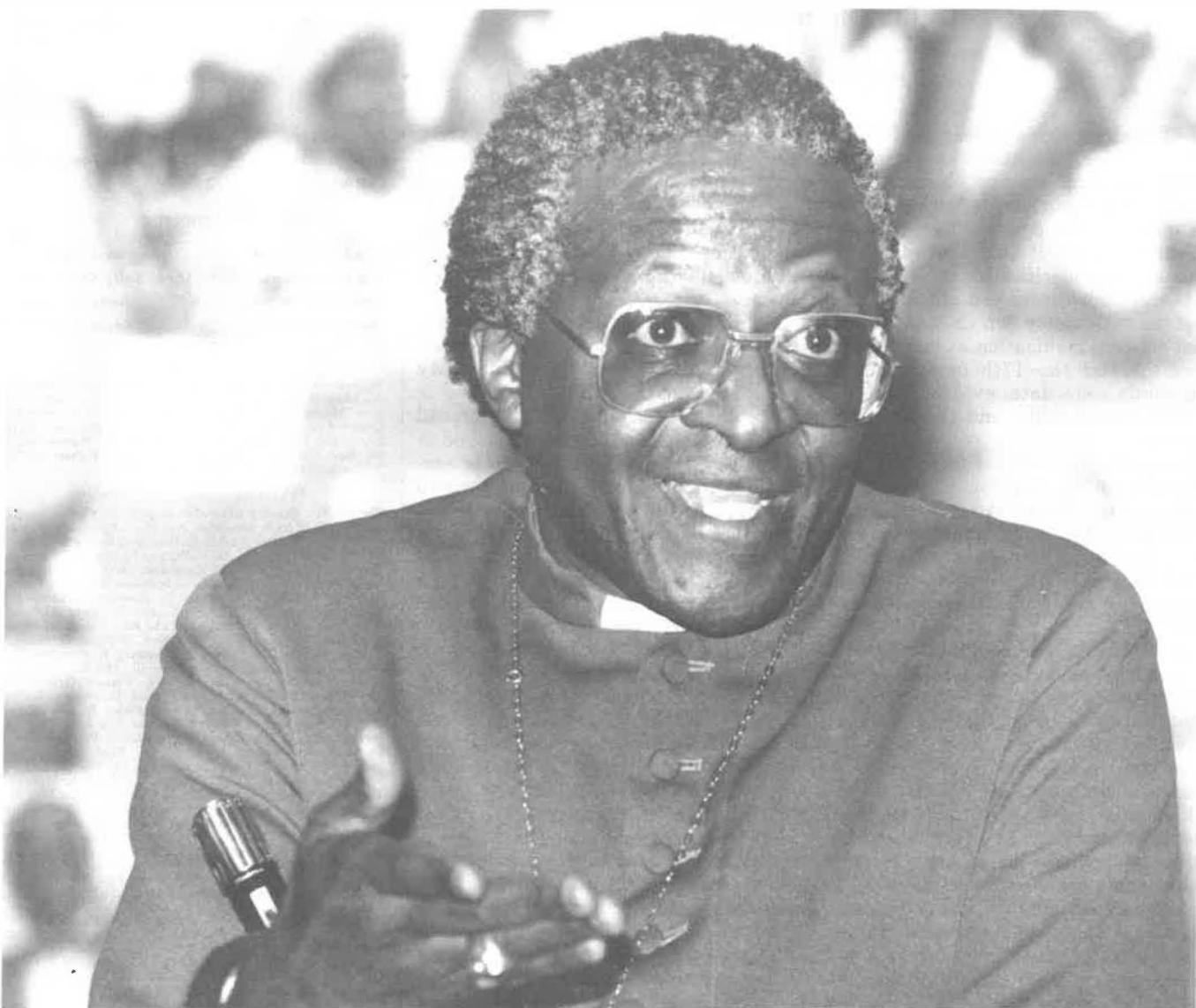


THE LIVING CHURCH



The Rt. Rev. Desmond Tutu chosen Bishop of Johannesburg [p. 6].

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THE LIVING CHURCH

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An independent weekly record of the news of the Church and the views of Episcopalians

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By TRAVIS DU PRIEST

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interviews with corporate executives were reported. The revelation time and again went, in paraphrase, like this: I have the data gathered, and I read it; but when it comes right down to the moment of policy or personnel decision, I follow my hunches. But don't tell anyone.

Despite the strong draw of rationality and so-called scientific proofs, our inner voices speak, and often forcefully. My emphasis is not to be anti-intellectual or even anti-rational. Like J. V. Langmead Casserley, who said it is not that God is not powerful, it is just that it is emphatic to think of him as loving, I would say that it is not that rationality is not important or even crucial, it is just that the mind and heart seek goodness as well as truth.

Often our interior voices are echoed outside of ourselves, culturally. It is, of course, the artist — the poet, painter, sculptor, musician, or writer of old or of today — who reminds us vividly that life is not all lists, facts, and statistics, that life holds a variety of "proofs" and that abundant life would have us balance truth with goodness, justice with mercy, righteousness with beauty.

The images of goodness, the models of mercy, and the pictures of hope and beauty are found in literature and art, both sacred and secular, and within our own houses of prayer, our own minds and hearts.

Our reason and mental skill is God-given and blessed. So is our memory — individual and cultural. And so is our imagination. Let us trust in God's creation, and make our decisions about life in a variety of ways which glorify our trust in him who trusts us with creation.

I told my friend I would be glad to come into his class anytime he wanted me to and tell his students about the uses of literary characters and analogues, meditation, and prayer in decision making. It will be interesting to see if and when I hear from him.

Not too long ago a colleague of mine was talking about one of his introductory political science classes. The topic of our discussion was decision making. The conversation had no surprises, yet it did, in a way, help make some clarifications.

Basically, our discussion affirmed the deficit in rationality which has dominated western civilization at least since Descartes and the 17th century. The words were data, evidence, proof, statistical probability, and the like. No surprises.

What came into sharper focus for me, however, were my own inclinations and activities to mix the rational with the irrational. The code words here are irony, analogy, image, meditation, and surprises, if not in the words, mainly through the experiences themselves.

Admittedly, several points of information hung in my mind as I talked with my friend — one from a recent talk I had heard, the other from a magazine article.

Just the week before, I had heard a speaker at a conference in Atlanta on the evidence by many historians of non-rational phenomena. As I recall, one example the speaker used was George Washington's practice of praying before important decisions. The speaker pointed out that while evidence exists of this practice, historians, for various reasons, often do not find this, or similar rational practice, worthy of inclusion in history texts.

Just about this same time, I read an article in a leading magazine of business commerce in which comments from

First Article columnist this week is Rev. Travis Du Priest, part-time member of THE LIVING CHURCH, is also the assistant priest at St. Peter's Church, Racine, Wis., and a lecturer at Carthage College, Kenosha.

LETTERS

What Clergy Were Taught

The debate currently going on in Letters to the Editor concerning recent statements by the Bishop of Durham, Dr. David Jenkins, reflects an issue of undamental importance in the church today.

What is at stake is whether or not the church will be willing to say clearly to men and women in the pew and to the world at large what the broad mainstream of church theology has been saying for well over a generation and what the vast majority of clergy presently active in the mainline denominations were taught in seminary.

Who among the active Episcopal clergy today were not taught that the resurrection is not about the resuscitation of a dead body? The diverse Gospel accounts and the letters of Paul very clearly indicate something other than a mere identification of the Risen Christ with the body of Jesus. For daring to state this openly, Bishop Jenkins is being accused of blasphemy.

