

THE LIVING CHURCH

**Feed
My Sheep**

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the Streets
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Last week we considered the breaking of bread as a biblical sign of the resurrection. No less biblical is the sign of Jesus as Good Shepherd. Ever since early Christian times, reference to this theme has been part of the liturgy of the paschalseason or Eastertide. What is the history, and the prehistory, of this idea?

We do not know when or where grazing animals were first domesticated by human beings. It may seem a small step from chasing animals as a hunter to herding them as a husbandman, but in fact it was a very remarkable step. Before the time of any surviving records, our ancestors on different parts of this planet domesticated a great variety of creatures, ranging from goldfish to elephants. Recent people, with all our accumulated agricultural and scientific knowledge, have added very little to the list. But specifically, what about sheep? How did men first invent a way to be shepherds?

Perhaps they did not. Perhaps it was man's trusted hunting companion, the dog, who first discovered how easy it was to round up a herd of these slow-witted woolly grazers, and who led his human master to follow along, while the sheep were driven into a cliff-rimmed valley or

canyon. There they could be confined to provide a resident supply for meat and skins. Later it would be discovered that one did not need to kill them to obtain the wool, and that their milk could also be conveyed into a gourd or pot for human use.

Ultimately, the most important product of sheep-herding was neither wool, nor meat, nor the cheese of ewes' milk. In some parts of the world, it was herding that taught people the nature of



management. A few shepherds and their dogs could handle hundreds of sheep if they were skillful, resourceful, and learned to plan ahead. Primitive individuals rarely saw a crowd of human beings. The only school of political science was the flock spread out over the pasture land. The patriarchs of Israel were shepherds (Genesis 30:31, 37:12, etc.), as was Moses (Exodus 3:1), and also David (I Samuel 16:11, and 17:20). So too, in a metaphorical sense, was the God of Israel himself, the God of Moses and of David. As the Psalmist cried out

Hear, O Shepherd of Israel, leading Joseph like a flock. . .
 (Psalm 80:1)

We are all familiar with the Twenty-third Psalm, which expresses in a preeminent manner the feeling of Christians toward Jesus, in whom the "shepherd-hood" of God is summed up.

To be effective, a shepherd must be a good shepherd, just as a seaman must be a good sailor, a warrior a good soldier, or an instructor a good teacher. To be "good" means to do it well, to be competent, to have the knowledge, skill, and experience to accomplish one's task. Even so we look to Jesus as the able and competent shepherd, the good shepherd, who can lead us through the valley of the shadow of death and bring us to that heavenly country which is our true home.

Is It I?

Who are the sheep
 Not of this fold
 That the Good Shepherd
 Will lovingly hold?
 Who is the thief
 Robber so bold
 Who steal and destroy
 And leave in the cold?
 Oh my! . . . am I
 The hireling who
 Leaves the sheep
 For the wolf's fangs too?

Rejoice, there's singing
 My Shepherd's voice;
 "Sheep of my Sheepfold,
 Choice of My choice."

B.J. Bramhall

THE EDITOR

The Living Church

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George W. Wickersham
John S. Spong

CALENDAR

April

- 16. Fourth Sunday within Eastertide
- 19. Alphege, B.M.
- 21. Anselm, B.
- 23. Fifth Sunday within Eastertide
- 25. St. Mark the Evangelist

NEWS. Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

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LETTERS

We are grateful for letters from readers. To be printed, letters must include correct name and address of the writer, although we will withhold the name if so requested. The name of the parish to which a layperson belongs will be included beneath the name if the writer so indicates. Letters should be devoted to only one topic, and writers are requested to limit themselves to 300 words. The editor reserves the right to abbreviate any letter submitted. We cannot print personal attacks on individuals, nor references to statements or actions which are, in our opinion, of questionable factual accuracy. Nor can we include letters which consist mainly of material already printed elsewhere.

Increasing Alcoholism

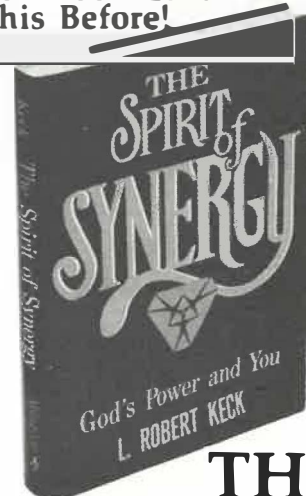
Recently a film commercial of one of the top airlines in the country boasted — so the salesman said afterwards facetiously — a free gallon jug of wine for each passenger. And, he added, passengers so enjoyed this free wine gift in flight that some of them required a half hour or so to gain their equilibrium after the plane had landed. In other words, they were partially intoxicated. Already far too much liquor is served “in flight” with stewardesses glorified barmaids. And now, to encourage flying, “free — a gallon of wine.” With an advertised hangover at landing. When I questioned this policy, a representative of a major airline in our country casually explained, “In today’s society people use every occasion to drink.”

That really is so. As a priest, I find the church can do nothing without first the “happy hour.” Of course, you just can’t hold an annual parish meeting without the “happy hour.” A conference of the clergy requires the come on of a “happy hour,” as does a seminar on prayer or the Bible. The airline representative was so right. There must be a drink tied up with everything.

This in the midst of concern about teenage drinking and alcoholism. The federal government’s National Institute on Alcohol Abuse and Alcoholism (decidedly secular) statistics reveal that by the time high school seniors are ready to be graduated nearly half of them have been drunk at least once. Five per cent admit to drunkenness once a week. Thirty-four per cent say their drinking is causing serious problems for them in school and with the police.

Now almost as many girls as boys are consuming the equivalent of four 12 ounce cans of beer a week for those in school (NIAA figures). These are *not* dropouts. The out of school youngsters drink even more. Dr. Ernest P. Noble, director

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of NIAAA, writes, "We have a devastating problem in our nation at this time of epidemic proportions among our teenage and even younger students."

National statistics show that half of the automobile deaths can be traced to alcohol abuse. Also half of the nation's murders and a quarter of all suicides are directly related to alcohol. Most child abuse occurs when one or both parents become drunk. I know a boy beaten so badly he had to be hospitalized many times. When he was finally offered up for adoption he was believed to be mentally retarded. He wasn't. Today in a non-drinking atmosphere he's doing excellent work and is about to be graduated from high school with excellent grades.

And the best a "top flight" airline can offer its customers in competition is a free gallon of wine to each passenger and alcoholic paralysis at the end of the flight. Really sad. Now, isn't it?

(The Rev.) W. HAMILTON AULENBACH
Claremont, Calif.

Fulsome Ceremonial

A book review in your issue of March 12 says: "While encouraging a fulsome use of traditional ceremonial embellishments on great occasions. . ."

The *New Century Dictionary* defines "fulsome" as "cloying, disgusting, offensive to good taste, excessive, gross, also lustful, obscene." Surely the author didn't "encourage" all that.

(The Rev. Canon) DONALD HENNING
Dallas, Texas

Try the Oxford Universal Dictionary, in which the first meaning of the word is "abundant, plentiful, full." Of course, this word can also be used pejoratively, as can the words "pious," "charity," and "ritual." Ed.

95% Love

I have been pondering the key words of the new Confession: "we have not loved you with our whole heart, we have not loved our neighbors as ourselves." It seems to me that the clear implication of those words is that we have loved him with 95% of our heart (which should be enough for any reasonable deity), and that while we may not have loved our neighbors quite as much as we love ourselves, we have managed to do them a lot of good over this past week. If one considers that one's neighbors include the hungry, and prisoners and the sick and dispossessed, to say nothing of competitors, it does seem that the words are somewhat lacking in power and authenticity.

