

**Title:** *The Episcopalian*, 1983

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# EPISCOPALIAN

*'Let this madness stop'*

## Church leaders decry killings in El Salvador

On November 20, armed men invaded a church-sponsored cooperative farm in La Florida, El Salvador, 65 miles west of San Salvador, and murdered seven leaders of the farming community. The assassination left widows, 24 orphans, and "a community in shock and fear."

The throats of the victims, all male, were cut, and their bodies were dumped in a mass grave. As a result, more than 520 persons fled the village, some taking refuge in the Episcopal diocesan office in San Salvador. Ninety continue to live in fear at the farm.

"It is something unbelievable," said the Rev. Luis Serrano, priest-in-charge of the 200-member congregation at the farm. Weeping, Serrano told Episcopal officials by telephone, "They have killed innocent people. This is the most horrendous thing I have seen in my entire ministry."

On December 8 Presiding Bishop John M. Allin sent a telegram to U.S. Ambassador to El Salvador Deane Hinton, asking for an investigation: "The assassins must be identified, apprehended, and tried so justice may be done."

Allin joined Archbishop of Canterbury Robert Runcie and Primate of the Anglican Church of Canada Edward W. Scott in a statement which said, "We cry out again: Let this madness stop."

The cooperative farm at La Florida, which produces sugar cane and cereals, was purchased two years ago through a grant from church-related European fund-



**NOW VIOLENTLY DISRUPTED**, cooperative farming efforts in El Salvador, one of the Episcopal Church's smallest dioceses, not only provided food for *campesinos*, but a model of agrarian reform. A position paper by CREDHO, which sponsors the cooperative where the killings occurred, says, "It was not enough to keep on giving the eucharistic bread and wine to people who did not have even a piece of ordinary bread to eat."

PHOTO BY JEANNIE WILLIS

ing agencies. It is sponsored by CREDHO (Conscientization for the Spiritual and Economic Recuperation of Man), which Serrano directs.

The Episcopal Diocese of El Salvador, where work began in 1957, is one of the Church's smallest in one of Latin America's smallest and most densely populated countries. A feudal system of land ownership exists in El Salvador, and over half of the land belongs to 125 large farm owners. The farm at La Florida is, according to Serrano, "really a model of agrarian reform, a unique program in the country."

The Presiding Bishop's Fund for World Relief sent \$5,000 to assist victims' families. Serrano said he was able to find living space, but not enough food, for the children.

This is the third assassination of members of the Episcopal Church in El Salvador. In 1979, South African Ambassador Archibald Dunn, a vestry member of St. John's, San Salvador, was kidnapped and killed. In August, 1981, Dr. Rosa Judith Cisneros, a lawyer who headed CREDHO's legal aid program, was shot as she left her home. No one has been charged in either case.

Perhaps the most widely noted incident of violence against churchpeople was the March, 1980, assassination of Roman Catholic Archbishop Oscar Romero as he was saying Mass.

The Episcopal Church's Executive Council has urged curtailment of U.S. military aid to El Salvador and asked for a negotiated settlement among warring factions.

"From its beginning, the presence of the Episcopal Church in El Salvador... never [had] enough Christian witness to provide a human answer to the human problems," says a CREDHO report. At a retreat in 1974, churchmembers developed a "categorical" statement: "The authentic Episcopalian must take an uncompromising attitude in the face of the reality of the country."

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**'God speaks and invites us**  
**to listen in prayer'**



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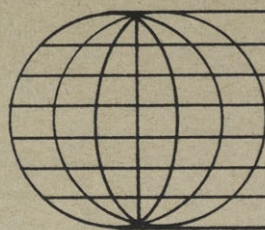
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# World News Briefs



## CLEVELAND

A special convention here chose, on the eighth ballot, a Pennsylvania rector to be Bishop Coadjutor of Ohio. The Rev. James Moody of St. Paul's, in the Chestnut Hill section of Philadelphia, will succeed Bishop John Burt when the latter retires. Moody, age 50 and the father of three children, served parishes in Cincinnati, Ohio; New Castle, Del.; and Scranton, Pa., before coming to Philadelphia in 1976.

## NEW YORK

Giving in the Episcopal Church rose 37.5 percent in 1981, the highest of any of the 10 major denominations reported in a National Council of Churches study. The study credited Venture in Mission for the large increase, three times higher than the Lutheran Church-Missouri Synod's 12.9 percent, the next highest increase. The study also reported a .1 percent loss in Episcopal membership for the same year.

## ATLANTA

Presiding Bishop John Allin; Bishop Paul Moore of New York; the Rev. Philip Murnion, executive director of the U.S. Catholic Bishops' parish project; and the Rev. Daniel Matthews, rector of St. Luke's Church here, will speak at The Church and City Conference scheduled for January 10-12. The meeting will be held at St. Luke's.

## LONDON

The visit of Chinese Christians to Britain last fall coincided with the 40th anniversary of the British Council of Churches. Bishop K. H. Ting said churches are reopening at the rate of two or three a day and the number of Christians is increasing. One reason for the increase is Christianity "is no longer considered a western religion," thus people are more willing to listen to what the Church has to say.

## SALT LAKE CITY

Episcopal Bishop Otis Charles of Utah and Roman Catholic Bishop William Weigand celebrated the ecumenical initiative of Pope John Paul II and Archbishop Robert Runcie of Canterbury by exchanging pulpits and sharing in a vesper service at St. Mark's Episcopal Cathedral. The two men issued a public statement declaring their intention to continue to work toward unity.

## BANGALORE

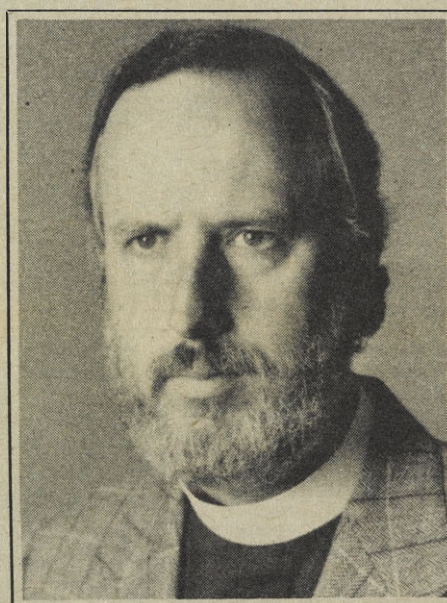
Bishops from the Churches of North and South India, the Mar Thoma Church, and the Methodist Church met here to share concerns of the Gospel in relation to the life and mission of the Church in India. The bishops also spoke publicly of their hopes for the growth of the Christian faith, the need to stand with the oppressed minorities in their country, the priority which must be given to development in a country with 40 percent of the people below the poverty line, their dismay that one-third of the country's budget is earmarked for military expenditure, their opposition to dumping nuclear waste in the Pacific Ocean, their support for making the Indian Ocean a nuclear-free zone, and their support for freedom of religion and of the press.

## WORCESTER

The oldest Episcopal church in the Diocese of Western Massachusetts—159-year-old Christ Church, Leicester—was welcomed as a parish during the diocesan convention held here. The convention also ratified a companion diocese relationship with the Diocese of Mt. Kilimanjaro in Africa, agreed that 1 percent of parish income should go to support seminary education, and established a commission on alcoholism. Delegates participated in a joint Eucharist concelebrated by Episcopal Bishop Alexander Stewart, Lutheran Church in America Bishop Harold Wimer, and Association of Evangelical Lutheran Churches Bishop Cyril Wismar.

## PLANT CITY

Two new mission congregations were welcomed at the 14th convention of the Diocese of Southwest Florida—St. Martin's, Hudson, and St. Anne of Grace, St. Peters-



SEE ROCHESTER

burg. The convention adopted the Next Step in Mission program as well as a \$1.1 million budget for 1983. Venture in Mission chairman Alfred Priest announced that the 1979 diocesan goal of giving \$1 million to feed the hungry had been met on Feb. 1, 1982. Bishop Paul Haynes predicted that construction of Diocesan Hall at the new Day Spring Conference Center would be underway by the end of 1982.

## CHICAGO

Much debate was required to word an acceptable peace resolution at the 145th convention of the Diocese of Chicago. By a 3 to 2 margin, the convention passed a resolution calling for the diocese to "work toward an end of the nuclear arms race and the elimination of all nuclear weapons." The convention agreed, despite opposition, to ask parishes to study the root causes of violence and terrorism in society. Also generating debate was the seating of congregations which had not paid their apportionments. The convention pledged the diocese to support Jubilee Ministry programs, passed a record \$2.1 million budget for 1983, raised its giving to the national Church to almost half a million,

and welcomed a new mission congregation—Incarnation in Bloomingdale, Ill.

## KHARTOUM

The Rev. Clement Janda, General Secretary of the Sudan Council of Churches, reports that the Sudan is one of the hardest hit of African nations by influxes of refugees. Presently the 450,000 Eritreans and Ethiopians, the 130,000 Ugandans, the 20,000 Chadians, and the 5,000 Zaireans are straining the economy of the Sudan, which is rated among the 20 least developed countries of the world.

## WASHINGTON

Religious News Service reports that Postmaster General William Bolger has approved issuance of a commemorative stamp to mark the 500th anniversary of the birth of Martin Luther. Although no official postal service announcement has been made, the Postmaster reportedly gave his decision by phone to U. S. Representative William E. Dannemeyer, Lutheran Church-Missouri Synod layman and leading advocate of the Luther stamp. Commemorative stamps are not issued to honor religious denominations or events, but Luther would be honored as a historical figure who made a major impact on western civilization.

## CHAMPAIGN

The Episcopal Chapel of St. John the Divine at the University of Illinois and St. Andrew's Lutheran Church, which have a long history of mutual involvement, marked another milestone in a joint Eucharist on last fall's Reformation Sunday.

## GENEVA

Ten U.S. programs are among the 53 in 20 countries which shared \$489,500 of designated contributions to the World Council of Churches' Special Fund to Combat Racism. Among the 10, which received a total of \$81,000, are projects in South Dakota, North Carolina, New York, and Washington, D.C., including the Washington Office on Africa which the Episcopal Church also supports.

## ROCHESTER

The Very Rev. Richard Mansfield, Jr., has resigned as dean of Bexley Hall, the Episcopal Church's part of Colgate Rochester Divinity School-Bexley Hall-Crozer Theological Seminary in this New York city, and is now on the staff of Christ Church Cathedral in Hartford, Conn. He is part of an urban outreach ministry team with primary responsibility as pastor to the Cathedral congregation.

## WILMETTE

The Baha'i National Center in this Illinois town reports that two members of the Baha'i faith were executed in Shiraz, Iran, in one week in November. Another 40 persons have been imprisoned. The executions, coming after a two-months' lull, bring the Baha'i death toll in Iran to over 130. The Center also reports that thousands of Baha'is are homeless and hundreds denied employment. All Baha'i properties have been seized or destroyed. The Iranian government actions against the 300,000-member sect have drawn worldwide protest.



# HYMNAL PREVIEW 1982

**T**he work of an American poet and theologian, this text is rich in symbolism of the Epiphany season and appropriate for "Praise to God" and "Holy Scripture." Singing may be enhanced by antiphonal performance of the alleluias. The first alleluia of each line can be sung by treble voices and the second by men's voices. The words "Holy Spirit" and "mortals, angels" in stanza 4 could be sung by trebles and "Light-Revealer" and "now and ever" by men. **AUTHOR:** Martin H. Franzmann (1907-1976), a Minnesotan ordained in Cambridge, England, who chaired the department of exegetical theology at Concordia Seminary. **SUGGESTED TUNE:** EBENEZER (TON-Y-BOTEL), Hymnal 1940, No. 519. **METRE:** 87.87.D

Thy strong word did cleave the darkness;  
at thy speaking it was done;  
for created light we thank thee,  
while thine ordered seasons run:  
Alleluia, alleluia!  
Praise to thee who light dost send!  
Alleluia, alleluia!  
Alleluia without end!

Lo, on those who dwelt in darkness,  
dark as night and deep as death,  
broke the light of thy salvation,  
breathed thine own life-giving breath:  
Alleluia, alleluia!  
Praise to thee who light dost send!  
Alleluia, alleluia!  
Alleluia without end!

Thy strong word bespeaks us righteous;  
bright with thine own holiness,  
glorious now, we press toward glory,  
and our lives our hopes confess:  
Alleluia, alleluia!  
Praise to thee who light dost send!  
Alleluia, alleluia!  
Alleluia without end!

God the Father, Light-Creator,  
to thee laud and honor be;  
to thee, Light of Light begotten,  
praise be sung eternally;  
Holy Spirit, Light-Revealer,  
glory, glory be to thee;  
mortals, angels, now and ever  
praise the Holy Trinity.

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Martin Franzmann Text from Worship Supplement, © 1969 Concordia Publishing House. Used by permission.  
From the Hymnal 1982,  
© The Church Pension Fund  
Those who wish to report experience with the use of particular tunes with this text may write Raymond Glover, The Church Hymnal Corporation, 800 Second Ave., New York, N.Y. 10017.

