 1979, for health reasons

## RESIGNATIONS

BURROWS, Robert V., from Ascension, Denver, CO, on January 1  
DOYLE, Charles F., from St. Paul's, San Miguel de Allende, Gto., Mexico  
GRIESMEYER, Walter J., from St. Paul's, Conneaut, OH  
HELSEL, Verle E., from St. Luke's, Wenatchee, WA  
MIKEL, Joseph F., from St. Paul's, Walla Walla, WA, on Oct. 1, 1979

## DEATHS

BALDY, H. Dimmick, age 81  
COOPER, Harold L., age 59  
DANFORTH, William E., age 74  
DAWSON, Mary E. S., age 84

DuPLAN, Austin E., age 85  
ERICSON, Eric G., age 92  
GERHART, Willis P., age 90  
KENWORTHY, William B. (Brother Paul, SSF), age 75  
KLEIN, Walter Conrad, age 75  
POWELL, Foster W., age 79  
RICHARDSON, James Milton, age 67  
TREAT, Wolcott C., age 79

## RENUNCIATION

WESNER, Ronald Dwayne

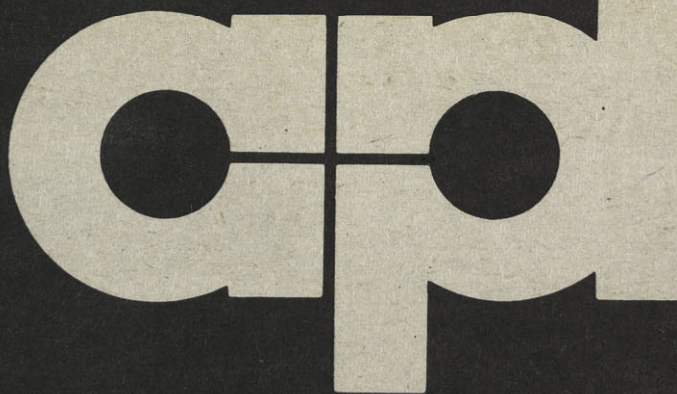
## DEPOSITIONS

BOWMAN, Clair Kent  
CLEVELAND, Frank Cady  
DODD, Valentine Richard  
HILL, Robert Clark  
SHERWOOD, Edward Carleton

## CORRECTION

In the February issue we listed the Rev. Robert A. Fasold under New Deacons. Father Fasold was ordained to the priesthood in June, 1979. He is priest associate of North Parish in the Diocese of Bethlehem, a cure which includes St. John's, Ashland; St. Paul's, Minersville; Holy Apostles, St. Clair; and Christ, Frackville, PA.

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anhood, asserting new freedom and sharing leadership with her brothers Moses and Aaron in a time of national crisis.

The Old Testament narrative reveals brief glimpses of a remarkably fearless, independent woman who played a significant role in the national liberation of her people. She is presented as the unnamed sister of the infant Moses who watched over the basket in which he lay hidden among the reeds near the banks of the Nile River. Young Miriam's fearlessness and quick thinking helped save Moses to become the great Hebrew lawgiver and statesman. Years later Miriam displayed the same courage in leading the women of Israel across the bottom of the Red Sea.

Miriam also seems to have been an example of feminist rebellion against patriarchal dominance. She opposed Moses' marriage to a Cushite woman and, with Aaron, took her grievance to the people, saying, "Has the Lord spoken only through Moses?"

She was punished for her rebellion and stricken with a mild form of leprosy. Moses interceded with God on her behalf, and she was healed after a quarantine of seven days. The remarkable part of the story is her rebellion and punishment did not affect her high standing among the people. They were so devoted to her they discontinued their march while she was quarantined and did not set out again until she returned to camp.

The modern Miriams are driven by a prophetic urgency as well as by a vision of a freer, more humane society. They are concerned with human survival and an enlarged view of human destiny which recognizes the interdependence of all peoples and the interrelatedness of all life.

THE REV. PAULI MURRAY is a lawyer, poet, civil rights activist, worker-priest, and author of "Proud Shoes: The Story of an American Family." These remarks are adapted from a baccalaureate sermon she gave at Cedar Crest College in 1979.



## Reclaim the Gospel

by Rosemary Radford Ruether

The question, "Religion, what's in it for women?" needs some definition. The question appears to equate religion with the Christian Churches—or at least with the Judeo-Christian tradition. While this is the form of institutional religion that most women are likely to encounter in the United States, this hardly exhausts the possibilities of the meaning and practice of religion. For some years now women (and some men) have been developing forms of non-sexist spirituality and religious experience that do not base themselves on the Judeo-Christian tradition, but reach out to alternative traditions from ancient goddess religion, native American religion, and ecological sensitivity.

Although these alternatives are small, for people who are primarily concerned with developing spiritual experience free from patriarchalism, these movements may be a viable alternative. I, for one, would encourage such groups to continue to develop both to provide such an alternative and also to make such an alternative available as part of the dialogue with the Church.

The real question, then, is: "Why should women continue to relate to religious traditions, such as Christianity, which have a pervasively male symbol structure and leadership tradition?" The first answer to this is women do not have to do so. The Christian Churches are not the only religion in the world or the sole source of religious truth. If women continue to relate to the Christian tradition, it is because they voluntarily choose to do so.

What reasons could motivate women (who are feminists) to choose to do so? For me, there are essentially two reasons: 1) to claim the Gospel as a liberating rather than a patriarchal message and 2) to liberate the Church to become an agent of social redemption rather than servility.

### Claiming the Gospel

Both the Old and New Testaments were shaped in a patriarchal and slave-holding society. At certain points they slip into validating this society, making it appear to have been mandated by God and forming the God-human relation in the analogy of patriarchal-servile relations. However, it is not the case that this is the authentic message of biblical faith. The essential message of the Gospel confronts all forms of religiosity which make the divine into the "sacred canopy" for existing power relationships.

Even where words such as "Lord" and "Father" are used, it is to empower the poor and oppressed to stand against that form of religion which sanctifies existing powers. When Jesus calls God Father, He at the same time admonishes His disciples to "call no man father, teacher, or master for the greatest of you shall be a servant, even as the Son of Man comes not to be served, but to serve." (Matt. 23: 1-10) Power language is used here to liberate people from patriarchalism and to gather

them into a new community of mutual service.

Jesus goes farther in this iconoclastic criticism of hierarchicalism. He constantly suggests that those who are most despised in the present social and religious class structure are the ones who are most open to the prophetic word of God. The prostitutes and the tax collectors will go into the Kingdom of God ahead of the clerics and the theologians (Matt. 21: 31). Mary, as representative of the liberated people of God, hymns God's revolutionary activity in history through her. The messianic advent does not sanctify the present social structure, but demolishes it. The mighty are put down from their thrones and those of no account lifted up, the poor filled with good things and the rich sent empty away (Luke 1:50-55).

The goal of God's messianic action is to create a new society of peace and justice where those who weep in this present world will be satisfied, where God's will is done on earth. Feminists not only can but must claim this vision as their own and make explicit what it means in terms of just relations between men and women. To make the Gospel patriarchal is nothing less than to commit what Jesus called the unforgivable sin, to blaspheme against the Holy Spirit.