I guess we got into that wording because at one time there was a sense of loss over the Summary of the Law, and the revisors wanted to save some element of it, for sentimental or political

reasons, perhaps. And then later, under pressure, they consented to add the phrase "we are truly sorry and we humbly repent." But what we are asked to humbly is only the earlier phrase. I happen to have worse crimes to talk over with him almost every week; so I find it all quite unsatisfactory.

There is also the matter of the new Proper Preface, to be said every day (or at every celebration) in Lent. It is part of the "enrichment." It makes no reference to any sin or sinfulness of ours, but, rather, focuses on Jesus, and assures us that "by his grace we are able to triumph over every evil, and to live no longer unto ourselves. . . ." I agree that he is generous with his grace, but are there really people who "triumph over every evil"? Doesn't that indicate a rather weak sense of the pervasiveness and stubbornness of evil?

A close examination of the new Collects proves them to be written by someone with the same outlook on life, and the faith. It is all very unsatisfying spiritually, at least to real sinners like me.

(The Rev.) TIMOTHY PICKERING

The Church of the Redeemer
Bryn Mawr, Pa.

Curricula and Clerics

It is pleasing to see a religious publication employ Latin plural forms of Latin nouns. It is unnerving to see a masculine plural form attached to a neuter noun. One *curriculum*, two *curricula*, please [TLC, Jan. 8, p. 5].

In *re* your graceful response to Mr. Steward's protest in the same issue, whatever became of the perfectly useful term "cleric"? I will grant that it is broader in meaning than "priest," but surely it is to be preferred to the use of "clergy" to mean several individuals (or, worse, one individual). Also, since it is apparently an unfamiliar word to many, perhaps it could be introduced as being free of bias in gender.

LINDA DELFS

Albany, N.Y.

} Thank you for correction. Ed.

Sacrifice for World

In the course of penning into our looseleaf altar missal for Holy Eucharist II those changes from the striped book that appeared in the 1976 PBCP, I came upon the change in eucharistic prayer A from "... for all mankind" to "... for the whole world." This bothers me greatly. I realize that some female persons feel excluded from "mankind," and perhaps a change was necessary—how about "... for all of us"—or whatever? But the wording selected is likely to confuse and is certainly ambiguous. I am sure the re-writers meant the fourth or fifth dictionary meaning of "the world"—that is, all

human beings collectively ("God so loved the world. . ."). But I have tried this out on a number of my congregation, more than ordinarily perceptive people, who indeed (as I feared) understand the wording to mean that Jesus died as a sacrifice for the Orinoco River, bauxite, and *Tyrannosaurus rex*, as well as for *Homo sapiens*. That would be odd theology, and the effort to come up with an alternative to "all mankind" was, I think, worse than a total flop. I would appreciate comment on the theological question as well as information on how such matters could practically be resolved now, even if there were consensus—not for at least five years, I gather?

(The Rev.) ALFRED TRAVERSE
St. John's Church

Huntington, Pa.

In response to this very interesting question, it is our belief that the phrase "a perfect sacrifice for the whole world," appearing in Eucharistic Prayer A, PBCP p. 362, represents a partial return to the language of BCP 1928, p. 80, "perfect, and sufficient sacrifice . . . for the sins of the whole world," and is presumably to be interpreted in a similar sense. But what is that sense? No doubt human beings are primarily referred to, but the New Testament also says "all things, whether on earth or in heaven" are reconciled through him (Colossians 1:15-20. Cf. Ephesians 1:10 and Romans 8:19-21). We offer some comments on this in "The First Article" in our issue of February 12. Ed.

Three Paragraphs

If Fr. Harker and Miss Broggio feel that the reading of a mere "three paragraphs more" than usual is the only obstacle to the ordination of women in the Church of England [TLC, Mar. 12, p. 19], then the state of theological training in England is in an even more pitiful condition than in America.

DWIGHT H. CAMPBELL

Rose Hill, Va.

The statement, quoted from an English source, refers to the fact that in many of the services of the church there are parts that laypeople say and additional parts which, in some circumstances, lay readers are authorized to say. The prayer of eucharistic consecration (one of those "paragraphs") is much briefer in England than the fuller and more expressive forms (several paragraphs) to which American Episcopalians are accustomed. Ed.

Representative Conventions

Kathryn S. Fisher [TLC, Feb. 26] believes "... deputies to General Convention vote their own personal feelings on the issues and not necessarily those of the laity they represent." If this is so, it is so because (a) the deputies have changed their minds, or (b) the deputies

are scoundrels and deceived the laity in order to get elected, or (c) the laity were either unable or unwilling to go to the trouble to elect deputies who did represent them. I know of one instance where (a) happened in the last General Convention. I rather doubt that (b) happens very often. So I am obliged to conclude that either the laity were represented or that (c) is the case.

In case (c) we are to assume that the laity are either incapable of electing satisfactory deputies or they are unwilling. Let them be incapable. Then they are incapable either because of some incapacity in themselves or some restrain-

ing circumstances not in themselves.

I have taken a look at the Constitution and Canons, so I am inclined to assume that the law of our church is not restraining, though some might disagree. I can think of no other restraining circumstance. Others might. I am reluctant to think of intrinsic incapacities on behalf of the laity. So, I respectfully submit that the laity are, with notable exceptions, unwilling to go to the trouble to elect representative deputies.

I submit that conclusion to those who feel that General Convention is unrepresentative. The hypothesis is bolstered,

Continued on page 14

new oxford review

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NEWARK

Cathedral Buys Back Rectory

Trinity Cathedral in Newark, N.J., has announced plans to buy back its handsome old rectory, which will once again house a Trinity cleric and his family. At the same time, the cathedral is acquiring a 10-story office building which stands between the rectory and the cathedral.

The Very Rev. Dillard Robinson, dean of Trinity Cathedral, was quoted by *The Voice*, the diocesan newspaper, as saying, "It's a very big undertaking. We're doing it as a witness to the life and vitality of Newark—now and in the future."

The Rev. Geoffrey B. Curtiss, assistant at the cathedral, plans to live in the rectory, and hopes to develop an urban study center there. Fr. Curtiss said, "We're saying: the church has been here for 230 years, and we're not pulling out."

The office building is being purchased by St. Philip's Corporation, described as a separate, non-profit corporation made up of Trinity's vestry. The building will be used for urban ministries. Part of the first floor will become a parish hall, and there is a suitable area for an urban conference center.

CHICAGO

Standing Committee Withholds Endorsement

Because she is a woman, the Rev. Pamela Ann Mylet is not going to be ordained to the priesthood in Chicago.

The Rev. Robert A. Krogman, chairman of the standing committee of the Diocese of Chicago, confirmed that Mrs. Mylet's sex was the only reason given by the committee at its March 7 meeting for withholding its endorsement. The vote was three in favor, two against, and one abstention. Two clergymen and one layperson voted in favor of endorsing Mrs. Mylet.

The standing committee of the Diocese of Chicago underwent a change when two new members were elected last fall; before this change in membership, the committee had endorsed two women candidates for ordination to the priesthood. They were duly ordained by the Rt. Rev. Quintin E. Primo, Jr., Suffragan Bishop. The Bishop of Chicago, the Rt.

Rev. James W. Montgomery, declines to ordain women himself, but permits the suffragan to do so upon endorsement of the standing committee.