## SEABURY JOURNAL NOW AVAILABLE

As the 1984 bicentennial of Samuel Seabury's consecration as first bishop of the Episcopal Church approaches, the Diocese of Connecticut announced a new revised version of the bishop's journal, *Miles to Go Before I Sleep*, edited by Anne Rowthorn. The journal is available for \$3.85, including postage, from Church Missions Publishing Co., 1335 Asylum Ave., Hartford, Conn. 06105.

What is the "modern tithe" we hear about? It's 5 percent to the Church and 5 percent to charity. It's \$1 a week for every \$1,000 in annual income. So if you make \$1,000 a year, you give \$1 a week times 52 weeks, or \$52, as an annual pledge to the Church and \$52 to charity, and \$52 plus \$52 equals \$104, which is 10 percent of \$1,000 plus a little bit to be generous.

The tithe is the "minimum standard" for Christian giving. It's where a Christian wants to wind up when he/she is really a steward. It's where an Episcopalian wants to be. It answers the question everyone asks when he/she thinks about giving: "How much should I give? What's the standard?"

The tithe is the official teaching of the Episcopal Church. It's contained and enshrined in Holy Scripture. It is unassailable. Then you may ask, "All at once?" That's heard as bad news, and the mental switches click off. "I can't do it. It's too much." Relax, turn the switches back on.

Start where you are. Figure out what your income really is and take 10 percent of that and then say, "How much can I move?" Theologically the question is: "What will faith permit?" Enjoy what you give. Enjoy it and feel good about it and know God forgives and gives us grace to grow and that He's not through with you or me yet.

## Just what is this tithe anyway?

BY JAMES CROWDER



Some people jump into doing a tithe all at once. It fits their personality. They're kind of like St. Paul—impulsive. I'm less dramatic. I'm plodding. I get there by stages. So the first step is to accept the tithe as the standard. I embrace it.

Second, target some movement in giving. Know that your goal is a moving target as your income goes up or down.

If you retire, stock dividends are cut, your house burns down uninsured, you have less income. Reduce your pledge. If the stock goes up, if your dividend is increased, if you receive a raise and a bonus, your target goes up, too. Target a movement in whatever increment you can—if it's a dime a week or \$1 or \$10 or \$100.

Third, do it. And then let go of it. Don't stew about it. Get on with life and other important things.

Fourth, thank God for what you have and what you are able to give.

Fifth, pray to God for continuing grace in order that you may grow in all areas of your spiritual life, including growth as a steward.

If you can't buy the tithe as your standard, say, "Lord, I can't accept it. Forgive me. Help me to grow. Take my mustard seed of faith and nourish me so I'll grow into the full stature that I know you have in mind for me. I want the real me to emerge more and more, Lord, and I need your help."

And then thank God. And let go of it. And get on with life.

The issue isn't wealth or poverty—how much you have or don't have. The issue is who is at the center of your life? As Christians we believe God is, and we want all in our life to conform to that belief. So the tithe is "good news."

James R. Crowder is rector of St. James, Farmington, Conn.

## I am come that they might have life, and that they might have it more abundantly.

—ST. JOHN 10:10



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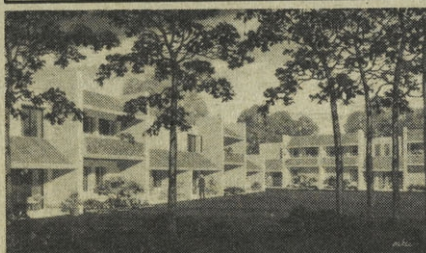
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# Switchboard

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

#### PRIMACY COMMENTARY

In rejecting papal infallibility, how faithful is John Woolverton (November issue) to Cranmer and others when he asserts the sole "infallibility of the Word *cradled* in Scripture." For all thoughtful Christians, whether Roman Catholics in regard to the papacy or Anglicans and Protestants in regard to the Bible, inerrancy and infallibility have become embarrassing, ambiguous, and fruitless concepts.

As for our "revolutionary right to elect our bishops," is this not just one such "human ordering and preference" which "this Church is ready in the spirit of love and humility to forego?" (B.C.P., p. 876). Indeed, "election by ballot" is an accident; consecration "by solemn prayer and the laying on of episcopal hands" (B.C.P., p. 510) is the essence.

Finally, why are ecumenically- and liturgically-minded Congregationalists and Presbyterians applauded for seeking union with us whereas we are accused of "forgetting our roots" in seeking union with Rome? Nonconformity, dissent, the regulative principle of worship, and puritanism are all forgotten; now [others] experiment with vestments, altars, and liturgies, which they used to brand as "popish."

Leigh J. Halliwell  
Fond du Lac, Wis.

I agree there are matters which deserve a great deal of discussion as we move toward accepting the primacy of the Bishop of Rome—unless that primacy could be redefined along the lines of "convener" or "first among equals." Yet I am disturbed by what I perceive as a denial of unchanging, discernible truth by the Church of those matters not directly stated in Scripture.

The Thirty-Nine Articles seem to accept some way to discern truth by the fact it says, "As the Church of Jerusalem... the Church of Rome hath erred..." in Article XIX. If you cannot discern truth, on what basis does one discern error? If matters cannot be settled with authority, does that mean the Arian heresy is not completely settled?

I am not proposing a mechanism for the ultimate determination of truth. But since all matters are not totally answered in Scripture (e.g., infant baptism is not directly permitted while in I Cor. 15:29 baptism for the dead is not condemned), I hope Woolverton would at least allow us working definitions while looking through our glasses dimly!

Robert Chapman, Jr.  
Sioux Falls, S.D.

I find it strange that a professor of church history should appear to believe that Anglicans find their roots in the Reformation. That seems to me to be a tendentious reading of our history.

My Anglican roots lie in Alban and Aelred, my spiritual ancestors include Thomas More, Francis de Sales, Teresa of Avila, and, yes, even Frances Xavier Cabrini.

I cannot find our roots in the Reformation any more than I can find them in Cromwell's Commonwealth, the Restoration, the American Revolution, or in the Evangelical and Catholic revivals—through all of which we have passed and each of which has left a mark on the Episcopal Church.

Allan R. G. Hawkins  
Arlington, Texas

#### TO SPEAK—OR SIGN?

Your article on Janet Thompson, though interesting, reflected a pattern I find discouraging—the idea that encourages the hearing public to think of the profoundly deaf as people who must communicate through signs. For a few who have other disabilities this may be true, but for almost all deaf people total speech can be a reality. At Clark School for the Deaf in Northampton, Mass., children learn to speak. When they graduate they attend two years of regular classes in public school. Many go on to college, not for the deaf, but to institutions for the hearing world. They speak and lip read.

It is initially easier and cheaper to teach deaf children to sign. [But] ask yourself if you would prefer to sign in a grocery, job

interview, when you are lost, or if you would prefer to speak. Why should we wish less for our deaf friends?

Nella G. Storm  
Muncy, Pa.

#### FREEDOM OF SPEECH IS ISSUE

I must respond to the article (November issue) about the Ku Klux Klan rally in Louisville.

Many people here opposed to the Klan thought it a matter of freedom of speech for the Klan to hold a rally in a public school since earlier in the year a Communist activist had been granted such permission.

It seemed obvious that the group [the article] referred to was determined not only to preclude the use of a school building by the Klan but to prevent them from holding a rally at all.

I believe the publicity from the ministers and media did enlarge the crowd measurably, more out of curiosity than anything else, certainly not in support of the Klan.

Morrison L. Cooke  
Louisville, Ky.

#### WAR, A GAME?

I am grieved to read that war games are part of the parish program at St. Timothy's, Apple Valley, Calif. ("Here war is bad, but war games are good," November issue).

Despite the rector's rationalization, it strikes me as one more example of compliance with the principalities and powers of our violent culture. Surely Jesus would have us teach the art of peacemaking rather than the principles of war!

Roy W. Cole  
Newport, R.I.

**CATCHING UP:** The Rev. Julia Gatta, co-author of "Okay, What Do We Call You?" in the December issue, is now a mission priest for the Middlesex Area Cluster Ministry in rural Connecticut.

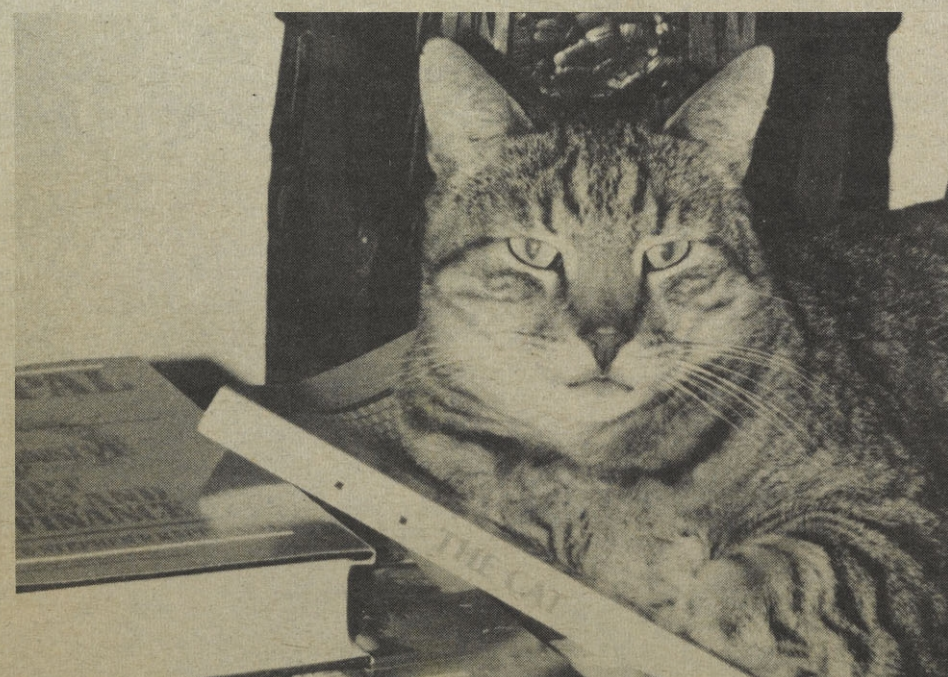
#### CHANGES FOR SCHOOLS

The growth of non-public school enrollment may change the future shape of education, according to a report Fordham University recently released.

The study predicted that by 1988, 13 percent of the school population, some 5.95 million students, will be enrolled in private schools. This is the highest percentage since 1955.

At that time non-public education was most likely to be Roman Catholic with 90 percent of private students enrolled in Roman Catholic schools. Today, with strong growth of "Christian academies" and "evangelical day schools," the student population is almost evenly divided between Protestant and Roman Catholic schools.

## The Episcocats



"Now that the holidays are over, I can settle down with a good book."

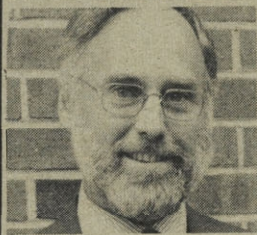
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Bonnie Saunders.



## God speaks and invites us to listen in prayer

BY JOHN H. WESTERHOFF



Prayer is at the heart of the Christian life. Prayer is communion with God, a personal response to God's presence. The Scriptures, meditation, and contemplation are devotional aids to prayer. They aid us in becoming aware of God's presence in history and our lives, in opening ourselves to receive God's ever-present Word, and in responding totally with love toward God and neighbor.

God speaks to us first. This fundamen-

tal truth makes it possible for us to pray. God had been concerned for each of us long before we became concerned for ourselves. God desires communication with us. God speaks to us continually in various modes: through Jesus Christ, through the Church and other people, through creation, through the events of our lives, and through the Holy Scriptures.

God invites us to listen. Our response to God's initial move is to enter into a relationship with God that is analogous to human friendships. The following characteristics of friendships need to be practiced regularly, choosing a personally appropriate time of day, place, length of time, and rhythm: time alone, share below level of ideas, creative waste, expressions of intimacy, expect nothing in particular, open to others, and listen carefully. The process goes something like this: establish a time and place for silence; relax your body and clear your mind; perform a "reverent" act;

enter the presence of God; listen to God; express gratitude for time together; perform a "reverent" act; reflect on your experience and record [your reflection] in your journal.

Prayer also involves the active use of our imaginations. The powers of the spiritual realm seldom deal with people just on a conscious, rational level. The key that unlocks the door to the inner world is imagination. Images—biblical, spontaneous, mood, or dream—give us a way of thinking that brings us closer to actual experiences of the spiritual world than any concept or merely verbal idea. . . .

Prayer is honest conversation. The Psalms are a school of prayer that teaches us ways of expressing ourselves before God: read aloud a verse or phrase; immediately express aloud whatever feelings or thoughts the Psalm evokes; listen to your own words and God's response; continue in this manner until the Psalm is completed.