I believe that the church, in failing to declare to its members, and to the world, the interpretations of its best minds, such as Reginald Fuller and Edward Schillebeeckx, is revealing a perhaps fatal weakness rooted in the sins of self-preservation and lack of care. It is failing to empathize with the hungry persons who need Christ but cannot believe in a literally understood Resurrection.

It is my opinion that if the church continues to hold back in making this declaration openly and officially that it will increasingly become a superstitious cult with no redeeming effect in the world.

(The Rev.) JEROME TAYLOR
Church of the Messiah
Long Valley, N.J.

For Another Century

As president of Morehouse-Barlow and on behalf of the officers, directors, and employees, I thank you for your recognition of our 100th anniversary [TLC, Oct. 14]. It is our intention to continue to serve the church for at least another century.

RONALD C. BARLOW
President
Morehouse-Barlow Co.

Wilton, Conn.

Need to Pause

Congratulations, Mr. Editor! Your "Autumn Mist" prose-poem was a most welcome piece of writing [TLC, Nov. 4].

As an aspiring amateur Anglican poet, I think that this is the kind of

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February 4-8

Pilgrim, Preacher, Peacemaker with Alan Geyer and William W. Rankin II. The conference will explore the church's involvement in the peace movement and in particular the issue of nuclear disarmament within the context of prophetic ministry.

February 11-15

Preaching for a New World led by the College of Preachers staff, introduces the curriculum of the College to clergy attending for the first time.

February 25-March 1

In a Different Voice and With Different Ears with M. Elizabeth Tidball, Ph.D., David Oldfield, M.A., and R. Taylor Scott, Ph.D. The conference will explore stereotypical self-images which may have taken root in our relations with others and offer alternative ways to imagine ourselves in order to enrich our living and preaching.

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Preaching and Prayer with the Most Reverend and Right Honorable F. Donald Coggan, the 101st Archbishop of Canterbury.

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thing we need more of in this hectic workaday world: an occasional poetic respite, inducing the fretful soul to pause, if only for a moment, and appreciate natural beauty.

Certainly, there shall never be a dearth of frantic haste in society. Doubtless, autumnal splendor is too often taken for granted and ignored. A timely reminder, in the shape of a prose-poem, is therefore, quite apropos.

WILLIAM DAUENHAUER

Willoughby, Ohio

Opportunities for Ministry

The editorial about the financial security of clergy employment [TLC, Sept. 30] uncorks a subject that has been an unmentionable for as long as I have been in the ministry. Coming from a strong secular business background and many years of military leadership and discipline, I relate more to values like hard work, perseverance, determination, and positive action, rather than wages, fringe benefits, and "perks."

Why job security should be thought synonymous with ordination is something I could never understand. If job security for clergy means a guarantee against possible unemployment, it is no wonder some clergy equate loss or lack of a job in a parish with a re-evaluation of their calling.

A surplus of *committed* clergy is as ridiculous as a surplus of money. The church has never had enough of either. Ordination does not promise one a job or financial security, but it does offer an opportunity for a life of a ministry of service.



Mary's Song

Sitting quietly
at her mother's primitive loom
she embraced the cerulean deep
and hid within her lissome breast
the Silence of Eternity
humming an ancient Bedouin hymn
of undying fealty.

Kneeling reverently
in a stranger's timeworn room
she lifted her spirited voice
above the desert's cloudless sky
alive with lyrics of angels' song
chanting a maiden's lullaby
piercing the wintry dawn.

Ray Holder

The opportunities for Christian ministry are as unlimited today as they always have been. Why should priests and deacons and their families be shocked when they find themselves jobless? By jobless, most clergy are referring to a lack of paid parish positions.

Is this all clergy are trained to do? Are we called and ordained only for a comfortable parish position? Or is it that some who have been ordained to the sacred ministry are unable to be guided by the power of the Holy Spirit and are unresponsive to a service to God in a non-parochial capacity?

Admitted is the fact that it is more difficult to minister without the badge identity of a clergy collar, and it is also acknowledged that there is often a lack of spiritual identity when one is not under the sheltered umbrella of a parish environment. But that shouldn't mean there can't be a Christian ministry without ordination, nor an ordained ministry without a parish. Must we wait for God to establish us in an orderly, safe, and financially secure post before we consider our ministry as being fulfilled?

This earthly life is not always what we desire it to be. Not all of us can be president, admiral, bishop, or chief, but that doesn't mean we haven't found our niche. How God must cringe when he reviews his troops and finds his commissioned officers dispirited because there are no paid slots available at headquarters.

(The Rev.) GLENN A. EATON
Director of Planned Giving
William Temple House

Portland, Ore.

Seminary Accountability

In reference to Dean Harvey Guthrie's letter [TLC, Nov. 11], why should ordained seminary professors and instructors have tenure, or security of employment, any more than other clergy in the church? There is no such thing as "parson's freehold" in the Episcopal Church.

Secondly, Dean Guthrie states that our seminaries are accountable to accrediting agencies of various kinds. Shouldn't our seminaries be *primarily* accountable to the Episcopal Church and to its bishops, and then, only then, accountable to other accrediting agencies?

Over the years we have seen many divisive attitudes, customs, and theological and liturgical differences, according to the seminary from which many priests came. Today these differences are something we can no longer afford, if we are to preserve the unity and loyalty of our members. We need to relieve internal tensions in order to recover lost ground and advance faith and love for this church.

(The Rev.) FRANK W. MARSHALL, JR., (ret.),
St. Petersburg, Fla.

BOOKS

Notable Illustrations

CHRISTMAS: The King James Version with Pictures. Illustrated by Jan Pieńkowski. Alfred Knopf. Pp. 32. \$17.95.

This unusually colorful volume, with the Christmas story from St. Matthew and St. Luke, will delight children and adults alike. Almost every other page is devoted to a full-page colored illustration by the distinguished illustrator, Jan Pieńkowski. The pictures combine fantasy and imagination with elements of realism and touches of humor to provide a unique pictorial interpretation of the mystery of the Lord's birth. A beautiful Christmas gift. H.B.P.

Art and Scholarship

EMANUEL: The Coming of Jesus in Art and the Bible. By Hans-Ruedi Weber. Eerdmans. Pp. 132. \$12.95.

This stunning book will reward readers with its rich content and style. The 35 two-page meditations on the Gospel parables are illustrated with art of many media, spanning all of Christian time and sampling every main cultural stream.

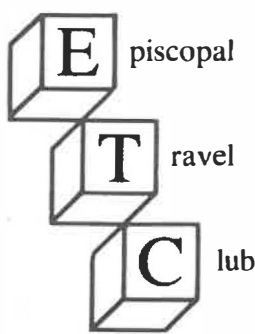
Its inclusive style reflects the integrity of the author's commitment to world mission and ecumenism. His background as a biblical scholar, his prodigious linguistic skills, and his expertise in hermeneutics and exegesis make this book a treasure.

Weber's reverence for textual accuracy is rabbinic in quality and expressed in direct, contemporary language. He uses *The New English Bible* as a basic reference for quotes, introducing his own translations from Greek and Hebrew where understanding of original diction elucidates an idea. His apt choice of quotations from inter-testamental biblical books, various liturgies, hymnals, and theological writers skillfully illuminates obscure passages, and whets the reader's desire to pursue the references further.

