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THE Episcopalian

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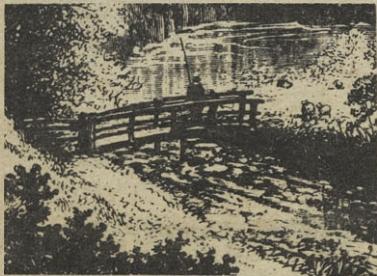
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Take your creel and play hooky
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Summer sun and sand combined to produce a religious message. Marc Altamor of Pittsburgh, Pa., spent eight hours constructing this massive sculpture of The Last Supper in a sand castle contest in Sarasota, Fla. Altamor arrived early and staked off a large work area. He spent four hours shoveling a huge mound of sand,

followed by another four hours of fashioning the pile into the 13 figures. Other artwork in the contest included a Noah's Ark, pyramids, dragons, a big foot, the Ayatollah Khomeini, and a variety of traditional castles.

—Photo by Religious News Service

Venture allocations top \$1.5 million

Giving and receiving are at the heart of the Church's 4-year-old renewal/fund-raising effort called Venture in Mission. In June, Executive Council, through 18 grants totaling \$500,000, gave recipients a boost and pushed to almost \$1.7 million the amount of money now allocated to designated national projects. On the giving side, dioceses and individuals had by press time contributed \$5.2 million to national Venture since May, 1976, but \$2.8 million

has been used for campaign expenses.

Venture has received \$96 million in pledges from 57 dioceses with more than one-third the money designated for national undertakings; the remainder will be used locally in the dioceses. Six dioceses do not plan to participate.

So far 14 dioceses have surpassed their Venture goals: Newark (\$6,035,920), West Texas (\$3,198,029), Atlanta (\$3,015,000), Oklahoma (\$2,277,401), Arkansas (\$1,744,056), Southern Virginia (\$1,666,253), South Carolina (\$1,517,000), Southwestern Virginia (\$1,203,765), Georgia (\$1,005,434), East Carolina (\$890,000), Western Massachusetts (\$758,000), Central Pennsylvania (\$711,111), South Dakota (\$662,713), and Western Kansas (\$425,000).

From various sources, 12 other dioceses report progress and some disbursement:

Southwest Florida: The diocese sent \$100,000 to the Presiding Bishop's Fund for World Relief; its \$1 million commitment to world hunger is part of its Venture goal.

Florida: St. Anne's, Keystone Heights, has set a \$14,000 target, and Christ Church, Monticello, will launch a campaign although it is presently without a rector.

San Joaquin: Bishop Victor Rivera has sent Venture the diocese's first contribution to the national effort.

Ohio: The two largest projects being funded are \$12,000 for a part-time diocesan youth minister and \$4,791 for St. John's Home for Girls, Painesville.

Eau Claire: Pledges reached \$355,587 late in May with \$20,913 yet needed.

Hawaii: The diocese plans to use \$1.25 million of its \$1.5 million objective for its own mission projects and the remaining

\$250,000 for national programs.

Virginia: In first allocations, grants totaling \$47,300 were made to seven projects, including a prison visitation program, printing Scriptures for the Indians of the Panamanian jungle, an urban housing improvement program in Richmond, and a hunger relief program in Tanzania. An additional \$500,000 in unallocated funds is invested in short-term notes.

Northern Indiana: Every congregation has responded, and 89 percent of a \$400,000 goal has been met. Holy Trinity, Peru, more than doubled its goal.

New Hampshire: The diocese estimates \$200,000 in pledges with many local efforts and 30 parishes involved.

Bethlehem: The diocese will give Puerto Rico \$300,000 to help it become an autonomous Church; the money will be used for pension contributions, ministry expansion, program development, and improvement of physical facilities.

Chicago: The diocese has reached \$3.8 million of its \$4 million goal.

Louisiana: The diocese has met 82 percent of its objective with \$934,058 pledged by June. A parishioner of St. Matthew's, Houma, promised to give \$5 to the Cuban refugee program for every \$10 the parish raised for Venture.

Dioceses which are making plans for their campaigns include: **Texas**, planning for 1981; **Western North Carolina**, which set a \$1,492,000 goal; **Los Angeles**, which set a \$9 million goal; **Maryland**, planning for 1981 or 1982; **Michigan**, which set a \$3 million goal and approved 29 commitments; **Rio Grande**, which adopted a goal of \$1.75 million with over \$1 million to be used in the diocese; and **Idaho**, which set a \$420,000 goal.

College chaplains discuss global concerns

by Salome Breck

The role of Christians in a world in which armaments and hunger steadily increase while natural resources rapidly diminish was the theme for worship and discussion when 70 chaplains, lay readers, students, and faculty members met in Cambridge, Mass., June 17-20 under the auspices of the Episcopal Society for Ministry in Higher Education.

In the four Eucharists Bishop Daniel Corrigan, conference chaplain, drew a parallel between the problems of today and those of the children of Israel. Liturgy written especially for the meeting by the Rev. Alvin Kershaw—a former college chaplain, jazz expert, and author—augmented the theme.

A look at the world as it is came from Donella H. Meadows, who with her hus-

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World News Briefs



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LISBON

The Lusitanian Church of Portugal became a full member of the Anglican Communion on July 5. The event was celebrated with a Eucharist and a special ceremony at which a statement of integration was read. In 1978 the 3,000-member Lusitanian Church and the smaller 2,000-member Spanish Reformed Church both petitioned the Archbishop of Canterbury for "full integration"; both have been in communion with Anglican Churches for many years. Some 20 visitors from the Lusitanian Church's companion diocese of Long Island attended the service. The Spanish Church will officially enter the Anglican Communion later this year.

MIAMI

A legal team from the National Council of Churches (NCC) has won an order from a federal judge here ordering the U.S. Immigration and Naturalization Service to stop arbitrarily designating Haitians as economic rather than political refugees. U.S. District Judge James T. King said the Immigration Service had ignored Haitian boat people's asylum claims and in doing so violated the Constitution, immigration statutes, international agreements, and its own regulations and operating procedures. He directed the service to take no further action until the government has presented a plan for reconsidering asylum claims. The NCC lawyers represented the Haitian Refugee Center which has filed a class action suit on behalf of 4,000 Haitians denied asylum in 1978-9. The judge also noted that routine deportation of black Haitians and acceptance of lighter-skinned Cubans suggested racial discrimination.

JOHANNESBURG

Bishop and Mrs. Desmond Tutu were among 35 South African church leaders found guilty on July 1 of violating the government's Riotous Assemblies Act when they staged a peaceful demonstration in May to protest detention of a mixed-race clergyman (see July issue). All but three of the 35 chose to pay a \$70 fine as the alternative to a 50-day jail sentence. In a related action four ministers, including banned activist C. F. Beyers Naude, resigned from the all-white Dutch Reformed Church in protest of its failure to criticize the government's apartheid policy.

HOUSTON

The Rev. Maurice M. Benitez, 52, rector of the Church of St. John the Divine here and an Executive Council member, has been elected the sixth Bishop of Texas. He will succeed the late Bishop J. Milton Richardson, who died in March. Benitez, a graduate of the U.S. Military Academy and the School of Theology of the University of the South, served parishes in Florida and in San Antonio, Texas, before coming to St. John's in 1974.

SALINAS

California's newest diocese, El Camino Real, has chosen 43-year-old Bishop C. Shannon Mallory to be its first diocesan.

Mallory, presently Assistant Bishop of Long Island, spent most of his ministry in Africa—as a priest in the Diocese of Damaraland, as a teacher at Makerere University in Uganda, and as the Bishop of Botswana in Central Africa.

LONG BEACH

A well-known conservative churchman who left the Episcopal Church in 1976 died in this California town on June 6. Canon Albert J. duBois died, following a long illness, three days before his 74th birthday. For 24 years (1950-1974) duBois was executive director of the American Church Union. From 1976 until his death he worked through Anglicans United and the Pro-Diocese of St. Augustine of Canterbury for reunion of former Episcopalians with the Roman Catholic Church.

ALBANY

In an interview here, Roman Catholic Bishop Donal R. Lamont, 68, discussed his return to his diocese in Zimbabwe from which he was expelled in 1977. Lamont's return to rebuild the Diocese of Umtali is at the request of the new government of Prime Minister Robert Mugabe. The government of Ian Smith deported Lamont after he was found guilty of allowing medical assistance to nationalist guerrillas during the recent civil war. Lamont cited the example of the Good Samaritan in explaining why he had permitted the medical aid. His return at the government's request is recognition "that the Church is the voice of the people," he said.

SEATTLE

The convention of the Lutheran Church in America changed its constitution to use the term "bishop" for pastors elected to head the denomination and its 33 regional synods. The American Lutheran Church uses the term while the Lutheran Church-Missouri Synod has retained the title "president." The change does not affect the

constitutional powers or duties of the leaders, who are elected for four-year terms.

NEW YORK

A public statement denouncing the Sullivan Principles, a six-point code of conduct for U.S. corporations doing business in South Africa, has been signed by more than 60 persons in the black community and in Church, labor, legal, and academic spheres. The principles include measures to end work-place segregation, provide training and advancement opportunities for blacks and other non-whites, insure equal wages for equal work, and improve black employees' health and social conditions. The points are just "a public relations effort to respond to black demands," says the opposition statement, and "do not and cannot change the structure of apartheid" in South Africa.

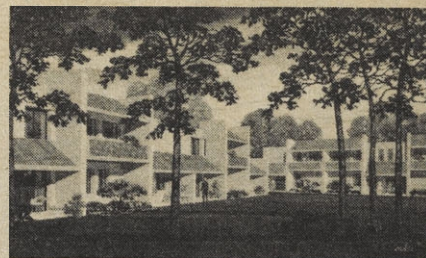
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Bishop John Coburn welcomed chaplains.

Chaplains

Continued from page 1

band Denis wrote *The Limits to Growth*, a book *The National Observer* called "as important to mankind as the Council of Nicaea and Martin Luther's 95 Theses... a revolutionary new way of looking at man and society."

Meadows outlined a series of catastrophic facts, including the one that of the 28 people who die every minute of hunger, 21 are children. In spite of scientific advance, she said, the world is "simply not working for people. To this world, with all its soil depletion and pollution, we are adding 80 million people every year. It is important that we bring this world out and look at it because this is the world as it is."

Jeremy Rifkin—coauthor of *The Emerging Order*, founder of the People's Bicentennial Commission in 1976, and now co-director of the People's Business Commission—outlined the premises of his book which states the case for major cultural reformation and suggests that religion helps shape new priorities for thinking and caring people who accept the idea that we no longer are a nation of unlimited wealth.

ESMHE business sessions included election of President Wofford Smith, chaplain at the University of Maryland, to a second term.

Bishop Eliot Sorge and the Rev. James McNamee, Episcopal Church Center staff members with responsibility for campus ministry, both attended the meeting. McNamee's office coordinates college work through a system of Province coordinators who plan and carry on Provincial meetings.

Bishop John B. Coburn, host bishop, said he thought the Church often does not have contact with the intellectual community, therefore college work is often not "highly regarded" by those who vote budgets. What ESMHE brings to the Church, however, is important. "Because of your prophetic platform, you make it possible to help keep the Church reasonably honest."



Ruth Nicastro, communications missioner for the Diocese of Los Angeles, shows her pleasure at receiving the Polly Bond Award from the Rev. David Pritchard at the annual meeting of Episcopal Communicators in Nashville, Tenn. Nicastro was the first recipient of the award for outstanding work in church communications established in honor of the late Polly Bond, communications officer for the Diocese of Ohio.

Conferees discuss means of world mission

by A. Margaret Landis

Only one-quarter of the world's 4 billion people are Christians, and a staggering 2.4 billion people have never heard the word of God and can only be reached by sending missionaries across cultural barriers.

To accomplish its share of the task, the Episcopal Church would need to send 3,000 missionaries to 40 different areas, says the Rev. Walter Hannum who should know because he's studied the figures. With his wife Louise he has founded the Episcopal Church Missionary Society to help tackle the job. Luckily, Hannum told a June missions conference in Sewanee, Tenn., "the Lord isn't depending solely on the Episcopal Church."

Paul Walter, executive director of the South American Missionary Society, and

Canon Derek Hawksbee, its director for training, reported on their work. Walter said what is learned in South America can help the Church with its work with Hispanics in the U.S. Hawksbee, an Englishman who spent 13 years in Paraguay, is training Anglican missionaries to South America where work is now reaching towns and cities instead of being confined to Indians in the rural areas.