## Reflections

Further, prayer is encountering God through Scriptures. . . . Read the lesson for the day; read a commentary on the lesson; read the lesson again; enter into the presence of God; simply listen, relive the lesson by entering into it yourself, and listen to this encounter with God; become each of the characters in the lesson and let God speak to you through your participation; express gratitude for your time with God; write your reflections in your journal.

A rhythm in life is important. . . . Without that rhythm, life loses its character, and the community we seek with God, self, neighbor, and the natural world eludes us.

From *The Spiritual Life: Learning East and West* by John H. Westerhoff, III, and John D. Eusden, © 1982 by the authors. Used by permission of The Seabury Press, Inc.

## Both sides of the Atlantic

### Anti-nuclear church reports draw reaction

Church documents on nuclear warfare have created controversy both here and in England. While Americans read about Reagan Administration criticism of the Roman Catholic bishops' draft of a peace pastoral, Britons read of questions raised in the House of Commons concerning a recently published Church of England working committee report entitled, *The Church and the Bomb: Nuclear Weapons and Christian Conscience*.

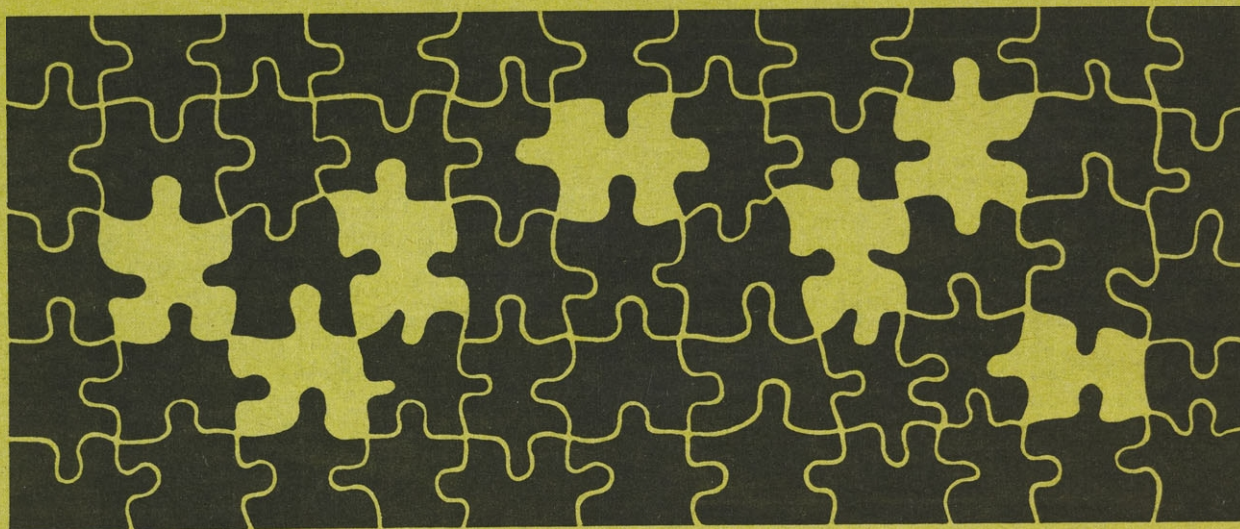
Both documents have provoked more public discussion than either the 1981 Pastoral of the Episcopal House of Bishops, which repudiated arms buildups as a means of peacekeeping, or the more recent action of General Convention, which calls for a nuclear freeze, no first-use of weapons by either the U.S. or the U.S.S.R., and immediate reduction of stockpiles, now estimated at some 50,000 weapons or the equivalent of 3.5 tons of TNT for every person on earth.

The English report goes farther than the Roman Catholic or Episcopal documents for it calls on Britain to renounce nuclear weapons unilaterally, claiming either use or possession for the purpose of deterrence is immoral. The report, which was released in the fall and has become a runaway best-seller in England, will be considered at the February meeting of the Church's General Synod.

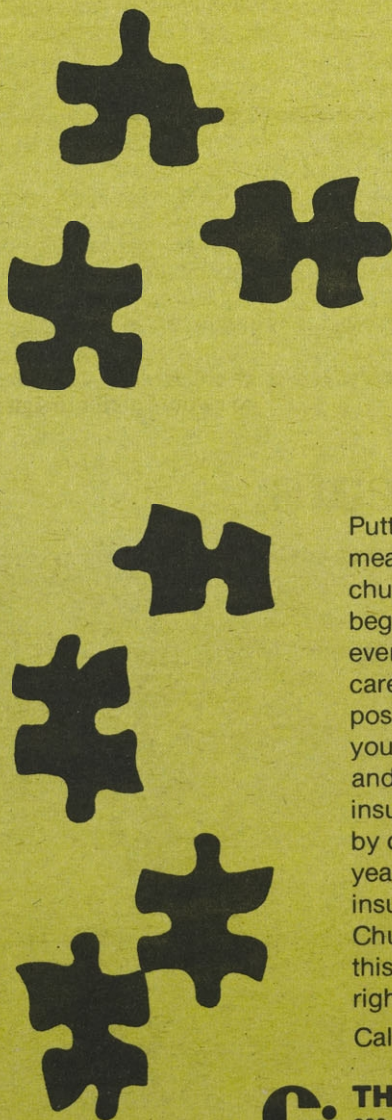
The main topic at the recent meeting of Roman Catholic bishops in Washington was consideration of a draft prepared by a five-member committee headed by Archbishop Joseph Bernardin of Chicago. Final action on the pastoral is scheduled for a special meeting in May.

Archbishop John Roach of St. Paul-Minneapolis, president of the bishop's conference, called the proposed pastoral "an attempt to develop a new theology of peace." Attraction of public attention and Administration censure may be as much due to the fact the Roman Catholic hierarchy is for the first time criticizing a national defense policy as due to the pastoral's message: preclude first-strike, reduce nuclear armaments, question nuclear deterrence and the targeting of civilian population centers—positions other Churches have already taken.

Despite criticism both within the Churches and outside, the documents have certainly shown that concern for peace is not just a matter for fringe groups here and abroad. They have, as Archbishop John Quinn of San Francisco remarked, "raised the moral issue in the midst of public debate."



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*"Prayer is a private subject. It is a call for help, an aspiration, an act of love, a song of praise. No one knows how or when prayers are prayed, and that's one of the privileges of mankind."*

BY MARTIN MARTY

Prayer, the most prevalent Christian activity, is also the most portable element in believers' lives. Wherever you are, you can enjoy communion with God. Yet few dogmas protect the definitions of prayer.

Even within a single denomination one member may believe God *causes* cancer in a child, another that God *allows* it, still another that God *suffers with* the child, and a fourth that we *cannot know* why tragic illness exists. What people believe will determine what they pray and how they do it.

Prayer is not only belief, but behavior. You can stand, sit, kneel, grovel, lie down, walk, run, or dig in to pray. Some prefer praying in the morning or evening, and others let it erupt.

In a survey Interchurch Features conducted of a sample of the readers of nine denominational publications, including *The Episcopalian*, three out of four respondents did not "suspect that people in other Christian Churches pray far differently" from them.

When we test their hunches, then, are we expecting to find nothing but subtle changes in feel, like the difference between suede and ultrasuede, or nuances of color, as between shades of pastel? The survey finds variations within groups but also family resemblances.

Let's take the two extremes. Episcopalians stand out among Protestants for being linked with Roman Catholics on many prayer issues. They are not known as a fervent or enthusiastic body, not given to spontaneity in worship forms. They cling to their Prayer Book. That shows.

The Church of the Brethren, on the other hand, while generally a staid group, does cherish the act of being informal and spontaneous. The Brethren are not much for incense and high holy days. They like to use prayer simply to talk to God. That shows.

The Reformed Church in America is steeped in Calvinist understandings and has been nurtured in prayer piety. That shows. Far more Reformed respondents have prayed with television evangelists than have members of other groups. That shows. Here is a case where accidents of the American environment determine more than do historic European roots.

Almost no one answered that he or she never prays. Over half said they set aside times to pray—with the Reformed being best at doing so and Episcopalians coming in at exactly 50 percent. The low figure comes from the Church of the Brethren, who pray a great deal but when the Spirit moves them.

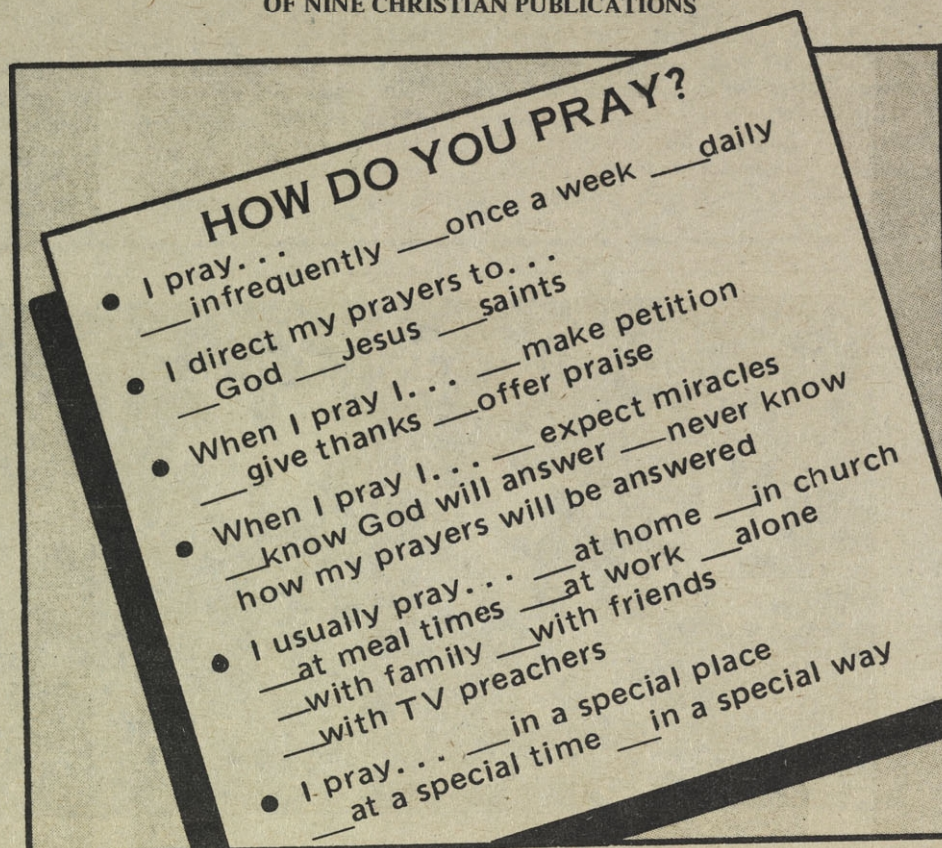
Meal times bring people close to God since two-thirds of all readers say prayers when they eat and only 9 percent find such praying a meaningless ritual.

Do some denominations attract procrastinators or breed them? "I would like to pray more often but don't feel I have the time." In the whole sample only 23 percent talked that way, but 35 percent of Roman Catholics have a willing spirit yet do not get around to prayer for rea-

*"Prayer is a personal conversation with God. If we ask, we have to be prepared to listen for the answer and then accept it."*

# MEASURE YOUR PRAYER POWER

THEN CHECK YOUR PRAYER STYLE  
AGAINST THE RESULTS OF THIS SURVEY OF READERS  
OF NINE CHRISTIAN PUBLICATIONS



sons of time. Are they the busiest, or do they put less premium on prayer than on TV or Little League? Lutherans either have the least to do for distraction or the most time on their hands. Their two samples found only 13 and 16 percent wishing they would pray more but not getting around to it. That rings true: I am a Lutheran, and I even have time to write about people praying or postponing prayer.

In no church body did more than 2 percent say they pray only once a week. Most are "dailies."

As with time, so with place. Where do you pray? Employers get their money's worth: Only 6 percent overall prefer to pray at work. The prayers-at-work congregations in the United Church of Christ and United Presbyterian bodies. They have been schooled in the idea that "Jesus Christ wants to be praised in the marketplace and the forum," not just in the sanctuary. Seven percent of Episcopalian say their favorite place to pray is at work.

Home is the winning spot for prayer for all but Roman Catholics, where it ties with church, and the churchly Episcopalians, where church wins over home, 47 to 42 percent.

Parents won as teachers of prayer with 74 percent remembering parents in that role. Only one in five Episcopalians, compared to 55 percent of the Roman Catholics, can recall help from teachers.

What about the company you keep, or do not keep, in prayer? Seventy-nine percent of Roman Catholics prefer to pray alone, and Episcopalians beat that by 1 percent. The national average is 85 percent.

People not only pray with others, they may ask others to pray for them. In this sample 71 percent have asked the family to pray for them. Episcopalians, with 55 percent, are by far the least familially de-

pendent. Seventy-six percent of the sample have asked friends, but Episcopalians are least likely—66 percent—to do so. Being formal, Episcopalians go to the clergy; their 72 percent is second highest.