The large format illustrations include many unusual art forms: a flower arrangement, a sarcophagus carving, a crayon drawing, among others. Though the Watanabe "Flight to Egypt" is a limited edition woodcut, not commercial calendar art as implied, its thoughtful interpretation, like that of the other inspired choices, provides substantial amplification of the discussion.

Weber's meditations give new perspective to the often trivialized idea, "God with us." No matter from what background readers come, their understand-

Continued on page 13



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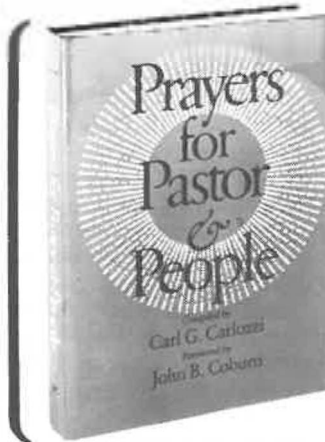
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THE LIVING CHURCH

September 9, 1984
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Bishop Tutu Chosen

The Rt. Rev. Desmond Mpilo Tutu was elected Bishop of Johannesburg on November 12 by the Church of the Province of South Africa's 26 bishops. The election had been referred to the bishops' synod after a regular elective assembly, held earlier in November, had failed to reach a decision.

Desmond Serfontein, South African correspondent for Religious News Service, commented that Bishop Tutu's election had been blocked in the 213-member assembly by white English-speaking Anglicans "furious" about his having been a winner of the Nobel Peace Prize. Serfontein said that most whites in South Africa, including members of the white-racial English speaking churches, are officially anti-apartheid, regard Bishop Tutu as a "political agitator."

After the voting results, Mr. Serfontein reported, showed clearly that the black bishop's election had been blocked by white voters. The split followed racial lines, with blacks (who comprise the majority of Anglican Church members in South Africa) supporting Bishop Tutu, 52, who was elevated to the episcopate in 1976 as Bishop of Lesotho. In 1978, he became secretary general of the South African Council of Churches and Assistant Bishop of Johannesburg.

Finding Program

Job Finding Power, a program soon to be started in churches throughout the country, aims at reducing structural unemployment as it affects blue and white workers. The project is based on a year pilot program begun in the Diocese of Olympia.

The program seeks to help unemployed persons and those about to be unemployed to assess their strengths, skills, and talents in order to know these can be recombined to meet the demands of the changing job market. Basic training, which includes technical training for marketing skills and talents, is accomplished over a two-week period. For 12 weeks following, the participants meet in small support groups. After the next year, Bernard Haldane, expert in career motivation, planning, advancement, and Jean Haldane, an

educator in the field of lay ministry, expect to lead four programs for trainers from six to ten dioceses. These people, acting in pairs, will lead weekend programs in their dioceses for up to 24 volunteers, all of whom have committed themselves to help lead at least three workshops during the following two years.

In each diocese, a number of neighborhood churches will be invited to sponsor the local Job Finding Power workshops, each of which should involve 16-20 unemployed people and a team of four volunteer leaders. The program is being implemented through the office for ministry development of the Education for Mission and Ministry division at the Episcopal Church Center.

Projects Aided

Meeting in New York in November, the board of directors of the Episcopal Church Foundation authorized 18 grants totaling \$149,000 for programs throughout the church. The projects range in scope from innovations in theological education to support of established urban ministries.

The largest grant by far was \$50,000 for the administrative expenses of the Nehemiah Project, which aims to build 5,000 low cost single family houses in East Brooklyn, N.Y. The Episcopal Church Foundation previously made two \$50,000 grants to assist this program.

Other large grants included \$12,000 to the Society for the Increase of the Ministry, based in Hartford, Conn., to provide scholarships for seminarians to engage in a year of internship training outside of the seminary.

Three grants of \$10,000 each were made to cover the expenses of reports to be published following a consultation to be held early in 1985 by Episcopal Divinity School and the Board for Theological Education; to help cover the costs of establishing an office of stewardship and development for the Diocese of Kansas; and to set up a graduate level curriculum on ministry to the aged at Berkeley Divinity School in New Haven, Conn.

In addition to grants, the Episcopal Church Foundation makes loans for parishes and mission building programs. It also awards fellowships to recent seminary graduates for doctoral study. The foundation is a national, independent organization of lay men and women who support significant projects not included in regular church budgets.

Redundant Churches

In England, leaders of black Pentecostal churches had a private meeting recently with the Archbishop of Canterbury, the Most Rev. Robert Runcie. They want more protests to be made by the nation's mainstream churches about what they allege are unfair sections of the government's Nationality Act, and they pressed the archbishop to help make it easier for their scattered congregations to acquire redundant Church of England churches.

The Most Rev. Olu A. Abiola, chairman of the Council of African and Allied Churches, led the group, which represents some 20 independent black churches with a membership of about 100,000. Mr. Abiola told Dr. Runcie of the friendship, mutual respect, and cooperation which his council had received from the older churches in Britain, but stressed the problems council congregations had in acquiring churches for themselves.

At present, Mr. Abiola claims, redundant Anglican churches are often offered to the highest bidder, who uses them "for purposes not intended when the churches were first built." He suggested that if these churches were now sold, or given, to another church capable of putting them back into use, it would enhance the whole cause of Christianity.

Mr. Abiola, Nigerian-born leader of the Aladura International Church, has been an outspoken critic of the "taints of racism and discrimination" alleged to reside in the Nationality Act.

The Council of African and Allied Churches was formed in 1979 and brings together black-led churches of African background. These are churches which grew out of the need for black Christians living in Britain to evolve forms of worship that suited their own culture.

Bishop Hines Honored

On October 27, a special celebration of the Eucharist at Trinity Cathedral, Newark, marked the 50th anniversary of the ordination to the priesthood of the Rt. Rev. John E. Hines, former Presiding Bishop of the Episcopal Church. Bishop Hines, 74, lives with his wife in Black Mountain, N.C.

Celebrant at the "National Celebration of Thanksgiving for the Life and Ministry of Bishop Hines" was the Rt. Rev. Morris F. Arnold, retired Suffragan Bishop of Massachusetts. In his sermon,

Rev. John S. Pong, Bishop of Newark, recalled the years of Bishop Hines's leadership from 1964 to 1973 as "a ready period of the Episcopal Church's history," and said that era provides "a vision and a dream of what the church can be again."

Bishop Spong praised Bishop Hines as one who "had the audacity to think and act as if a minority group of three million Episcopalians could, with proper leadership, use their institutional ecclesiastical power to heal a nation, to prevent this country from becoming two people, separate and unequal."

A testimonial dinner was given for Bishop Hines in downtown Newark on the evening before the service. The affair was attended by the bishop's family, other bishops and their wives, former colleagues of the honoree and other invited guests. Five presentations on the life and ministry of the retired bishop were heard and a volume of written tributes presented to the leader that the Rt. Rev. John B. Coburn, Bishop of Massachusetts, called "a whirlwind of God who endures."

Worship Commissions Meet

The 1982 Hymnal is indeed on the way, its editor, Raymond Glover, assured assembled musicians and liturgists at the annual conference of the Association of Diocesan Liturgy and Music Commissions. The conference was held in a retreat center in West Hartford, Conn., in early November. All dioceses are invited each year to send representatives from their commissions.

The keynote address was given by the Rev. H. Boone Porter, editor of *THE LIVING CHURCH*, on "The Paschal Mystery and the Pastoral Offices." The Rev. Marion J. Hatchett of the School of Theology of the University of the South in Sewanee, Tenn., spoke subsequently on "Rites of Commitment," dealing with confirmation, commitment to Christian service, and marriage.