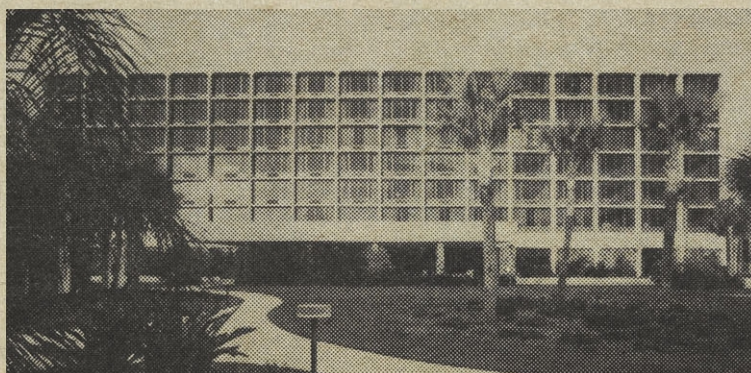
"Mission is not program. It's the Lord God in action," the Rev. David Birney, staff associate for overseas work at the Episcopal Church Center, said in describing work in Africa, "a religious continent." Birney put some sobering facts about apartheid before the group when he showed banned slides of black dispossession in South Africa.

"The encounter of east and west is the

most significant event of our time," Dr. Peyton Craighill, formerly vice-president of Tainan Theological College in Taiwan, said. "The paradox is Christianity is an Asian religion although for 2,000 years it has been channelled through western culture."

The Rev. John Githiga of Kenya and P. P. Cherian of India discussed what hampers successful promotion of the Gospel. Dean Urban Holmes of St. Luke's School of Theology and Robert Ayres, president of the University of the South, offered suggestions on how seminaries might aid mission. Ayres suggested Sewanee hold an annual summer course on mission and a conference so students and missionaries can meet and would like seminarians to be able to explore mission during a semester abroad.

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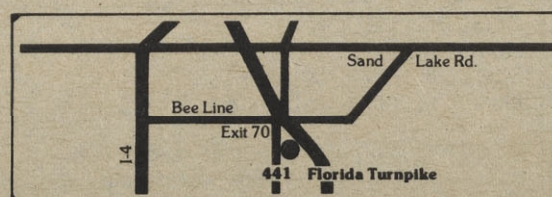
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Switchboard

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

SPECIAL FORUM ON CAPITAL PUNISHMENT

WE NEED A VIABLE ALTERNATIVE

I am a police officer with the Pottstown (Pa.) Police Department and a member of Christ Episcopal Church there. I have difficulty in accepting a blanket prohibition of the death penalty in capital offenses.

My difficulty arises from the facts in the case of Benjamin Terry who was recently sentenced to death by a Montgomery County (Pa.) court. Terry was convicted of the murder of a guard at the State Correctional Institution at Graterford. At the time of the murder, Terry was serving four consecutive life sentences for four previous murders.

How far can we go in permitting a capital offender to go on killing? This person has nothing to lose: he can only serve one life sentence. Terry, by his own admission, has threatened to kill again if given the chance.

Lest you form the wrong impression, I am not advocating retention of the death penalty as a deterrent to capital offenders. We know there is no deterrent effect. I do not feel, however, that we can simply abolish capital punishment without instituting a viable alternative. There are people who are not fit to live in any society.

Maybe we should reinstitute the ancient Hebrew punishment of banishment as an alternative to death. The pre-Christian rabbis abolished the death penalty because of its inhumanity but did retain banishment as a viable method of punishment. Another method of non-fatal punishment might be solitary confinement for the rest of the person's life. This would prevent capital offenders from coming in contact with other members of society. At natural death God would be the judge.

If the death penalty is to be totally abolished, please suggest an alternative that would remove the capital offender from all segments of society.

May the Holy Spirit be our guide in coping with this problem.

Joseph B. Dietz
Pottstown, Pa.

TELL IT TO THE LEGISLATORS

It is a shame that a reprint of the Rev. Tom Feamster's portion of the Capital Punishment section can't be sent to each legis-

lator in Tallahassee, Fla.

Ruth R. Branch
Hollywood, Fla.

GLAD TO HEAR THE NEWS

The June issue informed me for the first time that the 1979 General Convention issued a rallying call "upon its dioceses and members to work actively to abolish the death penalty in their states." I, for one, am surprised and pleased at the good sense of the Convention.

I should like to rally to the call by first of all thanking *The Episcopalian*, Christopher Walters-Bugbee, Allan Troxler, the Rev. Tom Feamster, and the Rev. Doris Mote for the singularly informative and gripping in-depth look at the issue of capital punishment. The pain and the poignancy so ably communicated by the two priests and this history and analysis of the issue so clearly presented do indeed add up to a stroke for intelligent conviction.

J. D. Guess
Memphis, Tenn.

LOOK UNDER CHAPLAINCIES

I read the article on Capital Punishment and the recent article by the Rev. Tom Feamster who attended John Spenkelink.

I was disappointed, however, as I looked over the Directory of Services (same issue) to see the Church does not have a real Prison Ministry which is so badly needed for prison reform.

C. I. Vermilye
Tennessee State Penitentiary

PRECEDENT CORRECT?

It is sad and a little alarming that the one theological view adduced in all this argumentation is based on *precedent* from the first century, rather than on scriptural or Talmudic *teaching* from that era.

David Burkett
Bethlehem, Pa.

WE NEED THE DEATH PENALTY

The writer of the article which begins at the bottom of page 12 should be intro-

duced to the writer of the article which follows it on page 15.

The first article decries capital punishment, "...since an extremely small minority of convicted murders ever commit another crime of violence," while the rubric accompanying the second article indicates: "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 for the murder added an eighth rape and second murder to his record."

Statistically speaking, those 10 violent crimes could stand that "extremely small minority" claim on its ear. Additionally, the scores of as yet unsolved crimes *could* have been committed by persons who never committed another crime of violence.

Despite the dictum of the 66th General Convention, this country needs the possibility of capital punishment, and it needs the power to effect that punishment when the severity of the crime warrants it.

Lorraine A. Mead
Garnerville, N.Y.

WHAT ABOUT THE UNBORN?

I can agree with the position against capital punishment, but I don't understand why *The Episcopalian* hasn't published similar articles opposing abortion on demand. I believe the chance to live extended to convicted murderers should also be extended to the unborn whose only crime is to exist.

Greg N. Ripps
San Antonio, Texas

Worthy of note are the articles dealing with capital punishment. The moral arguments presented for its abolition seem equally applicable to abortion. Has General Convention made this point clear?

John F. Elsbree
Brighton, Mass.

ANSWER IS NOT EYE FOR EYE

Thank you for the informational resources for personal action against the death penalty and also for the preceding articles of such graphic courage and clear thinking.

In my opinion, there can be no justification for endorsing the death penalty by anyone who calls God Father and who professes membership in the family of Christ. Bewilderment for want of an acceptable solution may rest on us all, but the answer to that is effort to find equitable, reasonable, and reliable ways to deal with the problem, not compounding it with equally abhorrent reaction.

Judith H. Carter
Norfolk, Va.

The Episcocats



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Frank A. Kostyu

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PB's Open Letter

ANNIVERSARIES ARE TIMES TO LOOK BACK AND AHEAD

Frequently the Presiding Bishop is invited to write letters of congratulation expressing the best wishes of the Episcopal Church to individuals and congregations who are observing anniversaries. I appreciate such opportunities. In a sense, they allow me to participate in the life and work of this Church beyond the limitations of schedule and travel. In such messages I often note that an anniversary is a time for looking backward as well as looking ahead. Sometimes I feel that we as a Church are looking backward when we should be looking ahead and are looking ahead when we should be looking to the past! In any event, anniversaries have taken on a fresh significance for me.

In the latter weeks of the spring just past, I observed three anniversaries of my own which all involved people other than myself.

On May 11 I observed the 35th anniversary of my ordination to the priesthood. On that lovely spring Sunday I was privileged to celebrate the Eucharist with a small congregation in Connecticut—St. Francis' Church in Stamford. Since the Sunday was in Rogationtide, the congregation marched out into the churchyard at the conclusion of the morning service, and I blessed a newly planted tree to commemorate the occasion.

On that May 11 I recalled my ordination to the priesthood which had taken place in my home parish in Helena, Ark. I also recalled that on the day I was ordained I received the news that a close friend of mine had just been killed in action on Okinawa. He had left for military service at the time I left for the seminary. He and I have kept that anniversary together, lo, these many years. The priesthood is an office of service, but it is only one of the many ways in which Christ can be served. "Greater love than this. . ."

I observed the 36th anniversary of my ordination to the diaconate on June 6 with Executive Council members and staff in the chapel at Seabury House.

June 6 is also the anniversary of D-day. I was ordained deacon on D-day, and I remember the special prayers we had for our country on June 6, 1944. It was a grim time in the midst of the horrors of war. We were uncertain as to our future on that day 36 years ago when I was ordained to serve, to join a long line of Christian servants. In many ways, we are still uncertain of our future, and I am at one with those who—through work and prayer—are seeking a future that will not know a world such as it was on D-day.

June 11 this year was a day of blue skies and temperate weather, a good day for the drive I made to Long Branch, N.J., where at 8 p.m. I installed Robert Mitzenius as national director of the Church Army. It was a good day for the Church and for Brother Robert, and it was a privilege to hear his promise of commitment and to know of this new leadership that is now available to one of the needed ministries of our Church.

June 11 was also the sixth anniversary of my installation as Presiding Bishop, and Brother Robert's gratitude at being called to serve was echoed by my own. We both share a special privilege to serve God by serving the people and with the people who count themselves members of this particular part of His Church.

Anniversaries are good for us. They give good reason to pause for a bit, to look backward and to look forward. We cannot pause over them too long, though. Work must be done, needs must be met, mission must be accomplished.

John M. Allin
John M. Allin

Georgiana Farr Sibley: Church loses a great lady

The slender ranks of America's great ladies were thinned by the recent death of Georgiana Farr Sibley, 93. She was an Episcopalian and an indefatigable worker for such diverse organizations as the YWCA—national board member; the USO—board member; the Episcopal Church—member of Executive (then National) Council; and the Japan International Christian University Foundation—a vice-president emeritus.

As a life-long volunteer, she considered "society" activities a "waste of time, like batting tennis balls around just for the sake of batting them." She said her own life had been more like a real game. Often cited for her work, she frequently served

in the 1930's and 1940's on national committees with Eleanor Roosevelt.

Despite her many activities and responsibilities as wife of the late financier Harper Sibley and as mother of five children, which earned her the American Mother of the Year title in 1945, Sibley found a "free hour" every day for prayer and meditation. A well-worn leather New Testament and Prayer Book were always in her purse. "Inner spirit gives strength for anything you want to do," she once said.

She is survived by daughters Georgiana Hardy, Jane Auchincloss, and Anne Cannon, sons Hiram and Harper Sibley, and numerous grandchildren and great-grandchildren.

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Diary of an English Country Parson

Thomas Leonard Jenkins (1860-1943) was an incurable diarist, and his bright sense of humor enlivened the records he kept of life in the English countryside. His son Humphrey inherited both the diaries and his father's sense of humor. He thought others might enjoy the lighthearted glimpses of life on the other side of the Atlantic in the late 1800's and early 1900's. Let Humphrey Jenkins introduce his father:

"My father was born in Staffordshire in 1860. His father died soon afterward, and he was brought up by an uncle who lived near Birmingham. In those days even the industrial parts of England held ready access to real country so his boyhood pursuits enabled him to learn much about both human nature and all that went on in the villages and fields. What a marvelous grounding for a priest! He graduated at Oxford, was ordained in 1888, and, after a curacy at Pulham in Norfolk, was at Worstead in that county for a few years and then at Leigh, in Dorset, for the rest of his working life, which included the childhood of my brothers and myself.

"Perhaps we were biased in our high opinion of him as a country parson. His patience, good temper, and humor used to cause me to marvel. He seemed quite fearless whether dealing in Christian sympathy with the incorrigible character down the road or rather less sympathetically in the manual extraction of a half-smoked wasp's nest or a lobster under a rock.

"My brother reminds me of an occasion during family prayers after breakfast at home one morning. Father started reading at his usual pace, but we noticed an acceleration as his eyes drifted to the lawn outside where a large cock pheasant was partaking of his version of Kelloggs. Father finished his prayers with decorum, then very quickly got his gun, and I can only suppose that the result came up for lunch a week later.

"Father would have been delighted to meet you if he had ever crossed the Atlantic but I am sure that he would be equally pleased by the opportunity which your kind editor has now given him."

Drawing from "English Pictures," the Rev. Messrs. Samuel Manning and S. G. Green, c. 1880.