As for invisible assistance, 50 percent of the Roman Catholics and 9 percent of the Episcopalians call on saints to put in a word for them.

When asked who prefers to pray "with others in a large group/congregation," the most urbanized liberal Protestants come in first. Even there a mere 17 percent of the Episcopalians and 12 percent of the United Church of Christ and United Presbyterians choose that locale. Small groups are favored over aloneness by only 15 percent of the sample; the renewal and therapy movements have not made their point against the private style that is coming to dominate.

A fault may be in the survey: asking people to "prefer" aloneness or group life may be forcing a cruel choice. The answers respondents gave when forced to choose, however, are further indicators of how secondary and arbitrary congregational doings have come to be in the minds of even the most thoughtful practicing Christians.

Some pray with co-workers. Episcopalians, members of a small, thin-spread, liberal, and urbanized body, do not work with the like-minded or similarly-spirited, and only 10 percent of them pray with their fellow workers. Roman Catholicism is huge, regionalized, concentrated, so Roman Catholics are more likely to work with Roman Catholics and may pray with them: 26 percent said they do.

Only 17 percent of the Episcopalians are in prayer groups—but 16 percent would like to join—and at the other end of the range, 35 percent of the Church of

*"Prayer is conversation with my father in Heaven by thanks to His Son. He is always there, and if I listen He always has the answer. I am never alone. He is my best friend. Praise His Holy Name!"*

the Brethren are prayer group members. Episcopalians, at 25 percent, are least likely to pray with friends; Disciples (53 percent), Brethren (45 percent), and Reformed (44 percent) are most likely to do so.

After time, place, and company, the issue of posture is relatively trivial. Kneeling is a mark of distinction. In no body was that preferred by more than 17 percent, except among Episcopalians where 40 percent choose to bend the knee. Some—41 percent—sit, but Episcopalians—with only 17 percent—do not.

Episcopalians keep their reputation as being least spontaneous and most dependent upon the Prayer Book. Twice as many of them cherish such a book as do members of any other group. Yet 67 percent said their most frequent prayer form is spontaneous.

In type of prayer, 43 percent of the total sample accented thanking God. Roman Catholics and Episcopalians are tied (at 27 percent) in using prayer for petition.

The charismatic movement, with its accent on prayer as speaking in tongues, has made little dent among these readers. In 90 percent of the sample it shows up as "never" though only 83 percent of Episcopalians and 87 percent of Roman Catholics wear "never" buttons.

Only one-quarter of Episcopal and Lutheran respondents have ever tuned in for TV prayer.

I have saved for the end the less graphic but perhaps more important issues—theological understandings of prayer. Who is the interested party on the other end of the prayer line? Most—97 percent—pray to God the Father. Many have been trained to pray "through," not "to," Jesus, but 73 percent speak to Jesus. Fewer than half in most non-Roman Catholic groups pray to the Holy Spirit.

Ninety-seven percent say prayer changes the one who prays. But does God answer prayer? From 90 percent of Episcopalians to 100 percent of Disciples of Christ, respondents in all denominations believe prayers are answered. These readers do not claim to know the mind of God or to dictate the forms of God's responses, but four out of five say God intervenes in special and particular ways. This means God is not limited—82 percent say He can work miracles. Episcopalians at 70 percent are lowest on that scale, and Roman Catholics are below average at 78 percent.

Ninety-four percent believe prayer helps heal emotional illness and 87 percent believe it is an instrument in healing physical illness. Interestingly, Episcopalians, whose church body pioneered in modern healing-prayer movements, have only 80 percent in the believers' camp at this point.

Overall impressions of the survey show we are, in prayer life, "alone" and "do-it-yourselfers." Those of us who see the faith as an expression of the Body of Christ, nurtured in congregation, have reason for being nervous on this point. Yet perhaps prayer is God's wonderful way of breaking open organizationalism, undercutting institutionalism, and subverting formalism. Those "isms" stand between believers and God. Prayer leaps the gap and is not easily controlled or suppressed. If only we can remind ourselves that we have also been taught to pray, "Our Father, . . ."

*"I try to live daily according to His will—even though I goof like everyone else."*

•  
*"I pray wherever I am when the time comes."*

Martin E. Marty is Fairfax M. Cone Distinguished Professor at the University of Chicago, an editor of *The Christian Century*, and author of many books. The questions shown above are a graphic illustration, not a facsimile of the Interchurch Features survey.



# Leaders assess Cursillo growth

When 270 representatives of Cursillo in 46 Episcopal dioceses met recently in Orlando, Fla., they reviewed the movement's growth in the Episcopal Church during the last decade and discussed strategy for the future. Participants cited the number attending the seventh annual National Episcopal Cursillo Seminar and the presence of Cursillo groups in every Episcopal diocese as evidence of growth.

Previously the Cursillo experience has been an intense, one-time weekend which helps people deepen their commitment to Christ. Seminar participants believe the movement must look beyond this to structures the Cursillo method offers, such as use of small support groups to encourage ministry and mission as people bring their deepened commitment into homes and parishes.

Program speakers addressed the conference theme, "Walking with Christ." Bishop William Folwell of Central Florida gave the welcoming address. The Rev. Ron DelBene spoke on "Praying His Prayer"; Sylvan Heath spoke on "Knowing His Mind"; and the Very Rev. Robert Hall spoke on "Doing His Deeds."

Penny Willis coordinated meals, housing,



Episcopal Cursillo Seminar leaders for the movement's seventh annual national meeting in Orlando, Fla., included, from left, keynote speakers Sylvan Heath and Ron DelBene and workshop coordinator Felicia Marshall.

## Vatican art to tour U.S.

Episcopalians can have a personal experience of dialogue with the Roman Catholic Church by viewing the 237 works of art that make up *The Vatican Collections: The Papacy and Art* which will be on exhibit in the United States in 1983.

This exhibit marks the first time the Vatican has sent a major exhibit of its treasures abroad. The articles for display include paintings, mosaics, sculptures, vestments, gold work, and other items ranging from Egyptian and classical antiquity to the 20th century. Pieces were chosen not only to give some idea of the artistic resources of the Vatican museums, the Apostolic Vatican Library, St. Peter's Basilica, its Grotte and its Treasury, and the papal apartments, but also to reflect the history of papal patronage by which the Popes have commissioned, collected, and preserved works of art through the ages.

The show will open at New York's Metropolitan Museum on February 26 and continue until June 12. From July 21 to October 16 it will be at the Art Institute of Chicago and from November 19 until Feb. 19, 1984, at San Francisco's M. H. de Young Museum. The tour is sponsored by a \$3 million grant from Philip Morris, Inc., with local corporations paying the installation costs in each city.

Admission is by ticket only. These are now on sale nationwide through Ticketron and Teletron. Tickets are \$4 each, plus service charges of 80¢ for each ticket from Ticketron and \$1.50 for each from Teletron. Tickets are sold for a certain date and time; only 500 tickets will be available for each half-hour period. Individual purchases are limited to four tickets.

and transportation for the meeting, which for the first time was held within a parish, Church of the Good Shepherd, Maitland, with costs kept to a minimum to demonstrate good stewardship.

Regional caucuses elected new members to the National Episcopal Cursillo Committee, which acts as a clearinghouse for Cursillo information, aids leader training, and produces publications.

New members are Bill Gintzel, Florette Lewis, Carol Melsheimer, Jack Ousley, Marydale Schmidt, and the Rev. Messrs. David Walters and John Duncan. Committee president is Gene Pugh; vice-president, the Rev. Earl McArthur; secretary, Nina-Jo Moore; communications secretary, Ginny Schoneberg; and treasurer, the Rev. Norman Riebe. Other committee members are the Rev. Elliot Blackburn, Martha Fitzhugh, Rueben Gervais, and Frank Watson. Retired Bishop Harold Gosnell is Cursillo Committee liaison with the House of Bishops.



On their way to Latin America, nine missionaries commissioned in North Carolina by the South American Missionary Society (SAMS) pose for a picture. They are, front row, left to right, Bill and Cherry Laucher and their son, Charles and Ruthanne Sharrow, Karen and David Kletzing and children, and Geoffrey Little. In the back row are Joan Sheldon, the Rev. Canon Derek Hawksbee of SAMS, the Rev. William Murphy of St. Francis' Church, Rutherfordton, N.C., the Rev. George Sheldon, new missionary, and SAMS board member the Rev. Ronald H. Haines.

## Sponsor a Child for Only \$10 a Month.

At last! Here is a \$10 sponsorship program for Americans who are unable to send \$16, \$18, or \$22 a month to help a needy child.

And yet, this is a full sponsorship program because for \$10 a month you will receive:

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- ...a special sponsorship folder with the case history of the child.
- ...a description of the country where your child lives.
- ...a quarterly progress report about your child's community from the field worker.

And you will receive at least two personal letters a year from your child.

### All this for only \$10 a month?

Yes—because the Holy Land Christian Mission International believes that many Americans would like to help a needy child. And so we searched for ways to reduce the cost—without reducing the help that goes to the child you sponsor.

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Also, to keep down administrative costs, we do not offer the so-called "trial child" that the other organizations mail to prospective sponsors before the sponsors send any money.

We do not feel that it is fair to the child for a sponsor to decide whether or not to help a child based on a child's photograph or the case history.

Every child who comes to Mission International for help is equally needy!

And to minimize overseas costs, our field workers are citizens of the countries where they serve. Many volunteer their time, working directly with families, orphanages, and schools.

### You can make a difference!

\$10 a month may not seem like much help to many Americans, but to a poor family living on an income of \$1.50 or \$2.00 a day, your sponsorship can help make all the difference in the world.

Will you sponsor a child? Your \$10 a month will help provide so much:

- ...emergency food, clothing and medical care.
- ...a chance to attend school.
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Here is how you can sponsor a child for only \$10 a month immediately:

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May we hear from you? We believe that our sponsorship program protects the dignity of the child and the family and at the same time provides Americans with a positive and beautiful way to help a needy youngster.



3-year-old Michelle was abandoned by her father. Soon after, her mother was forced to leave her in order to find work. She now lives with her grandmother in a hut with dirt floors and a grass roof.

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### ☐ OR, choose a child that needs my help from your EMERGENCY LIST.

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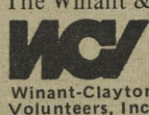


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## OH GOD, WHAT NEXT? TV spots make a comeback

BY BOB LIBBY

With the exception of seasonal telecasts from the National Cathedral and the children's special, *The Lion, the Witch, and the Wardrobe*, the Episcopal Church—like most mainline denominations—has been conspicuous by its absence in the age of the electronic Church.

Time was when the Episcopal Church competed with Stan Freberg's Presbyterian spots and the Franciscan telecasts for free public service time on both networks and local stations. The idea of those ventures was television commercials which sell soap, deodorants, beer, and cars could be captured and used for nobler causes.

The value the marketplace gives such time is underlined by the fact that 30 seconds during the Superbowl goes for over half a million dollars. Fortunately for the Church, both networks and local stations offer a limited amount of free time as a public service for announcements of professional quality.

Religion in American Life, an interfaith conglomerate, promotes attendance at the church of your choice. The United Presbyterians, USA, redid the parables in modern idiom; Roman Catholics promoted their campaign for human needs; and at one time Episcopalians used TV ads to suggest to children "it's nice to share" and to adults that "being a Christian didn't used to be a spectator sport—it still isn't." But that was long ago.

Now the Episcopal Church is reentering the market with a spokesman who has already established his identity in the arena of American religious life. Not Charlton Heston, but George Burns of the *Oh, God* movies fame.

The spots feature the beauties of nature, children at play, and parental love followed

by George Burns, cigar in hand, observing, "And you still don't believe in miracles?" Superimposed are the words, "A message from your neighborhood Episcopal church."

The concept was the brainchild of the Diocese of Texas, which had just come through a successful Venture in Mission campaign and wanted to do a public information program and "do it right." Bishop Maurice Benitez contacted A. S. Black, an active Episcopalian and owner of First Marketing Group, Inc.

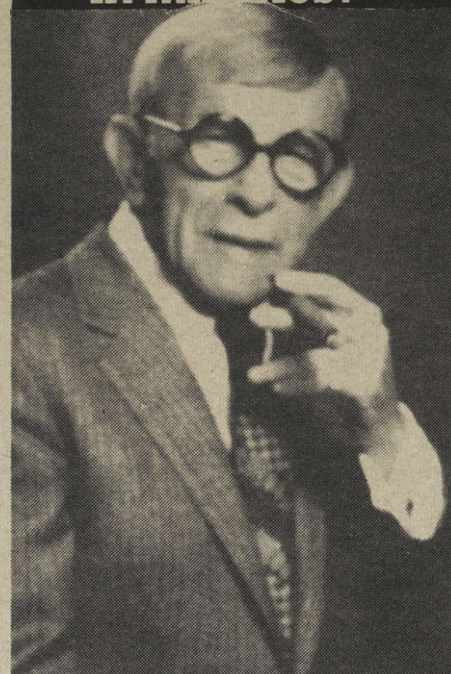
James Schell, account executive at First Marketing, said George Burns' manager, when first approached with the budget figures, said, "Goodbye." But Schell called back and said he knew Burns agreed with the concept of his movies, that he believed in a God who acts in our lives, and asked the manager to let Burns see the idea. He agreed, and the call came back: "Mr. Burns wants very much to do them."