The Rev. Daniel B. Stevick of the Episcopal Divinity School in Cambridge, Mass., spoke on "Rites of Healing." All speakers emphasized the need for an awareness of the theology of these rites in planning the celebration of them in appropriate ways.

Raymond Glover, Marilyn Keiser, and others discussed the forthcoming hymnal. It will appear in three different editions: a ringback edition for musicians with full accompaniment for hymns and liturgical texts, an ordinary edition with service music, hymns and melodies, and a small edition with hymns and melodies, but without service music. The latter is intended in part for the ecumenical market. The ordinary pew edition will be the size of the chancel edition of the Prayer Book.

Interest was also expressed in plans to

seek at the next General Convention next year, a merger of the Standing Liturgical Commission and the Standing Commission on Church Music. As in other years, daily choral services made extensive use of new and traditional music with the Prayer Book.

Co-chairs of this year's conference were the Rev. Byron D. Stuhlman of St. Mark's, Bridgewater, Conn., and Marilyn Haskel of St. Mark's, New Britain, Conn. The Rev. Henry I. Louttit, Jr., of Christ Church, Valdosta, Ga., was elected as new president of the association. H.B.P.

CONVENTIONS

The new Bishop of Western Massachusetts, the Rt. Rev. Andrew F. Wissemann, presided over his first diocesan convention on November 2 and 3.

In his inaugural address, Bishop Wissemann thanked the diocese for its support and hospitality during the past seven months and noted that he already had visited 50 locations. He affirmed that he intended to continue being a peripatetic bishop and said he looked forward to being together with his people.

Stating that he did not have a single strategy for his episcopate, Bishop Wissemann did urge the convention to consider some proposals, including responding to the critical African hunger crisis; undertaking a serious survey of clergy and lay compensation; nurturing and deepening the companion relationship with the Diocese of Mount Kilimanjaro in Tanzania, Africa; and developing a strengthened Christian education program.

The delegates resolved to appeal to Western Massachusetts Episcopalians to act with unity and generosity to the starving people in Ethiopia through the Presiding Bishop's Fund for World Relief or similar agencies.

A budget was adopted for 1985 which will total nearly \$1.5 million.

Resolutions proposed by the diocesan peace commission, together with a keynote speech by the Rt. Rev. Desmond Tutu of South Africa, winner of the 1984 Nobel Peace Prize, created a focus on issues of peace and justice at the 200th convention of the Diocese of Connecticut in Stratford, October 26-27.

At the convention banquet, Bishop Tutu told the more than 550 delegates that the Nobel Prize "is our prize. It isn't my prize. It is the prize of all those dedicated and committed to work for justice and peace everywhere."

Bishop Tutu, the secretary of the South African Council of Churches, said

to combat the apartheid system of racial segregation are possible only because the prayer and support of the worldwide church community.

The delegates approved a resolution of support for the majority black population of South Africa, which has been denied the rights of citizenship under apartheid. Among other resolutions acted upon was one which called upon the U.S. Congress to enact "quarantine" legislation, which would freeze funding for nuclear weapons testing if the Soviets do the same.

Another resolution affirmed the status of conscientious objectors while recognizing that these young men and women are responsible to civil authorities for the consequences of their actions.

During the opening service, the approximately 40 ordained women who serve the diocese were recognized in celebration of the tenth anniversary of ordination of women to the priesthood of the Episcopal Church. The Rev. Ken Cameron, diocesan archivist and his biographer for 34 years, was honored, the fifth anniversary of the consecration of the Rt. Rev. Arthur E. Walmsley, Bishop of Connecticut, was noted.

A budget of \$2,985,000 was passed.

Meeting November 8 and 9 at John's Cathedral, Denver, the 9th convention of the Diocese of Colorado took a new look at diocesan mission purpose and began laying plans for the future.

In the keynote address, the Rt. Rev. William H. Wolfrum, Suffragan Bishop of Colorado, discussed the priorities adopted this year by the diocesan executive council. He challenged the delegates to "suspend the past and get on with the future."

The Rt. Rev. William C. Frey, Bishop of Colorado, set forth a number of goals in his sermon at the convention's Eucharist. Among these were payment of full national church asking; establishment of two new missions per year; better pastoral support for the clergy and their families.

All these recommendations were endorsed by the convention, which adopted a budget of \$1,203,733 for the coming year and elected deputies for the General Convention and other officers. The delegates passed a resolution to be presented before General Convention which asked that the New International Version of the Bible be approved for liturgical use.

A special task force on the far west made its report and recommended to the national committee on family's bulletin, "Being God's Family." A special service was extended by convention to Rev. Virgil Foote, the church's new liaison officer for Indian ministries, who will have his office in Denver.

This Is The Month

Thanks to the Incarnation of Christ . . . we

know that we have immortal souls.

By BENJAMIN H. WALKER

That an extraordinary — what an immense — happening Advent ages! The Creator of the universe incarnating in the human race for the edification of human beings!

How startling, how immense, that it seems may be especially vivid when we look at a clear night sky — thousands of stars, many larger than our visible to the naked eye. If we use binoculars, those thousands multiply and they are still a minute fraction of the total.

Astronomers tell us that the universe began about 15 to 20 billion years ago when some incredible object, perhaps the size of a grapefruit, exploded. The universe, they say, now is about 15 billion light years in radius — galaxies like our Milky Way by the billion, and beyond numbering.

In our minuteness, as human beings, is it any matter all of us have wondered when Adam, speaking to the Archangel Raphael in the eighth book of *Paradise Lost*, tells of his own wonder:

"When I behold this goodly frame, this world of heaven and earth consisting, and compute their magnitudes, this earth a spot, a grain, an atom, with the firmament compared and all her numbered stars, that seem to roll in spaces incomprehensible. . ."

That Advent tells us, each year, that no matter how small an atom the earth may

be, no matter how small and transient we human beings may be, we, as human beings, are important — each one of us — to God, who created this immense universe — so important that God incarnated an aspect of himself for our salvation. As St. John put it, "the Word was made flesh and dwelt among us."

Surely the immensity of that event should inspire in us awe. Why this happened, we don't — and won't — know, at least in this lifetime. But one lesson life

has for us is that there exist multitudinous things we don't know — and never will. Many things about the physical world — life in other galaxies, for example. And many things about the spiritual world.

Why did God create a universe that consists, as far as we can tell, almost entirely of continuous nuclear explosions? Why a race of short-lived mortals with immortal souls? Why the Fall of Man? Why the Incarnation? Why was the Crucifixion part of God's arrangements? The list of things we don't know is long.

The Archangel Raphael responded to Adam:

"And for the heaven's wide circuit, let it speak

The maker's high magnificence, who built

So spacious, and his line stretched out so far;

That man may know he dwells not in his own;

An edifice too large for him to fill, Lodged in a small partition, and the rest

Ordn'd for uses to his Lord best known."

Surely we live in a small partition — the rest ordained for uses to the Lord best known. But God has arranged for us to know what is sufficient for his purposes for us.

Thanks to the Incarnation of Christ, whose advent we are celebrating, we know that we have immortal souls — no matter how short our physical lives, there is an immortal part within us that

Journeying

To move toward a mystery is a step that must be made with trepidation, yes, on tiptoe.

There is a sense

that something lies in wait, lurks, even, past the bending of the way.

The old, familiar unknown.

The pin-prick steady intimation

that, whatever it may be,

it will be unexpected,

leads to lingering along the road,

to leaning back toward what has been,

what has been survived.