### To liberate the Church

Historically the Church has transformed the Gospel progressively into a resanctification of sexist, hierarchical, and slave-holding society. Its impact today is still predominantly in the direction of validating the present powers and principalities. The Church needs to be liberated in order to be true to itself, to speak the Gospel authentically. Some feminists need to relate to the Churches precisely to invalidate the right of the Churches to use the Gos-

Continued on page 19

## Two who did battle

### Religious feminists seek a home

The Rev. Alison Cheek, who was "illegally" ordained in 1974, and Sonia Johnson, a Mormon who was excommunicated by the Church of Jesus Christ of Latter Day Saints for her stand against that Church's opposition to the Equal Rights Amendment, shared their experiences in a meeting in Philadelphia in April. Both talked about their difficulty in reconciling their feelings as women to their Churches' stands against them.

Johnson recounted that she heard a Mormon church official say the Church loved and exalted women but was working against the Equal Rights Amendment. "I was so angry, so betrayed, so wounded, so humiliated," she said, that she went home and "took God on. How could He have done this to me? Because I was assuming He was hand in glove with the men, the way they'd always taught us, part of an old-boy system, and He was always backing them up."

From that anger and for the next six months, Johnson said her "major effort was coming to grips with God. You know, religious feminists somehow have to deal with God. We can't just write Him off and say, 'I don't care who you are, what you are up to in this fight against women. You go your way, and I'll go mine.' I couldn't do that. So finally I got things straight between God and me and could go on."

Cheek thought most women who were seeking wholeness and autonomy had to "push past some deep conditioning," and the first two-and-a-half years after her ordination helped her do that. "Right after the ordination I had the feeling that if I were deposed, it would be for me like being shattered at the core of my being." But during those years, she said, "I was



Johnson



Cheek

living out of my own self, out of my own autonomy. They were important years for me."

Since her ordination she has "been with, met with, talked with many, many women. Many were raised in churches or synagogues, but sometimes with a lot of anguish, sometimes in despair, sometimes shrugging their shoulders, they have left."

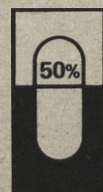
Cheek, who has just been made co-director of The Well Woman Project, funded by the Diocese of Pennsylvania's Venture in Mission, said the project is trying to "see if we can create a place where women can be together, can hear each other into being; where we can share our stories and perhaps find an authentic way to worship. We want to do that in a way that includes that part of us we might call our spiritual selves. I hope we can have a place where everything—the whole of our lives—can be discussed, shared, explored, where nothing has to be left behind."

—J.M.F.



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# THE EPISCOPAL CHURCH LOOKS AT ISSUES: CAPITAL PUNISHMENT

With the recent executions of convicted killers Gary Gilmore in 1977 and John Spenkelink in 1979, the nation's decade-long moratorium on the death penalty came to a well-publicized end in the kleig light glare of the national media. As the circumstances of their deaths—first Gilmore's by firing squad, then Spenkelink's by electrocution—were exhaustively reported to the American people by the morning papers and the evening news, public debate over capital punishment resumed in earnest.

For a widely-diverse and geographically dispersed body, the Episcopal Church responded with relative swiftness. In September 1979, four months after the death of John Spenkelink, the 66th General Convention of the Episcopal Church voted overwhelmingly to "reaffirm its opposition to capital punishment," and called upon all dioceses and members "to work actively to abolish the death penalty."

Expressing opposition to any legislation that would place in human hands the taking of a single life as punishment for crime, Convention based its position upon the Church's conviction "that the life of an individual is of infinite worth in

the sight of Almighty God." "The taking of such a human life falls within the providence of Almighty God," the resolution continued, "and not within the rights of man."

Taken by itself, that was not a new position for the Episcopal Church, which first passed a resolution bearing those words at the General Convention of 1958 in Miami. What does set the action taken last September off from the previous position taken by the Church, however, is the 66th General Convention's call "upon its Dioceses and members to work actively to abolish the death penalty in their states." Not content this time around to simply reiterate its long-standing opposition to capital punishment, the Episcopal Church issued a rallying call to action, charging its members to incarnate their belief in the God-created sanctity of human life by working actively to alter existing legislation to abolish capital punishment.

Given the pluralistic society in which we live, it is no longer either possible or desirable to base controversial public policy on purely religious grounds. If the Church's call to action is ultimately to bear fruit in legislative change, it is imperative that Episcopalians become familiar with the history of the public debate surrounding capital punishment in the United States and the various points which are at issue.

## A LONG DISPUTE WITH DEATH

PUBLIC CONTROVERSY over capital punishment is hardly new to the United States, where a paper urging abolition of "death by decree" was presented as early as 1788 before a gathering held in Benjamin Franklin's house in Philadelphia. Outside of the Quaker State, however, Dr. Rush's position found little immediate support in an age when murder, treason, piracy, arson, rape, robbery, burglary, sodomy, counterfeiting, horse-theft and slave rebellion were all considered punishable by death. Popular enthusiasm for the death penalty was widespread throughout the new republic, and manifest in the throngs of people who attended public executions in such numbers that hanging threatened to become one of the country's favorite spectator sports.

When the advent of new technology led to the introduction of electrocution in 1893, competition was keen as Edison's General Electric and its commercial rivals rushed to be the first to bring their equipment on line. So great was the hoopla surrounding the inauguration of this "civilized and humane method of execution," that it led, at least for a little while, to brand-name identification with this novel form of punishment—the popular press soon coined a new verb to describe the death of those who had been "Westinghoused."

While the death penalty has never been without its advocates in this country, the movement for abolition gradually gained strength during the nineteenth century. But for much of the 20th century, popular sentiment and public policy have tilted back and forth on the subject, and the ongoing debate has tended to focus on

both practical issues—deterrence, cost effectiveness, and fairness—as well as the larger moral questions about the sanctity of human life and our understanding of justice and retribution.

Perhaps the single most disputed element in the controversy surrounding capital punishment is its effectiveness as a deterrent. Although both sides cite studies to support their respective positions, the fact of the matter is that the effectiveness of capital punishment as a deterrent relative to other alternative forms of punishment has never been established. That was the conclusion of the Supreme Court in 1976, when it ruled in *Gregg vs. Georgia*.

Execution of criminals already convicted would, of course, prevent those people from ever murdering again, as retentionists have argued. In that instance, however, the death penalty is functioning as a preventive and not as a deterrent. And even at that its value seems questionable, since an extremely small minority of convicted murderers ever commit another crime of violence.

If the theory of deterrence has no basis in evidence, then how are we to account for its staying power as

the reason most often cited by an American public which is becoming increasingly vocal in its support of capital punishment? Stanford University Law professor Anthony G. Amsterdam is convinced that intuition is the source of the public's continuing misconception.

"You and I ask ourselves: Are we not afraid to die? Of course! Would the threat of death, then, not intimidate us to forbear from a criminal act? Certainly! Therefore, capital punishment must be a deterrent."