Trout Justice

c. 1880

At Oxford, while a member of Hertford, I was in a peculiar position as I was a householder and so, to come within the University regulations, had to have my house registered as a lodging house. This left me rather freer than the ordinary undergraduate, and the following instance of its advantages might very easily have led to much more serious consequences than a small fine.

I was—and am—an ardent fisherman and, by courtesy of its owner, had occasional access to one of the best stretches of water on the Lambourne, from Speen to Boxford. I had left instructions that a wire should be sent to me when the fly was "up," and most unfortunately the wire arrived on the day which the dean had chosen for "Collections," the terminal exam on the term's work.

The river sparkled over its gravel beds, and the Green Drake fell into the mouths of the biggest and fattest of the big fat trout! What chance had a stuffy examination room and perfunctory papers on Plato's Meno, or Media, against such attractions?

I looked up the earliest train, filled my fly book with green drakes, seized my rod and landing net, and started hot-foot for Newbury and the Lambourne, leaving instructions with the houseboy that if the College messenger George came to ask for me, he was to say "not at home"; and if asked where I was, he was to say he didn't know, both of which statements were perfectly true. However, I left all thoughts of Edwin the boy and George the messenger and indeed the dean himself behind me, and arriving on the river's bank about 11 a.m., had the day of my life.

So far as I remember, I had no occasion to leave the first long meadow which finished at the keeper's cottage. The conditions were at first normally good even for the first week in June (the season for the fly on the Lambourne). There were yellow streamers of fly which fell with sufficient frequency upon the surface to keep the fish and the fisherman busy; but after an hour or so, conditions changed, a thunderstorm threatened, and big black clouds blew up and sheets of hail fell like shrapnel.

It's all over, at any rate for a time, thought I, and feared that my chances of

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Seminaries called servants of the church

by Burtis M. Dougherty

The Very Rev. Granville Cecil Woods, Jr., Dean of Virginia Theological Seminary, is a gracious, soft-spoken, gentle man as he greets you and ushers you into his large, conversation-oriented office on "the Hill" overlooking Alexandria where the seminary has been located since 1823. Once we are seated, he moves briskly to the subject at hand.

"One of the most encouraging recent developments," Woods begins, "is the rekindling of the sense of responsibility and zeal for mission which seems to be occurring throughout the Church." In my experience, he continues, "seminaries share in this new movement of the Spirit."

This sharing has to do with more than providing theological reflection on these matters, in Woods' opinion. "Seminaries are providing leadership in attempts to evangelize by proclaiming the Gospel truly" and in ministering to individual and social needs.

"The concern for the Gospel is not new," the dean, who has headed VTS since 1969, emphasizes, "but it is coming with renewed force and power."

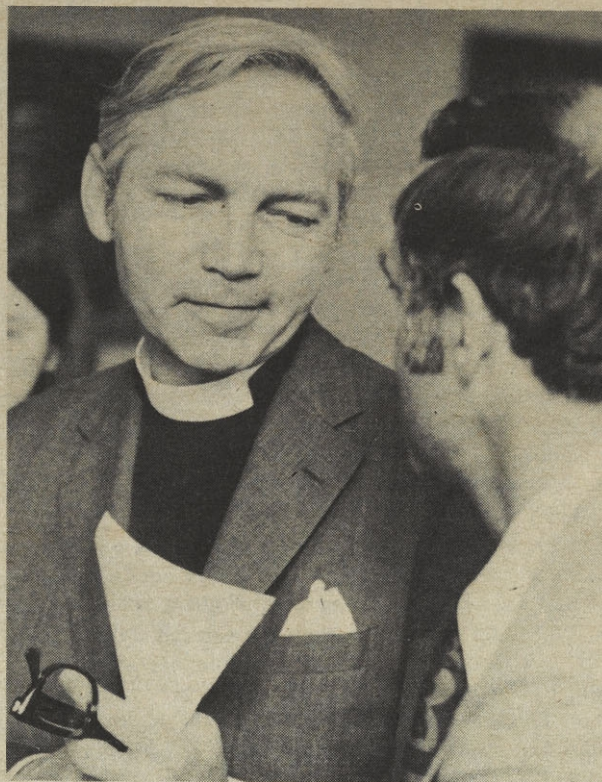
Much of this renewal so far as the seminaries are concerned is seen in the importance of Christian spirituality, of spiritual formation, for ministry. Woods sees renewed emphasis in seminaries of all traditions on "corporate worship, private prayer, and meditation—carried on in a continuous, disciplined way—as essential to preparation for ministry."

Moving into a more general overview, Woods cites the basic nature of the seminaries' contribution to the ministry and mission of the Church. "They are not ends in themselves," he says, "but consider themselves to be servants of the Church." Stressing the importance of open communication between the seminaries, parishes, dioceses, and the national Church, the VTS dean believes in the reciprocity of these relationships. In his judgment, seminaries have responsibility to help the Church see current new cultural contexts and problems related to mission and ministry in perspective, "to prevent, if possible, all of us from succumbing to superficial analyses and equally superficial alleged solutions."

Woods, who came to VTS from the rectorship of Otey Memorial Chapel in Sewanee, Tenn., following a theological faculty position at the University of the South and parish experience in his native Tennessee, is aware that seminaries "sometimes have the impression that they are looked upon with skepticism, even suspicion, as communities of refugees from the real concerns... of the Church." Branding such perceptions as "inaccurate and unjust," he both appreciates and invites the help of those "carrying on the day-by-day ministry of the Church" in identifying opportunities that "need to be addressed, as well as intellectual, spiritual, social problems that arise constantly" in that ministry.

Hailing with enthusiasm what he calls "one great sign of the times," Woods obviously rejoices in "the fresh recognition that our Lord's ministry is one for which the whole Church is responsible." Preparation of "laity for ministry is a vital part of our task," he believes.

He cites as example the recent opening of the traditional, pre-ordination, three-year Master in Divinity



Cecil Woods and friend

course at Virginia and other seminaries to persons not seeking ordination as another indication of the seminaries' commitment to lay theological education. For several years the two-year Master's degree program in Theological Studies has been available to laypersons at VTS and other seminaries.

"Obviously not all laypeople, even those most desirous of doing so, can study for extended periods in a seminary," Woods observes. So VTS, along with its sister institutions, offers evening, non-degree courses. Using highly qualified faculty, Virginia's 10-year-old Lay School of Theology has enrolled more than 1,000 laypersons from the metropolitan Washington, D.C., area in its course offerings. Many of these individuals have taken several of the 10-week courses offered on Tuesday and Thursday evenings during spring and fall semesters. A few persons have completed requirements for a Diploma in Theological Studies, which includes satisfactory completion of six credit courses, among which must be four units of introduction to Christian theology, both Old and New Testament, and worship of the Church.

Returning for a moment to preparation for the ordained ministry, Woods deals with the ecumenical aspects. Calling the ecumenical movement "one of the most important developments in modern church history," he cites what he calls "the common knowledge that the Church's mission has been hampered by the divided, conflicting, competing bodies constituting the One, Holy, Catholic, and Apostolic Church."

Granting that popular interest in the movement may have diminished somewhat recently, he says he has heard from some sources "that God has not the least interest in ecumenicity." He refutes that assertion and says Christians "who think biblically, theologically, about Christ and His Church and its mission must continue to pray, work, hope not only for intercommunion, but for the Church's unity."

Increasingly preparation for ministry in the seminaries of the Episcopal and other Churches is in an ecumenical context. Woods mentions as example the Washington Theological Consortium in which VTS is an active partner with Roman Catholic, Lutheran, Methodist, and other Churches in sharing personnel, facilities, and planning. "This new context for seminary education," the dean believes, "is an enormously significant development and one which promises much for God's work in the Church and in the world."

Touching briefly on what he calls the "stewardship problem," Woods mentions the oft-repeated fact that

Editor's report

The vineyard's richer because he planted

Henry Knox Sherrill, who was Presiding Bishop from 1947 until 1958, died on Sunday, May 11. Somebody was saying that just before his death he had been planting vegetables in the large garden at his home in Boxford, Mass.

Henry Knox Sherrill is a name, of course, that has been well known in the Episcopal Church for many years. I first heard it when I had to learn about our Presiding Bishop as a part of the instruction I received prior to being confirmed. In the years just prior to my entering seminary, I remember being impressed with an article about Bishop Sherrill in one of our national magazines. I mentioned this at a gathering of very wise postulants for Holy Orders—only to be warned I'd better not forget that Henry Knox Sherrill would never wear eucharistic vestments and therefore was not to be trusted!

Bishop Sherrill became more than just a name for me in 1976 when he attended the General Convention in Minnesota. I drove the automobile in which he and Mrs. Sherrill rode from the opening service in St. Paul back to their hotel in Minneapolis. I remember several things about that ride:

- Bishop Sherrill began a conversation at once by asking me questions about myself—where I had served in parishes, about my family, about my interests.
- I took a wrong turn and managed to lose us on the unfamiliar streets of the Twin Cities, a feat which amused Bishop Sherrill and led him to tell me about times he had been lost in other places.
- He had a sharp awareness of the issues being discussed at General Convention, and I admired the skill he used in talking about these with frankness without letting his own position be known, a stance I admired this retired Presiding Bishop for taking.
- He seemed to understand Venture in Mission better than I did at that point.
- When we reached the Leamington Hotel, he and Mrs. Sherrill invited me to their sitting room "so we can talk some more."

I had other work to do that day and couldn't accept the invitation. I was sad about it then and am even sadder now. Had I been able to talk with him longer, I doubt the conversation would ever have gotten around to eucharistic vestments!

That Henry Knox Sherrill was planting vegetables just prior to his death is fitting for he spent his whole ministry as one of the planters in the vineyard of the Lord. We are now reaping precious fruit because Bishop Sherrill was a planter—fruit of ecumenism, of mission, of church management, of social concern.

We should, of course, thank God for this man who was one of His planters.

We should not allow the fruit to spoil or be misused.

Henry Knox Sherrill taught us to be better stewards than that.

—Dick Anderson

Patricia Page elected to CDSP faculty

Patricia Page, who was adjunct professor of Christian Education at General Theological Seminary and director of the National Institute for Lay Training, has been elected to the faculty of Church Divinity School of the Pacific. She will serve a six-year term as associate professor of Education and director of Continuing Education.

In announcing the appointment, CDSP Dean Frederick H. Borsch said he is excited that the seminary has "elected a person who, along with her other abilities, can help us in the areas of mission, lay ministry, continuing education, and religious education."

Page is a Ph.D. candidate in religious education at New York University. Her experience includes development of a small-town congregation, director of education programs in several parishes and dioceses, a university chaplaincy, and advising in Christian education for 10 years in Zambia while teaching at St. John's Provincial Theological College.

Continued on page D

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The computer is an equal opportunity helper

by James L. Lowery, Jr.

A computer in New York exists to help the Church to be a better steward in fulfilling its mission. The machine helps parishes and agencies and special ministries to find people. It helps people find jobs in which they may make a real contribution. In over nine years the computer at 800 Second Avenue (in the Church Pension Fund office across from the Episcopal Church Center) has enabled calling committees to go about their job knowledgeably. It has also enabled clergy to seek directly positions which use their skills.

One of our deployment system's several goals is to provide equal opportunity for minorities. Women, blacks, Hispanics, and similar groups do not always have an equal crack at positions. Now progress is slowly but surely being made, and even more progress will be forthcoming as more and more women and minority persons see their peers find jobs by listing themselves with the Church Deployment Office. Ninety percent of the clergy in general are now listed, but the percentage of women and minorities is nowhere near that high. Here are some true tales of how the computer has recently helped many women find positions.

Judy Upham

The Rev. Judy Upham is now rector of Grace Church, Syracuse, N.Y. She had previously been a hospital chaplain in St. Louis, Mo. For four years she had wanted a parish of her own and had been searching for a rector's position. The computer was a constant part of the process, both in putting her name before people and in being a resource for profiles of parishes she considered before having interviews with various search committees.

Upham cannot tell whether the old-girl, old-buddy network or the computer was most responsible for putting her into her new position. Her job search used many tools, and all the instruments were important. Interested parties from Washington, D.C., to California contacted her during the process, and she negotiated seriously with two parishes. The week she accepted the call to Grace Church she had the great personal satisfaction of declining a California call, saying she had just accepted another opportunity.

As she reflects on the process, Upham relates that four of the five final names Grace Church considered came from the computer. But the value of the computer, and the vacancy-filling process in which it is one tool, seems to have been as a device in aiding her to decide what she wanted to do. And it equally helped the parish decide what kind of skilled person it really wanted. She also learned from the process the importance of updating her profile every six months during the liveliest and most active period of her search and of subscribing to the monthly vacancy listing, which gave her an average of three parishes per issue for further inquiries.