This Advent season

presses forward, like the rest,

yet murmurs that, whatever "it" may be,

it will be birth, an arriving

out of pain, through heavy labor

into light, the simplest sounds of greeting,

a gentle, tender touch to mother promise

out of blank bewilderment.

J. Barrie Shepherd

Benjamin H. Walker is a lawyer in New York City and a member of the Church of the Holy Trinity in Manhattan.

...will survive our physical lives, that will survive the solar system, that will survive even this universe of immense age and immense — but finite — future. That there is that within us which will never, never, never die.

We know also that this transitory life is a period for the training and testing of our souls. We know that we have been given, in the New Testament, and in the lives of great Christians, guidance for that training and testing.

A sense of the reality of all this — of our spiritual lives — of our spiritual responsibilities — is often hard for us to achieve.

For many, New Year's Day is a day for the making of resolutions for the new secular year. Perhaps Advent, the beginning of a new canonical year, might be a time for the making of spiritual resolutions. Would it be in order for us to make a special effort, during the coming canonical year — by prayer, attendance at worship, meditation and guidance from the clergy — to bring ourselves into fuller awareness of our spiritual existence and responsibilities?

When we receive communion, we hear from the clergy those stupendous — but comforting words — “Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.” It might be appropriate, when we return to our pews, to feel a special sense of thanksgiving, in our hearts, in this season of Advent, for the Incarnation.

Awe-inspiring as Advent should be, it should also be a joyful season — it tells, after all, that each of us is not a spot, a grain, a mere atom — we have, each of us, an immortal soul — we are, each of us, important to the Creator of this vast universe.

So let me end with joyful lines from Milton's *Hymn on the Morning of Christ's Nativity*:

“This is the month, and this the happy morn
When the Son of heaven's eternal King,
Of wedded maid, and virgin mother born,
Our great redemption from above did bring;
For so the holy sages once did sing,
That he our deadly forfeit should release,
And with his Father work us a perpetual peace.
That glorious form, that light insufferable,
And that far-beaming blaze of majesty,
Wherewith he wont at heaven's high council-table,
To sit the midst of trinal unity,
He laid aside; and here with us to be
Forsook the courts of everlasting day,
And chose with us a darksome house
of mortal day.”

The Handmaiden Of The Lord

By SALLY CAMPBELL

This is a good time of year to think about Mary — dear Mary, mother of us all, queen of heaven, higher than the cherubim, more glorious than the seraphim, sweet, pure maiden, God-bearer, filled with light and love.

And I might as well plunge right into the problem which currently, in England, at least, is plaguing bishops, and producing much friction, heat, and very little light: was she or was she not a virgin? Isn't it curious how anything to do with sex continues to be one of the most interesting things we can think of, even when we don't think we're thinking about it?

For this surely has something to do with the intense feelings that get trotted out and exercised when the subject comes up — it touches an area fraught with taboos, festooned with caveats, strung about with inhibitions and fears and ancient moralities. No other credal statement gets so much emotive attention — now does it? — as this “born of the Virgin Mary.”

Let us do some thinking, then, trying to use our minds, untrammelled by our emotions.

What if Mary's pregnancy came about in the ordinary way? Well, that leads us into interesting conjectures. Was Joseph the father? If so, what was he doing, associating in that way with Mary when they were only engaged? Not good Jewish behavior, any more than it was good Christian behavior, up till the time of the pill. And, of course, anathema to many Christians right this moment. And if Mary is truly the mother of our Lord, then we will not countenance such a thing, don't even want to think about it.

Or, perhaps Joseph was *not* the father; after all, we are told that he was much surprised when he learned that Mary was with child; but that's even worse Jewish and Christian behavior, isn't it? It won't do for Jesus to be not only ille-

gitimate, but not even Joseph's child. All we moralists know that.

We know everything about morals, except the one really important thing which is that God's morality is not only and indeed it is so far superior to ours that we cannot possibly understand it. Even though we keep on thinking that we are more moral than he is, because there are certain things that happen in the world — quite a lot of things, actually — which we know we would *not* do without even trying. So can I. We fools we are.

Well, then, the only way to preserve Mary's virtuousness, assuming that it is true that she became pregnant before she ought to have, is to say that she was conceived by the Holy Spirit, and that wasn't any man involved at all. It saves our tender sensibilities.

And it's not a bad solution, because at least it leaves God with his omnipotence and his infinite freedom, those things moralists are always trying to wrest from him, in our smug way. So I'll take that.

Besides telling us that God can do anything he wants to do, it also tells us a lot about Jesus Christ, the second person of the Holy Trinity, in a quick, simple way. In fact, it is a marvelous example of a mythic statement: it reports the essential truth in a way that is understood on the physical level and cannot possibly be comprehended fully on the underlying spiritual level.

But one thing it obviously says is that and it's important theologically — that Jesus did not *become* divine at any point in his existence, changed in the twinkling of an eye from an ordinary human into a being not only true man, but true God.

It's easy to see that if we say Mary had known a man, and that's how she became pregnant, we are left with a nagging question about the nature of Christ, not only in his humanity, but in his divine aspect. This really harks back to the first heretical hassle of any gen-

Sally Campbell, who lives in Cold Spring Harbor, N.Y., has appeared in our pages on numerous occasions.

the Arians, you remember, were con- to say about the Word that "there a time when he was not." That idea firmly rejected at Nicaea, in 325 . From that time on, the faith of the ch has insisted that the Word, and efore the Christ, is co-eternal with the Father, and he never was not, he never was anything but God, as as man. Which, to me, is directly ed to saying that there was not a when Jesus was not what he is: true and true God. And a good way to that is to say that Mary was a vir- who conceived by God the Holy it. It solves a lot of problems.

However, there is another problem which we must take into account: if ay that Mary was a virgin, then, as d, that is to say that Jesus was not rue, physical son of Joseph. But in Gospels of Matthew and Luke rather int is made of Jesus' supposed gene- ical descent from Abraham and id, through Joseph. Why?

It seems to me that this is another nce where something is being cond which can hardly be put into ls, but might run a little like this: tianity did not just pop into being et another religious sect in a time e strewn with religious sects, but god, respectable, historic roots. It he efflorescence awaited and ex- ed for centuries, and the proof of is that Jesus was lineally descended David, and through him back to adam, even to Adam.

David is important, because in him we he limning of a Messiah, a savior of people; Abraham is important be- e it was with him that God made the nant about his seed (Genesis 24:7). e seed is Jesus, genealogically at- ed to, and we, as Christians, are bers of his body, then we are Abra- 's seed, too, and God's covenant is us (Galatians 3:29).

David this, utterly simplified, is what tianity is all about: God's promise braham pertains to us. He has given land into which we will enter.

But it does leave us with a dilemma. If subscribe to the Virgin Birth, then can we rationally believe that Jesus is the actual descendant of David's e, which both those Gospels aver? If we can't believe that, then Chris- ty's claim — that through Joseph re the legitimate heirs of Abraham's ise — is open to question. You see trouble we get into when we let our- es become too literal and fundamen- t in our professions of faith.

Never mind. Mary's eternal beauty not fade; she will remain the hand- len of the Lord, content to do his rejoicing in her savior, blessed be- l all, in all generations, and forever of grace.

Greet you, Mary.

Searching For Excellence

Can the church, in its search

for excellence, learn from the business world?