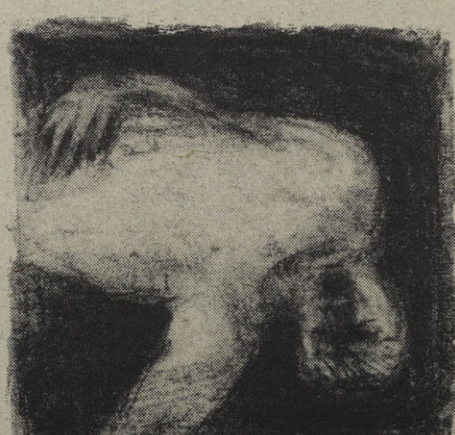
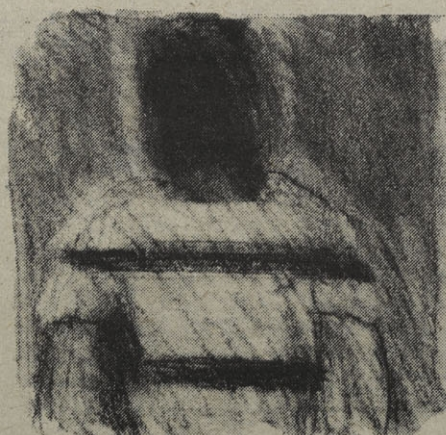
"The trouble with this intuition," Amsterdam explains, "is that the people who are doing the reasoning and the people who are doing the murdering are not the same people."

As noted abolitionist and Tufts University professor Hugo A. Bedau has pointed out, "The more that is known about the mind of the murderer, the more obvious it becomes that the picture of a rational and calculated decision to kill, upon which the supposed deterrent effect of capital punishment depends, is almost never encountered in real life."

If the case for deterrence is inconclusive, evidence of the arbitrary and discriminatory application of



Allan Troxler





the death penalty is a matter of historical record. So ruled the Supreme Court in *Furman vs. Georgia*, when it found in 1972 that the death penalty, as administered under existing statutes, constituted "cruel and unusual punishment" in violation of the Eighth and Fourteenth Amendments. The Court based its ruling on the premise that existing death penalty statutes resulted in an arbitrary and discriminatory pattern of application which weighed with disproportionate severity upon blacks, the poor and the disadvantaged, as well as upon other minority groups.

Retentionists are quick to argue that defects in the application of the law ought not to be blamed on the law itself but on the courts which administer it. The Supreme Court appears to share this conviction, and in 1976 said as much in *Gregg vs. Georgia*, upholding the constitutionality of death penalty statutes provided they contained "objective standards to guide, regularize, and make rationally reviewable, the process for imposing the sentence of death."

Although upheld by the Supreme Court, this "guided discretion type of statute" has, as yet, done little to change the established pattern of arbitrary and discriminatory sentencing practices, according to a study recently completed by the University of Pennsylvania's Center for Studies in Criminology and Criminal Law.

In addition, the preliminary findings of a new study covering three Southern States—Georgia, Florida and Texas—indicates that a new pattern of racial discrimination may be emerging. According to research conducted by the Center for Applied Social Research at Boston's Northeastern University, the race of the victim, as well as the offender, is a significant factor in sentencing patterns which reveal that crimes committed against whites are disproportionately more likely to be punished by the death penalty than crimes against blacks. In 1978, 87% of the people on death row had been convicted for murdering white victims. Only 13% had been convicted for murdering blacks, even though nationally, blacks constitute 54% of all murder victims.

Closely allied to the question of discrimination is the erratic and arbitrary sentencing pattern which sends some offenders to their deaths and others to varying terms of imprisonment, in an unpredictable fashion which defies rational comprehension.

Only a small percentage of convicted murderers receive the death sentence in the first place, and even fewer are actually executed. During the last decade, while Americans were committing an average of 20,000 homicides each year, death sentences were imposed in only one-half of one percent of the cases, or approximately 100 annually.

Abolitionist and retentionist alike find themselves in agreement with the observation made by Professor Amsterdam that "there is a haphazard, crazy-quilt character about the administration of capital punishment that every knowledgeable lawyer or observer can describe but none can rationally explain."

It is a simple fact, as Amsterdam points out, that "some juries are hanging juries, some counties are hanging counties, some years are hanging years, and men live or die depending on these flukes."

Even the widely-held belief that the death penalty is applied with greater regularity in cases involving

particularly heinous crimes is not born out by the experience of people intimately involved with our corrections system. In testimony before a congressional subcommittee, former Attorney General Ramsey Clark noted that regardless of the horror of the particular crime which has landed a defendant on death row, "experienced wardens know many prisoners serving life or less whose crimes were equally or more atrocious." In point of fact, the penalty assessed for a particular murder is largely determined by luck and happenstance in a system which sends some criminals to their death and others to jail and does so with no more predictability than a church raffle.

**F**RUSTRATED BY THE demonstrated unfairness with which capital punishment has been administered in this country, and unable to muster conclusive evidence to support deterrence, death penalty advocates resort with increasing frequency to an argument based on economics. It is simply cheaper, retentionists say, to execute convicted murderers than it is to maintain them for life.

pointed out by TIME magazine's estimate that the commutation of the death sentences of 15 Arkansas prisoners in 1971 saved the state an estimated \$1.5 million by circumventing the extremely costly appeals process.

In addition to the exorbitantly high costs of the lengthy jury trial and even longer appeal process inevitably associated with most capital cases, Richard McGee, administrator of the California correctional system, has argued that "the actual costs of execution, the cost of operating the super-maximum security condemned unit, the years spent by some inmates in condemned status, and a pro-rata share of top-level prison officials' time spent in administering the unit, add up to a cost substantially greater than the cost to retain them in prison the rest of their lives."

Without the necessarily comprehensive cost-accounting analysis, it is difficult to decide on the merits of the opposing claims.

It is not difficult, however, as University of North Carolina Law Professor Barry Nakell has pointed out, to conclude by simple observation that the existing system of capital punishment results in a

in any event and receive sentences of life imprisonment. In view of the nation's past experience with capital punishment, it is hard to disagree with Nakell's conclusion that "it costs far more to finance a system by which we decide to execute some people and end up still maintaining for life many of the people processed through that system," than it would to finance a system in which life imprisonment is the maximum penalty.

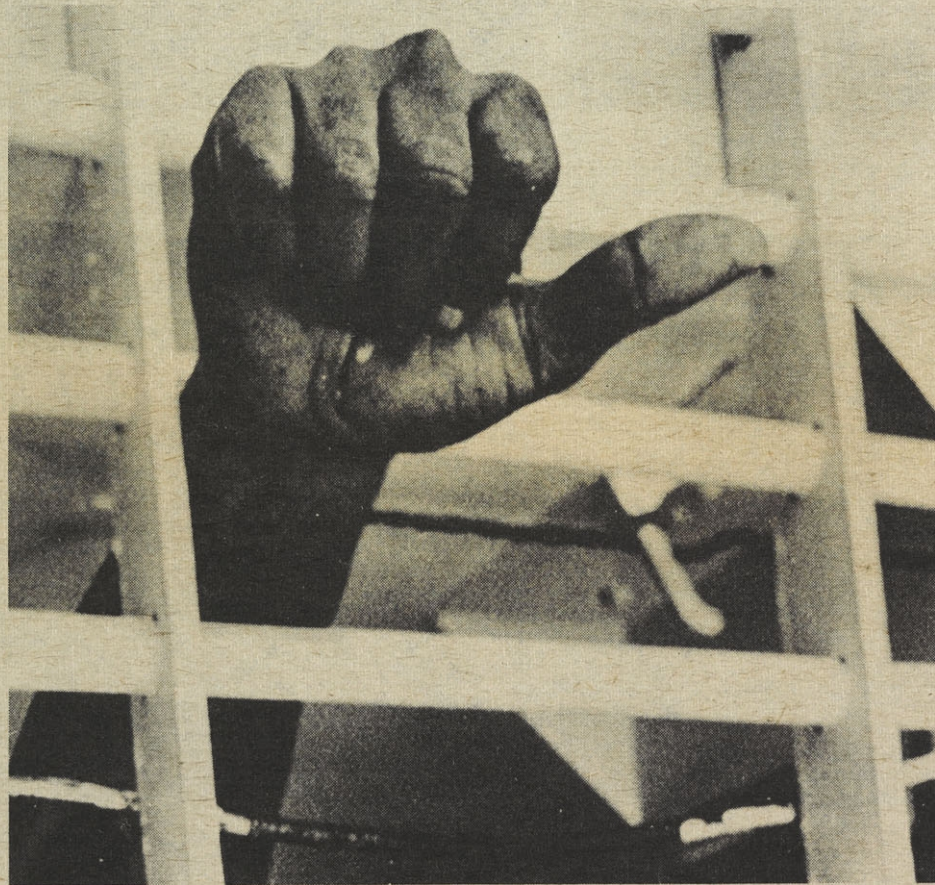
In sifting through the claims and counter-claims advanced by people on both sides of the issue with regard to the practical considerations of capital punishment, it is evident that existing evidence is, for the most part, more suggestive than definitive. This much has been admitted by noted abolitionist Hugo A. Bedau, as passionate and informed an opponent of capital punishment as one is likely to find in the United States. But in acknowledging that "the evidence supporting our position could be stronger and more complete than it is," Bedau insists that "to admit this is not to confess that the evidence is weak or insufficient. What death penalty advocates frequently fail to realize, according to Bedau, 'is that what evidence there is consistently favors abolition.'"