Passing It on to a Friend

The Rev. Susan Klein is a canon at Christ Church Cathedral in St. Louis. On the staff there since graduation from seminary in 1977, she finds that listing herself on the computer and the search she went through toward the end of her seminary time netted many inquiries after she went to St. Louis.

One inquiry seemed so perfectly matched to the talents of her friend Doris Mote in Dayton, Ohio, that she passed on the inquiry and the parish profile. Mote took up the conversation and as a result is now assistant at St. Bartholomew's Church, Baltimore, Md. Here the computer and the old-girl network together resulted in a mutually satisfactory placement. Klein says her name is still kicked out by the computer from time to time and she still receives inquiries about possible future positions. While she has no present intention of moving, having her name come out of the computer is affirming and good for her morale as well as a testimony that she has been able to present her skills well on the stage of the whole Episcopal Church.

Skills from West to East

From the southwest comes the tale of the Rev. Sandra

Michels, college chaplain in the Diocese of the Rio Grande. Having honed her skills and had experience in youth work and music, she proclaimed her developed skills in her CDO profile. The result was a move eastward to become associate rector of St. Martin's Church, Ellisville, Mo., outside St. Louis. Listing herself with the computer advertised the skills she particularly wanted to use.

The Carriage Trade

The computer plays indirect roles in parish placements. It serves the east and west and the great in-between. It finds smaller positions and jobs in big and famous places. With the Rev. Anne Jones, now assistant at St. James' Church, New York City, the process began when the administration at Virginia Theological Seminary sat the whole senior class down and helped it fill out the computer profile booklet. Jones found the experience of classmates filling out their material together particularly helpful.

When Jones read that the Rev. Carol Anderson was vacating an assistantship at St. James' to take her own parish, she applied directly to St. James' rector. One of the first ways he could immediately "check her out" was by requesting her profile from the Church Deployment Office. At about the same time the computer sent Jones' name to Grace Church, Kirkwood, Mo., which conducted its search almost wholly via the computer. Kirkwood and Jones expressed interest in each other and began negotiation. But the peculiar ministry at St. James' was especially appealing, and off to the Big Apple went Jones.

Note how the computer profile played different roles with different parishes in this story.

General Remarks from Maine

The Rev. Elizabeth Habecker of St. Ann's Church, Windham, Me., has a few observations based upon her job hunting and interviewing experience. Nowadays not being on the computer is harmful. Churches always want one's profile when they are searching or interviewing whether they first obtain one's name through a profile search or not. Secondly, the way the profile is filled out can harm as well as help. One should use expert help in filling out the information so as to present just what one wants presented. The process is complex, and a decade of experience in the use of computer listing means people can acquire certain knowledge about it. For example, too low a preferred minimum salary coupled with willingness to serve full-time means projecting a sense of low self-worth. But too high a minimum compensation listing will remove you from most people's consideration.

A person must understand the system pragmatically from the beginning. In this respect, Habecker relates that in 1977 her seminary told her in her senior year the importance of being listed, but, she adds ruefully, it was then no help is assisting her to prepare her listing. She says many women are not drawn to things and gadgets

and the computer world as well as they are to the world of ideas or people. Thus they are ill at ease in using the computer. (This is true of many male clergy, too!) Assistance is necessary and needs to be sought.

In sum, Habecker warns that women are taking a chance if they are not listed with the CDO. Women are already at some disadvantage in job hunting. Failure to register themselves with the computer compounds the disadvantage.

Others

Ecumenical positions are also found by being listed in the Episcopal Church's computer and by using the vacancy listings. The Rev. Pamela Mylet is both a doctoral candidate at Garrett-Evangelical Theological Seminary in Evanston, Ill., with help from an Episcopal Church Foundation study grant, and assistant chaplain and pastoral counselor at Swedish Covenant Hospital in Chicago. The computer helped her put together this combination, according to the Episcopal Women's Caucus.

Summary

Women clergy are now a fact of life in the Episcopal Church. They are accepted in the majority of places. But they still do not have a representative crack at the positions open. One way to provide equal opportunity is for all women to be listed on the CDO computer and to make use of the positions open bulletin. Every little bit helps.

Using the computer has produced some fine successes. I hope all women will seek assistance in listing themselves so their skills can be paraded across the whole stage of our Church and more can find good positions. The Body of Christ is one body with many gifts. I'd like to see a variety of those gifts put to use in fulfilling positions.



The Rev. James L. Lowery, Jr., is executive director of Enablement, Inc., a clergy service agency which is communicator, consultant, and catalyst to clergy support groups and systems. He also provides executive services to the National Center for the Diaconate and is a New Directions consultant for the Standing Commission on Churches in Small Communities. Comments about this column are welcome. Write to him at 14 Beacon St., Room 715, Boston, Mass. 02108, or in care of Professional Pages.

One way of doing it?

by Alex Seabrook

The Diocese of Westland will soon elect a new bishop, and the search committee has submitted three names, all from other parts of the U.S. Two of the nominees respond in a serious and restrained manner to letters and phone calls from Westland, but the third nominee, the Rev. Wilson Fotherstonehaugh Pendell, D.D., assumes a more activist posture. He obtains a sabbatical leave from his parish and moves to Westland, where he rents an apartment right opposite the cathedral. Immediately, he begins to appear at many services and meetings all over the diocese, greeting everyone and shaking as many hands as possible; he is usually accompanied by his charming wife and two handsome young children.

At one such occasion, a candid critic asks Dr. Pendell whether his actions are not perhaps rather like a campaign for office by a Kennedy.

Warmly grasping the inquirer's hand and fixing him with a loving yet firm and direct gaze, the candidate replies: "I am so deeply grateful to you for asking this question. Prayerfully, I have become convinced that it is my Christian duty to present myself to you so that you, under the guidance of the Holy Spirit, may decide who your next father in God will be. It would be neither Christian nor American to keep you uninformed about my own self and about my beloved family."

Months pass, and the election takes place. Now you are one of the clergy in procession at the consecration of the Rev. Wilson Fotherstonehaugh Pendell, D.D., LL.D., to be Bishop of Westland.

What are your thoughts?

The Rev. Alex Seabrook is rector of St. Mark's, Pittsburgh, Pa. We are grateful to Leaven, the newsletter of the National Network of Episcopal Clergy Associations, for permission to reprint this article.

-R.J.A.

'The thoughts are mine...I want to leave them with you'

by John Bogart

In the spring of 1980, the Rev. John Bogart resigned as director of Continuing Education at Church Divinity School of the Pacific in Berkeley, Calif. This article is a sermon he preached in the CDSP chapel on May 19, 1980.
—R.J.A.

Since this is my last sermon in this chapel as a member of the CDSP faculty, I want to share with you a few of my thoughts about ministry. They are not original, but they are mine, and I want to leave them with you.

First, as ministers of Jesus Christ, whether lay or ordained, I think we need always to remind ourselves that the Gospel is, after all, *good news*. Therefore, if we are not having a good time doing our various ministries, then we probably do not understand the Gospel of Jesus Christ. All too many clergy and laity go about nowadays sunk in gloom over the condition of the Church. They fret and worry about declining numbers and declining budgets, and they anxiously pursue any renewal movement that comes along in hopes that somehow, by their efforts, the institution can be turned around. Perhaps in their theology it is all up to them. But such a theology is dead wrong; such people forget that it is *God* and His power which is working through our feeble efforts; any success that comes our way will be *God's* doing so that, in Paul's words, "the transcendent power belongs to God and not to us." (II Cor. 4:7) Incidentally, those words are from Second Corinthians, and I commend to you the life-long study of that particular epistle. Its message is, I think, badly needed in the Church today. If we "read, mark, learn, and inwardly digest" what Paul has to say in that letter, then we will be liberated from the arrogant presumption that it is our power, our skills, our talents which will win the day for Christ; and such liberation will save us once and for all from gloom and despair. God

works through—and often in spite of—us, and to Him alone belongs the glory. That is good news!

Second, in our ministries we must learn to love the people whom we serve for *themselves* and not for what they can do for the Church. It is a great temptation to say to oneself, just after getting some new, enthusiastic, and committed Christian into the congregation, "Wonderful—now I have another Sunday school teacher, or perhaps the head of the Every Member Canvass!" And so we reduce God's laity to grist for our mill; we see them only as means to our ends. And our ends are probably the worldly goals of success and fame: the Bishop will think well of us; we will gain a fine reputation and maybe that plum parish we have been waiting for. Well, it just won't work that way. We ministers, clergy or lay, are called to love and serve people for their own sakes, not ours. If we can sincerely do that, then we surely will be recipients of their love. I think clergy especially forget how much the laity minister to *them*. I will give you just one example of this, from my own ministry.

One of my parishioners, a lovely elderly lady (the kind who are the backbone of our parishes), was rushed to the hospital after a severe heart attack. During the night her heart had stopped twice, and the doctors worked frantically to keep her alive so that by morning her condition had at least stabilized. All during this time I was home in bed with a slight case of flu. When I was notified of her extreme illness, I managed to get out of bed (feeling a bit sorry for myself) and over to the hospital. In the meantime this lady had heard I was slightly indisposed. So when I appeared at the door to her room, before I could say a word, she looked at me and said, "Oh Father Bogart, I'm so glad to see you. I heard you were ill." Of such is the Kingdom of God.

Then, I think, it is a mistake in our ministry to be overly concerned about one's career. Here we clergy especially have pretty much sold out to the models of the business and professional worlds where one goes from glory to

glory in the life of perfect success and ever-increasing income. It is fashionable for clergy nowadays to talk about when they "peaked"—that is, when they reached (or will reach) the peak or acme of their careers. I peaked on Feb. 10, 1955, when I was made a priest in the Holy Catholic Church at the age of 25. That was the highest honor I have ever or will ever receive. And so it is with all of us: our highest honor is simply to be given the *privilege* of serving God's people.

Finally, the question that came to Peter comes to all of us who minister in Christ's name. The question I'm referring to is the one in which he says to Jesus, "Lo, we have left everything and followed you. What then shall we have?" (Matt. 19:27) Leave it to Peter to ask, "What's in it for me?" But indeed, what *is* in it for you and me in this whole business of ministry?

It's not money, that's for sure, nor is it fame or even success. We follow Jesus along the way of the Cross; any ministry certainly has its share of scourgings and, sometimes, crucifixions. But then, we have already found out in our lives so far that the Way of the Cross is, paradoxically, in the words of the famous collect, "the way of life and peace." And if we really believe in the resurrection of Jesus Christ, and experience within ourselves the power of His resurrection, then we will be able to handle any crucifixions which might come our way.

But just what is our reward? What are we to receive in ministering to others? The next time we give the Body and blood of Jesus into the hands of those we know and love—the next time we hold in our arms a baby, soon to be made a member of Christ's Body—the next time we see the smile on the face of one we have come to visit—then we will know what our reward is.

Our reward is the mutual friendship and trust we have with those whom we are privileged to serve.

And in these past six years at CDSP, my reward has been you—your friendship and your trust. With prizes like those, nothing else is necessary

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Seminaries called

Continued from page A

Episcopal Church giving generally lags behind that of many other American Church traditions. He says, "Until people are able to see the connection between our redemption, and our responsibility to share God's gifts as widely as possible with others, our response will be token and legalistic—and inadequate—rather than eucharistic in spirit."

Happily, according to the dean, the renewal of worship in the Church which we have known and are experiencing has resulted in "more responsible attitudes and more effective action" regarding stewardship. He sees VIM as "a sign of hope" both present and future. Among other encouraging signs are renewing concern "for the plight of the cities at home" and for "mission in overseas areas, especially in the Third World."