By JAMES T. TODD

In *Search of Excellence*, by Thomas J. Peters and Robert H. Waterman, Jr., has been on one of the best-seller lists for almost two years. Based on exhaust- ive research, the book seeks to identify the cultural factors that influence orga- nizational effectiveness. Harper & Row put it out in hardcover in 1982, and Warner Books in paperback in 1983.

This book was assigned as outside reading for a course in parish develop- ment sponsored by the Diocese of Con- necticut. When I read it, I wondered how a search for excellence in the business world could have any relevance for an organization that puts its faith in Christ crucified, but the eight excellence princi- ples identified by the author's research turned out to be very relevant.

The real surprise was the realization that all eight principles summarized be- low were practiced by the New Testa- ment church centuries before the first corporation was conceived; and that they are still being practiced by excel- lent churches today.

Close to the Customer: The excellent companies put their customers first, striving to give them unparalleled qual- ity, service, and reliability. Sometimes they get their best product ideas from them. Above all, they put great value on the concept of customer service.

Since Jesus Christ is the head of the church, he represents "top manage- ment" for us, and our "customers" are the people we serve, parishioners, poten-

tial parishioners, and those in need. Long before the first corporation was even thought of, the church practiced this principle. The Greek word *diakonos*, which means servant, occurs many times in the New Testament, and Jesus used the word of himself: "I am among you as one who serves." The whole con- cept of pastoral care is an expression of Christian service.

The words "close to the customer" also imply an active effort to reach new people. In the church this kind of effort would be called evangelism. Successful churches practice evangelism in a vari- ety of ways, by the way they greet new- comers, by the Christian formation and renewal they give their people, and by their outreach to the unchurched and the lapsed.

Hands on, Value Driven: When asked for one all-purpose bit of advice for man- agement, the authors of *In Search of Ex- cellence* said, "Figure out your value sys- tem. Decide what your company *stands for*." Thomas Watson of IBM, one of the excellent companies, wrote a whole book about the importance of values, in which he said this, "I think you will find that a corporation that has lasted over the years owes its resiliency not to its form of organization or administrative skills, but to the power of what we call *beliefs* and the appeal these beliefs have for its people."

This principle was stressed by Jesus and the early church and played a crucial role in the spread of Christianity. The early Christians knew what they stood for, and they were willing to die for their beliefs.

The excellent churches present the Gospel as a strong, solid foundation. They stress beliefs and values through

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programs, seeking to make the scriptures and central teachings of the church accessible to everyone in the parish.

A Bias for Action: The excellent companies are not paralyzed by an overemphasis on the analysis of possible consequences. In the book, an executive at Cadbury's is quoted as saying, "Ready, fire, aim," which I take to mean that we should not be afraid to try something and then steer it in the right direction as problems arise. The point is not that successful companies and their parish counterparts avoid planning and analysis — they do plenty of it — but in the grey area between prudent restraint and aggressive action, they tend to say, "Let's try it."

There are so many ideas, movements, approaches, and methods available to any parish that no one could try them all, but successful parishes seem to have an openness in their leaders and in their followers that allows them to try new approaches.

Autonomy and Entrepreneurship: The successful, innovative companies foster many leaders and innovators throughout the organization. They don't try to hold everyone on such short reins that they can't be creative. They encourage practical risk-taking and support good tries. The early church leaders were practicing this principle when they selected Stephen as the first deacon, and in Antioch when they put their hands on Paul and Barnabas, sending them out to preach at a time when Paul's leadership had yet to be proven.

Today the church is moving closer to the early church model by encouraging and developing many forms of lay leadership. The excellent churches equip the saints for the work of ministry" (Ephesians 4:12).

Productivity through People: Productivity is a measure of how efficiently a business transforms raw materials into finished products, but what is productivity in a church? The church takes baptismal candidates, ready to "renounce the evil powers of this world," and transforms them through the power of the Holy Spirit. A productive church is one that facilitates and enables this transformation to take place in the lives of its members. Its programs of worship, the sacraments, and Christian education all focus on the main goal of helping its members turn away from evil, follow Christ in love and joy, and develop the Christian character that is the fruit of faith.

In the excellent companies, employee groups such as quality circles contribute to productivity improvement. It is not solely the function of managers and efficiency experts. In a similar way, small group sharing between lay Christians is an important seedbed for Christian growth in the excellent churches.

Successful parishes seem to have an openness

in their leaders and followers that allows

them to try new approaches.

This principle has been practiced by the church from the very beginning. In the early Christian church, *all* received the Holy Spirit, not just the leaders. Spiritual gifts were widely distributed. Every Christian shared in Christ's priesthood (1 Peter 2:9) and was expected to minister with the gifts he had received.

Stick to the Knitting: The excellent companies, with very few exceptions, have stayed reasonably close to businesses they know. The evidence shows that organizations that branch out, yet still stick very close to their central skill, outperform the others. Companies that dilute their energies by trying to be expert in many different fields usually do not perform as well.

Jesus knew this principle and applied it in his life. He could easily have diluted his energies by organizing charitable works or by supporting the revolutionists of the day. Instead he focused on his central message, the approaching kingdom of God. He directed the few years of his ministry to preaching, healing, and training his small band of followers. The early church also stuck to its knitting, partly because it expected Jesus to return within the lifetime of the earliest disciples. All energies were focused on spreading the Gospel and building the early Christian communities.

The principle also applies today. The excellent churches have focused on their main objective, which is to bring men and women closer to Christ, to build Christian community and to represent Jesus in acts of Christian service.

Simple Form — Lean Staff: In the complexities of the modern world, organizations tend to be large, with complex systems and structures. The excellent companies have found innovative ways to cut through the complexity and keep most things simple and direct. Their experience suggests a need for three pillars on which to build a successful organization: The "stability pillar" is based on a simple, consistent, underlying form; the "entrepreneurial pillar" provides for small, relatively autonomous units to make decisions on their own; and the "habit-breaking pillar" allows the flexibility to restructure or set up new units to meet problems or opportunities.

The church has the simple, underlying form, and individual parishes have

enough autonomy, but some are too flexible to respond to the pace of change in our communities. The excellent churches are using their autonomy to good advantage, and they're not afraid of "habit-breaking" when it meets a significant need. Setting up "extended family" groups, scheduling a Faith Alive Weekend, or organizing a mission team — these are all examples that innovative organization concepts to respond to the need for change.

Simultaneous Loose-Tight Properties: This is the last of the excellence principles, and it summarizes the others. As described in the book, "It is in essence the coexistence of firm central direction and maximum individual autonomy. Organizations that live by this principle are, on the one hand, rigidly controlled yet at the same time allow (indeed, insist on) autonomy, entrepreneurship, and innovation. They do this literally through 'faith' — through value systems."

The rector of a parish is in an excellent position to apply the loose-tight principle. Our canons and customs give him the authority and responsibility to teach the faith, organize the worship, and lead the parish into Christian service. Yet at the same time, we have a long tradition of lay ministry in which individual initiative and ingenuity can bear rich fruit. Peters and Waterman point out, "Autonomy is a product of discipline. The discipline provides the framework. It gives people confidence (to experiment, for instance) stemming from stable expectations about what really counts."

Revelation 8:1

There was silence in heaven.
All those noisy angels
With rustling wings
And loud-singing Holys;
The chattering saints
Who pray without ceasing,
Were silent;
For about half an hour.