To save the prohibitive costs of on-site shooting, many of the nature scenes come from National Geographic archives. The 20-, 30-, and 60-second spots are first-class productions all the way.

The Dioceses of Wyoming and Southern Ohio have already purchased the spots, and Schell has had responses from 30 other dioceses, including Haiti. The local parish or diocesan name may be used in place of "your neighborhood Episcopal church."

Interested people should contact James Schell, First Marketing Group, 4669 Southwest Freeway, Suite 800, Houston, Texas 77027, or call (713) 626-2500. Purchase costs vary according to the market to be served. Schell also has a book which tells how to place the spots as both paid commercials and as public service messages.

**"And you  
 still don't believe  
 in miracles?"**



Other additions to the electronic field come from the Episcopal Church Center and the Episcopal Radio-TV Foundation in Atlanta, Ga. A set of four 10-second spots, for instance, has been produced by Good News Communication for the Episcopal Church. The spots feature a widow, a retired man, a college student, and a young person, each saying why church membership is important. Three 30-second spot announcements commissioned by the Evangelism Commission are also available. Contact Sonia Francis at the Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017, or call (212) 867-8400.

Bob Libby is a contributing editor of *The Episcopalian*.

## Volunteers give 4,300 hours to feed hungry in North Carolina

by Brenda Schuler

They straggle in the side door silently, one by one. Hungry, sometimes cold, and always down on their luck, they seek the church for a hot meal. And every Monday through Friday soup, sandwiches, and milk or coffee await them, thanks to church efforts and volunteers who care.

Volunteers gave 4,300 hours of their time in 1981 to prepare and serve meals at St. Philip's community kitchen in Durham, N.C. Since the parish opened the kitchen three years ago, retirees, housewives, Boy Scouts, and Duke University students have worked together spreading sandwiches, chopping vegetables for soup, and pouring coffee. Volunteers range in age from 13 to 80 plus.

Food comes from a variety of sources—parishioners' gardens provide fresh produce in summertime; local businesses and a Raleigh, N.C., food bank donate food; and a Department of Agriculture (USDA) Food Distribution program provides commodity items such as butter, cheese, powdered milk, flour, and rice.

"Many of the people who come prefer to remain anonymous, and we make no attempt to find out their identities," says Betsy Rollins, director of the community kitchen and its only paid staff member. To be served, people have only to ask—and ask they do.

When the community kitchen started, it attracted 30 to 40 persons a day. Now the volunteers regularly serve over 100 and sometimes 200 a day. And at St. Philip's visitors can not only eat, but enjoy a friendly atmosphere where they can play ping-pong and listen to piano music.

In nearby Rocky Mount, N.C., a line starts forming by the side door of another

Episcopal church, the Church of the Good Shepherd, shortly after 10 a.m. every weekday. "A lot of folks would go hungry if it weren't for this place," says one middle-aged man. "There just aren't any jobs around here now. We look for jobs, but we can't find them."

The Rev. David Lovelace, Good Shepherd's assistant rector, says the kitchen's clients include many unskilled workers unable to find jobs, often unwilling to apply for public assistance, and/or ineligible because they have no permanent street address.

Although Good Shepherd had a small emergency fund and a food pantry, the parish discovered they weren't enough. "The line outside my office kept getting longer," Lovelace says. "The hall was constantly filled with applicants." The community kitchen was set up in an unused parish hall and kitchen, and in September, 1980, an all-volunteer staff began serving soup.

Like St. Philip's, Good Shepherd received donations from individuals, businesses, food banks, and the USDA. Both parishes' community kitchens receive funding from congregations of various denominations. Good Shepherd's volunteers also come from other parishes.

Both parish staffs have noticed interesting side effects from their churches' endeavors. St. Philip's formerly had two or more break-ins a month; in the last two years break-ins have dwindled to a total of six. At Good Shepherd many older citizens volunteer to work in the kitchen.

Community kitchens now operate in Charlotte, Winston-Salem, Raleigh, and Goldsboro, and more are expected to open throughout North Carolina. Rollins visits interested groups to tell them of St. Philip's experience. To all groups she brings one message: "Cooperative efforts of businesses, religious organizations, citizens, and government agencies can and do provide

solutions to community problems."

Brenda Schuler is public affairs specialist for the Food and Nutrition Service, southeast region, of the United States Department of Agriculture.

## SISTERS CELEBRATE CENTENARY

by Kathleen Reeves

The sisters of the Holy Nativity—in their mother house in Fond du Lac, Wis., and their branch houses in Providence, R.I., and Santa Barbara, Calif.—and their 1,100 associates—scattered from South Africa to Guatemala—have been celebrating their centenary year.

Founded in 1882 by Charles Chapman Grafton, who became Bishop of Fond du Lac in 1889, and several sisters of St. Margaret from Boston, the order still lives under the Rule Grafton wrote. The sisters' days are spent just as they have been for a century—in worship, prayer, and service.

From the beginning the sisters were called to assist parish clergy with educational programs, evangelical missions, and visitations and to prepare catechumens for confirmation. Over the years they have served at St. Clement's Church, Philadelphia, Pa.; in "Hell's Kitchen" in New York City; on the reservations of South Dakota; and with the Oneida Indians in Wisconsin. The community also holds retreats—both conducted and private—at all three of their houses.



Mother Foundress Ruth Margaret



# New software aids Bible search, study

by Elizabeth Franklin

In the beginning was the Word. Then the Bible. Now you can buy a modern accessory: a word processor. The Bible put God's word into people's hands. The accessory puts it into their home computers.

Word processors, software, and data systems are treading onto holy ground these days. But the faithful have nothing to fear. While such gadgets may seem to be the latest signs of a world more concerned with computer symbols than hymnals, the new technology has much to offer the growing number of Episcopal families with home computers.

Computers aid ministers to research sermons, teachers to prepare Sunday school lessons, parents who want to teach their children about the Bible, and people who simply take their Bible study seriously.

A new computer program, designed for use on a number of popular home systems, is a Scripture-quoter's dream and the modern Bible student's version of a miracle. The program, called "THE WORD processor," is the King James version of the Bible compressed onto a set of floppy discs—small Frisbees of magnetic tape—for easy reference by personal computer.

Developed a year ago by Bible Research Systems of Texas, the program is the only one of its kind, say the two Austin, Texas, computer experts who invented it. Already nearly 1,000 of the programs have been sold since the software was introduced last spring.

In Modesto, Calif., a 72-year-old woman uses it to teach her two Sunday school classes. Also in California, a brain surgeon uses it for personal Bible study as well as for reading and cognitive therapy with brain-damaged patients. A church in Phoenix hooks a personal computer to a television transmitter and uses "THE WORD processor" to broadcast passages from the Bible along with Sunday sermons via split-screen television.

The program does what a standard concordance does—only more. Let's say you want to find every passage in the Bible containing the word "revenge." You sit in front of your home computer and punch in the search command for the word and variations of it. Faster than you can say, "Sodom and Gomorrah," the computer screen begins listing all the references in the Bible for "revenge."

But suppose you really want only those passages containing "revenge" that have to do with "forgiveness." Then you instruct the computer to search for any combinations containing the two words in their various forms. The computer rapidly searches the Bible texts stored on the program. You can also ask it to print the list of passages if you want to take it to church with you to share with your Bible class. Or you can store the information for further reference.

In the spring Bible Research Systems will offer another module that will expand the capability of "THE WORD processor." It will automatically categorize the Bible under 200 different topics for easy access. If, for example, a passage describes a miracle without specifically using the word, the program will still find it for you.

"THE WORD processor," until now available only by mail order, will be in most stores next month, retailing for \$199.95, says Kent Ochel, co-partner with Bert Brown in Bible Research Systems. The topic index module will sell for \$49.95.

The program can be used on Apple models II and III, Radio Shack's TRS-80 models I and III, and on the IBM Personal Computer. Because of copyright laws, only the King James version is now available.

Most of the program's purchasers are individuals using home computers, but libraries, seminaries, and Bible colleges are also benefiting from the system. Some users, such as Dallas evangelist Dr. Patrick Darrell, have found it to be an example of an electronic godsend.

Darrell says, however, some Christians consider a computerized Bible to be the latest manifestation of the devil's work. "The first time a preacher got on the radio in the 1920's, he was castigated. People said the radio was the tool of the devil. But people changed their minds. Any new technology is going to be looked on with suspicion. But the technology is neutral. It's how you use it that counts."

David Kronmiller, a Baptist missionary to Brasil, uses the new computer program for Bible study and to research sermons. "Say you want to do a study on the Holy Spirit. You type in the Spirit, the Holy Ghost, the Holy Spirit. The computer goes through the Bible for you."

The genesis of "THE WORD processor" was in 1975 when Ochel and Brown had the inspiration for the program but could not come up with the technological ingredients to create it.

"The advent of the personal computer and floppy discs made it possible," says Ochel, who like Brown has worked for over 15 years in the field of data base management. Both attend Grace Covenant Church, a non-denominational parish in Austin. "Even then we didn't know how many churchgoing people had personal computers and would be interested in such an invention. We put up \$10,000 of our own money and figured it would be worth it if we just got our money back. It was risky, but we just, well, had to go on faith."

The Bible program took them two years to create and in September, 1981, the two formed their own company. With word of "THE WORD" spreading, Ochel and Brown now are looking to other computerized religious aids they might create. "We'd like to come up with some educational games aimed at the younger generation and teach biblical themes using the same psychology that attracts children to video game," Brown says.

The Bible actually is a computer programmer's dream, says Ochel. "You can do some very nice things technically with something that does not change from year to year. And the way the Bible is so nicely subdivided by chapter and verse, it almost looks like it was written for a computer. The Bible and the computer are more compatible than people might think. You have to remember that one of the most popular sources of data for years has been the Bible."

For more information about the computerized Bible, write Bible Research Systems, 8804 Wildridge Dr., Austin, Texas 78759.

Elizabeth Franklin is editor of the daily life style section of The Dallas Morning News.

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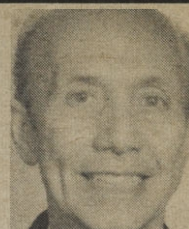
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Photo by Ed Maxson

## Jacob Babcock goes to work with his mom

by Edwin R. Maxson

Jacob Karl Babcock was born Apr. 7, 1982. On May 9 his mother, the Rev. Margaret Anderson Babcock, went back to work as assistant rector of St. Alban's Episcopal Church, Tucson, Ariz. Jacob went, too. In his crib beside his mother's desk—sometimes napping, sometimes demanding attention—he reminds each caller that Episcopal priests are human.

And his presence reminds his mother that few role models exist for the combined careers of priesthood and parenthood. The only woman working as a parish priest in Arizona, Babcock, 28, came to St. Alban's as a deacon and was ordained in February, 1981. She came to Tucson because she could not find a parish position in her home state of Iowa. The decision caused a change for her husband Charles, 31, who teaches vocational skills to mentally handicapped children.

"Many churches just didn't want a woman priest," Babcock says. "But out here in Tucson, people didn't see me as an ogre. They saw me as a church professional, as a woman with gifts to bring to the ministry." Still, she was nervous about parish reaction to her pregnancy. "People seemed to be pleased. The women gave me a big shower, and the reaction of the men was a delightful surprise."

The Rev. Robert C. Swift, rector of St. Alban's, says Babcock "adds the feminine dimension to all her ministry—to the sick, to the troubled, and in her counseling."

A parishioner who described himself as having automatic reservations toward women in the ordained ministry gives Babcock high marks for her work with a person mourning the death of a close relative.

A graduate of Seabury-Western, Babcock says she decided as a teenager to pursue priesthood and then thought, "There goes my social life," but she began to make mental preparations and to seek support.

Her youthful enthusiasm flagged in seminary when she realized "women still weren't being ordained and my sense of direction was becoming unclear. My relationship with God was as close as it had ever been—the question, the doubt was how I was to serve God, not whether." She dropped out of seminary. Married in 1976, she earned her master's degree in counseling and worked as a prison counselor and with the YWCA.

Babcock attended the 1976 General Convention, to which her mother was a deputy, thinking of leaving the Church "if avenues to its ministry were closed to me." When Convention narrowly approved women's ordination, Babcock reenrolled at Seabury-Western. This time she found the seminary atmosphere more receptive. Her husband was also supportive.

"I am not a priest for women," Margaret Babcock says. "I am a priest, a servant of God for all."

Edwin Maxson is a retired Air Force colonel now enrolled in a master's program in journalism in Tucson.