The people of Canada and Great Britain came to a similar conclusion when they abolished the death penalty (except for treason in wartime) in 1971 and 1976 respectively. And for a time it looked as though the United States would also join the ranks of the 26 countries which have abolished the death penalty.

Beginning in 1967, a prolonged series of test-cases on the constitutionality of existing death penalty statutes resulted in a judicial moratorium on executions which lasted until Gary Mark Gilmore was shot to death by a firing squad on January 17, 1977.

Abolitionists had appeared to have won a victory with the 1972 Supreme Court ruling (*Furman vs. Georgia*) which found that the death penalty as carried out under then-existing statutes constituted "cruel and unusual punishment in violation of the Eighth and Fourteenth Amendments." The Court's ruling was not against capital punishment *per se* but against the circumstances surrounding its administration, and in the years immediately following its controversial decision, state legislatures throughout the country enacted new capital punishment statutes designed to meet the Court's objections. The judicial testing of these statutes led to a series of Supreme Court decisions in 1976-77, in which it ruled that the punishment of death for murder was permissible under certain conditions and consistent with the Constitution.

The Supreme Court rulings effectively brought an end to the moratorium, as first Utah and then Florida proceeded to resume executions under new court-approved statutes. As of April 29, 1980, there were 646 people on death row in 33 states, and additional prisoners are being added at a rate of more than one hundred a year. Florida alone has over 130 men and women on death row, and is expected to be the site of the next execution, possibly by the end of 1980. At the present rate of sentencing, Henry Schwarzschild, of the American Civil Liberties Union, estimates "that there will need to be an execution every other day by 1981 just to keep pace."



*In concurring with the majority decision of the Supreme Court in *Furman vs. Georgia*, Justice William Douglas observed "that the discretion of judges and juries in imposing the death penalty enables the penalty to be selectively applied, feeding prejudices against the accused if he is poor and despised, and lacking political clout, or if he is a member of a suspect and unpopular minority, and saving those who, by social position, may be in a more protected position."*

In view of the escalating costs of incarceration, and the previous failure of expensive programs of rehabilitation, capital punishment certainly looks more cost-efficient. Yet, arguing that an economically valid and comprehensive cost-accounting of capital punishment versus life imprisonment has never been conducted, abolitionists insist that execution is actually more costly if all the relevant expenses are taken into account.

Court costs alone are staggering as

criminal justice system which is considerably more expensive than a system in which life imprisonment is the maximum penalty. Testifying before the Judiciary Committee of the North Carolina General Assembly, Nakell based his conclusion on the unarguable fact that after the State has "squandered the extraordinary resources, financial, judicial and correctional, to make the life or death decision in capital cases," most of the defendants ultimately avoid the death penalty



**T**HIS MUCH AT least is clear; from its beginning, when the world was thronged with crosses outside the cities, all of them bearing the bodies of slowly dying men, the Christian Church has been unavoidably involved with capital punishment. What has not always been clear, however, is the nature of that involvement. On this, as on other issues, the Church has spoken to the world with a multiplicity of voices—at some times as an angel of mercy, at others as an angel of death.

Since the crucifixion, there has never been a time when some members of the flock have not been willing to cite Old Testament proof texts (largely from Exodus, Leviticus, Numbers and Deuteronomy) as justification for their support of capital punishment. Taking their bearings from Genesis 9:6 ("Whoever sheds the blood of man, by man shall his blood be shed"), a substantial element within the Church has traditionally argued that capital punishment must stand as a silent but powerful witness to the sacredness of God-given life.

At the heart of that argument lies an essentially retributive view of justice, a belief that the offenders should be punished with a severity equal to the evil of their particular offenses. Many are the faithful who have reasoned their way to just such a position on the basis of the Old Testament *lex talionis*, or law of retaliation, first found in Exodus 21:23-24: "If any harm follows, then you shall give life for life, eye for eye, tooth for tooth...."

Thus it was that less than a century ago in our own country, Protestant fundamentalist clergy were among the most vigorous defenders of the gallows, a situation which promises to repeat itself in our own time as conservative groups like Churches for Life and Liberty organize support for the death penalty, and openly criticize elected officials considered "soft on capital punishment."

Yet as consistently as one part of the Church has emphasized the role which retribution plays in safeguarding the sanctity of human life, so another element within the Body of Christ has argued against just this point of view.

Taking seriously Jesus' abrogation of the law of revenge in Matthew 5:38 ("You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you, Do not resist one who is evil."), Christians have been equally persuasive in making the case for the love and mercy which God demands of his people.

Thus we find St. Augustine writing to the civic authorities in the fifth century on behalf of a group of heretics accused of murdering Christians: "We do not wish to have the sufferings of the servants of God avenged by the infliction of precisely similar injuries in the way of retaliation. Not, of course, that we object to the removal from these wicked men of the liberty to perpetrate further crimes, but our desire is rather that justice be satisfied without the taking of their lives or the maiming of their bodies...."

More recently in our own country, the Church has taken a leading role in the effort to abolish the death penalty. The mid-50's marked the

beginning of a period of intensive effort by an impressive number and range of church groups in support of abolition. In the decade that followed, national church bodies of every major denomination took firm positions publicly opposing the death penalty.

The Episcopal Church was one of the first to go on record in support of abolition. Speaking through a resolution adopted by the 1958 General Convention in Miami, the Church indicated its unequivocal opposition to capital punishment on the grounds that "individual life is of infinite worth in the sight of Almighty God," and as a result, "the taking of this human life falls within the providence of Almighty

that the institutionalized taking of human life "is contrary to the concept of Christian love as revealed in the New Testament," the Denver Convention asserted that capital punishment "prevents the fulfillment of the Christian commitment to seek the redemption and reconciliation of the offender."

The Rev. John Gessell, Executive Director of the Episcopal Peace Fellowship (one of the sponsors of the resolution), explains that "the death penalty seems to imply that the redemptive work of God is not infinite, that there comes a point where people are simply not going to change and at that point you can safely cut them off."