Holt M. Jenkins

Being Ready

The themes of Advent always have a direct meaning for us and our lives. It is not just a time to speak of reparation, looking ahead, and being ready for the future. It is a time really to do it. We all need to, both in the earthly aspects of daily living, and in the spiritual aspects of being on a pilgrimage toward a goal. As regards to certain material things, life effectively forces us to plan ahead, because we are given no choice. If you live in a northern climate, you simply cannot



until mid-December to get fuel to heat your house. You cannot buy an attractive but inexpensive Christmas tree on the afternoon of December 24. You cannot send away today for a mail order item you want tomorrow. So often, however, we look at spiritual things as if they can be put off. Yet progress in prayer and communion with God, and the development of a truly Christ-character and personality, these are endeavors requiring many years at best. Like the foolish virgins in the famous parable, we wait too long, and it may soon be too late.

"Where Seldom Is Heard..."

Our guest editorial this week is by the Very Rev. George L. W. Werner, dean of Trinity Cathedral, Pittsburgh, Pa.

I guess I have gone to too many church conferences and read too many articles in religious magazines during the last decade. The fashion seems to be that someone with a reputation outlines the weaknesses, failures, and incompetency of clergy and lay leaders, and then we are all supposed to feel terribly guilty, wonderfully chastened, and deeply reverent.

I have an image of Willie and Joe, Bill Mauldin's wonderful G.I.'s in his World War II cartoons. Sitting in muddy foxholes, unshaven, dodging bullets, suffering dysentery, longing for dry socks, they are constantly burdened with new directions from the rear echelon about proper uniform and code of manners.

Let's face it. Many of our laity and clergy are on the front lines. In this contentious and litigious society, they are targets. Frequently battered, constantly struggling, they are in an arms race against Satan, and they need more weapons — not more speeches on their failures.

Be critical. Be honest, but also be kind. Be joyous! Build up! Praise when it is due. Love and care for those soldiers of Christ slogging in the mud around us. Stop telling me about the one priest somewhere in the country who doesn't preach at his eight o'clock on Sunday, or the stupid layperson who thought Dan and Beersheba were a couple of lovers.

Tell me instead, or at least as well, about the faithful clergy and laity all over this church.

Disappointments

By EDWARD CHINN

"Yes," said the old man, "I've had some terrible disappointments, but they stand out over the years like the that came to me when I was a boy. I walked under a tent to see a circus and discovered it was a revival meeting!" One of us gets far into our life journey without some bitter, soul-searching disappointment. That word *disappointment* comes from two Old French words: *dis* (separated) and *appointer* (to resolve to do something). Disappointment is the frustration, the unfulfillment of some expectation or intention.

Moses wanted to enter the Promised Land, to which he had led his people, but that hope was disappointed. King David wanted to build the great Temple in Jerusalem, but that dream was frustrated. Paul the Apostle planned to go to Spain (Romans 15:24), but he ended up in a jail cell in Rome. Humanity is a shore strewn with the wrecks of disappointed hopes.

What can we do when things don't work out? First, we can check for a message. During one of his missionary journeys, Paul wanted very much to go into the province of Bithynia in Asia Minor, "but the Spirit of Jesus did not allow them" (Acts 16:7). Disappointed, Paul traveled instead to Troas, a seaport on the Aegean Sea, where he found the mes-

sage to carry Christianity out of Asia into Europe. In his disappointment, Paul found God's appointment for a new experience.

Secondly, we can change our outlook. In bitter disappointment over the loss of their cotton harvest to the boll weevil in 1915, the people of Coffee County, Alabama, changed their outlook on farming, switched to planting peanuts, and found prosperity.

Thirdly, we can choose to keep on trusting God. When ordered by King Nebuchadnezzar of Babylon to worship a gold statue or face death, three Hebrew youths replied that their God would deliver them. "But even if he doesn't," they said, "we will not worship your god" (Daniel 3:18).

As we remember those brave young men who lived over 2,000 years ago, we learn that, with faith, even the most frustrating disappointments can become fruitful. [Shadrach, Meshach, and Abednego after their ordeal in the fiery furnace were promoted to higher positions in Babylon.]

Rev. Edward Chinn is the rector of All Saints' Church, Torresdale, Philadelphia.

BOOKS

Continued from page 5

ng of the mysteries of God's incarnation will be amplified, clarified, and enriched by this powerful essay indicating the reality of God's presence in every time and place.

An ideal Christmas book, this would be an excellent text for a Bible study group, systematic personal meditation, or elaboration as sermons; and a unique and valuable addition to any library.

BARBARA CAREY
Carlsbad, N.M.

Widespread Problem

COPIING WITH DEPRESSION IN THE MINISTRY AND OTHER HELPING PROFESSIONS. By Archibald Hart. World Books. Pp. 156. \$10.95.

The dean of the Graduate School of Psychology at Fuller Theological Seminary has written a highly readable book concerning a very prevalent emotional problem in living — depression, and he concentrates his attention on how depression affects ministers and helping professionals.

Early on, he states his goal for the book: "to help the reader make discriminating judgments about the cause of a particular depression and thus to begin to find a way out of it." In this, he succeeds quite well.

I do take issue with the author at sev-

eral points. He tends to call depression a mental illness. It is not. Depression is a normal part of life; if we characterize it as an illness, we act as if it were so, and we will not do what we can to work out of it.

Secondly, he too readily polarizes. Depression is a continuum from mild mood swings to serious disruptions.

Thirdly, not guilt — as he claims — but rather shame is the primary emotion of depression; *i.e.*, the feeling we have not coped with our inner or external expectations.

Finally, Dr. Hart does not sufficiently root the principal cause of depression in lowered or wounded self-esteem, although he frequently writes about expectations, obligations, etc. If I perceive I am not coping adequately with my grief or losses, my anger or resentment, then I will get depressed!

On the other hand, there is much to recommend in this book. The notion that sin, Satan, or God's punishment cause depression is dispelled. The author shows how depression may be masked with various behaviors. Elaboration on how to recognize the triggers of depression, *i.e.*, the specific event in one's life that sets off the depression, is uniquely helpful.

His insistence that medications do not cure is a wise cautionary approach to our over-medicated society. A discussion of depression in the minister's family, as well as an enumeration of the ways by

Slow Me Down, Lord

Slow me down, Lord,

Ease the pounding of my heart by the quieting of my mind,

Steady my hurrying feet with a vision of the eternal,

Give me among the confusions of the day

The calmness of the everlasting hills.

Break the tensions of my nerves

With the soothing symphonies of the singing streams

That live in my memories,

And help me to wed the restoring power of sleep;

Teach me the art of the catnap,

Remind me each day of the fable of the tortoise and the hare

That I may know that the race is not always to the swift.

The slowing down to look at a flower,

To pat a dog,

There is more to life than increasing its speed.

Let me look upward

Into the branches of the majestic oak,

And know that it grew great and strong

Because it grew slowly and well.

Slow me down, Lord, and inspire me to send my roots

Deep into the ground of life's enduring values,

That I may grow towards the stars of my greater destiny.

Ian Shevill

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which we can resist depression and work out of it are very positive.

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(The Rev.) EVERETT I. CAMPBELL
President and Clinical Psychologist
Pittsburgh Pastoral Institute
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An Introduction Only

THE GROWTH OF LOVE AND SEX.
By Jack Dominian. Eerdmans. Pp. 91.
\$44.95 paper.

Dr. Jack Dominian is senior consultant psychiatrist at the Central Middlesex Hospital in England and director of the Marriage Research Centre, which he

established in 1971. He is also a committed Christian, a Roman Catholic.