## Host families serve as ushers

by Jane K. Prieue

At first it looked odd. To see a father, mother, and youngsters doing what we'd come to accept as a job for men only was startling. But host families now take the place of male ushers in our congregation in Alhambra, Calif.

Host families volunteer for the job, and at first not many brave souls did so, but after a few Sundays passed without blunder or panic, other families offered their services.

Family members—and when a family unit is limited to two or three members, two families serve—pass out worship folders as the congregation files into the church. Children as young as 5 or 6 are able to do this. Sometimes a mother and son pass the collection plate on one side of the aisle while a father and daughter do so on the other. All family members present the plates at the altar and remain there during the prayer of thanksgiving. (Sometimes children carry the plates down the center aisle, followed by their parents.) And the host family guides parishioners to the altar for Communion.

In our parish the host couple makes the coffee served after morning worship. Parishioners donate the money for coffee and donuts and help with the cleanup.

After a few weeks of this system, we saw its merits. It provides host families with a sense of gratification and helps the congregation to identify them easily—their names are printed in the worship folders—and so learn to know them better. It also fosters a sense of unity within the family and spotlights the importance of the family unit.

Since families usher only two or three times a year, they can be depended upon to be at their posts on the Sundays they

are hosts. In the past, when regular ushers failed to come to church, men had to leave their families in the pews to substitute.

Psalm 100 tells us to "serve the Lord with gladness." This our host families are doing to His glory.



RNS photo

Boots and 9-year-old Kristin Boris receive blessings from the Rev. Robert Tobin at All Saints' Episcopal School in Lubbock, Texas, at the school's annual "Blessing of the Pets."



# Feasts for Feast Days

BY VIRGINIA RICHARDSON

January 6  
EPIPHANY

Epiphany, a Greek word which means "manifestation," is much more than the end of Christmastide. It is a time to mark the beginning of a new season, a time to remember the various occasions on which the Christ was made manifest to those about Him. During Epiphany we are reminded, through the Gospel readings, of Jesus' adoration by the Magi, of His baptism by John, of His first miracle, that at the wedding in Cana.

The first revelation occurred at the time of Jesus' birth to "wise men from the east," traditionally pictured as three kings. These wise men, or Magi, represent the non-Jews to whom Christ came, and their gifts symbolize three aspects of His life.

Legend has given the kings names, ages, races, and personalities. Melchior, king of Arabia, brought gold, symbol of Christ's kingship. Balthazar, king of Ethiopia, offered frankincense, symbol of His priesthood. And Gaspar, king of Tarsus, brought myrrh, symbol of His prophetic office and a foreshadowing of His death.

In the early Church Epiphany, Easter,

and Pentecost were the great feasts of the year. Epiphany is first mentioned about 200 A.D., and by the fourth century it was widely recognized as the "Feast of Baptism," a time to acknowledge God's mission to the world. Other names given the date are "Twelfth Day," "Old Christmas," and "Three Kings Day."

In western Europe and England it became a climax of Christmas festivals with more and more elaborate celebrations. One of the most popular was "king of the bean," which featured a special cake baked with a dried bean in it. The person who found the bean was chosen monarch and "commanded" guests to feast and dance.

Rather than regarding Epiphany as the end of the happiest time of the year, why not turn it into a time of discovery and remembrance? With a small, informal gathering of family and friends, celebrate the beginning of a new season, "spreading the light." Observe Epiphany with a simple but festive English supper for a cold winter night. Begin with wassail and hot hors d'oeuvres followed by beef pie, brussel sprouts, and roast potatoes. And for the climax, make a special version of Twelfth Night cake.

## WASSAIL

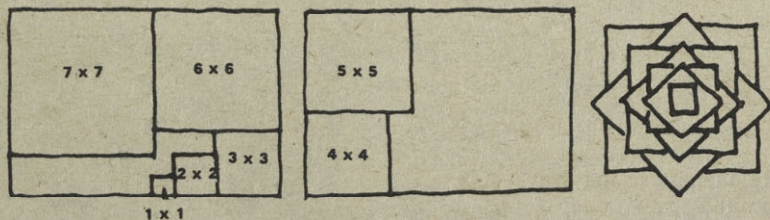
- 1 qt. apple cider
- 1/2 cup brown sugar
- 2 cloves
- 2 whole allspice
- 1 tsp. nutmeg
- 2 cinnamon sticks
- 2 apples studded with cloves
- 1/2 cup brandy (or 1 tbs. brandy flavoring)

Put cider, sugar, spices, and apples in a kettle. Cover and simmer (do not boil) 20 minutes. (Or use a crock pot set on low for 1 hour or more.) Add brandy. Strain wassail into punch bowl or into individual mugs in which sticks of cinnamon have been placed. For a less spicy flavor, do not cook apples; use them raw as a garnish in the punch bowl. Serves 6.

## STAR CAKE

- 2 9" x 13" white cake layers
- 1 cup candied fruit tossed lightly in flour
- 1 large dried lima bean
- 2 recipes 7-minute boiled frosting or 2 pkg. frosting mix
- 25 white birthday candles
- 1 oz. silver dragees

Preheat oven to 350°. Line pans with waxed paper, grease and flour. Using your favorite recipe or cake mix, prepare batter for each layer separately according to instructions. Fold 1/2 cup candied fruit into each bowl of batter. Pour into pans. Add bean to one pan. Bake according to instructions. Cool 10 minutes in pans; turn layers onto cake racks to cool completely. Remove crusty edges, if any. Cut layers into seven squares according to diagrams below. Lightly frost each square. Place 7" square on serving plate. Place 6" square on top with corners centered on sides of layer beneath. Continue stacking squares, as shown in diagram below, ending with 1" square. Secure layers with toothpicks or push a wooden skewer or double-pointed plastic knitting needle through the center of stack. Frost cake, letting frosting fall or flow from layer to layer. Push a candle into center of top layer and one into each corner of stack. Decorate liberally with dragees, either outlining layers or cascading from top in rays. (For a simple, free-form effect, simply throw dragees at just-iced cake, turning cake as you throw. Children will love to help!) Remaining pieces of cake can be cut into squares and frosted.



## STATISTICS SHOW MANY FEMALE PRIESTS WORK IN PARISHES

More than half of the ordained women in the Episcopal Church work in congregations, according to statistics compiled by the Rev. Sandra Boyd and the Rev. Suzanne Hiatt of Episcopal Divinity School in Cambridge, Mass.

According to the two women's recently up-dated figures, 305 of the Church's 596 ordained women are rectors (24), vicars (32, including one deacon), interim priests

(8), priests-in-charge (10), co-pastors (7, including one deacon), and assistants/associates (224, including 96 deacons). Another six women are cathedral canons.

The current occupations of 65 of the ordained women are unknown; 34 are retired; and seven are identified as "at home." Of the remaining 179, 54 are chaplains in schools, hospitals, colleges, or prisons; 17 are seminary or college teachers; 41 work for church-related agencies; 51 are listed as non-stipendiary; eight are in religious orders; and eight are unemployed.

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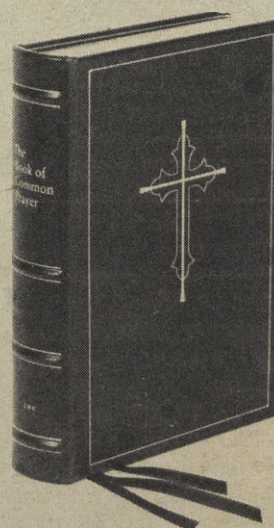
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# New Executive Council discusses Next Step, Jubilee, Venture, stock, computer game

by Janette Pierce

In spite of the fact that half of its 40 members were attending their first meeting, Executive Council demonstrated remarkable unanimity in setting up Jubilee Ministry, acting on stockholder resolutions, and allocating 2 million Venture in Mission dollars when they met in November. Council also joined other groups in protesting an offensive video game and cancelled a loan to Seabury Press, a subject of debate at previous Council meetings.

The new Council met November 17-18 at the Episcopal Church Center in New York City not only to acquaint members with the staff and building, but because its old home, Seabury House in Greenwich, Conn., had been sold. One of Council's actions established the \$3 million Henry Knox Sherrill Memorial Fund with the sale proceeds, the income to be used in part to underwrite the costs of Council's meeting in different parts of the country; the February meeting will be in the southeast.

A large part of Council members' time was spent in six committees where they reviewed resolutions General Convention had referred to them. Among these was a charge to establish the Jubilee Ministry to the poor and to begin to integrate it with Next Step into the continuing mission of the Church.

At the recommendation of Bishop Elliot Sorge, executive for education for mission and ministry, who had called together a study group prior to Council's meeting, Council approved appointment of a coordinating team which will plan ways to involve churchpeople in the "themes and projected programs of Jubilee Ministry" so, as Sorge said, "we as the Episcopal Church can take a stand with the poor."

Sorge called the two programs—Next Step and Jubilee Ministry—complementary, not competitive, and said neither is a program "that we can be done with in three years but is the on-going mission of the Church."

He presented resources already available for congregational self-evaluation and response to human needs—the Next Step film shown at General Convention with an accompanying discussion guide; a book on mission, *The Work You Give Us to Do*, containing profiles of active church men and women; and a guide to a six-to-eight-hour congregational self-evaluation program.

Council also passed—with little audible dissent—eight shareholder resolutions asking TRW for information on equal employment opportunities and affirmative action and requesting it to reevaluate its contracts for MX missile systems; asking Bristol-Myers for a second time for a secret ballot in voting beginning in 1984 and for implementation of the international code on marketing breast milk substitutes; asking Motorola to stop sales to the South African government; requesting J. P. Morgan to release information on equal employment opportunities and to refuse loans to the South African government; and asking insurance companies to make public their voting records since 1981 on social issue resolutions.

It also "respectfully" requested the Church Pension Fund to report on its voting record since 1980 on social issue resolutions presented to corporations in which it holds stock.

Council voted to commend Shearson-American Express for its decisions to prohibit loans to the South African government and to publish this policy.

In another action related to South Af-

rica, Council went on record as supporting Anglican Archbishop Trevor Huddleston's statement of strong opposition to the continued imprisonment of Nelson Mandela, who has been incarcerated in South Africa since August, 1962, for his opposition to that country's apartheid policies.

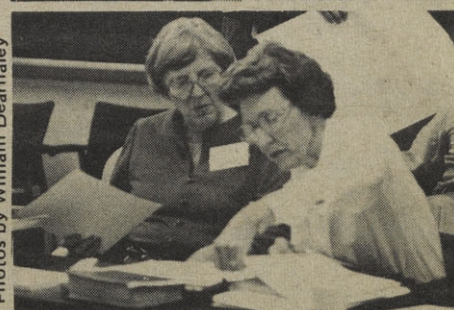
Council approved some \$2.1 million in disbursements to Venture in Mission projects—the bulk of them overseas development projects—and approved an updated list of mission opportunities which gives high priority mission needs.

In another action Council asked Presiding Bishop John Allin's help in alerting diocesan bishops to a home video game cartridge marketed by American Multiple Industries of Northridge, Calif., whose objective is the rape of an Indian woman tied to a post. Council members labeled the cartridge, called *Custer's Revenge*, "prurient, lascivious, and pornographic." They asked Allin to prevail upon American Multiple Industries to halt its manufacture and release and to "encourage" bishops to "protest" its use in their dioceses.

In financial matters Council approved a time schedule for its budget-making process for the next triennium. The new process provides for receiving, in a timely manner, information from interim bodies of General Convention which may have budgetary implications for the 1986-9 triennium.

After several years of discussion, including Council's expressed interest in a possible merger between Seabury Press and the Church Pension Fund, Council members voted to cancel \$1.1 million Seabury owed Council for advances for working capital from 1951 through 1967. They then authorized a 36-month loan, not to exceed \$350,000, to Seabury which Seabury will repay on a monthly basis beginning in January.

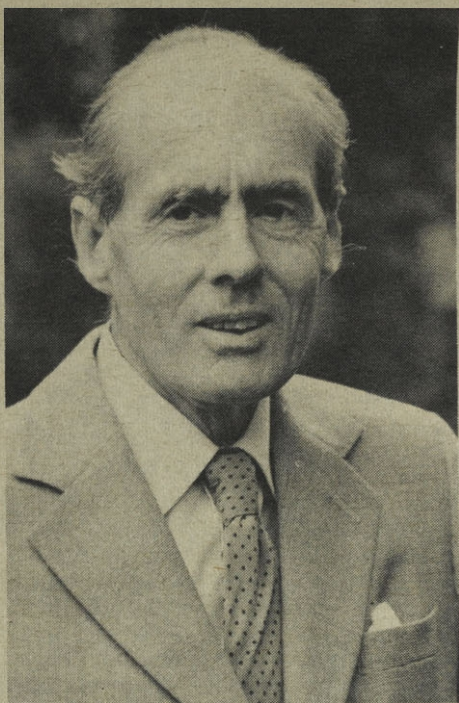
Council also moved to establish a trust fund for theological education scholarships for Hispanic-Americans, which General Convention endorsed. The fund has received its first gift of \$581.