"But is there any point at which

death penalty for various crimes and infractions, Weiler points out that such legislation was abrogated before the start of the Christian era. Noting that "by the time of the New Testament, the rabbis had effectively abolished the imposition of the death penalty," Weiler concludes that the teachings of the latter rabbinic writings, as well as the Christian scriptures, "make it clear that the Christian mandate is to preserve life and not to destroy it."

A key clause in the 1979 resolution emphasized that the Episcopal Church was not just issuing yet another in a long line of position statements on the subject, but was in fact calling for definite action on the part of its dioceses and mem-



## ANGEL OF MERCY/ANGEL OF DEATH



Allan Troxler

God and not within the right of man."

Commenting on the issue, the Convention's Joint Commission on Social Reconstruction drew attention to the fact that "Christian consideration of the subject is not motivated primarily by facts as to the deterrent value of the death penalty or other sociological factors, but by the conviction that every human life is precious and redeemable in God's sight."

Subsequent position statements have continued to emphasize this point, noting that the Church bases its position not so much on empirical data as on its understanding of the nature of God. Thus, while the 1969 General Convention merely reaffirmed the resolution passed a decade earlier, the 1979 General Convention in Denver, emboldened by what it perceived to be the re-emergence of capital punishment as a social policy in many states, added two assertions to the original statement. Emphasizing its conviction

our faith allows us to say that the grace of God is no longer operative?" asks Gessell, who is also Professor of Christian Ethics at the University of the South's School of Theology.

"If, as Christians, we believe that the grace of God is always operative, then it becomes a serious question whether we can execute a person as long as God still has a chance to work."

It is precisely this perception of God's grace acting in creation that forms the basis of the Church's belief in the sanctity of human life, according to the Rev. William L. Weiler, Associate Ecumenical Officer in charge of the Episcopal Church's Washington Office.

Weiler, a rabbinic scholar with a doctorate in Biblical Studies, sees no conflict between the Old and the New Testament on this point, and feels "that the Scriptures, taken as a whole, teach us to preserve life." Although he acknowledges that the Old Testament does provide the

bers. Proposed by the Episcopal Peace Fellowship, the call to action was added "because of our general feeling that it wasn't enough for the Church to content itself with rhetoric alone," Gessell explains. "At a time when public sentiment in favor of the death penalty is on the upswing, we felt it was important that the Church commit itself to turn words into deeds by working actively to abolish capital punishment."

In response to Convention's call for action, the Church's Washington Office has been rounding up legislative support in favor of abolition. Weiler has sent a letter to every Senator urging them to vote against a federal death penalty bill which is expected to come to the Senate floor for action in the near future. According to Weiler, 58 senators have responded to date, most of them pledging their support.



# "The Gospel is like a thorn in my side."

## TWO PRIESTS SPEAK FROM EXPERIENCE

On May 25, 1979, John Spenkelink became the first person to be executed against his will in the United States in 11 years. The Rev. Tom Feamster was a priest in the Diocese of Florida at the time, and served as John Spenkelink's chaplain for the last 2½ years of his life as a prisoner on Raiford State Prison's death row. A veteran of seven years of prison work, Feamster makes a powerful case for the need to dispel people's ignorance of the reality of the death penalty and the humanity of the inhabitants of death row.

"Rehabilitation" is a word that's being tossed around a lot these days. Prison authorities say rehabilitation doesn't work, but it's just not enough to stop there without asking ourselves why. And for anyone with any first-hand knowledge of prisons, the answer is obvious. You can't rehabilitate someone if he has never been habilitated in the first place.

Now John Spenkelink was one of those. When John was 11 years old, his daddy used to brag that he could drink more than anybody in town; when he was 12 his father took him to a bawdy house; and when John was 13 he found his dad dead in his car from suicide. John was sniffing glue and shooting heroin by the time he was 16—he never had anything approaching a normal life. He never had a chance.

So, when he reaches 25 he's an adult juvenile delinquent sitting on death row, waiting to be put to death for what he considered a "survival of the fittest" kind of act. He got in a fight with an ex-convict and killed him in self-defense.

From the beginning my contention was, "Okay—there he is, guilty. No question about that. Now what is my ministry to this human being?" So I began to meet regularly with John on my trips out to Raiford State Prison, and in the course of our 2½ years together, I discovered that a lot of things had happened to him during his 6½ years on death row. He had really begun to grow.

I don't mean to argue that he was ready for parole. In fact, if they had asked me, I would have been the first to speak against it. John Spenkelink was not ready to be released from prison by any means. But he was growing and changing. He had begun to deal with life and was just beginning to get in touch with Christianity, making little notches of progress as he went along.

Now, if we believe that there is a kingdom coming and if we believe that there is hope, then there must be hope that in 6½ years something could happen in a person's life. To kill a 31-year old man for a crime he committed when he was 25 years

old is as heinous an act as the crime for which he was convicted. They gave him six years to fight it and think about it, and then they killed him. Now, any person that professes Jesus as Lord absolutely cannot accept that.

I'm not sitting here saying that I've got a lock on the truth, but I am saying that anybody who is for capital punishment, and can say that John Spenkelink's death was morally right, does not understand the Gospel and I don't mind saying that.

John's execution took place at 10:05 a.m. Friday, May 25. I was with John from 3:30 that morning until 8:15. The last thing we did together was to share in the Body and Blood of our Lord Christ.

John had asked me to witness the execution. He wanted to see my face as he sat in the chair. I could not refuse, though I died a thousand times before I got to the witness room. John was led into the room, separated by venetian blinds from the witnesses. After they had shaved his head and strapped him into the chair, they lifted the blinds and he looked me in the eye. Then a hood was placed over his head and John was crucified. I prayed that God would have mercy on our souls, on those of us who are part of a system that practices premeditated murder. I had just lost a friend.

I need people's help to justify what happened—I need to be able to make peace with my God over my own participation in his death. Because John Spenkelink was executed in my name, and Bishop Cervený's name, and in the name of every citizen of the State of Florida. We executed him, and we have to face that.

The Gospel is like a thorn in my side and I want it to be a thorn in the side of every person sitting in the pew. All I want to do is get people in the Church to look at the reality of what we are really doing to people. I want to get Christians to look at this in the context of our faith.

In Florida they're going to start electrocuting even more people, perhaps before the year is out. And when they do it's going to be at a rate of one, two, perhaps three, a week.

There isn't a great deal of time. I just heard recently that a radio station in Florida is advertising T-shirts which bear the slogan, "One down and 131 to go" (the number of inmates left on Florida's death row). The proceeds are to go to charity. Meanwhile, most Episcopalians in Florida are silent.

*There is nothing theoretical about the Rev. Doris Mote's opposition to capital punishment. Less than two years ago, her 14 year-old daughter was raped and murdered by a convicted criminal out on parole. Eugene*

*Gall's conviction on May 18, 1979 for the murder of Beth Ann Mote added an eighth rape and second murder to his record.*

*In the aftermath of her daughter's death, Mote, an Episcopal priest and long-time opponent of capital punishment, has been forced to integrate "what I had always believed in my head with the horrible reality of what had happened." Her experience has left her "impatient with the easy answers sometimes offered by well-meaning people." In the midst of her continuing sense of anger and loss, she calls upon the Church "to get involved in the tough business of picking up all the pieces—of answering, for example, the difficult question, 'What do we do with these people?'"*

*She speaks convincingly of the need for an alternative to capital punishment which promotes both the sanctity of life and the safety of the public.*

As ill at ease as I am with people who oppose capital punishment because they think we know enough not to have it anymore, I am equally ill at ease with people who support capital punishment by raising up the most garish stories of victimization they can find, saying that in the name of victims we should have capital punishment. I felt this before, but even more so now that we are a part of the family of victimization. There is no way that I want the taking of the life of someone I love to be used to justify the taking of yet another life. To do that is to go on doing damage to who that person was to those of us who loved her.