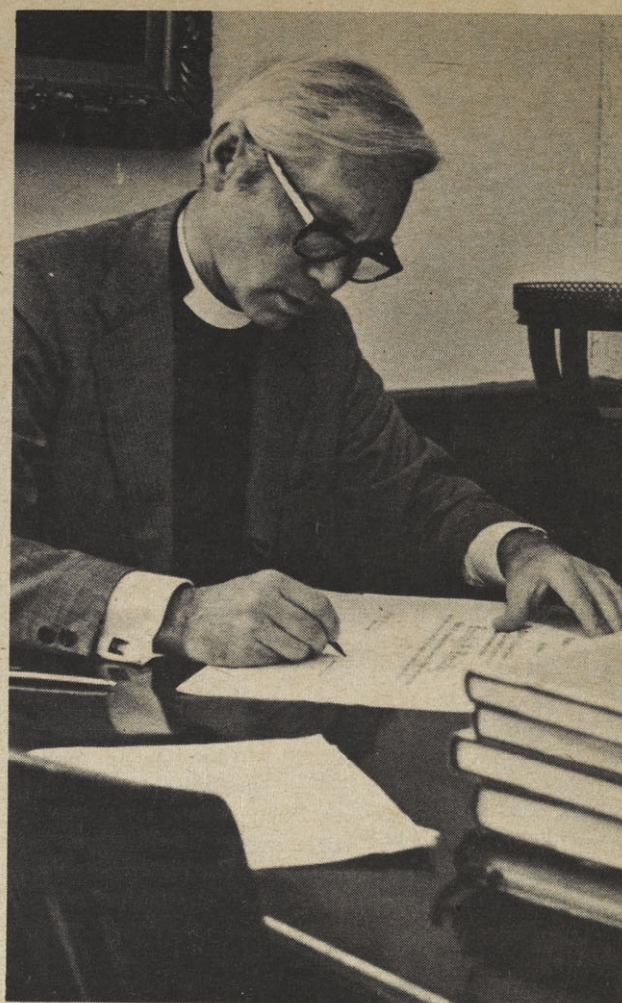
In response to a question, the dean reflects at some length on the decade of the 1970's. Noting that in the late 1960's and early 1970's concentration focused on the social implications of the Gospel as a needed development, Woods observes that these concerns "seemed to come unhooked from the underpinnings of personal faith and prayer." The last few years have brought a renewed and profound concern in this area, and "that is good." Woods believes the Church at large and the seminaries are making real strides in the difficult and continuing task of keeping "social concerns closely tied with the life of personal faith and commitment." The progress he sees in no way, however, "gives grounds for any complacency" about the problem of constantly striving to balance these

two elements of the mix.

Moving out from this area, the dean turns to what he labels as "one great mystery" on the current scene: in "a time of discouragement, conflict, confusion on the part of every Episcopalian about the life of the Church, a remarkable number of men and women continue to offer themselves for the ordained ministry." In this regard and for now "the Church is somewhat embarrassed by riches." Woods is sure he and the other seminary deans can "testify that intellectual gifts as well as personal commitment of postulants and candidates for Holy Orders are certainly impressive." Woods adds, "Is God telling us something in this?"

Pursuing his line of thought a bit, the dean reflects, "In a nation, a world in which many millions still have a great need for a Word of Life and for ministry of all kinds, can there really be too many ministries? Theoretically there obviously can be more ordained ministers than the Episcopal Church needs if we are to conceive of our life and work in static terms. But if we can recognize, accept responsibility here at home and abroad for those who have not heard the Gospel, who do not call themselves Christians, if there is a renewed sense of stewardship to support new work, can we regard this phenomenon of large numbers of persons offering themselves for ministry, ordained and lay, as a new opportunity for Christ in the world?"

The Rev. Burtis M. Dougherty is rector of St. Mark's Church, Alexandria, Va. He has served the Episcopal Church as a communicator in many ways, including a keen interest in the Diocese of Virginia's communication program, as a diocesan editor in Western New York, and as a member of the General Convention communication staff.



"Seminaries are providing leadership in attempts to evangelize. . . ."

Clergy changes....

ANDREWS, John A., from St. Augustine and St. Peter's, Waterford, PA, to Christ, Suffern, NY

EVERY, William G. V., from St. Columba's, White Earth, NM, to secretary/treasurer, Church Army. His address is: 339 Warburton Pl., Long Branch, NJ 07740

BENNETT, Philip C., to St. Mark's, Glen Ellyn, IL

BOUGHEY, Harold B. (retired), to St. Luke's, Westville, NJ

BOYD, James R., from St. Luke's Cathedral, Orlando, FL, to director, Episcopal Metropolitan Ministry of Memphis and West Tennessee, Memphis, TN

BROOME, William B., Jr., to St. Alban's, Chicago, IL

CALLAWAY, James G., Jr., from Annunciation, Oradell, NJ, to Trinity, New York, NY

CARR, Clifford B., from Holy Family, Wind Gap and West Bangor, PA, to Trinity, Pottsville, PA

CHANDLER, Sara J., from Diocese of New York, NY, to St. Paul's, Mt. Lebanon, PA

CROSS, Robert, from St. Michael's Cathedral, Boise, ID, to St. David's, Caldwell, ID

DASHER, Arthur L., from St. Mark's, Cocoa, FL, to All Saints, Winter Park, FL

DRESSER, Robert M., from Christ, Rye, NY, to Good Shepherd, Granite Springs, NY

DWYER, Harold J., from Trinity Cathedral, Trenton, NJ, to Calvary, Bayonne, NJ

EDMONDSON, Bishop Herbert D. (retired), to St. Timothy's, Daytona Beach, FL

ENG, Lincoln P., from St. Bartholomew's, Beaverton, OR, to archdeacon, Diocese of Oregon, Lake Oswego, OR

GARDNER, Donald D., from Trinity, Stamford, CT, to non-parochial

GREER, David J., from St. James, Warrenton, VA, to St. Paul's, Shreveport, LA

GRINDROD, Robert H., from Prince of Peace, Gettysburg, PA, to St. Thomas for the Deaf, St. Louis, MO

HAIRE, William R. N., from St. John's, Frostburg, MD, to chaplain, All Saints' Convent, Catonsville, MD

HARRISS, Susan C., from chaplain, Columbia University, New York, NY, to chaplain to the ordinary, Diocese of New York, NY

HARROWER, David, from Christ, Brampton, Ont., Canada, to St. Bede's, Scarborough, Ont., Canada

HEIGHMAN, Llewellyn M., Jr., from Resurrection, Kansas City, MO, to St. Barnabas, Moberly, MO

HODGES, Douglas D., from St. Matthew's

Cathedral, Laramie, WY, to St. Michael's Cathedral, Boise, ID

HUNT, William G., from Trinity, Lebanon, and St. George's, Camdenton, MO, to All Saints, Kansas City, MO

JONES, David A., from Holyrood, New York, NY, to St. Margaret's, Bronx, NY

KEHL, Christian H. (retired), to consultant, San Antonio Chapter, American Civil Liberties Union, San Antonio, TX

LARSEN, Gilbert S., from Christ, Lynbrook, NY, to Holy Communion, Lake Mahopac, NY

LAWSON, Peter R., from non-parochial to St. Bede's, Menlo Park, CA

LEWIS, William G., from archdeacon, Diocese of Pittsburgh, PA, to Holy Trinity, Melbourne, FL

LINSLEY, John C. W. (retired), from Kingswood Circle, Sun City, AZ, to 19045 Lake Forest Dr., Sun City, AZ 85373

LLOYD, John J., from All Saints, Worcester, MA, to Christ, Forest City; Trinity, Carbondale; St. James, Jermyn; St. George's, Olyphant; and St. James, Dundaff, PA

LOUTREL, William F., from St. Michael's, Naugatuck, CT, to Christ Cathedral, Indianapolis, IN

LOWRY, David B., from Nativity, Indianapolis, IN, to Incarnation Cathedral, Garden City, NY

MAGNESS, James B., from St. Paul's, Edneyville, NC, to chaplain, U.S. Navy Hospital, Bethesda, MD

MANN, Fredrick E., from Christ, Springfield, MO, to Emmanuel, Orlando, FL

MOSER, John G., from St. George's, Dallas, TX, to Good Shepherd, Rosemont, PA

PACKARD, George E., from Christ, Martinsville, VA, to Grace, Hastings, NY

PARKER, Paul E., from Ascension and Holy Trinity, West Park, NY, to Christ the King, Stone Ridge, NY

POGOLOFF, Stephen M., to St. John's, Larchmont, NY

RAMSHAW, Lance A., from St. Paul's, Camden, DE, to All Saints, Rehoboth Beach, DE

REGEN, Kenneth P., from St. David's, New Berlin, and St. Philip's, Waukesha, WI, to chaplain, St. John's Home and Tower, Milwaukee, WI

ROWLEY, Robert D., Jr., from St. Andrew's Priory School, Honolulu, HI, to St. Andrew's Cathedral, Honolulu, HI

WILSHIRE, Robert V., from St. Ann's, Sayville, NY, to Incarnation Cathedral, Garden City, NY

NEW DEACONS

ALLEN, George C., to Good Shepherd, Parkersburg, WV

AMADIO, Carol M. I., to Our Saviour, Chicago, IL

ANGER, David C., to St. Gabriel's, Hollis, NY

BAUMER, Judith T., to Diocese of New York, NY

BULLOCK, Clayton L., to Good Shepherd, Maitland, FL

CARLL, Michael J., to Prince of Peace, Woodland Hills, CA

COMINS, Gary L., to St. George's, Laguna Hills, CA

DOWER, Ronny W., to St. John's, Huntington, WV

FLOWERS, William M., to St. Paul's, Wheeling, WV

FORD, Steven R., to Diocese of New York, NY

GOODRICH, Robert A., Jr., to Zion, Charles Town, WV

GORDON, Janice E., to St. Chrysostom's, Chicago, IL

HOLSTON, George W., III, to Good Shepherd, Lake Wales, FL

HUFT, Jerry R., to St. Paul's, Delray Beach, FL

KIMMEY, Jimmie E., to Epiphany, New York, NY

KNUDSEN, Chilton A. R., to St. Benedict's, Bolingbrook, IL

LEE, Janice L. F., to St. Mark's, Barrington Hills, IL

McCAMMON, George W., to St. Thomas, Owings Mills, MD

McCOY, James E., to St. Luke's, Charleston, WV

MULLER, Donald J., to Christ the Redeemer, Pelham, NY

NORTHUP, Lesley A., to Diocese of New York, NY

PAGLIARO, Lois A., to Diocese of New York, NY

PARSELL, Harry I., Jr., to Diocese of Central Florida, Winter Park, FL

PEYTON, Linda, to Redeemer, Bryn Mawr, PA

RAVNDAL, Eric, III, to St. Barnabas, DeLand, FL

REASONER, Rand L., to Diocese of Los Angeles, CA

SCHAEFFER, Susan E., to graduate studies

SCHAPER, Robert N., to faculty, Fuller Theological Seminary, Pasadena, CA

SEITZ, Christopher R., to doctoral studies, Yale University, New Haven, CT

SKINNER, Susan C., to Emmanuel, Webster Groves, and chaplain, Deaconess Hospital, St. Louis, MO

SMYTH, William E., to Diocese of New York, NY

STARKEY, William G., to Christ, Clarksburg, WV

TREHERNE-THOMAS, Rhoda M., to St. Peter's, Bronx, NY

UMBERGER, Paul R., III, to Grace, Amherst, MA

WEATHERWAX, Elizabeth M., to St. Barnabas, Bridgeport, WV

WILSON, Sandra A., to Grace, White Plains, NY

RETIREMENTS

ALLEY, Alfred L., from St. Clement's, Rancho Cordova, CA, on May 31. His address is: 5224 Ridge Vista Ct., Fair Oaks, CA 95628

COON, Waldron L., from St. John's, Dover, NY, on July 1. His address is: 42B Brookdale Gardens, Bloomfield, NJ 07003

CRAWFORD, A. Chandler, from Trinity, De Soto, St. Peter's, Bonne Terre; and All Saints, Farmington, MO, on July 1. His address is: P.O. Box 42, De Soto, MO 63020

GOLDSMITH, Sidney W., from Church Pension Fund, New York, NY

HOLT, William T., Jr., from St. Stephen's, Columbia, MS, on July 1. His address is: 1226 Hexem Ave., Santa Rosa, CA 95404

LEATHERBURY, John R., from St. John's, Fort Worth, TX, on August 31. His address is: 1900 Patton Ct., Fort Worth, TX 76110

ROGERS, Walter A., from St. James, Dover Plains, and St. Thomas, Amenia Union, NY, on June 30. His address is: The Rogers Place, East Dover, VT 05341

WHITNER, Benjamin F., from Holy Cross, Sanford, FL

WRIGHT, Robert D., from Good Shepherd, Sioux Falls, SD, on August 31. His address is: 2013 Johnson Dr., Sioux Falls, SD 57105

RESIGNATIONS

FIELDS, Cyprian W., OHC, from All Souls, New York, NY

MOORE, Rudolph A., from All Saints, Darby, PA, on Dec. 1, 1979

PAHLS, John B., Jr., from St. Andrew's, Brewster, NY

SEMES, Robert L., from Epiphany, Newton, NC, on Dec. 31, 1979

DEATHS

COLEMAN, Elliott J. G., age 73

HERON, Cyrus L., age 72

JENKINS, Grover M., age 72

RICE, Norman S., age 64

SMITH, Hollis S., age 85

SWEET, David J., age 57

YERXA, Thomas M. W., age 64

RENUNCIATIONS

MEDARIS, John Bruce

PETERSON, Walter Baker

a record basket were destroyed. Not so, however, for it's the unexpected that befalls the fisherman more even than other mortals. The hailstorm proved a friend and not a foe for the hailstones dashed the clouds of fly upon the water, and the fish went mad.