His helpful guide is a nice introductory into the important question of love and sexuality. For the beginning parent, it will whet the appetite, but for the counselor it falls short of the mark. It is not very useful for anyone needing a good reference or teaching text for either the parent or the child.

There are no footnotes. There is no bibliography. Where is the parent, counselor, or teenager to turn for further information? I found the information interesting and leading, but it had no place to go. The minister or parent will find the book a starter, but no more than that. (The Rev.) J. S. MAC CONNELI

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THE MOVIES

By ERNEST E. HUNT, III

PLACES IN THE HEART. By Robert Benton, writer and director. (One hour, 50 minutes.)

Some reviewers of this film have called it sentimental and conventional, with all its characters sanctified by God. Perhaps all of this is true, but I saw more.

Sally Field plays a widow, Edna Spaulding, whose sheriff husband is accidentally shot to death in Texas during the Depression by a young black who is drunk. This deed sets in motion events which cause Edna to learn how to fare for herself and her family, with the help of a black hobo (Danny Glover).

She is forced to take in a blind boarder (John Malkovich), who is the son-in-law of an officer of the bank which holds her husband's mortgage. In order to meet the payments, she dares to plant cotton, and with the help of the hobo, her children, and the blind boarder, she accomplishes the near impossible, in spite of male resistance to her independence and even a tornado.

She brings her crop in and learns the ways of the world, but the black wanderer is beaten up by the Klu Klux Klan and is forced to leave. The movie begins with a hymn while focusing on the town church and ends with similar hymns being sung during a Protestant Communion service.

As the camera stops for a close-up of Edna and her family, she shares Communion with the black hobo, who suddenly

The Rev. Ernest E. Hunt, III is the rector of the Church of the Epiphany, New York City.

appears next to her, and a few seats away, the young black who was lynched after shooting her husband. This would not be possible in the reality of those days of segregation. But, as a foretaste of better things to come, she says, "The peace of God," and the film ends.

What better setting for the equality of the races after common struggles than that of the Eucharist? What I saw was a vision of the kingdom of God and the hope religious faith offers each of us.

THE LITTLE DRUMMER GIRL. By George Roy Hill, from the novel by John Le Carre. (Two hours, 11 minutes.)

Surprisingly faithful to the book, this motion picture captures the difference between those who believe in something in life and those who are uncommitted. Le Carre's book helped me to understand the Palestinian's side, while also presenting that of the Israeli, and the motion picture does so also, but not so well.

Instead of focusing on the pain and suffering of mutual enemies, we concentrate on Charlie (Diane Keaton), who, in the film, is an actress in England with pro-Palestinian sympathies. She is kidnapped by Israelis in order to track down a leading Palestinian terrorist. The movie opens with Charlie on the stage as St. Joan, who says, "When will the world be able to receive its saints? How long, O Lord?"

Before her capture and brainwashing, she is asked casually, on location in Greece, who she really is. She says actresses don't know who they are at heart — a little of this character, and a piece of another. Consequently, she is easily intimidated by dedicated Israelis who introduce her to the "theatre of the real."

They are trying to end the terrorism against their envoys and leaders abroad by the Palestinian Khalil, whom they know about but have never seen.

Charlie is launched as a double agent through the trust of Joseph, an Israeli with a conscience, who is tired of killing and shares his own anguish with her concerning the Palestinian problem. Charlie memorizes her lines well and leads the Israelis to Khalil, but we are left with the impression that Joseph and Khalil are believers in a cause, while Charlie is used by both because she is empty of conviction.

We still sympathize with her, however. There are too many today who can't come to grips with a religious or political commitment, or when they do so, lose a sense of moral perspective and reason.

THE PLOUGHMAN'S LUNCH. A Goldcrest and Michael White production of a Greenpoint film.

This is a haunting motion picture which presents the supposed emptiness of contemporary English life. Images of characters and events in the film linger long after one leaves the theater.

The hero in this 1983 British production represents Everyman. James Penfield (Jonathan Price) is the epitome of modern humanity who cares only for advancement in a class society and who has no commitment. Penfield is a journalist who is trying to become well known by researching British involvement in the Suez crisis of some years before and by writing a book about England as a national power.

He solicits the support of one patron and convinces him that he is a staunch conservative; then he interviews an older woman historian and convinces her that he is a socialist. It is over a "ploughman's lunch" in a London pub that the historian's husband matter-of-factly approves of our young hero having an affair with his wife.

It is as if Penfield is drawn into situations of deceit, not because he is evil or innocent, but because he lacks any deals or standards. He only wants to get ahead. He is rejected, however, by the historian's daughter and his best friend (allies, they call themselves) because he is not considered to be their social equal. Penfield has already rejected his own parents, denying that they even exist, at times, because their background is too humble.

All through the film Penfield seemingly feels no emotion, while around him people cry or laugh, speak to issues, or are broken. Yet he is untouched. He finishes his book. It is a success.

The last scene shows an Anglican priest at the graveside burial of Penfield's mother, and while the familiar liturgy is being said, our hero is seen looking at her watch. The movie ends.

PEOPLE and places

Appointments

The Rev. Dwight L. Brown is rector of St. Mary's Church and Grace Church, Berryville, Va.

The Rev. Stanley Penrose Collins is now serving Grace Church, 1115 36th St., Galveston, Texas 77550.

The Rev. M. Scott Davis is assistant rector of St. Mark's Church, San Antonio, Texas.

The Rev. Charles H. O'Brien is vicar at St. Paul's Church, 129 S. Fourth, Warsaw, Ill. 62379. Add: 626 Western Ave., Macomb, Ill. 61455.

The Rev. Robert W. Offerle, CSSS, will become rector of the Church of the Redeemer, 265 E. Main St., Watertown, N.Y. 13601 on January 1.

Retirements

The Rev. William D. Boyd has retired as rector of Aquia Church, Stafford, Va. Add: 15804 N.E. 67th Pl., Redmond, Wash. 98052.

Corrections

David A. Kalvelage is assistant to the Bishop of Albany [TLC, Nov. 4]. He reports that he is a layman, not a clergyman.

Deaths

Ruth Reid Cunningham, 96, widow of the Rev. Raymond Cunningham, rector of Trinity Church, Hartford, Conn., from 1925 until his death in 1950, died in Glastonbury, Conn., on November 6.

Active in Trinity Church with all age groups during her husband's rectorship, after his death she carried on a caring ministry of visiting and helping parishioners and friends of her age group into her early 90s. During much of this period she was a resident of Armsmead, a residence for clergy widows and retired church workers in the Diocese of Connecticut. She is survived by her son, the Rev. Raymond Cunningham, Jr. of Millbrook, N.Y.; her daughters, Mrs. John W. Wilson, Jr. of Cherry Hill, N.J., and Mrs. Charles Steffens of South Glastonbury, Conn.; seven grandchildren; and two great-grandchildren.

Ralston Crosby Young, widely known as Red Cap 42, died on November 6 on Cape Cod, where, until his final illness, he had made his home at the interdenominational Community of Jesus in Orleans.

Mr. Young came to the U.S. in 1920 from the Panama Canal Zone, where he was born in 1896. The limited opportunities then open to black men soon pressed him into becoming a red cap at Grand Central Station. Some time later, he reluctantly accepted an invitation to attend a meeting at Calvary Episcopal Church near Gramercy Park. Before long, with the encouragement of Dr. Samuel Shoemaker, rector of Calvary Church, Mr. Ralston had started his own little "cell" group at Grand Central Station. Thousands of people through the years attended noon-time meetings that were held three days a week in an empty coach on track 13, with the station master's permission.

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