Capital punishment is not going to do anything for victims. I am afraid that sounds hollow and almost flip-pant. But, if there's anything I've learned from my daughter's murder, that's it. That's the spot from which I can truly and honestly speak.

For instance, Eugene Gall, the man convicted of my daughter's murder, was given a life sentence in Ohio but is on death row in Kentucky for another murder which he committed before he was apprehended for Beth Ann's. My feelings about that execution, and whether or not it happens or doesn't happen, are amazingly neutral. I don't care. I do care that we know who murdered her. I do care that the whole event is now clear cut and people know what happened—that I know what happened. I do care that he is in prison and that we have every reason to believe he will never be out of prison. If they came to me and said, "He's going to be paroled," I would fight to the death to keep him behind bars. But I don't believe that his dying on death row in any state in this country is going to keep anybody else from committing a similar crime. And there's nothing in me that gives me reason to believe I'm going to get any satisfaction out of his death.

The only justice I can appreciate at this moment is the justice that lessens the odds that it will ever happen to another little girl. There are things we must become increasingly sure we teach our children and each other about mutual protection and how we share that responsibility. We must take responsibility for spotting troubled people and doing something about it instead of making just another notation in somebody's file. This man's file is thick; it fills volumes. The trail is there and it's almost classic; yet, because nobody chose to do anything about that, two people are dead.

We recently received notification from Beth Ann's old school that the County Victimization Office was preparing to make a presentation in the school system on the issues of assault and safety to and from school. At the bottom of the letter there was a note which said, "If you don't want your children to be present for this, please call us and we will excuse them." Now that's unjust. And that is the kind of thinking I want to change. The issues are not going to go away because we don't let each other talk about them or know about them. Let's not continue to live in a fantasy world. Let's live in a world where the potential for violence is always known.

By the same token, this means you cannot again allow people to roam free who are likely to do damage at every opportunity simply because they have not learned the value of human life. Our concern right now is to find some ground to stand on the conviction that capital punishment is morally wrong. But it is not very helpful for Christians to claim that it is wrong and yet not be willing to get involved in the tough business of deciding what to do with these people. You can't proclaim good on the basis that evil doesn't exist. It does and it's real. That's why the Church's stand on capital punishment is often not taken seriously.

### Resources for Action

#### The Interreligious Task Force on Criminal Justice

On the issue of capital punishment, the primary resource for the religious community is The National Interreligious Task Force on Criminal Justice, composed of staff persons assigned to criminal justice issues by national offices of major religious denominations in the United States.

For more information contact: Work Group on the Death Penalty, National Interreligious Task Force on Criminal Justice, 475 Riverside Drive, Room 1700-A, New York, NY 10027. (212)870-3105.

#### The Fellowship of Reconciliation

Over the last three years of death penalty work, the Fellowship of Reconciliation has developed 1,500 groups and individuals actively concerned and/or working on the issue in the local, regional or national level.

For more information contact: Mike Jendrzejczyk, Fellowship of Reconciliation, Box 271, Nyack, NY 10906. (914)358-4601.

#### Southern Coalition on Jails and Prisons, Inc.

The Southern Coalition on Jails and Prisons is a grass-roots organization for abolition of the death penalty and prison and jail reform in the South. It has projects in nine southern states—Florida, Mississippi, Georgia, North Carolina, South Carolina, Kentucky, Louisiana, Alabama, Tennessee.

For further information contact: Gwen Garret, Southern Coalition on Jails and Prisons, P.O. Box 12044, Nashville, Tennessee 37212. (615)239-2556.

#### National Coalition Against the Death Penalty

Nearly fifty national organizations have joined the National Coalition Against the Death Penalty which is administered by staff of the Capital Punishment Project of the national office of the American Civil Liberties Union.

For more information contact: Henry Schwarzschild, National Coalition Against the Death Penalty, 22 E. 40th Street, New York, NY 10016. (212)944-9869.

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# DIRECTORY OF SERVICES

For information on listings, call the Episcopal Church Center, 212-867-8400, unless other numbers are listed.

*The Rt. Rev. John Maury Allin is the Episcopal Church's 23rd Presiding Bishop. He was elected at the Louisville General Convention in October, 1973, and took office in June, 1974.*

This Directory of Services will indicate the member of the Episcopal Church Center staff best qualified to answer specific questions or provide specific services.

Also listed are certain agencies, such as the Church Pension Fund and the Church Historical Society, whose offices are not in the Church Center, but which receive frequent calls and mail inquiries from parishes and missions.

The Episcopal Church Center, opened in 1963, is located at 815 Second Avenue at 43rd Street, New York, N.Y. 10017. Telephone (212) 867-8400.

On the first floor is the Chapel of Christ the Lord where Holy Eucharist is celebrated daily; directly across the lobby from the chapel is the Seabury Bookstore. On the eighth floor is the Henry Knox Sherrill Resource Center where basic reference materials about the Episcopal Church are kept for the use of visitors, as well as up-to-date information about work going on in the various dioceses. Telephone, write, or come to the Resource Center. It is designed to be a source of information, retaining files on every diocese and related jurisdictions along with diocesan publications and journals, a wide range of curriculum materials and other program resources, a subject file on current issues, and a minimal reference library.

The building is closed at night, on weekends, and on major holidays. During these times incoming calls are electronically recorded so they can be returned on the following business day.

Visitors to the Center are welcome at any time. Groups planning to attend should notify the Office of Administration in advance so that plans can be made to meet their special interests and needs.

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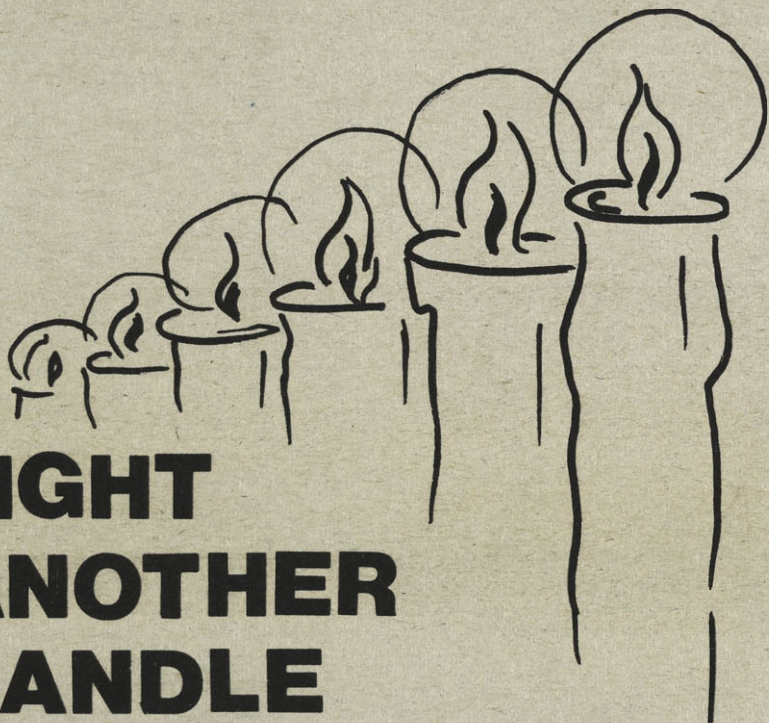
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# Mission Information

BY ONELL A. SOTO

Many people have asked me what a missionary's responsibilities are. I just received a circular letter from the Rev. **Roy W. Mellish**, one of our missionaries in Honduras, Central America. Here is *part* of what he does:

"Certainly being a missionary here is not only teaching catechism at Sunday school, baptizing, visiting and burying people, and celebrating the Eucharist in the three missions I am in charge of and other places where I am called to. It means a lot of involvement in community activities and being present here in so many ways.