Mrs. Mylet, who is chaplain assistant and family counselor at Swedish Covenant Hospital and deacon assistant at St. Luke's Church, Evanston, had been recommended for ordination to the standing committee by Bishop Montgomery, her rector, the Rev. Thomas K. Ray, and a majority of the vestry of her parish.

Although Fr. Ray recommended Mrs. Mylet, and accompanied her to the meeting with the standing committee, he had set strict guidelines on her functions as priest, should she be ordained. He wrote a letter to the parishioners of St. Luke's, assuring the parish that it would not be placed in an "embarrassing or compromising position." He decided that she would not celebrate at any Sunday eucharists, and would celebrate house masses and weekday masses "only with clear and advance notice," according to a story from the Diocesan Press Service.

Bishop Montgomery has indicated that he will assist in presenting Mrs. Mylet's qualifications before a standing committee in some other diocese. The bishop has pointed out that only the diocesan convention can elect or remove members of the committee. The next diocesan convention, at which two new members will be elected, will take place in October.

EPISCOPATE

Minnesota Coadjutor Consecrated

The Cathedral of St. Mark in Minneapolis was the setting for the consecration of the new Bishop Coadjutor of Minnesota, the Rt. Rev. Robert M. Anderson. He will succeed the Rt. Rev. Philip McNairy, who is retiring. The chief consecrator was the Rt. Rev. John M. Allin, Presiding Bishop.

Other bishops taking part in the laying-on of hands were the Rt. Rev. James Allan of Manitoba, Canada, the Rt. Rev. E. Otis Charles, Bishop of Utah, the Rt. Rev. James D. Warner, Bishop of Nebraska, and Bishop McNairy.

Bishop Anderson, 44, is a native of New York City. He was educated at Hobart College, Colgate University, and the Berkeley Divinity School. He was ordained to the priesthood in 1962, and has

been married since 1960 to the former Mary Evans of Edina, Minnesota. They have four children. Bishop Anderson went to Minnesota after six years as Dean of St. Mark's Cathedral in Salt Lake City, Utah.

In an interview with a local newspaper, Bishop McNairy made it clear that he expects to keep busy in retirement.

"This diocese simply can't afford a second bishop, but we really need two," he said. "This way I can work as much as I want on a non-stipendiary basis, and live on my pension." The bishop has not lost much time in finding a new interest; he has been elected to the Board of Directors of Correctional Service of Minnesota. The agency provides services aimed toward an improved criminal justice system, and a public informed about that system. It provides services in the areas of education, professional training, research, and emergency assistance to victims of crime.

Other plans, said Bishop McNairy, include assisting with confirmations, travel, and "reading books again, instead of listening to condensed versions on cassettes in my car."

CHURCH AND STATE

Bishop Hogg vs. Death Penalty

The current debate on new death penalty legislation in the New York State Assembly is so emotional that family relationships are affected adversely, and words such as "agonizing," "painful," and "anguished" are used by the legislators themselves to describe the conflict many are experiencing between their consciences and the will of their constituents.

The Rt. Rev. Wilbur E. Hogg, Bishop of Albany, deals forthrightly with what the *New York Times* calls "the touchiest issue in years" in the March issue of his diocesan newspaper, the *Albany Churchman*. His statement is as follows:

"As capital punishment becomes a major political issue in the State of New York, I believe the members of this diocese should know that the religious leadership of the state, Roman Catholic, Jewish, and Protestant, is in unanimous opposition to the reinstatement of the death penalty. Apart from the moral arguments, there is no evidence that the death penalty is any deterrent to crime. It is more evident that it is urged from motives of vengeance rather than pro-

tection, and as such, is as savage an act as the crimes it purports to prevent.

"The most serious moral judgment against capital punishment is that it is always an irreversible act, placing human agencies (judicial systems, fallible like all of man's systems) in the place of God. In him alone lies the power to speak the final word. Christians are convinced that no person is beyond the mercy of God, and, therefore, must never be beyond the reach of human mercy. Every human being is open to change and redemption. We dare not willfully and knowingly cut that off. The death penalty becomes a violent and destructive act of society. It serves to cheapen all human life, tending to brutalize the society which permits it. Legally sanctioned death penalty is a violent response to violence, and is a degradation to all our people. I join the leaders of our own church and religious leaders throughout the country in urging members of this diocese to make clearly known their opposition to the reinstatement of the death penalty in the State of New York."

The new bill, which was passed 39-19 by the New York State Senate, would make the electric chair a possibility in about 100 murder cases a year. It is much broader than the current death penalty bill, which provides for execution of killers of policemen and prison guards, according to the *New York Times*. The latter bill was declared illegal by the state's highest court last year.

Governor Hugh Carey of New York has vowed that he will veto any bill that reinstates the death penalty, but there is a real possibility that the legislature will override his veto. As an alternative, he has proposed that longer mandatory sentences be imposed, and that lifetime imprisonment without parole be implemented for the same categories of murderers that would be covered by the new death penalty bill.

ETHICS

U. of C.'s Role in Nuclear Weaponry

An increasing number of professors and students are criticizing the University of California's administration of the only two laboratories in the U.S. known to design nuclear weapons: the Livermore Laboratory and the Los Alamos Scientific Laboratory in New Mexico. The laboratories cooperate with the Defense Department and the Energy Research and Development Administration.

Two statements illustrate the debate now taking place on the university's role in the research and development of weapons:

"If we did not take an active role in working toward building a viable and

honest deterrent," says an engineer at the Livermore Laboratory, "then there would be a better chance of us getting involved in the nuclear holocaust that all of us really dread."

"Those lab people are 'good Germans,'" a former associate director of the Livermore Laboratory says. "If the government was having trouble with a particular minority group and told them to build better gas chambers, they'd do it."

Oakland's Democratic congressman, Fortney H. (Pete) Stark, testified that the university administers more federal money creating weapons than it does educating people. Last year the Energy Research and Development Administration allocated \$260 million for weapons development at the labs.

"The amount is eight times more than federal Office of Education funds allocated to the university for programs such as student financial aid," said Mr. Stark. "Somehow the emphasis seems wrong, especially for a university."

The university received \$3.6 million in federal funds for administering the two labs, but critics are sure that the military has a much greater influence than the university does on laboratory projects.

Professor Charles Schwartz of Berkeley's physics department charges that the university's role as administrator of the labs has been one of disservice, and former Rand analyst Daniel Ellsberg, of "Pentagon Papers" fame, argued that the university provides a "mantle of legitimacy to the nuclear arms race by operating secret weapons labs."

ENGLAND

Bishop Scores Apathy; KKK Leader Bounced

The Rt. Rev. Ross S. Hook, Bishop of Bradford, told his diocesan synod that he is frankly worried that so few churchpeople seem to care about race relations.

Race relations and immigration are expected to be the major issue at the next general election in Britain. Unemployment is high—about a million and a half people are out of work—and some people are blaming this problem on the number of immigrants. Many calls are heard for "repatriation" of these people, but Bishop Hook and others point out that this is nonsense. There is now a generation born of immigrants in Britain that has known no country but England.

Bishop Hook feels that rising unemployment gives racists material to feed the prejudice born of ignorance. He points out that most of the offensive comments he hears come from people having the fewest Asians living in their

neighborhoods. He condemned the use by political parties of what he called "emotive figures which are capable of differing interpretations," and the kind of electioneering which gives the impression that easy solutions are readily available.