Why they kept taking my fly till long after it had been chewed out of all semblance of a drake—green, gray, or black—I never knew, but I do know that I filled my basket to the overflow and then put some tufts of rushes on the bank till I had taken more than the maximum allowance and got near to that far-off bourne when and where the fly fisherman gets tired of fly fishing.

Then came sandwiches, etc., and then a long walk to Newbury and, as I walked, thoughts of what I was to say to the dean and principal when I had to account for breaking bounds and cutting "Collections," which suggested another storm not likely to end so happily as the last.

However, my luck was in. I asked Edwin if George had come down with a message.

"Yes, sir, he came with the dean's compliments and had Mr. Jenkins forgotten that it was the day for Collections?"

"And what did you say?"

"I said, sir, that Mr. Jenkins was not at home. And when George came down a second time to know where you were, sir, I said I didn't know."

Here was a to-do, and what was I to do?

This is what I did. I picked out a brace of real beauties from my basket, put them on some fresh-plucked grass into a basket, and sent Edwin with them and my compliments to the principal.

Edwin delivered the fish and brought back a note from the principal to the effect that he was delighted with the beautiful brace of trout and would I come and help him to do them justice at breakfast the next morning?

Bill Stumps' Stream

Much may be done to extricate oneself from a tight corner, or deep hole, by presence of mind or an apt bluff, but it is well to know that the trump ace isn't held by your opponent.

I was—I don't like to say how many years ago—enjoying with all a Jan Ridd's capacity for enjoyment in strange streams the fascinating sport of tickling trout in the brook at Endon, near Stoke-on-Trent. I had been very lucky and was on the point—the very acme of all the ecstasies of the tickler—of putting the final pressure of thumb and forefinger into a fat half-pounder who had taken refuge amongst the big stones of a regulation Staffordshire stone wall when a voice of thunder roared from the bank above, enquiring, "Who the angel are you?" and "What the angel are you doing there?"

I withdrew my hand with the half-pounder kicking in its grip and, assuming an injured air, enquired if that stream there didn't belong to Mr. Stumps.

"Yes, o'course it do."

"Well, then, I'm sure he wouldn't mind for he knows me well."

"Ah! but Oi'm 'im!"

Tickling Trout

14th Sept. 1935

To the Editor, The Times

The term "tickling trout" is a misnomer which only misleads the general public inasmuch as it carries with it at least a suggestion of pleasure on the part of the trout and assumes that the said trout is in full possession of his freedom in mid-stream.

The only reason why the word tickling is used is it aptly describes the final stage of the process by which all boys who have ever used it love to capture trout in small streams, and the pleasure is experienced by the boy who tickles, not by the trout.

Here is the full process. The tickler takes off his coat, turns up his shirt sleeves

and his trousers as far as they will go, takes off his boots and stockings, and wades into the pool into which the trout has fled at the first sight of his pursuer.

The fish takes refuge in his accustomed earth or beneath a well-known stone. The boy follows and feels down hole after hole till he finds the trout who by this time has retreated to the further end of his refuge. Very gently the tickling fingers feel their way forward from the tail, up the fat body of the trout who always lies head-up the hole. The tickling consists in the gradual encroachment of the tickler's fingers toward the trout's gills, and the pleasure experienced by the boy during the process is, I assure you, greater than any he gets in after life.

He lifts him little by little and very gently, as though he loved him, until his right thumb is up against the trout's right gill. Then—very gently indeed—he tightens his hold, and only when the thumb nail is under the gill does the piscator grip with all his might the "tickled" trout.

In Love and Harmony

Many stories of the eloquent and versatile Dean of Norwich (my patron) are told. This [one] Dr. Bates, the cathedral organist who lived almost next door to the deanery, told me himself.

The dean gave a great party to celebrate his silver wedding and invited, amongst other distinguished guests, a certain Frenchman just then rising into fame and on a visit to Norwich.

The Frenchman to the dean: "I have been wanting to understand, Mr. Dean, what you English mean by a silver wedding. Will you please tell it to me?"

The dean, delighted to do so: "Why, certainly, M'sieu. Come with me!" And taking his visitor to the middle of the drawing room where his wife was entertaining some of his guests, he called her to him. "You see this lady. Well, for the last five-and-twenty years, in love and harmony and mutual respect, she and I have been living together, and now. . ."

The Frenchman: "Ah! Now I see. Now you are going to be married!"

As Drunk As A . . .

A neighbor who is a judge of a joke, "and a good judge, too," gave me this this summer. It concerns a case which, as usual in the particular district, involved the sobriety or drunkenness of the defendant.

Judge: "Was the defendant intoxicated when you saw him at 6 p.m.?"

Witness: "He was not drunk, my lord, but he had drink taken."

Judge: "And when you saw him at 10 p.m.?"

Witness: "He was as drunk as a judge, my lord, as the sayin' is."

Judge: "Witness, you must be more careful of the terms you use. The saying which you think you are quoting is not, if I remember rightly, as drunk as a judge, but as sober as a judge or as drunk as a lord."

Witness: "Yes, my lord."

"Is There Really Enough Love To Go Around The World?"

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"The child I sponsor is a little girl in the Philippines named Marites. Her pain and hunger was like nothing you or I have ever known.

"Through Christian Children's Fund, I'm able to assist her with food, clothing and a chance to go to school just like other children. And through my letters, I'm able to send her my love. You, too, can reach out and help give love and support to a child who needs you.

"You don't have to send any money right away. Just send in the coupon below and learn more about a child and Christian Children's Fund.

Please send in the coupon today. I'm not asking you to reach into your pocket and give till it hurts. You can simply reach into your heart—and give till it feels good."

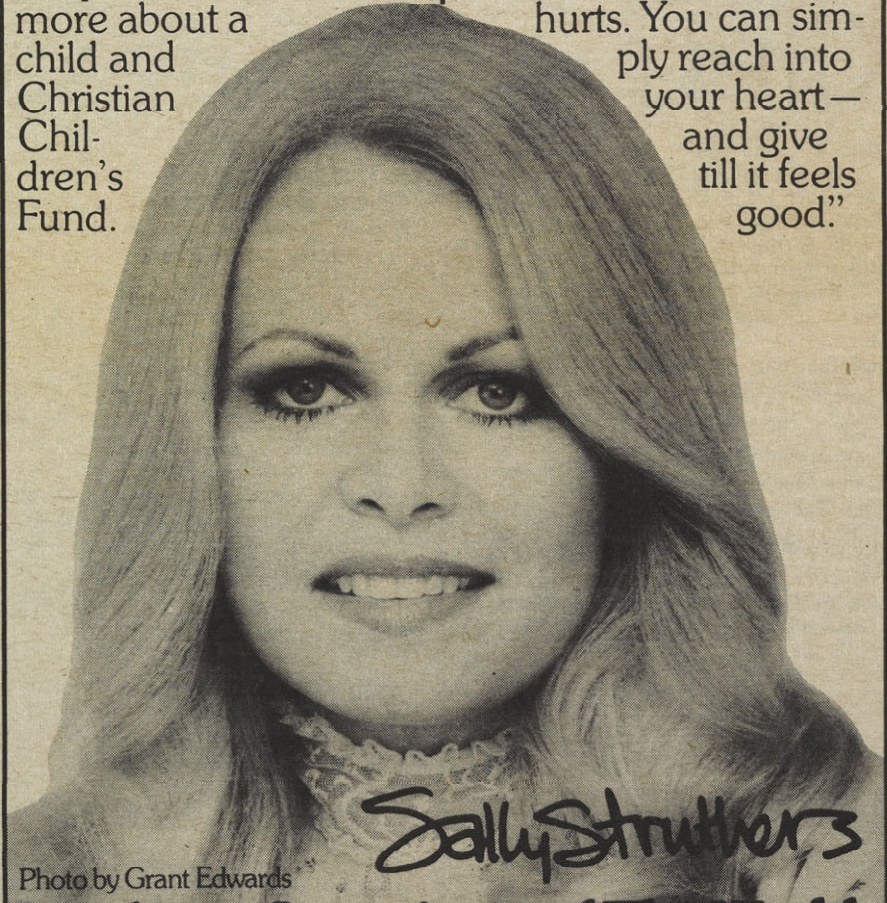


Photo by Grant Edwards

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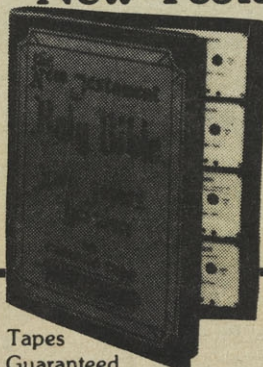
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A SUMMER READING ROMP



Illustration by Gyo Fujikawa from *Jenny Learns a Lesson* (Grossett and Dunlap).

God of the slump is nonexistent

by Edward E. Murphy

How can we believe in a living God, "worship Him in spirit and in truth," and then complacently accept a falling off in church attendance following the glorious event of Easter? And why, in the light of God's love, do we blasphemously accept a summer slump—as though the seasons of the year make Him a manic with highs and lows like us?

The God of the slump is nonexistent. Such a God could not possibly meet our needs which are so claimant 365 days a year. People live by the cycles and recycles of work, play, love, and worship. They are variations on the theme of life abundant. Each is meant to occur in the right proportion but never to stop recurring and go into a slump.

Lent and Easter are spiritual highs. Life necessarily has corresponding lows. But they are simply less high; and in worship, which is a continuing human need, it means a change of intensity, not a change in participation. That's what Low Sunday originally meant.

The Christian calendar of the church year provides for our human needs through a balanced program of highs and lows within the rhythm of the seasons. In this way the full Gospel, in all its completeness and wholeness, is responded to and repeated each year.

The apostles felt no great letdown after the Great High Feast. The opposite, in fact, was true. Those who were inarticulate, despondent, and even disbelieving in the dark hours of Good Friday became men of real faith and courage following our Lord's resurrection.

Those first Christians should be our model of spiritual reality today. The Holy Spirit is the power that overcomes any possibilities of a holy slump.

THE REV. EDWARD E. MURPHY is rector of St. Luke's Episcopal Church, Merced, Calif. This piece is adapted from CHIMES, that parish's newsletter.

Pray your way through the papers

by Rembert Weakland

Many people in the last two years have mentioned to me how disturbed they become when they read the newspapers. It seems to them that the scene painted by the press is one of unrest, violence, and selfishness the world over.

This scene is not, of course, always the fault of the press. It is what is happening, and disasters do make good copy. Newspapers also print many heartwarming stories of heroism and courage.

Yet I sympathize with the elderly wom-

an who told me recently she becomes agitated as she watches the evening news on TV or reads the newspapers at night. She has a hard time falling asleep. How can a Christian react to all these accounts?

I find myself praying. As I read each disturbing item, I turn my emotional response into prayer.

That prayer makes the text become more real to me since I seem involved. I am praying for real people in the middle of real tragedy—for a 13-year-old prostitute, for a 24-year-old faced with a drug problem.

I pray in gratitude for beautiful weather and with joy for a few comic strips.

Sometimes I just place everything in the hands of the Lord (the Middle East); sometimes I resolve to become more involved (fair housing).

Am I playing games? No. I am bringing God into a moment in my day where I had never thought of Him. Of course, it takes longer to read a paper this way, but time spent on prayer is never wasted.

REMBERT WEAKLAND is Roman Catholic Archbishop of Milwaukee, Wis., and these remarks are adapted from "The Catholic Herald Citizen."

Check the Bible for incense recipe

How do you make incense? If you're a branch house of the Order of the Holy Cross and you want to stretch the sacristy budget, you order the materials and then search the Bible for a recipe.

With the financial assistance of the Curtillo Movement in Dallas, Texas, we placed our first order for rare and exotic gums, resins, and oils from distant countries such as Sumatra and Ethiopia, and after a long wait our cargo arrived.

But we still had no idea how to make incense. We remembered that the Book of Leviticus contained a recipe so ran for our Bibles. Juggling blender, metal mixing bowls, and wooden spoons, we made our first batch.

Maybe the smell of Leviticus incense was far superior to the smell of burning animal sacrifices in the Temple in Jerusalem, but to our western noses the aroma was undesirable. Slowly we began to learn which oil or spice would best go with the oriental gums and resins we had purchased.