"It means, for instance, my being president of the water commission and running the system for three neighboring villages, including San Marcos, so we can have running water. It means being responsible for the clinic at San Marcos with the fantastic direction of it by our male nurse, Volunteer for Mission John H. Wortham. It means being available at all times of night for emergency transportation to medical centers in town (25 kms. away) or to San Pedro (75 kms. away). It means building community buildings and church buildings. It means being instrumental in getting people in contact with sources like the Agency for International Development to build a water system in Chachahuala, where St. Margaret's is. It means being locked in by the overflowing river when pouring rain comes and there is no way of getting out for lack of a bridge over the river.

"It means being there and bearing the burden of living for so many people that look to the Church as their only hope, in health, in getting jobs and education for the young, in helping out."

The government of **Indonesia** insists that visas for foreign missionary personnel must be limited to short periods of time. It claims that shortage of job opportunities in the country calls for a rapid "Indonesianization" of the clergy. However, church officials pointed out that this is a long process that may take up to 25 years. Missionaries continue to train local leaders as fast as they can for they do not know how much longer they will be allowed to minister to the people.

Two Ugandan priests have toured England recently. The peculiar thing is one is an Anglican and the other a Roman Catholic. Both have come at the invitation of their Churches to tell people the meaning of Christian unity in **Uganda**. Theology and pastoral concern have not been the only unifying factors, but also danger and persecution.

"Visiting a Third World country was really an eye-opener for me. So many of the things we take for granted and consider necessities are luxuries to the people in Kenya. We live in a world of need; not just Africa by any means, but Southeast Asia, Latin America, and also very much within our own country. God may be challenging each one of us today, where we are, to move out in love to respond to the deep spiritual, mental, and physical needs of the people around us," writes **Alycia Kojima**, a young pharmacist from St. Peter's Church, Seattle, Wash. Miss Kojima was part of a youth team that visited Kenya last year to learn about evangelism.

**Edna Evans**, assistant professor of Christian education, homiletics, and evangel-

ism at the School of Theology, University of the South, Sewanee, Tenn., is spending her sabbatical leave at St. Paul's Anglican Seminary in Kapsabet, Kenya. She is serving as visiting professor of Christian education and in an advisory capacity with curriculum planning and development.

Only one in 100 persons in **Japan** is a Christian of any sort, and only one in 20 of the Christians is an Anglican, giving a total of about 54,000 baptized Anglicans, including nearly 29,000 communicants. They are organized into 324 churches and mission stations served by 365 clergy and lay workers grouped in 11 dioceses. Shintoism and Buddhism flourish, and Japan is a fertile breeding ground for new religions. Japan's brilliant technology encourages a strong secularization.

The Daughters of the King and the Episcopal Churchwomen of the **Diocese of Pennsylvania** are sponsoring a "Rio Pilgrimage" to Brasil, August 3-12. During their time in Rio they plan to visit the Episcopal Church's work in that city. Their hosts include the Rt. Rev. Agostinho Soria, Bishop of the Diocese of Central Brasil, and Elizabeth Daniel and Patricia Powers, PECUSA missionaries.

Ordination of a deacon does not usually make headlines, but it did in the case of **Orlando Guerrero**. He is the first Venezuelan to be ordained in the Anglican Church since it commenced work among English-speaking people in that oil-rich country 147 years ago. Up to this time, the Church has been primarily concerned with the maintenance of English-speaking chaplaincies. However, with an increased number of Venezuelan members, new parishes have been formed and work developed in several parts of the country.

Worth remembering: the **Acts of the Apostles**, in both its form and content, is best understood as the unfolding of the missionary program of the early Church. Have you read it lately? Its fascinating!

The Department of Christian Education of the Diocese of **Arkansas** has prepared a booklet entitled, "Ibadan: a Companion People," telling the story of the people in the Diocese of Ibadan, Nigeria, and of Arkansas' companion-diocese relationship. It has plenty of pictures and a number of ideas for similar projects. For more information, contact: Diocese of Arkansas, 300 W. 17th St., Box 6120, Little Rock, Ark. 72216.

Food for thought. The following quotes are taken from the 1979 Pastoral Letter of the **House of Bishops**: "This is our mission: to be in the world as communities and outposts of the light of Christ as He uses us. We are humbled that He would make us useful. We too are in the world. Fear we know. Greed we acknowledge. Callousness we confess. But in the name of Christ we claim His mercy and repudiate in ourselves and in the social order all that hinders justice, peace, and a sensible simplicity of life.

"We repudiate in ourselves and in the social order the fear that makes armed camps of the nations, pumping monstrous sums of money into the engines of war. We look for the day when resources once used for armaments may be redeployed for food and housing and health and constructive employment."



pel and the name of Jesus patriarchally. One needs to dispute this right on the grounds of Scripture and theology. The fact that the Church has used the Gospel patriarchally is not to be "explained away"; it is to be denounced, in the name of the Gospel itself.

In so doing one should create groups of Christians who have learned to speak the Gospel as a word of liberation rather than the reinforcement of patriarchy. Such groups will seek to change Christian language, symbolism, and practice to bring the life of the Church more in line with its mission. One does this both for the truthfulness and redemptive power of the Church, but also and especially to reorient its impact on society.

The Church does not exist for itself, but for the salvation of the world. If it acts in the world to enforce patriarchy, it is apostate from its mission of human liberation. Those Churches which begin to discover and live what it means to affirm the full personhood of women become more authentic signs of God's Kingdom and help to rectify the historic apostasy of the Church to the powers and principalities of the world.

ROSEMARY RADFORD RUETHER is Georgia Harkness professor of applied theology at Garrett Evangelical Theological Seminary, Evanston, Ill., and author of "Liberation Theology" and "New Woman, New Earth," among others. A Roman Catholic, Ruether has been guest preacher in Episcopal churches and has written widely on the gospel of liberation.

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Executive Director, Episcopal church related social service/health care agency, metropolitan Philadelphia/five county area. Agency consists of Center for Human Services with more than fifteen diverse programs to persons of all faiths, including services to children and families, blind and aging, institutional chaplaincies, as well as innovative programs in criminal justice and social change; 109 bed geriatric rehabilitation hospital and skilled nursing facility; and 122 unit retirement residence. Combined annual budget in excess of \$6.5 million from public and private funds.