**Being briefed:** Executive Council members, top to bottom, are Donald Nickerson, Jose Ramiro Chavez, Wallace Frey, Betty Connelly, and Scott Evans.

Photos by William Dearnaley





## Leonard Cheshire rarely meets a good idea he won't try

by Stephen Schofield

A highly-decorated, daredevil pilot with the Royal Air Force, Leonard Cheshire spent his early life taking physical risks. Later he sought spiritual direction from C. S. Lewis. Between those two periods he founded the first Cheshire Home.

While at university, Cheshire joined the Oxford University Air Squadron and once tried to induce a pilot to take him up so he could win £100 by climbing from the wing of one plane to that of another in mid-air.

The pilot refused, saying that would be suicidal.

At the beginning of World War II, Cheshire joined the RAF. By age 24 he had been promoted to Wing Commander, won the Distinguished Flying Cross once and the Distinguished Service Order three times, and his book, *Bomber Pilot*, was selling well. Bombers in those days had to fly too high to identify targets correctly, thus they often missed. Cheshire decided to fly low, ahead of the bombers, to drop flares dead on target and improve the bombers' strike capability.

When Cheshire was recommended for the Victoria Cross at age 25, King George VI was reluctant to sign, saying the cross was to be awarded for one spontaneous act of gallantry. Told that Cheshire had repeatedly flown so low as to have enemy guns firing down on him, the King signed.

The American Air Force invited Cheshire to be an observer when it bombed Nagasaki. "The sight of the atomic bomb exploding on Nagasaki [changed me]," he says. "I wanted to see what I could do to prevent such a bomb from being dropped again."

After the war he tried to help veterans find work and bought an old estate, Le Court, near Liss in Hampshire, from his aunt with the hope veterans could work there as a self-supporting colony. That idea failed. But when he learned that an old RAF member was dying and had no place to go, Cheshire took him to Le Court and cared for him. Gradually other persons facing death arrived. And the impetus for Cheshire Homes for the incurably ill was in motion.

Within a year about 30 people slept in Le Court's 25 bedrooms. Cheshire gave them jobs to do and made them feel wanted—darning socks, mending sheets, chopping wood, scrubbing floors, one man with a rag under a crutch. Granny did not like

potatoes in their jackets? Potatoes were brought to her bed for peeling.

Along the way Cheshire became a Roman Catholic and consulted C. S. Lewis. "When I first came to realize God does in fact exist and became interested in Christianity, *The Screwtape Letters* was the first book I read, and a little later I went to see Lewis himself."

Cheshire founded a second home in Cornwall, but he pushed himself too hard, always sleeping on the floor by the bed of a dying person, and eventually developed tuberculosis. From his bed he established a third home in Kent and a fourth in Leicestershire. Le Court has a Church of England chapel, but all the homes are strictly ecumenical.

In 1955 Cheshire met Sue Ryder, now Lady Ryder. A British agent in Poland during World War II, at war's end she began rescuing concentration camp victims and establishing Sue Ryder Homes. Sometimes she unloaded refugees at a Cheshire Home. They met again in India in 1959, founded a center there, and married.

Today their combined efforts have spread to more than 200 homes on six continents. The Duke of Edinburgh calls their work "one of the greatest acts of humanity of our time."

Still the daredevil, still reacting to any practical new idea with a "Great! Let's try it," Leonard Cheshire says, "I have learned there is no one in the world who cannot contribute. Even if that person has no other movement in her body but one toe, if she lives without complaining, making the most of it, smiling, trying to communicate to others, which of us would dare say even if we were in the highest office that her contribution is less than ours?"

Stephen Schofield is editor of *The Canadian C.S. Lewis Journal*, Dunsfold, Godalming, Surrey GU8 4PF, England, from which this article is excerpted.



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## REFLECTIONS ON GIVING

### 'Put God at the center and stewardship follows'

by Margaret Boeth

Reflect on how much we receive in our day-to-day lives. We can say that what we have—our jobs, our families, our clothes, our food, our friends—we have because we work hard for them. If I didn't get up every morning, get on the subway, ride to my office, and put in a good day's work, I wouldn't have a job and wouldn't be able to afford my apartment, my clothes, or my food. What I receive I could say is due to my own hard work.

That reminds me of the opening scene in the musical, *Shenandoah*. The father is at the dinner table with his children, and before they begin to eat, he says, "Lord, we cleared this land. We plowed it and sowed it. We fought off the bugs and the worms and the varmints. We harvested, and then we cooked our harvest. Lord, there wouldn't be a darn thing on this table if we hadn't done it ourselves, but we thank you just the same anyway. Lord, for this food we're about to eat. Amen."

Sometimes we're like that Virginia farmer—sure that everything we have is due to our own sweat and tears, but just to be sure, we give the Lord a quick thank-you.

But where does all this come from in the beginning? Doesn't God have something, somehow, to do with it? Our talents, our abilities, our very existence are gifts from God, gifts given freely.

In *Chronicles*, David makes plain where our blessings and talents really come from. "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine. . . . Both riches and honor come of thee, and thou reignest over all, . . . all things come of thee." (I Chron. 29:11-14, KJV)

All things come from God? Some things, granted, we earn by hard work and careful planning. But life and breath are gifts from God. We have done nothing to earn them. We may have developed our beings. We may have used our talents. Have we used them wisely for God's glory and service?

In Luke is the phrase, "Every one to whom much is given, of him will much be required." (Luke 12:48, RSV) I used to think that meant those who had a lot of money or talents would be more accountable than those who had none. I had neither great talent nor great wealth so I didn't have to worry.

But that's wrong because the gifts we all have from God are great. The organist is not going to ask me to sing in the choir, and St. Bartholomew's Church on Park Avenue does not expect me to underwrite its million dollar debt. But that doesn't mean service isn't expected of me and of each of us. We are and will be accountable to God for how we use His gifts—no matter how small we feel they are.

This is not a matter of earning our salvation, but of putting God in the center. When we do that, everything else can fall into place. When we do that, we want to express thanks by giving and sharing and helping. We are merely returning to God what is already His.

I was struck by a statement by the Rev. John MacNaughton, stewardship chairman from the Diocese of Minnesota: "We make a living by what we earn; we make a life by what we share." Sharing involves not just talent and money, but love, friendship, and concern. We need to share these with people inside and outside the Church. That's stewardship.

Joyful Christian giving comes naturally out of receiving. God doesn't ask us to give till it hurts. He asks us to give till it helps, till it helps others and helps us.

You'll be amazed at how little wealth you really need and how much you can use for God's work. Stewardship is not just: "Here, God, this little tip is for you because I can spare it this week, and the rest is for me." Stewardship means turn-

ing your whole budget upside down and beginning with the fact that it's all God's and He is at the center of life. A carefully worked out plan for giving puts your whole life in proper perspective.

Stewardship is really reordering our lives, learning how to live.

Margaret Boeth is stewardship chairman at All Angels', New York City, and head of Time magazine's new video/disc department.



### SIGN LANGUAGE

When St. Mark's, Leominster, Mass., changed the sign on its front lawn, more was involved than semantics. The new wording shows the parish's increasing involvement in the Cursillo movement, a new emphasis on the teaching ministry, and an awareness of the "untapped ministry of the laity," according to the Rev. Keith Mason, rector. "The local part of the Body of Christ, dedicated to St. Mark as our patron saint, gathers on this spot weekly to worship God" but is part of the larger Church in which the bishop is "a shepherd under Jesus, the Good Shepherd."

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## PASSING IN REVIEW

#### THREE FROM ALBAN INSTITUTE

From a foremost authority comes *The Authority of the Laity* (\$6.25 postpaid). Verna Dozier believes *being* is authority enough for laypeople to claim respect for their ministries, and her little book published by Alban Institute is a manifesto for the lay movement.

Dozier is angry with—but willing to forgive—the Church for putting the laity last. In terse style she lays out her complaints—"The leaders of the Church do talk and try to believe the grace game. But they play the law game." And also her advice—study the Bible, don't just read it; the Bible is a message of love, not a rule book; laypeople must work in the world to change it.

"We are worthy. We are the people of God, and we are called to change the world," says this fiery woman who retired from school teaching and went on to Bible teaching. "Let's accept the authority that has been given to us."

From a study of 10 parishes conducted by the Episcopal Urban Caucus, editor William Yon put together *To Build the City... Too Long a Dream* (\$9.25 postpaid), a no-holds-barred account of parishes trying to change, to survive, and to grow in urban areas that change. The study reveals the realities beneath such phrases as "change involves pain"—a knock-down, drag-out battle over choir robes, a priest who says his sermons were like throwing hand grenades from the pulpit, a bishop who threatens to come in to enforce the law personally if the parish ignores the priest's wishes.

From New Jersey, Georgia, Alabama, and Rhode Island these stories of Episcopal parishes dealing with such diverse concerns as charismatics, ecology, and integration are well told. The type is small but the detail fascinating. And unlike many such studies, the use of words such as "empowerment," "industrialization," and "indigenization" is kept at a minimum.



AFTER EPIPHANY  
BY  
THOMAS JOHN CARLISLE

When I left the creche assembled on the coffee table long after the twelve days of Christmas had expired, it may have been a matter of my indolence—or more likely benign providence—because the stranger child who entered our door was drawn to this one place and straightway chose the baby to cradle in his hands.

Political leaders may speak of how irrelevant the Church is but are not ready to write off the services it provides the public, three researchers report in *Religion's Public Presence* (\$7.25 postpaid). This study of how churches and synagogues relate to a city's problems—in this case Hartford, Conn.—allows community leaders to speak their minds about the Church's involvement.

To order: Alban Institute, Mount St. Alban, Washington, D.C. 20016.

#### HELP FOR ADOLESCENTS

Depression among teenagers is more prevalent than we have cared to admit. Irma and Arthur Myers in *Why You Feel Down and What You Can Do About It* (\$10.95, Scribner's, New York) write for adolescents, helping them hold up a mirror to gain understanding, urging them to accept themselves as unique human beings. The Myerses' information can assist families to deal openly with adolescent physical development although I find their Freudian emphasis somewhat inappropriate.

—Joan M. Woolley

#### CAPON ON GRACE

In *Between Noon and Three: A Parable of Romance, Law, and the Outrage of Grace* (\$11.95, Harper & Row, San Francisco), Robert Farrar Capon uses the parable of an adulterous affair to explain a theology of radical grace. Admirers of his earlier *Bed and Board* and *The Supper of the Lamb* or his recent articles on food in

*The New York Times* will probably enjoy his latest offering. New readers may be offended or challenged but will probably not be bored by this Episcopal priest's unconventional style and thesis. —J.P.

#### IF YOU ALREADY HAVE THE SEWANEE TIE, THIS ONE'S FOR YOU

"More bishops have visited Sewanee than have not. Lay leaders, especially in the south, consider themselves deprived until they have visited the Mountain." For those to whom the University of the South is such an institution, *Men Who Made Sewanee* (\$10, The University Press, Sewanee, Tenn.) by Moultrie Guerry and Arthur Ben and Elizabeth Chitty will invoke nostalgia and pride. James Hervey Otis, Leonidas Polk, Stephen Elliott, Charles Todd Quintard, George Rainsford Fairbanks, and William Porter DuBose are among Sewanee's history-making men. Warning: That "men" in the title is *not* a generic. "Tribute can be paid to the ladies of Sewanee only in a collective or general way, so many have there been. They made the men who made Sewanee."

#### CHRISTIAN INITIATION

The history, principles, and themes of baptism come under Theodore Eastman's review in *The Baptizing Community* (\$9.95 paperback, Seabury Press, New York). Written for the local congregation, Eastman's book provides a Prayer Book guide and parish models as well as sample diocesan guidelines to "enhance the rethinking and renewal of initiatory policies."



## IN PRAISE OF PARADOX

BY MARY MORRISON

The word "paradox" is not such a practical one. Gilbert and Sullivan played with it in a song-and-dance act; Shakespeare's Hamlet used it; but mostly it sits idle in the dictionary, back there

in the P's. And this is a great waste for what we need most in our lives is to use the concept of paradox.

We stand in a turmoil of contradictions without having the faintest idea how to handle them: Law/Freedom; Rich/Poor; Right/Left; Love/Hate—the list seems endless. Paradox lives and moves in this realm; it is the art of balancing opposites in such a way that they do not cancel each other but shoot sparks of light across their points of polarity. It looks at our desperate either/ors and tells us they are really both/ands—that life is larger than any of our concepts and can, if we let it, embrace our contradictions. Paradox says, "The whole is greater than the sum of all its parts."

We think if two people differ, one of them must be wrong. But paradox says in Jesus' words, "Wisdom is justified by all her children" (Luke 7:35 RSV). All her children—ascetics and lovers of life, poets and pedestrians, capitalists and socialists, old and young. Paradox says, "Live and let live."