After hours of grinding, sifting, and mixing, we produced six blends of incense which were pleasing to our, by this time, well developed sense of smell. We named them after our patron saints and in honor of the order. Our dream became actuality with the production of St. Augustine, St. Dominic, St. Michael, St. Helena, St. Benedict, and Sancta Crux.

We now make all our incense at Holy

Cross Monastery in West Park, N.Y., where we have facilities and proximity to New York City to obtain ingredients more easily. We are making an impact on the incense market with sales to Anglican, Roman Catholic, and Orthodox churches in the U.S., Canada, Latin America, the West Indies, Africa, and the Soviet Union.

In honor of our founder, James Huntington, we are now preparing a special blend called Santiago. It has a light and refreshing fragrance which lingers for several days.

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Teachers on a tightrope in Uganda

While Idi Amin ruled Uganda, his children—ranging in age from 5 to 13—attended Kabale Preparatory School. Established in the 1930's, it is one of the country's best. Mary Hayward, an Englishwoman, was matron of the Christian-staffed school; Anglican Bishop Festo Kivengere of Kigezi was chairman of the Board of Governors. Amin, a Muslim, wanted the best education for his three dozen children.

In *Uganda Holocaust* (Zondervan Publishing House) authors Dan Wooding and Ray Barnett recount what a tightrope school personnel walked while the Amin children attended.

Once after the dictator visited the school, one of the Amin children came to Hayward crying because another student "said my daddy looks like a big fat hippo." Hayward, suppressing her own smile, comforted the distraught child and then acted quickly so the story would not spread throughout the school. "If one of the Amin children went home and told their father that so and so's boy had called him a big fat hippo, the father of the family would probably have disappeared."

Hayward believes some of the Amin children were truly born again and "what they learned at school will come back to them. Moses especially had a quick grasp of the Gospel. It's inside him, maybe now just a little seed in his brain, but nevertheless it's there. I believe this is true of all the children."

In fact, Moses' "enthusiastic faith" one day placed the whole school staff in jeopardy with Amin. "Moses and his father were searching for a lost item, and the youngster said, 'Well, if we've lost it, why don't we pray about it like we do at school?'"

And he did so, praying, "Dear Lord Jesus, please help us to find this. Amen." Amin was shocked and began to question his aides about whether his children were in fact being brought up as Christians at Kabale.

Eventually Hayward enlisted the help of Bishop William Rukirande, Kivengere's assistant. Two teachers met with the dictator and produced an acceptable explanation, but the school had to hire a Moslem teacher for the Amin children.

Whenever the school had a Scripture lesson, the Amin children were forbidden to attend. One of the older girls would often plead to be allowed to attend prayers. And once at Christmas one of the Amin girls begged to take part in carol singing; told she couldn't, she called her father and obtained his permission.

"I suppose he thought they'd quickly forget Christianity, just as many people think. But of course, it doesn't happen like that. Anyway, the children all joined in and sang the carols with us," Hayward said.

Kivengere believes the Amin children could definitely be among the Christians of tomorrow. "They sang Christian songs and prayed with our beloved missionaries and teachers. We put seeds of Jesus into their hearts, and we know those seeds will germinate."

Adapted from UGANDA HOLOCAUST. © Copyright Dan Wooding and Ray Barnett, Zondervan Publishing, \$7.95, Grand Rapids, Mich.

To console, offer a hug, not a handshake

The experience of losing my wife by suicide has given me insights not only on how to grieve, but also on how to give consolation. First, it is important to listen. There is consolation in finding someone to talk to. The listener does not have to offer advice or cite similar experiences he or she may have suffered. The one who grieves needs to talk; he or she is frustrated if the listener seeks to avoid discussing the cause of the grief. Elisabeth Kubler-Ross says, "When we lose someone, . . . we are enraged, angry, in despair. We should be allowed to express these feelings." She adds, and I agree, that this is no time to speak of the love of God. That can come later.

Touching is important. Suffering the death of a loved one is a lonely experience. How often have I met a friend who shook my hand when I wanted an arm thrown around my shoulders. If one cannot speak the right words to someone who is hurting, at least touch him or her.

Weeping has its role in the healing process. Weeping with someone else helps. Even if the other person does not weep, being able to do so unashamedly in the presence of someone else is healing. We must cease to think of this as a feminine activity. Men also need to weep.

Although time does heal wounds, one of the most cruel things to say to one in the shock of grief is in time the grief will end. Such a remark was made to me within an hour after my wife died. It cut to the quick, and I still hurt when I recall it. Equally cruel is the advice: "You must do some selective forgetting." I doubt forgetting can be rationally controlled. Other emotions will in time displace the immediacy of shock and grief, but the counselor ought not to say so.

Perhaps the consolation I most resented in the early weeks of my mourning was the well-intentioned promise, "Call me any time you need help." Naturally I never called. Such counselors ought to know that the time to give help is now, not later. Grief is a helplessness that does not cry for help. One cries—and hopes help will come unbidden. Those who say, "I'll have you over to dinner sometime," and then offer no invitation increase, rather than diminish, grief. How much I appreciated a friend who said to me, "You are to be my guest every Thursday evening at 6:30. I have already set aside a napkin ring for you."

Written anonymously and reprinted from the parish newsletter of Church of the Holy Comforter, New Orleans, La.

The regrettable necessity of regrets

by Suzette Pruitt

"Curious that you are afraid of my having regrets—that word isn't a part of my life," my sister wrote when I expressed concern over her decision to change careers and husbands.

"I wouldn't know what to do with a regret if it stared me in the face," she wrote. "I find that people who are unwilling to be responsible for their lives are the only ones who talk about regrets."

Since we had left our traditional nuclear family 15 to 20 years earlier, she had sided more with the liberal philosophies (est and Transcendental Meditation at this point) whereas I had renewed my commitment to Christianity. Because of this difference in our basic beliefs, there seemed to be no value in arguing the point, but her words troubled me since I found life impossible without some regrets.

I would agree with her meaning, if not

her vocabulary, that morose dwelling on our past (as the act of regretting can be) can keep us from appreciating our present and properly planning for our future. Yet when acted upon positively, regrets are what shape a more hope-filled future. As we analyze what went wrong, what we miss or what we wish we'd done differently, we can correct our behavior and our attitudes.

What do I regret in my life? I regret poor eating habits that led to overweight and cavities. Because of that I have been more careful to provide good nutrition and guidelines for good eating behavior in my own family, which has had not only some improvement for myself but also has produced healthy, good-looking children.

I regret the occasional bad moods and childish behavior that characterized my early mothering. Because of that I changed my behavior through a stronger commitment to God and through a mothers'

support group and then helped to teach others how to prevent similar regrets by beginning their own mothering better.

I regret times I have hurt people through unkind words or actions. Because of that I have been led at times to apologize and know the cleansing of forgiveness. I also have learned to control better my sharp tongue and thoughtless acts.

I regret the necessary circumstances that forced moves of family and friends away from each other. Because of that I try to keep in touch through letters, occasional phone calls, and happy memories. I also rejoice in seeking new friendships because I know the joy friendship brings.

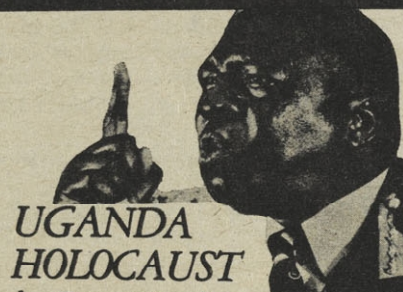
I regret the laziness in my work or study habits that kept me from learning a subject or skill as well as I should have. Because of that I am more aware of the necessity for diligence in the things that matter; and when something needs to be

done or learned, I work harder at it now than I did in years past.

Of course, some regrets are only destructive, such as regrets over things that can't be changed (our basic appearance, our age, our family background) or past hurts that others have done to us. Regrets over things we should be changing but aren't (such as a smoking habit) are also destructive. Only when we deal positively with what we regret do we experience the value of what is past.

My sister and I are in the "middle years of life" when we long for satisfaction about our life's direction. While all age groups seek hope for the future, middle-age is probably the one that most accepts the need for joy in the present. To have that joy, the past should be accepted, atoned for, and seen as worthwhile. Our awareness of our regrets and our action upon them, rather than our denial of them, is part of our journey toward the present joy.

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Education Guide

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Mission Information

BY ONELL A. SOTO

The Church's structures are to be judged by their efficiency to carry on its missionary work. Hear this warning from the 1977 **Partners in Mission Consultation of Province IX**: "We are a young Church working in areas of great poverty. We are persuaded that for us to exercise our ministry more effectively, we should adopt only those structures which will enable us to carry out our task in a simple, functional, and economic manner, avoiding the importation of structures that do not correspond to our cultural and economic realities."

A two-year study by a special panel of the National Council of Churches (NCC) has concluded that although many denominations give lip service to **Christian unity**, "casual ecumenism and token cooperation are the rites which the Churches compose for their life style." The same panel has called the 32 member communions of the NCC to upgrade their ecumenical commitment, moving "beyond reluctant minimal relationships into an era of visible unity."

Construction has begun on a mosque in **Brasilia**, the capital of Brasil, to serve as the Islamic Mission Center for Latin America. The project is being financed by Saudi Arabia's King Khaled, who is providing \$1 million from his personal assets. The center will be grouped around a domed mosque with a capacity for 1,000. To this will be added a lecture hall, classrooms for students, a library, and living quarters. The center's openly admitted aim is to proselytize Brazilians, "among whom Christianity has only taken root superficially."

Third World Churches will be studied at a special weekly seminar at General Theological Seminary, New York City. Dr. W. Roland Foster, professor of church history at General, will lead the discussion which will explore the difficulties and opportunities these Churches face. Overseas speakers will deal with issues confronting the Third World and what the demands of the Gospel are in such situations. The seminars are scheduled every Wednesday from September 1 to December 24.

In an article on the state of the Church in **Burma**, the following five challenges are cited as the most significant since 1962: the resurgence of Buddhism, the nationalization of Christian schools and hospitals, the departure of foreign clergy, the restrictions on travel for religious purposes, the impact of an indigenous socialist ideology, and the emphasis on evangelization whereby many people have been converted to the Christian faith.

Gustavo Gutierrez, the Peruvian liberation theologian, has this to say on the missionary responsibility of the poor: "God's love is revealed to the poor, and they are the ones who receive, understand, and announce this love. In this perspective the evangelizing task consists in inserting oneself in that process of announcement. Those whom the Bible calls the poor are not only the privileged recipients of the Gospel, but also, and for that very reason, the bearers of the Gospel. 'The Kingdom of heaven belongs to the wretched of the earth.'"

World Mission News is available to all interested people. Take a glimpse of what the Episcopal Church is doing overseas by reading this bulletin, published six times

this year. I will be happy to add your name to the list of 10,000 other people who are receiving it regularly. Drop me a line: Mission Information Office, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

Did you know **Spanish** is spoken by more than 300 million people in 20 different countries of the world? More than 1,000 years ago it became a written language in San Millan de la Cogolla, a region between the Basques and the Castilians in Spain. The first words in written form were: With the help of our master, Lord Christ, Lord Savior, who has honor and power with the Father and with the Holy Spirit for all eternity, may the omnipotent God help us in this way so that before Him we may be joyful." The Episcopal Church has been ministering in Spanish for many years, not only in America, but within the United States as well. For a list of places where you can worship in Spanish in this country, write to: Office of Hispanic Ministries, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

The spread of the Gospel among the masses in the post-apostolic time was largely due to the voluntary work of ordinary, everyday Christians. **Celsus** (c. 178) said: "Weavers, cobblers, and fullers, the most illiterate persons, preached the irrational faith and knew how to commend it especially to women and children."

APSO pleads cause of Appalachians

by Frances Stebbins and James Bingham

How to make the Episcopal Church more effective in ministering to Appalachia was the focus of a consultation in Roanoke, Va., late this spring. A related concern for 6 million "economic refugees" in adjacent urban areas sent other Episcopalians to Washington, D.C.

The Church's work in Appalachia is done through APSO (Appalachian Peoples Service Organization), a coalition of the 13 dioceses through which the region runs. The Roanoke meeting drew most of the bishops whose dioceses participate as well as Presiding Bishop John M. Allin.

Albert P. Smith, cochairman of the Appalachian Regional Commission, a federal agency, was a featured speaker. Smith, an Episcopalian, painted an optimistic picture of progress—disputed by some participants—and called for increased federal-Church cooperation.

At the Washington meeting members of APSO's Urban Poverty Unit met with White House aides to plead the cause of urban migrants from Appalachia. In a statement to President Carter, the Poverty Unit pointed out that these urban migrants—a largely white "invisible minority" in the cities—face "disappearing jobs, disappearing schools, disappearing housing," and proposed budget cutbacks in human services. The statement also said the government neither has programs targeted at Appalachian poor nor the type of programs which would inform these people of the aid available and thus allow them to benefit from existing government programs. "Every administration since Lincoln has promised to address the needs of Appalachians, but we still ask: 'When?'"