In a related story, Britain has booted out American Ku Klux Klan leader William Wilkinson of Denham Springs, La. Mr. Wilkinson, 34, was barred from entering Britain in February, following reports that he planned to organize Klan activities in Britain, including the burning of crosses. He slipped illegally into the country from France, and was arrested March 19 in Leeds. He was put on an airliner heading for the U.S. the next day.

David Duke, New Orleans, La., another Klan leader, has been served with a deportation order which charges him with "stirring up racial hatred."

Cambridge Upsets Precedent

When Dr. Nicholas Lash, a prominent English Roman Catholic theologian and former priest, was appointed to the Norris-Hulse Professorship in the Divinity Faculty at Cambridge University, church and university history was made.

The chair was established in 1777, and this is the first time it has been held by a Roman Catholic. In fact, it is the first time since the Reformation that any chair in the Divinity Faculty at either Cambridge or Oxford has had a Roman Catholic professor.

The influential British Roman Catholic journal, *The Tablet*, said the appointment "marks another stage in the openness displayed by the faculty at Cambridge in developing a truly interchurch approach to scholarship. . . . [The appointment] is also a milestone in the Roman Catholic resurgence at the theological level and that church's more open attitude to theology as an interchurch study."

Dr. Lash, the author of numerous theological works, was educated at the Benedictine College in Downside. He was ordained to the priesthood in 1963, but in subsequent years he became increasingly involved in scholarly and academic pursuits. He sought laicization in 1974, and two years later, married. Dr. Lash is an authority on John Henry Cardinal Newman, the British Anglican scholar and man of letters who was received into the Roman Catholic Church in 1845.

Things to Come

April

20-24: Annual meeting of the North American Conference of Cathedral Deans, Orlando, Fla.

A National Council of Churches (NCC) newsletter has called the NBC Television Network's upcoming four-part "Holocaust" series "more than an outstanding drama. . . . It is a rare event, one not to be missed. . . . may well become a classic in the historical drama genre." The nine and one-half hour dramatization of the Nazi persecution of the Jews will be shown on four consecutive nights beginning on Sunday, April 16. "Holocaust" covers the decade 1935-45, telling the story through a fictional Jewish family and a fictional Nazi family. The story and screenplay were written by the American novelist, Gerald Green, and it is directed by Marvin Chomsky, who worked on "Roots," shown last winter. "Film Feedback," published by Film Information, NCC, includes a synopsis of the series and a reading list. Another study guide, prepared by nine national Jewish agencies, has also been prepared. Barry Schrage, program associate for the National Jewish Welfare Board, is coordinating that effort.

A recent survey shows that Islam is now numerically the second-ranking religion in France. The Center for Information and Study on Mediterranean Migrations found that there were about two million Muslims in France—twice the Protestant population, and triple the Jewish community. The increase in the Muslim population is due to mass immigration from former French colonies in Africa. Most French, of course, are baptized Roman Catholics. Some authorities put the percentage as high as 82.

According to Yigael Yadin, Israeli archeologist, the "Herodians" mentioned in Mark 3:6 and Matthew 22:16 might refer to the Qumran Essenes. If this hypothesis is true, Mr. Yadin told a seminar in Jerusalem, it would solve the riddle why these Essenes are seemingly not mentioned as such in the New Testament. Mr. Yadin said he based his "Herodian-Essene identity" hypothesis on the fact that King Herod "highly honored the Essenes, according to Josephus Flavius' *Jewish Antiquities*, book 15, chapter 10." The Qumran collection, 10 scrolls, including the important Temple Scroll, and 600 scroll fragments, have substantiated the reliability of traditional Bible texts and greatly expanded knowledge about ancient Judaism and the Jewish backdrop to Christianity.

In Nashville, the Diocese of Tennessee met in convention for the 146th time. The convention heard the Rt. Rev. William E. Sanders, Bishop of Tennessee, declare the church's need to affirm four principles: "the breadth of our diversity, the sovereignty of the Lord, the authority of the Christian community, and the catholicity of our faith." The bishop said Christian confidence should reside in God's grace and his redemptive purpose at work in and through his church, and not in the perfection of church members or General Convention decisions." He added, "We have seen mechanical and bizarre views of apostolic succession and authority being debated in recent years. . . . My action is of no avail except as authority is given to me through this diocese and the wider church."

The council asked a committee to prepare two proposals for convention action next year. One would create a new diocese in West Tennessee, and the other would involve restructuring of the present diocese. Two parishes and one mission were accepted into the diocese, and, according to the *Tennessee Churchman*, "the delegates approved Tennessee's wholehearted appreciation in Venture in Mission, to involve missionary undertakings both within and outside the diocese."

In February, a record crowd of Louisiana Episcopalians witnessed a historic vote, which, if repeated next year, will create two dioceses in the state. The 140th convention of the diocese voted heavily in favor of the move. According to *Churchwork*, the diocesan newspaper, since the action involves constitutional change, the 141st convention must again give a two-thirds majority approval, and the proposal must then be presented for acceptance at the Denver General Convention in 1979.

In a pastoral letter in January, the Rt. Rev. James B. Brown, Bishop of Louisiana, summarized the reasons which led 75 percent of the clergy and 75 percent of the lay delegates to the convention to vote for the creation of two dioceses out of the present Diocese of Louisiana.

The bishop said, in part, "I am convinced that the diocese should be divided. First, because it is too big for one bishop. We have known this since Bishop Noland [the Rt. Rev. Iveson B. Noland] was elected suffragan in 1952. . . . the addition of a suffragan divides the confirmation visits, but does not take the burden from the diocesan.

"Second, the geographical size of Louisiana is so large that lay and clerical members of diocesan committees simply have to travel too far. . . . We lose leader-

ship potential and have difficulty in doing good committee work

"Third, even though the diocese were to remain one and have a suffragan and a canon to the ordinary, or archdeacon, the management of the diocese is not as efficient as it can be in a smaller unit. . . .

"Fourth, the smaller a diocese, the more people at the grass roots become involved and the greater the family feeling of the diocese. The larger the diocese the poorer is communication and less responsive are congregations to each other's needs. . . ."

The recommended plan will divide Louisiana geographically along the Atchafalaya River.

Clergy and lay deputies to the next General Convention were elected, and the Rt. Rev. John M. Allin, Presiding Bishop, spoke to the convention about Venture in Mission (VIM), and reminisced about his days as a parish priest in Louisiana. Dr. Charles Lawrence, president of the House of Deputies, also addressed the convention.

The 129th council of the Diocese of Texas met in Houston early in February. The largest budget in diocesan history, \$1,920,000, was approved, and it was noted that the expanded budget makes possible the setting up of an office of development for the diocese. A full-time chaplaincy program for the growing Sam Houston University at Huntsville is planned, too, as is an eight percent across-the-board increase in mission clergy salaries.

The Rt. Rev. James M. Richardson, Bishop of Texas, spoke of the pressing need for new church sites felt in the diocese. The bishop asked for, and received, approval of a \$2 million diocesan fund raising effort for the spring of 1980. One-fourth of this sum will be earmarked for the Venture in Mission (VIM) program.

A new canon was approved which defines the relationship of parish day schools to the diocese, sets up standards of accreditation, and brings the schools under the authority of the Bishop of Texas.

Former Presiding Bishop, the Rt. Rev. John E. Hines, was the major convention speaker, preaching at the opening service, and addressing the Friday night banquet. On the latter occasion, Bishop Hines took up the subject of revolutions—technological, sexual, liturgical, and socio-political—that affect the world and the church of today. Peace can have a horrendous price tag, he said, "Harmony must not be obtained at the price of stifling minds and maintaining the status quo."