We think we have to fight for truth and win if we can. But paradox is not out to win. If the lion and the lamb ever lie down together, it will be in the realm of paradox. If we ever reach the point where we study war no more, it will be because paradox has taught us that opposing truths should not destroy but fulfill each other. Paradox says, "Blessed are the peacemakers for

they shall be called sons of God."

We think life is earnest and truth is solemn, but paradox takes them both lightly, like children playing. It is not above puns and jokes. It is essentially humorous in its sudden juxtaposition of opposite and unlike things. It points toward reconciliation and forgiveness and smiles to show us that they are not the heavy, laborious tasks we thought they were. Paradox dances as the planets turn, and its gravity is the gravity of grace. It says, "Persevere in joy."

Jesus said, "Blessed are the meek for they shall inherit the earth" (Matt. 5:5). Jesus said, "Whoever seeks to gain his life will lose it, but whoever loses his life will preserve it" (Luke 17:33). The greatest teachings are couched in paradox. They have to be; nothing else will transmit the whole truth, un mutilated, unimprisoned, alive.

For the whole truth is not laid out in a straight line proceeding from point A to point B. It is more like a diamond with many facets, all of which point toward a light shining out from its center.

The more facets we can look at and into, with the help of paradox, the closer we shall come to seeing that central Light and letting it illuminate our lives.

Mary Morrison, Bible teacher and author of *Jesus: Man and Master*, is a former contributing editor of *The Episcopalian*.



# Mission Information

BY ONELL A. SOTO

In Iran the life of the Church is reportedly "very low key in some ways, strong and glorious in others." A recent youth conference demonstrated the lively strength as young people participated in leading Bible study and joining in sessions about other books, lectures, and poetry reading—and discussions that went on far into the night.

The people of Holy Trinity Church in West Orange, N.J., invite others to come to church. That is nothing new, I hope, but what is unique is the letter they send. It reads, in part: "We are an Episcopal parish in the Diocese of Newark. Episcopalians value the Bible and the traditions of the Christian Church throughout the centuries. We believe that the understanding of the Christian Faith we teach embodies the best elements of both Protestant and Catholic Christianity. We'd love to tell you more about it. Our church welcomes everyone regardless of the color of their skin, where they come from, how much money they have, or what has been their religious background or the lack of it."

Florence G. Umaming of the Philippines, who is studying sociology in this country, raises these questions after attending General Convention in New Orleans.

"Can peace be achieved without social justice? Can it be discussed apart from the problems of deepening poverty and deprivation of at least 80 percent of the population of Asia, Africa, and Latin America? What are the myths explaining poverty in these regions?"

"Can we talk of peace in this nation [U.S.] and allow its government to continue extending military aid to repressive regimes like the Philippines, South Korea, El Salvador, Guatemala, etc? Who are the rebels and subversives in these countries? What are they rebelling from? What is U.S. military aid for? A related issue is national security. Security for whom and from what?"

"What is nuclear freeze? What do you think is the meaning of nuclear freeze for 'Third World' countries where thousands are currently being killed almost every day through the use of conventional arms, for instance in South Africa, El Salvador, the Philippines, and, most recently, Lebanon?"

"There are other related questions that need to be raised. I don't have the answers, but I am sure the issue of peace is not a simple matter and working for it is often-times risky. There is always the risk of being misunderstood and, unfortunately, in

some cases one could be labeled a Communist or a Marxist. I'm sure, however, that the challenge for Christians to work for peace and to understand the other issues related to it is much more pressing than it has ever been."

When was the last time a young person told you he or she wanted to enter the religious life? Just a few days ago I had this experience when visiting our church in Barranquilla, Colombia. Lucy is a nice, alert 19-year-old who would like to become an Episcopal nun. I was with Bishop Bernardo Merino, and he agreed to give her an opportunity to test her vocation. I promised to send her some information about religious orders and to pray for her. Will you also pray for her?

More on this trip to Colombia: The Cepedas family migrated from Bluefields, Nicaragua, to Cartagena, Colombia, 18 years ago. Since they now live some distance from our only church in town, they have started a mission at their home. The name? The same as in Bluefields—St. Mark's. I attended one of the meetings, and they asked many interesting questions on Anglicans in other countries.

Have the main worship service on Friday? Why not? Many expatriates in Egypt feel this is what Christians should do because the official day off in this predominantly Muslim country is Friday. The U.S. Embassy started having "Friday and Saturday weekends" a couple of years ago. Those in favor of the change argue that attendance at Sunday morning services is becoming increasingly difficult.

Juliana Overland, an American who is a member of the pastoral staff at All Saints' Cathedral, Cairo, explains that many families are unable to worship together because the children in the expatriate community have a different weekend from their parents. Work on the Cathedral has resumed, and the diocese hopes it will be completed in two years.

In searching for new members for the Malawi Committee of the Diocese of Colorado, says Nancy Lodge, chairwoman, "We'd welcome new ideas. How do we work out a companion relationship? There's no set pattern. We want people to think, dream, and come together. We are really gaining more than the people of Malawi, . . . gaining a vision of Christianity in a world context."



Among the attorneys from southern dioceses who attended the first annual conference for chancellors of Province IV were: (front) Edwin L. Sterne, Atlanta; Louis Farrell, Jr., Tennessee; John McLure, Western Louisiana; and C. William Swinford, Lexington; (back) David Beers, Washington; Thomas S. Tisdale, Jr., South Carolina; Charles Crump, West Tennessee; Reynolds S. Cheney, Mississippi; Silas Williams, Jr., Tennessee; Joseph B. Cheshire, Jr., North Carolina; John T. Williams, Arkansas; and Ashmun Brown, Central Florida.

## Chancellors meet to discuss legal issues

For perhaps the first time in Episcopal Church history, diocesan chancellors gathered to exchange ideas and discuss legal problems common to dioceses throughout the United States.

Chancellors and vice-chancellors from the 10 dioceses in Province IV (southeastern states) gathered early in November at DuBose Conference Center, Monteagle, Tenn. Bishop William Sanders of Tennessee and the chancellors of the Dioceses of Washington and Arkansas also attended.

Each man had been asked to bring copies of his diocese's canons and other materials which might be of general interest.

Discussions between the attorneys covered such topics as titles to real property, sales and purchases, seceding parishes, financing and operating nursing homes, enforcement of canons, relationships of dioceses to parishes and institutions, including tax responsibilities. The lawyers discovered many of their problems were not peculiar to their dioceses alone and that no easy solutions are available.

The group agreed to meet again in 1983 and to plan to make the chancellors' conference an annual event to which bishops and chancellors from other Provinces would be invited. —Frances Swinford

## FAMED INDIAN MISSIONER DIES

The Rev. Harold Liebler, 92, much loved priest to the Navajos of Utah, died in November and was buried in a site held sacred by the Indians. Before he moved to Utah in 1943, he founded and served St. Saviour's in Old Greenwich, Conn.

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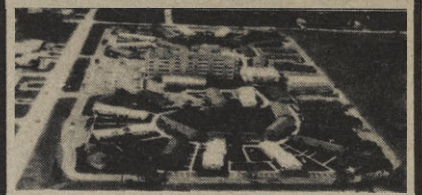
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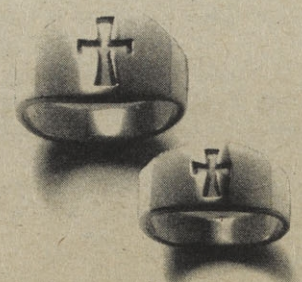
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# Have You Heard

## VESTRY MEETINGS LEAD TO ALTAR?

Those who had the good fortune to meet Scotland's Primus, the Most Rev. Alastair Haggart, during his stint as House of Bishops' chaplain in New Orleans will be interested to learn one of the reasons for the sparkle of the primatial eyes is probably Mary Scholes, who will become Mrs. Haggart in the spring. England's *Church Times* reported that when he announced the good news to his clergy, the Primus added, "How can a bishop marry? How can a bishop flirt? The most he can say is: 'I will see you in the vestry after the service!'"

## ECUMENICAL ENTHUSIASTS

We've learned to be wary of the adjective "unique," but the 200-member Community of Reconciliation in Pittsburgh, Pa., deserves some special recognition. The congregation has become an official member of four denominations: the United Church of Christ, the United Presbyterian, the United Methodist, and the Christian Church (Disciples of Christ).

Pastor Gail King has standing in all four denominations. Not satisfied, the church also hopes to be accepted by the American Baptist Churches.

## OF CELIBATES AND SPEED-READERS

Martin Marty, a regular contributor to *The Christian Century*, drew some flak for his defense of married Roman Catholic clergy. Heaviest criticism apparently came from those who reacted fast rather than read carefully. He was asked if he didn't see the value of optional celibacy, given the strains on marriage in today's society, a topic he had covered in his original writings. To that query he responded, "I do. . . I do not think that all Anglican and eventually Roman Catholic priests should be married—husbands can be an encumbrance to the vocations of ordained women."

## WATCH OUT, GEORGE GALLUP

The results of an unscientific but telling survey were reported by *National Catholic Reporter* based on a news story in *In These Times*. Seems as though volunteers staffing a peace organization booth at a Northampton, Mass., country fair gave passersby four pennies and asked them to pitch the pennies into five glass jars which represented major public programs. The more than 2,000 participants made the following choices: education, \$36.43; health care, \$31.43; construction, \$12.37; mass transit, \$10.30; and the military, \$9.18.

## AND THEN SOME. . .

Noted author Mary McCarthy gave a reading from her works at Bard College

this fall. . . Charles Kramer and Peter Skye, postulants of the Brotherhood of St. Gregory, an Episcopal religious order for men, serve respectively at St. Paul's Chapel of Trinity Church and at St. Mark's in the Bowery, both in New York City. . . Bishop William C. Wantland of Eau Claire and Kenneth Castleberry, an attorney, are new members of the board of SPEAK, Inc., which publishes *The Anglican Digest* and runs the Episcopal Book Club. . . The Rev. M. Gregory Richards' installation as rector of All Saints', Beverly Hills, Calif., included Roman Catholic, Jewish, and Protestant clerics as well as civic dignitaries, among whom was the city's mayor. . .

The Rev. William Sloane Coffin of New York's Riverside Church was the principal speaker at the 50th anniversary service at Colgate Rochester-Bexley Hall-Crozer Theological Seminary; his predecessor, Harry Emerson Fosdick, preached at the seminary's dedication service in 1932. . . Betty Thomas Baker is the new national president of the Church Periodical Club. . . The Rev. Sylvester Toal, retired vicar of Redeemer, Greenville, Miss., died late in October. . . Hubert A. Elliott was honored for 25 years' service as a lay reader at St. Bartholomew's, New York City. . .

At its Fall Convocation Virginia Seminary awarded honorary degrees to the Rev. Frederick Buechner, Presbyterian clergyman and author; Bishop Eustaquio Coronado of the Philippine Independent Church; and Bishop Charles Duvall of Central Gulf Coast. . . Dean Kendig Brubaker Cully arranged for a public symposium on the Shroud of Turin to be

held at the Episcopal Theological Seminary in Kentucky. The Rev. Albert Dreisbach, Jr., was the principal presenter. . . Bishop Anselmo Carral led a discussion on "Prayer and Our Mission" during an Anglican Fellowship of Prayer event held recently in Austin, Texas. . .

The Very Rev. John Booty was installed as dean of the School of Theology at the University of the South during the Founders' Day Convocation. Richard Miller, David Tracy, and John W. Woods received honorary degrees at the same service. . . The Rev. Edward O. de Bary is the new director of the University of the South's theological education extension program called Education for Ministry. . . Allan C. King, Presiding Bishop John Allin, John Woods, James Perkins, Jr., and Louis W. Rice, Jr., are the leadership team for the University's Century II capital funds campaign. . .

The Psalms window in Washington Cathedral, a gift from Hugh Trumbull Adams, was recently dedicated in honor of the Very Rev. Francis B. Sayre, Jr., the Cathedral's dean emeritus. . . Paul Warnke was the first speaker at a six-week Colloquy on Nuclear Control at Trinity Church in New York City. He was followed by Dr. Helen Caldicott, Dr. Alan F. Kay, Rear Admiral Eugene Carroll, Dr. Seymour Melmann, and the Rev. George Regas. . . Episcopal priest Edward Batchelor, Jr., has been commissioned by the United Church of Christ to prepare a resource work for its clergy on the issue of abortion. . . Late notice has been received of the death of Charles L. Grigsby, who managed Morehouse-Barlow's church appointments department.

## EDUCATION GUIDE

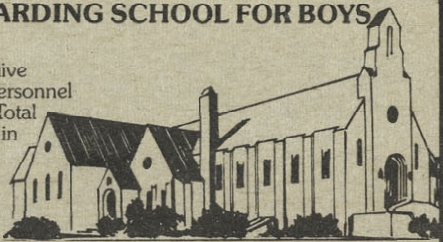
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