Review of the Month

BY LEONARD FREEMAN

If The Force be with us, how will we use it?

"Ta tum teedledy tum. . . ." The music soundtrack swells. The words unroll across the starfilled screen. "A long time ago, in a galaxy far away. . . ." The time has come for another encounter with the world's favorite fantasy, 20th-century American style: *Star Wars, Episode 5: The Empire Strikes Back*.

Episode five? No, you didn't miss anything. Producer George Lucas has decided to create an empire of his own with a projected series of nine films on the Star Wars mythology.

The original *Star Wars* represents Episode 4, the first of a middle trilogy focused around young Luke Skywalker's development and destiny. Next will be Episode 6, *The Revenge of the Jedi*. Then Lucas either will go backward to make the pre-Skywalker trilogy or onward to the post-Skywalker episodes. Whatever, one suspects that at least half the American public will be chugging along with him to the final wrap-up scheduled for about the year 2000.

Shades of Saturday morning serials. . . . What has filmdom wrought?

A lot of fun and excitement. Plus a possible mythos for our time based on science, adventure, and religion mixed together in a human story.

The Empire Strikes Back assumes some knowledge of its predecessor, *Star Wars*. A rebel alliance is fighting a guerrilla war, science-fiction style, against an evil Empire which has wrested control of the galaxy from the Jedi knights who ruled in the good old days. The alliance has on its side not only dedication to the principles of the old Jedi Republic—justice, fairness, freedom—but also a mysterious Force: The Jedi employ this power which, when put to proper use, works for the good of all. But the Force also has a dark side which will lead, pull, and seduce one into the pits of evil when it is misused in anger, hatred, or fear. *Star Wars'* hero and antihero, Luke Skywalker and Darth Vader, represent the Force's twin poles: good and evil personified.

Luke's father was a Jedi knight somehow destroyed by the Dark Lord of Sith, Darth Vader. Vader in turn was a mysterious, fallen Jedi who became the dark side's chief agent. Luke, tutored in the ways of the Jedi and the Force, finally defeated Vader, who escaped to fight another day.

The new film finds the rebel alliance on the run, hiding from the Empire's forces on the planet Hoth. Darth Vader, who leads the imperial seek-and-destroy mission, is obsessed with finding young Skywalker whose potential power as a Jedi is the last real threat to the Empire's tyranny.

The film's tones are darker and more complex, with new and deeper insights into both characters. We find, for instance, Vader has a master, a beshrouded Emperor to whom even he must bow the knee. And we have hints and glimpses of his pre-mask days as well as his future ambitions.

Luke Skywalker has less of the naive gusto and more personal anguish and ambiguity. The heart of the film—despite great amounts of good old-fashioned bang-bang-shoot-em-up—focuses on whether the reckless young Luke will fall prey to the evil he seeks to overcome, whether he will in his rage and anger at the Empire and Lord Vader use the dark side and so fall heir to its curse.

Luke's struggle with the Force parallels the modern dilemma: Will we use such fearsome forces as nuclear power, nationalism, and biogenetics for good or evil? Luke's anguish aptly mirrors ours in a time when we know a wrong choice can bring disaster to us all.

In positing these questions, *The Empire* is less comic-book than *Star Wars* and more a true mythos that speaks of the hopes and fears of the race. It is also uncomfortably more ambiguous in its conclusions. An unspoken "to be continued" looms over its ending as it does over our own problems. To this extent *The Empire* is less satisfying than its predecessor which found resolution more completely within itself and proclaimed that "everything will be OK in the end. Good will triumph." Also, a few scenes are tougher than in the first film, particularly the concluding battle between Luke and Darth Vader, and parents may want to consider the PG rating more carefully for young children.

Overall this is a worthy sequel and a smash movie with something for everybody. All the favorites are back—Han Solo, Princess Leia, Chewbacca the Wookiee, R2-D2, and C3PO—with all the marvelous technical wizardry as well as some new goodies and baddies to fill toy stores. A delightful and insightful addition is Yoda, a 26-inch green and grimy "wise thing" who for 800 years has been the Jedi's chief trainer and guru.

Yoda, in reality a puppet mastered by Jim Henson associate Frank Oz (Miss Piggy's operator), articulates the film's most overtly religious material and makes Christian assumptions more apparent in this sequel. "Luminous beings are we," Yoda says in his semi-middle-English style as he grasps the flesh of Luke's shoulder, "not this crude stuff."

The Force seems to have lost some of its personal, immutable quality and become a more neutral, manageable quantity. Humans in essence must choose, must be



Good and evil still battle it out in *The Empire Strikes Back*. The struggle parallels a contemporary one: Will we use fearsome forces for good or evil?

careful in their choices, must recognize limitations and potential, but finally will use and benefit from, or abuse and be victimized by, the Force. The realms of spiritual reality are clearly drawn with human freedom on one side and the occult on the other.

From the Christian perspective, final victory is not in question despite all the battles still to be fought. Good is prior, evil a perversion, a parasite on the healthy body which was and will be. In that sense the Force is sub-Christian, still dealing with spiritual reality as if it were neutral, as if good and evil were equals struggling for control with the battle still essentially unwon.

One suspects the final direction and commitment of Lucas' vision may lead away from the Force's neutrality toward a final destiny in which Luke and his *Star Wars* compatriots triumph over evil. But Lucas, after all, is under no obligation to make his cinematic creation consistent with Christian theology. Whichever direction and whatever destiny Lucas chooses, we can thank him for depicting this battle between good and evil and the importance of choice to our destiny. *The Empire* proves these questions are increasingly applicable today.

To those of us in touch with the real force in life—the force of God's Holy Spirit moving and enabling and guiding His people to paths of righteousness and truth—such a sympathetic note should not go unheeded nor unexamined.

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Have You Heard

... ABOUT BOOKS, WITH A NOTE ABOUT LIBRARY SCIENCE

To introduce this "Have You Heard..." devoted to books, we bring a report from England's *Church Times*. Apparently someone discovered retired Archbishop of Canterbury Donald Coggan's book of meditations, *Convictions*, filed in the "Crime" section of a bookstore. A literary

effort by Bishop David Sheppard of Liverpool didn't fare much better: His book on urban ministry, *Built as a City*, was filed in an Oxford bookstore under "Constructional Engineering."

From the same *Church Times*, we learn of a system that should warm the hearts of librarians seeking overdue books. Hereford Cathedral library has 1,500 books chained to their cases—a system that dates from 1611. Desks for readers are also attached. Hereford is seeking funds to hire professional library staff to care for its collection, which includes an eighth century manuscript of the Gospels donated by Athelstan, Bishop of Hereford, 1010-1056. But that apparently won't unchain the books. Books mentioned here are all unchained—but hardly free.

PUT THEM ALL TOGETHER, THEY SPELL SHELTER

Just for fun, check out *The Parts of a*

House (\$15, Richard Marek Publishers, New York, N.Y.), illustrated and designed by Graham Blackburn. You'll enjoy his line drawings from Anchor Bolt to Yoke. And though you may never be able to insert your newfound knowledge into party conversation—"I say, I do believe you have a cracked mullion here"—Blackburn will help you to talk with contractors, architects, and members of the energy conservation committee with flare and confidence. —J.M.F.

FROM ARISTOTLE TO ANDROGYN

Aristotle gave western civilization the notion that women are inferior to men. In *The Image of Women* (\$19.95, Rose of Sharon Press, Box 2432, New York, N.Y. 10001) Thomas Boslooper moves past Aristotle and traces women's history through Hebrew-Christian thought to modern feminist theologians. He cites Hebrew heroines Deborah, Esther, and Judith, for instance, and notes, "Ironically, what a Jew would not tolerate in his own wife he admired in the women who destroyed his enemies." Boslooper says we need to move away from patriarchy and matriarchy toward a society "where both sexes seek the good and enrichment of the other." He calls that task the "most important cultural change in the history of humanity." This book will aid those engaged in that quest. —J.M.F.

ESSAYS WITH PUNCH, NOT PUNCHES

If you like short, thought-provoking articles which discuss controversial issues—celibacy, affirmative action, gun control—with civility and good humor, you will enjoy *The Examined Life* (\$7.95, Thomas More Press, Chicago, Ill.), a collection of editorials which first appeared in *U.S. Catholic*. You may not agree with all executive editor Robert E. Burns' positions, but neither, I suspect, would a lot of his Roman Catholic brothers and sisters. In each of the 33 pieces, he states his case firmly but without shrill rhetoric, inviting conversation rather than provoking argument. A perfect companion on a summer journey, the book will deserve a permanent place on the bedside table in either the guest or master bedroom. —J.S.P.

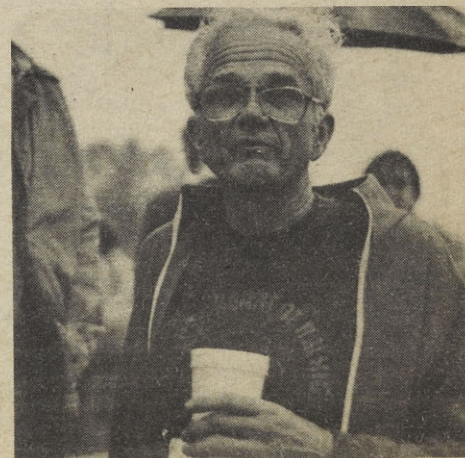
MOTHERING IN THE COMBAT ZONE

"A toddler is someone who marches into your life, tells you what he wants, and gets it," says Jain Sherrard in *Mother/Warrior/Pilgrim* (\$9.95, Andrews and McMeel, Fairway, Kan.). In poetry and journal entries Sherrard portrays motherhood as necessar-

ily battle-filled: "We're never completely prepared to fire or duck when the real bullets are flying. . . . Soldiers know this. Mothers don't." She warns: Men may be helping more, but "a baby is the mother's occupation, the father's recreation." She ponders: "When my roles roll away, will I be there?" She admits: "Yes, too harsh to say they kill. But, oh, they leave me numb." And she celebrates: "To love them and have that love returned is, after all, to have the whole of what you'll ever long for." —J.M.F.

BLACK LEADERS REVIEWED

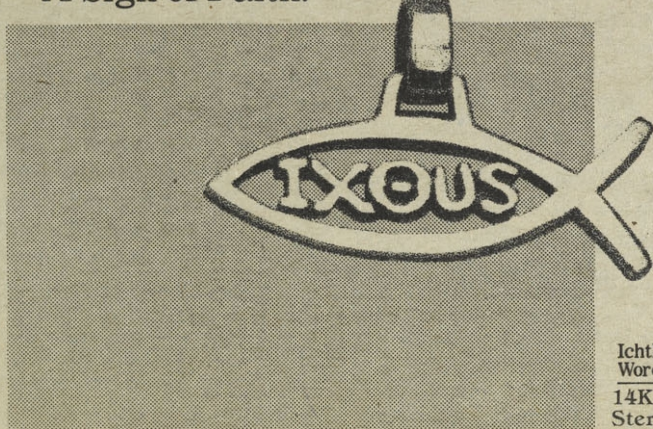
In two volumes ("1755-1940" and "Since 1940"), Henry J. Young chronicles the black religious experience in *Major Black Religious Leaders* (\$5.95 each paperback, Abingdon, Nashville, Tenn.). Here you'll find Richard Allen, Nat Turner, Marcus Garvey, W. E. B. DuBois, Adam Clayton Powell, Jr., Malcolm X, C. Eric Lincoln, Albert B. Cleage, Jr., Martin Luther King, Jr., Jesse Jackson, and James H. Cone, among others. More theological summaries than personal glimpses of these men's lives, the books range over Turner's rebellion, Allen's ill-fated attempts to change a white Church, the efforts toward a Black Muslim nation in the United States, and the fight against the individualism of white Christianity. —J.M.F.



ONE FOR THE RECORD BOOKS...

Bishop William Gordon ponders his performance in the Heart of Michigan marathon through which he raised \$1,025.15 for the Diocese of Michigan's Venture in Mission. The 62-year-old bishop ran the 6.2 mile race in a respectable 46:27, finishing 322nd out of 690 runners but second in his age group of 61 and over. His last competitive race was 10 years ago in Point Barrow, Alaska, where he placed second in a 100-yard dash that was run in the dark at 10 degrees below zero! He thinks he might have won that one, "but the starter counted in Eskimo, and I got off late."

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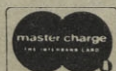
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