FEED MY SHEEP

*God knocks at the door of every
human heart, and he does
so ceaselessly.*

By GEORGE W. WICKERSHAM II

It is well that the twenty-first chapter was added to St. John's gospel. That it was a later addition is apparent from the conclusion of the chapter which precedes it: a conclusion of great beauty and power. But the twenty-first chapter possesses great beauty and power also: so much so that one wonders why it was, or even if it was, omitted to begin with. Still, anyone who writes sermons knows that one often omits their principal points. So obvious do they appear to the preacher, that he or she fails to realize that they may not be so to the hearer.

Be that as it may, it is still hard to understand why the evangelist did not include from the very beginning a scene as memorable as that of the incomparable "breakfast on the beach," the scene described in chapter 21.

But here we must remember the highly personal nature of each of the Resurrection experiences and the difficulty which a participant would have in describing it without feeling that he had breached a confidence. There was evident difficulty in describing it at all.

There is, in fact, a peculiar reticence, found in all four gospels, to dwell on the Resurrection. It was an experience apparently reserved for those who had had a continuing relationship with Jesus, and not one which could be shared easily with those unfamiliar with the man. Certainly it was not an experience which anyone who had known it wished to lay open to ridicule.

The gospel writers plainly wanted their converts to experience Christ through the Holy Spirit, and not to demand visual "proof." Thus John had written the account of "Doubting Thomas" as the original ending of his gospel, the climactic words being, "Have you

believed because you have seen me? Blessed are those who have *not* seen and yet believe" (John 20:29).

Ultimately, this did not satisfy John. Something more was needed at the end. Perhaps too many were already boasting of their belief. People are apt to do this and to wear everybody out with their religion. It is just too easy to cry, "Lord! Lord!"

John therefore unlocked his treasury of golden memories and brought forth the scene which he had so carefully withheld. He recalled how he, Peter and five others of the disciples had reached the point of utter confusion. Their Messiah had been killed, ignominiously, and any thought of restoring an Israelite kingdom had been obliterated. Jesus had indeed come back, but in a strange and disturbing way, and even that exciting event had led, apparently, to nothing. Luke records their confusion even at the time of the Ascension: "Lord, will you at this time restore the kingdom to Israel?" (Acts 1:6). Incredible! After all that Jesus had said and done to the contrary. . . .

It is just that certain things, especially important ones, take a long while to sink in.

According to John's added chapter, seven of them had gone fishing sometime before the Ascension. The venture was, quite evidently, born of frustration. Peter had stated abruptly, "I am going fishing," and the others with him at the time had answered, "We will go with you." In other words, "Let's get out of here!"

There is no need to detail the course of events: the long weary night, the lack of success, the break of day, the figure on the beach, the failure to recognize him (so characteristic of the Resurrection experiences), his instructions to the fishermen, their sudden haul, the recognition, Peter's usual impetuosity and, finally, the mysterious and moving breakfast.



St. John: Something more was needed at the end. RNS

Then comes the great dialogue between Jesus and Peter—a dialogue which did not hit home, not then anyway. Instead, the scene closes with a verbal hassle over the status of "the beloved disciple" and the length of his life—further evidence of the disciples' failure to understand what was going on.

But there, at the center of the episode, is that unforgettable dialogue.

"Simon, son of John, do you love me?"

"Yes, Lord; you know that I love you."

"Feed my sheep."

Three times there is this same exchange, like three majestic cadenzas at the conclusion of a symphony. There is no question in my mind that this was the chord with which John wished to end his gospel.

And quite a chord it is! You love Jesus? He is your Savior? Very well: prove it!

It is precisely on this note that Luke ends his account of the Ascension: "Men of Galilee, why do you stand looking into heaven?"

Religion No Refuge

I have often felt that the people of whom Jesus was most wary were religious people. This shows not only in his scathing denunciations of the pious of his day ("... you are like whitewashed tombs . . ."), but also in saying after saying, parable after parable.

The Second Commandment, to love one's neighbor, he declared to be on a par with the first, to love God. The "blessed" are not the zealous, like the Pharisee, but the poor in spirit, like the Publican. Commended are those who mourn, those who yearn to do the right thing, the merciful, the pure in heart, the peacemakers. Those acceptable at the Judgment are not the ones who had prophesied and done many works in his name, but those who had fed the hungry,

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visited the sick, gone to the prisons, and who had done so simply because they had wanted to.

The Good Samaritan, contrasted as he is with the Priest and the Levite, sounds a sour note in the rites of the religious. Yes, he does. There is no indication that the Samaritan or, for that matter, those who had done it to "one of the least of these my brethren" had any notion of being particularly religious. Their compassion was unstudied. They did what they did because mercy appealed to them. What we must remember here is that if we really respond to Jesus, it can only be because his attitude appeals to us: mercy attracts us.

"Simon, son of John, do you love me?"
"Yes, Lord, you know that I love you."
"Feed my sheep."

What these words say to me is that I cannot take refuge in religion, nor in being a devout Episcopalian, nor indeed in being a convinced Christian. My love of Christ will be measured down to the last inch in my love for my fellow humans. The Lord is actually less interested in how I profess my faith than he is in how I greet the people whom I meet on the street.

Some years after writing his gospel, John wrote a famous epistle. In it he summed up this whole idea in a few marvelous words: "Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God. He who does not love does not know God, for God is love" (I John 4:7-8).

Beautiful words! And everybody nods assent. But what do they mean? Is it not this? God knocks at the door of every human heart and he does so ceaselessly. There are those who open the door and there are those who do not. Jesus' coming into the world stimulated the opening process but in no way offered a substitute.

It was Paul who stated this bluntly in an epistle as famous as John's. "And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing" (I Corinthians 13:2).

Thus I may well express my love of God in "psalms and hymns and spiritual songs," as St. Paul himself urged us to do. I may even do so in the building of cathedrals. But these outpourings of emotion had better be real—made out of my love of love, not made for points. My life will not be judged by these, but by that to which they lead. By our fruits shall we be known.

Each time, then, that I sing a hymn or say a prayer or confess the faith, I had better recall that scene on the beach—that fantastic scene—and the dramatic exchange between Jesus and Peter.

"Simon, Son of John, do you love me?"
"Yes, Lord, you know that I love you."
"Feed my sheep."

WALKING THE STREETS OF THE INNER CITY

A meditation on God the Holy Trinity

By JOHN S. SPONG

I walked the streets of the decaying cities of the Diocese of Newark in December. I wanted to feel the urban scene, penetrate, even shatter, my own urban images, embrace the reality of the sounds, the smells, the sights. I looked at faces—some were blank, some were sad, some were angry. I walked into buildings where glass was broken, plaster was falling, water was not running. These buildings for the most part were owned by the cities in which they were located, having been possessed in lieu of unpaid taxes. In some of them squatters had moved in, for any shelter seems better than none. I saw scenes where fires had recently destroyed structures, and I began to understand the frequent urban phenomenon of arson. There is enormous profit in fire to many levels of urban society. Cities profit, for fires clear away potential sources of vandalism and hiding places for drug traffic. Landlords profit, for insurance payments are frequently the only way they can turn their property into cash. Even tenants, in some cases, profit; for fire victims receive preferential treatment in assignment to government housing. So the motives for arson abound in a city ghetto, and it is easy to place enough distance between the one who is served by arson and the actual setting of the torch to make criminal charges and arrest almost impossible.