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# 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

## SCHOOLS FOR BOYS

### THE CHURCH FARM SCHOOL



A college preparatory boarding school for boys where the natural mother and father no longer live together. Sons of any clergy or active military personnel excepted from this requirement. Grades 7 through 12. Tuition, room and board \$1,000.00 per year. Fees \$100.00. Because of fund raising and endowment income, the total cost to parent is one of the lowest in the country. 90% of graduates go on to college. Located 25 miles west of Philadelphia, Pa. Write, Director of Admissions, Box S, Paoli, Pennsylvania 19301. Telephone 215-363-7500.

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# Have You Heard

## WHEN YOUR PRINTER CALLS TO SAY THE COMPUTER'S DOWN

Lutheran campus minister Ron Birk has stimulated the imagination of his fellow Lutherans to complete the phrase: "You know it's going to be a bad day when..." Sample endings include: "You call Dial-a-Prayer and you are put on hold"; "Your idea of ministry with Indians in 1980 is to send blankets"; "The pastor starts introducing himself as the ayatollah"; "The youth's idea of the Second Coming is Peter Frampton returning after the intermission." If you have comparable early warning signs, share them.

## THEOLOGY TRENDS NOT TREADING GENTLY ON ROME?

Can lay ministry—also known as total, collaborative, or mutual ministry—have come of age? A story in the education section of the April 29 *New York Times*, "Theology Taught by Laymen," chronicles the growing number of Roman Catholic lay students taking courses in theology to prepare them to teach. A theologically astute laity might spell trouble for Rome if one student's quote is indicative: "The Pope and the bishops are not the Church. We're redefining Church—and reflecting on a new meaning of ministry, too." Before you give the *Times* high marks for recognizing an important religious trend, subtract a few points for the use of "laymen" on a story which opens with a description of a female graduate student.

## EXCUSES FOR THE GOOSE APPLIED TO THE GANDER

James Lowery's Enablement "Newsletter" from Boston credited this to a student newspaper in Great Britain by way of Alaska. Six Reasons Why Men Should Not be Ordained: (1) Man's place is in the Army. (2) No really manly man wants to settle disputes otherwise than by fighting about them. (3) Women would not respect men dressed in skirts. (4) Men are too emotional to be priests; their conduct at football matches [would we say hockey games?], in the Army, and at political conventions shows this while their innate tendency to force and violence renders them unfit to represent Jesus. (5) Some men are so handsome they will distract women worshippers. (6) The Church is the Bride of Christ... all priests should be female.

## AGE IN ACTION?

On April 21 a 63-year-old runner attained a long-dreamed-of goal when he crossed the finish line of the Boston Marathon in five and one-half hours. The runner was the Rev. Wilfred F. Penny, rector of Christ Church, Pottstown, Pa.

## WHERE TWO OR MORE ARE GATHERED

When floods cancelled almost everything one Sunday in April, the Rev. John A. Lawrence arrived at St. Augustine's in Metairie, La., at 7:30 a.m. and found that one person had come for the 7 a.m. service but had left. Two faithful members made the 8:30 service, and at 10:45 eight were present. One family came in a canoe.

## THOSE ALSO SERVE WHO LIGHT THE FIRES

Professor Elizabeth Bettenhausen told a Lutheran gathering that Churches need two kinds of women—those who are "the constant, steady pilot lights on the stove" and those who, like forest fires, "blaze

through in order that new growth can begin."

## WINNERS

The Rev. Donald E. Bitsberger, Church of the Redeemer, Chestnut Hill, Mass., who received the prestigious Yale Medal from his alma mater in April and thereby joined a select group of Episcopal clergy; only two bishops and two priests have been similarly honored. . . . Anne McGlinchey, who is the new director of the National Institute for Lay Training in New York City. . . . Canon Lloyd Casson of Washington, D.C., who is the first chairman of the newly formed Episcopal Urban Caucus. . . . Robert J. Hayashi, a former president of the youth group at Christ Church Cathedral in St. Louis, Mo., and now a student at Stanford University, who won a Young American Award from the Boy Scouts. . . . Canon Ralph Hovencamp, who retires soon after 33 years as rector of Trinity Church, New Castle, Pa. . . . Lucretia Mott,

19th century pioneer advocate of equal rights, whose centennial is being celebrated by a broad coalition of women's groups in Pennsylvania. . . . New Yorker Leonard T. Scully, president of Morningside House Nursing Home, who was honored by the Federation of Protestant Welfare Agencies.

## ORACLE OF OZARKS RETIRES

With "misappropriated funds"—he was supposed to use the \$250 on clothes—the Rev. Howard Lane Foland, 71, formed the Episcopal Book Club and later *The Anglican Digest*. The club celebrated its silver anniversary in 1978. Now Foland is retiring to live atop Grindstone Mountain in his beloved Ozarks.

## THE LADY FROM HERTFORDSHIRE IMPROVISES WELL

When Archbishop Robert Runcie was enthroned under Canterbury Cathedral's high vaulted ceilings, one detail of his vest-

ments contained a down-to-earth invention. Jenny Boyd Carpenter of Buntingford, Hertfordshire, England, a specialist in the intricacies of ornate needlework, made Runcie's cope and mitre of white wild silk mounted on yellow wild silk to produce a creamy pearl effect. But she stiffened the tassel of the cope's hood with a piece of car aerial and used a faucet washer on the end to help weight it. "One has to invent these things," said Carpenter.

## BE DISCRIMINATING!

Dr. W. Hamilton Aulenbach was always known in the Diocese of Pennsylvania for being a man with a quick phrase. Now retired with his wife in Claremont, Calif., Ham is still positive and ready with words. "Discriminate among your fears," he says. "Learn to tell which ones are useful, which ones destructive. Remember that the ultimate death rate is still 100 percent. You would be getting gypped if everyone got to die and you didn't."

# Introducing SAMS Missionaries

## WHO ARE OBEYING GOD'S COMMANDMENT TO GO --- AND MAKE DISCIPLES OF ALL NATIONS. MATT. 28:19



## WILL YOU HELP WITH YOUR GIFTS TO SUPPORT MISSIONARIES IN SOUTH AMERICA?

### WHAT IS SAMS?

SAMS official title is South American Missionary Society of the Episcopal Church, Inc. It is a non-profit, voluntary and independent missionary society of the Episcopal Church in the United States which is officially recognized by and works closely with the National Church. SAMS exists to recruit, train, send and support Episcopalians to share in the life and work of the Anglican Communion in Latin America and to work in Hispanic missions in the USA.

### HOW DID SAMS GET STARTED?

The society was founded in Hamilton, Mass., December 1976, by Episcopalians who wished to take a more active role in spreading the Gospel in South America. It is patterned after the 135 year-old SAMS of the Church of England.

### SAMS PRAYER AND FINANCIAL SUPPORT

It does not receive funding from the National Church. It encourages parishes and individual Episcopalians to commit themselves on behalf of missionaries working in South America.

Financial gifts for individual missionary support are channeled through SAMS for tax purposes and also for the sake of good management. SAMS home office limits its domestic use of such gifts to 20 percent. Gifts made directly to the Society are used for home base operations

and special overseas projects.

SAMS missionaries are responsible for raising their own support which they do by visiting churches in dioceses throughout the nation. On the average, it costs about \$14,000 per year to keep a missionary couple in the field and about \$10,000 for a single person. Experience has shown that when personal relationships between parishes and missionaries are established, a caring bond exists, sustained by prayer and the Holy Spirit.

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# SOUTH AMERICAN MISSIONARY SOCIETY

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