I sought to understand how a sense of "community" was organized and developed in the inner city. I interviewed the members of a black motorcycle club in Passaic, a Puerto Rican street gang in Jersey City, a neighborhood block association in Newark. Basically, I saw people our Episcopal Church does not serve;

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many think we cannot serve. I took my impressions home—filed them, recalled them slowly one by one and thought about them again and again, always asking where can the Christian gospel touch this aspect of urban America with an integrity that does not prostitute the gospel on one side and an integrity that does not play "let's pretend about the cities" on the other. I cannot proclaim a gospel that provides only emotional escapism, that dabbles in religious magic, that drugs inhabitants of the ghetto with promises of heavenly reward beyond the grave, which vision makes their desperation bearable. I cannot pretend that the Christian Church in any single unit or denomination, or even in the broadest ecumenical coalition imaginable, can finally transform the economic realities, the national priorities, and the social structures which have created our urban despair. But just as strongly, I cannot deny that the Christian gospel must speak here, too, for if there is any humanity beyond the capacity to hear the gospel or to experience the gospel, then the gospel has been proved false and catholicity has become an empty hoax.

What do we say? How do we proclaim? What is our message? How can the gospel make contact with and be experienced by those who live at the decaying heart of urban America? My meditation on these questions led me to nothing short of the doctrine of the Trinity, the very heart of the Christian faith's attempt to define the nature of the God we worship. Let me share that with you.

"I believe in God, the Father almighty, creator of heaven and earth." The primary credal affirmation about God the Father is that of creator. The deepest underlying biblical concept of creation is that this world is good. This is my Father's world. He created it; he loves it; he pronounced it good. To worship the Creator Father, I must love his world. All



HNS

Until the ghetto dweller can see and experience the creation of God in both goodness and beauty that lies beyond and beneath the ugliness of his world, he will be more motivated to destroy than to transform.

of it. Blighted cities, as well as majestic mountains. I must have eyes that can see beyond dirt and decay, beyond overcrowded streets and burned out buildings to the essential beauty of God's world. When I have glimpsed that beauty then I cannot tolerate blight. I become indignant that any part of God's good creation can be so distorted and in my indignation I refuse to accept what is in the city or confuse it with what should be.

I express my indignation in protests, anger, rent strikes, demonstrations, demands, political organization. And the church, which claims to worship God as Father-Creator, must help me to see that these things, which on one level are disruptive, on another are nothing short of my acts of worship of that One Father-Creator God. I must love where I live or I become destructive of all that is around me until finally my destruction will include even myself. The ghetto dweller hates the place where he lives. He is a trapped tenant—the turf of his city is never his own and he yearns to escape. Until he can see and experience the creation of God in both goodness and beauty that lies beyond and beneath the ugliness of his world, he will be more motivated to destroy than to transform. The church in the city must call those who dwell there to love their city as an act of worship of the Father-Creator, and that worship must compel church and people alike to whatever action appears necessary to say by word and deed that God's world must be made to reflect the beauty of God's creation. Such action may never be seen or understood by suburban and rural Christians as an act

of worship but it will be, just as surely as worship includes prayer and receiving the bread and wine of our Lord's presence. To worship God as Father-Creator commits us to discover and affirm the goodness of that creation wherever we live.

"I believe in Jesus Christ his only son our Lord." The people who inhabit the ghettos all seem to be powerless. They have little control over their destinies. They possess no job security, few skills, and are the victims of a generally corrupt and insensitive bureaucracy. Social workers and welfare officials see them as problems. Food stamps broadcast their lack of value. Television bombards them with pictures of the affluent society in which they do not participate. There is little sense of self-worth, for the whole social order seems to proclaim them to be worthless. In the city there are high levels of self-hatred and behavior patterns seem to be developed which are finally self-destructive. Drugs and alcohol blunt the pain of self-degradation, and crime oftentimes becomes the only job lucrative enough to support their habits. In such an environment, what does it mean to believe in "Jesus Christ, his only Son, our Lord"?

Jesus is God-loving, God-caring, God-saving. Jesus means that beneath our critical self-judgment, self-negativity, and self-rejection, there is a self of such infinite value as to merit the Holy God's invasion of my world to rescue me. Jesus means that beyond all that would devalue me, there is one whose infinite valuation pronounces me to be of infinite worth. For me he died; for me he rose. If Jesus the Christ is proclaimed, it is in-

evitable that the power of self-love must be experienced, and the essence of self-worth must be acted out. Once again, there is a call to be indignant whenever the structures of society tear down anyone's human dignity. There must be a confrontation against the systems that degrade or dehumanize. Since powerlessness invites exploitation, the worship of Jesus as the Son of God demands, it seems to me, a support of movements that will empower the powerless and thus prevent exploitation. Somehow, the church of Jesus Christ must proclaim to city dwellers the gospel message that counters self-negativity and that calls those whom the world would devalue to affirm, demand, and fight for the self-worth which the gospel says is theirs by virtue of the love God has bestowed upon them, the ultimate symbol of which is the Cross of Calvary.

We must allow our gospel to confront the systems of our society which say that worth is attached to productivity, or ethnic origin, or wealth, or any other external measure. Worth is not and must not be set by the standards of the world. Christians assert that human worth is given by God to every human life simply because that life is created and redeemed by God himself. People who know the source of their value will not tolerate systems which deny that value. A gospel that is heard will not produce a passive people who accept abuse. Rather those who experience the Gospel will be bold, brazen, demanding, uncontrollable, uppity, and all sorts of other adjectives that establishment people do not frequently identify with "The fruits of the Spirit." We worship Jesus as the "Son of God" and because we do we must affirm the dignity of every human life and oppose with all the power at our disposal those persons or systems which would violate that dignity.

"I believe in God the Holy Spirit, the Lord and giver of life." The last characteristic that seemed so obvious to me on the streets of our cities was that in the midst of great throngs of humanity individual people are incredibly lonely. That loneliness is created by many factors—a sense of not belonging to and not owning the space in which one lives—a sense of self-alienation, about which I have already spoken—a sense of fear and rootlessness and finally an unwillingness to trust almost anyone. Alliances are formed in the city around common problems but the sense of community, the sinking of roots, the overcoming of loneliness do not seem to me necessarily to be by-products of those alliances. The high incidence of crime that marks ghetto life makes many of the potential victims of that crime virtual prisoners in their own homes. The presence of human predators who prey on the ignorance of their victims

Continued on page 15

EDITORIALS

Smoke

It is not the greatest news. It is nothing but smoke. Yet smoke appears to be ruining the health and shortening the lives of myriads of people. There is industrial smoke—some of it in vast belching clouds and some of it in odorless and invisible fumes. There is the exhaust of automobiles, trucks, and airplanes. And there is the fragrant smoke of tobacco.

Episcopalians have prided themselves on their freedom to use tobacco. Whereas certain other American churches are on principle opposed to drinking, smoking, and betting on cards or horses, we have been pleased to follow a religion which has, on the whole, interfered neither with our work nor with our pleasure. We have taught, and do teach, that all the world is God's creation, and the good things in it, if used reasonably, should be enjoyed with gratitude. Of course things can be used unreasonably. If you worked at it hard enough, after all, you could probably make your-

self sick eating too many green vegetables or drinking too much pasteurized milk. If you worked at it hard enough . . . but unfortunately the effects of tobacco are felt by many people who do not work at it at all.

We may say this is a health problem and not a moral or spiritual problem. Do you feel that way after you have spent an hour with a compulsive smoker who is suffering from serious stages of emphysema?

The present writer has no prejudice against tobacco. A native Kentuckian, I like to see the tall green plants growing. I enjoy attending a tobacco auction. I enjoy too a cigar after a dinner with friends, and a pipe is a pleasant occasional companion when one is sitting at a desk all day. How fortunate I am, however, that I never smoked another cigarette after the age of 16!

Compulsive smokers (no less than compulsive drinkers and compulsive gamblers) need help. The smoke-filled parish halls of the Episcopal Church sometimes seem more like part of the problem rather than being part of the solution.

BOOKS

Hope and Frustration

IS THERE HOPE FOR THE CITY?
By Donald W. Shriver, Jr. and Karl A. Ostrom. Westminster. Pp. 204. \$4.95.

Since I am a book carrier and grasp the reading minutes when I can, *Is There Hope for the City?* was with me for several days. On two occasions, two persons who glanced at the title of the book volunteered to give me the answer, "No." The authors do not agree with this answer and they both realize that the hope will not be fulfilled without continued faith in the hope and strength to endure the hard work to be done, the frustrations to be experienced and the amount of time involved.

The first five chapters, through a combination of theology and sociology, attempt to create a necessary attitude in order to take on the urban task. By giving insight into the God-oriented Hebrew cities of the Bible, in relation to the cities of the ancient world; by showing the development, rise and fall of European structures; and by looking at our own American city system, fine background and awareness for people who wish to participate in the urban hopes is provided.

I found these chapters interesting, but for the urban issues of today the plan of action and the doing of the same are more important. Only two chapters were devoted to this. The first indicates that

we must strive to nurture people who are ethically mature. These people must collaborate in tending to community needs; act for the good of others even when there is a sacrifice of private interests; an openness to all persons, and "an affirmative disposition toward life which is given expression in mutually supportive friendship patterns and openness to the future, and is usually associated with emotional and physical well-being." With this group of people we must get involved in the political processes.

The principles expressed in this book are fine but much more time should have been spent on the "how to make it all come about." Maybe that should be volume II. This first book leaves the reader—me anyway—with a feeling of being short-changed. I would look forward to the next one.

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Apathy and Starvation

RICH CHRISTIANS IN AN AGE OF HUNGER. By Ronald J. Sider. InterVarsity Press. Pp. 225. \$4.95, paper.

Ronald Sider's thesis is quite simple: Christians who have achieved material riches and power are in constant danger of violating the great commandment to love God and one's neighbor.

This is certainly not a new perspective. However, in a world where 500 million people suffer from hunger, malnutrition, and poverty, where the world's riches are concentrated in the "Christian" West, Sider's commentary is

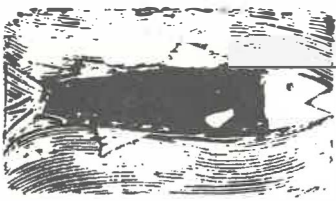
quite timely. The timeliness is greatly enhanced by his incisive use of scripture and his low profile accent on social action.

Two biblical themes thread their way through the book. First, the God of scripture is not a neutral observer of struggles for justice; he is actively at work in history on the side of the poor and commands his people to have a special concern for them. Second, God wills transformed relationships, including economic relationships, among his people "that there may be equality" (II Cor. 8:14). What, then, frustrates God's will?

Hannah Arendt reflected during the trial of Adolph Eichmann that evil enters into the world when men forget that their rightful role is to worship God not be God. Those who accumulate wealth, power, and position need to exercise all the rights, privileges, and immunities bestowed by that state; they need to be worshiped! They sin against God because they violate the first commandment, and they sin against humanity because instead of loving their neighbors, they enslave them.

Sider makes one other very significant point: The love of mammon encourages silence in the face of oppression. Abraham Lincoln once remarked: "To sin by silence when one should protest, makes cowards of men." Sider might paraphrase this: "In the face of oppression, injustice, and hunger, silence is the sin against the true spirit of God's will."

(The Rev.) CHARLES A. CESARETTI
Staff Officer for Hunger
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LET'S GO FISHING

By GILBERT RUNKEL

Barnyard Christianity

More than a hundred years ago, Soren Kierkegaard told a parable that says something about people whose Christianity is of the strictly "Sunday" and academic variety—a parable about a flock of geese that lived together (in a close, harmonious fellowship) in the safety of a fine barnyard.

Once a week, one of their number would climb up on the barnyard fence and tell the other geese about the joys and wonders of flight: how they, like all geese, were made for something more than a barnyard existence. He would relate to them the adventures of their forefathers who winged their way across the trackless wastes—and of their gratitude to God for giving them such talent. And as he preached, his hearers often nodded their heads in approval—and felt proud of having such a fine preacher in their flock. Once in a while they even flapped their wings as a sign of their agreement.

But, said Kierkegaard, "They did not fly—because the corn was good, and the barnyard safe."

Perhaps the biggest hurdle toward our becoming "flying" Christians—of mounting our wings and freeing ourselves of our contentment to stay in our safe, little barnyards where we can divorce ourselves from the distractions of the outside world—is the fact that we have forgotten what our forefathers did (and what the church is supposed to be). It's so easy to let our "discipleship" be a Sunday, intellectual affair.

How often have you said (or had it said to you), "Come on, now. Stop what you're doing. It's time for church"? And, with that announcement, time stood still—until "church" was over, and we could get back to the things that are "more important" to our everyday life.

We seem to think that "religious" things happen only on Sunday—things like Easter or Pentecost. Or else we think they happen only once—things like Christmas or Good Friday. We seem oblivious to the fact that "dead" lives can come to life, selfish spirits can be replaced by the Holy Spirit, and that

Christ can be born *or* crucified within us at anytime.

Our job as Christians is not to have time stand still while we take time out to "go to church." Rather, our job is to redeem the time—give it back to God—out in his world. We gather together when "it's time for church"—not so we can escape from the world of time—but so we may be strengthened for the task of making disciples (and untangling the lives of those who come to us for help).

And disciples are made, not usually when the Fellowship is gathered for worship, but at some other time: because the people we would evangelize are not usually present in the Fellowship—but are fishing, or sitting beside a well, or counting money, or up in a tree, or walking toward Damascus.



To be sure, Jesus worshiped with the congregation on the Sabbath—to hear his Father's Word (and to expound it, and hear it expounded). But it was not in the congregation that he made disciples. And we should remember that. The primary place in which he was about his Father's business was out in his Father's world. And that's where we should be.

It's not church—or parish—or denomination that we should hold out to people. It is Christ. He is all we have to offer.

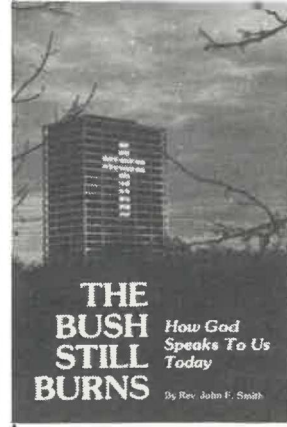
We're too jealous of our denominational ties. We try (too much!) to promote *our* "church"—using every ruse and gimmick we can think of to entice those new neighbors who have just moved in down the street to become members of *our* congregation rather than the congregation of one of our "competitors." "After all," we say, "everybody who is anybody belongs to St.

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Alphege's" (or, by innuendo, we try to get that impression across).

But if the new neighbors are young, they couldn't care less about St. Alphege's, or (maybe) even our denomination. If they are religiously inclined at all, they probably want to know what *Christ* means to the people of St. Alphege's—and whether St. Alphege's members really take him seriously seven days a week. And if they are *not* religiously inclined, it will be what they think of us, and how humbly and lovingly we present Christ to them (somewhere along the line)—and not how many manuals St. Alphege's organ has—that will, alone, help them decide to join *our* congregation.

What I am saying is that we shouldn't let our denominational enthusiasm get in the way as we go about the work of evangelism: for it is Christ to whom we were commissioned to win people—and not St. Alphege's.

We *do* have to go to the barnyard to be fed. And it's good that we can flap our wings once in a while—and nod our approval to the preacher.

But we are supposed to mount our wings and fly the trackless wastes—and make disciples.

But how do we do it? Or should we do it? Maybe someone else can do it better. Maybe—and maybe not.

LETTERS

Continued from page 5

though not conclusively, by the fact that those who feel that they are not represented like to think of themselves as the "silent majority." Of course, if you don't say anything, people are not going to be too concerned by what you think, or so it seems to me.

Delegates to diocesan council are, as a rule, elected by the laity of a diocese. Normally those diocesan councils elect the deputies who go to General Convention. If you don't like the deputies who go to Convention, tell your vestry. Use your ballot!

I wonder at the number of disgruntled people, both clerical and lay, who do not take the trouble to know their rights under canon law. I am distressed by the number of people who find an issue important enough to stop going to church over but who do not find it sufficiently important to try to prevent.

I am delighted with the PBCP and the ordination of women. I am weary with those who did nothing to prevent either of these things and claim that the church is unrepresentative. I am terrified with a vision of people whose love of the church shows itself in abandonment or withdrawal of support rather than in constructive, guiding action.

I am delighted that Kathryn Fisher

cares enough to make her views known. I worry that those who are in sympathy with her prefer complaint to advice, accusation to action, all of which ultimately reduce to preferring despair to hope.

(The Rev.) HAROLD O. KOENIG
Christ's Church

Baltimore, Md.

Daily Office

Thank you for your enthusiastic suggestions for the Daily Office in our new Prayer Book ("Feasts, Fasts and Ferias," TLC, Feb. 5 and Mar. 5). Here at Grace Church we avail ourselves of the Morning Office, using two lessons. We stop everything, take the phone off the hook, and offer daily prayer and praise in the Lady Chapel. Increasingly, and I think the new Prayer Book is partly responsible for this, the office has taken on a demanding character of its own.

We often hear faithful Christians say, "I don't feel right about the week if it doesn't include church." We know this can mean a lot of things, but here we have found that the liturgical ordering of the day is an important part of our spiritual life.

It helps, of course, that this is a busy parish with a lot of people about all the time to take up the *opus Dei*. Our recently hired director of religious education has commented several times that the Psalms are especially helpful to her and I concur.

(The Rev.) PETER COURTNEY
Grace Church

Elmira, N.Y.

Perdaughters and Other People

The letter "Personesses and Other People" [TLC, March 12] is not quite up to date in the matter of removing the sexist language from church talk and church books.

Unfortunately, some of the new "de-sexed" language was not at first perceived to be even more subtly sexist than the old, and it probably cannot now be removed but it can be balanced. Specifically, the word "person" is not free of sexist imagery and sensitive people now are careful how they use it when it replaces "man" in compound words. "Chairperson," "vestryperson," and so on are now properly used in reference to women; when referring to a man holding such a position, the proper term is "chairperdaughter" and "vestryperdaughter" and so on. This keeps things in an even balance, using a feminine-image word for males, a masculine-image word for females. Eminently fair and, when carefully done in all cases, not at all biased. After the first 100 times, it can usually be done without stuttering.

(The Rev.) JOHN W. ELLISON
St. Paul's Church

Bakersfield, Calif.

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THE INNER CITY

Continued from page 11

heightens the lack of trust. The political corruption, the levels of payoff for favor that seem to be part of the inner-city scene all further a sense of increasing isolation. It is epidemic in urban America. Loneliness is a fact of urban life.

When we Christians talk about the Holy Spirit, we use words like "fellowship," "community," "church." Holy Spirit calls us out of separation into communion, out of individualism into corporate belonging. In our separated individualism, we build lots of ego-saving barriers. We define our worth according to external criteria, giving us, not so subtly, the basis on which to ascribe the lack of worth to someone else. We seek to prove our superiority, failing to recognize that such an effort proves only our need to feel superior—a vastly different thing. The state of human beings involves a sense, sometimes a desperate sense, of loneliness, of self-negativity, even of self-degradation. We build up layer after layer of protective, defensive walls, but beyond them all is a yearning to be embraced, to be supported, to be accepted, to be loved, to be invited to live in

a community where we can drop our pretenses and live in honesty and in freedom. When one lives in a depressed inner city, feeling judged by all the standards and systems of our affluent society, declared inadequate or worthless or worse by the articulators of the ethics of success, the loneliness, the rejection, the unwillingness to drop your guard or share your life and dare to belong is readily understood!

The fellowship of the Holy Spirit is that for which such lives, at their deepest level, are yearning to discover—a community of love where I can belong—a relationship so secure that I can risk revealing myself being myself—where life can be given and received. Who does not need to stand here—hoping—dreaming? Are we Christians so blind that we cannot see how great is the treasure we have to offer—and how deeply that treasure meets the deepest need and fear of the urban dweller?

I will never forget the story of the little boy who, when reciting the creed, got it slightly confused and in his confusion said, "I believe in the communion of sins and the forgiveness of saints." How much more perfectly could he define the church!

We worship God as Holy Spirit, and because we do we must open the doors of

our community to accept and embrace every child of God. We must find in that community a unity so deep that human diversity is both affirmed as real and overcome as ultimate. Our task must be to create fellowship that is inclusive and then to invite everyone into it. And that community must find an appropriate expression in the heart of the city.

I walked the streets of the inner city, and I saw people who hate the ugliness of their world, people who carry heavy loads of self-negativity, people who are lonely and dare not to risk enough to enter life-giving relationships. Yet when I looked beyond those symptoms, I saw them crying out for nothing less than the God we Christians worship—God the Father saying in creation that the world is good; God the Son saying in redemption that each life is of infinite value, worthy of nothing less than the Cross of Christ; God the Holy Spirit inviting everyone through the life-giving community of the church to come, rest, belong, give, risk—for here you are accepted and healed and embraced. People tell me the church is dying in the inner city. Maybe so. But it cannot be a church that worships God as the Holy Trinity and dares to act that worship out in crowded streets, where so many of God's children live.

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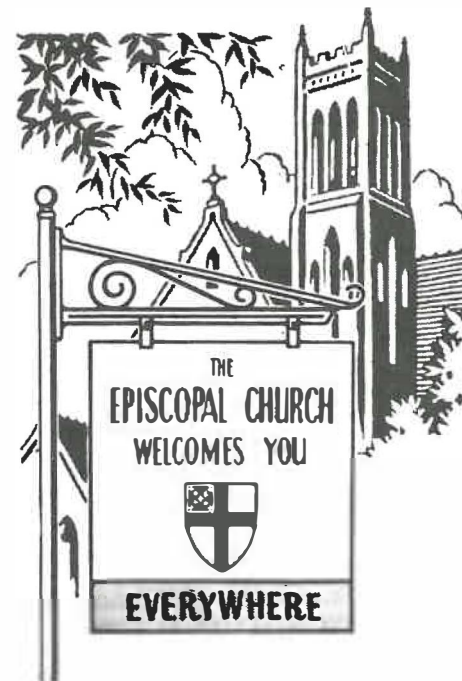
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