

Title: *The Episcopalian*, 1984

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EPISCOPALIAN

NEW TELEVISION STUDY FINDINGS

DON'T BLAME TV FOR POOR ATTENDANCE

BY JANETTE PIERCE

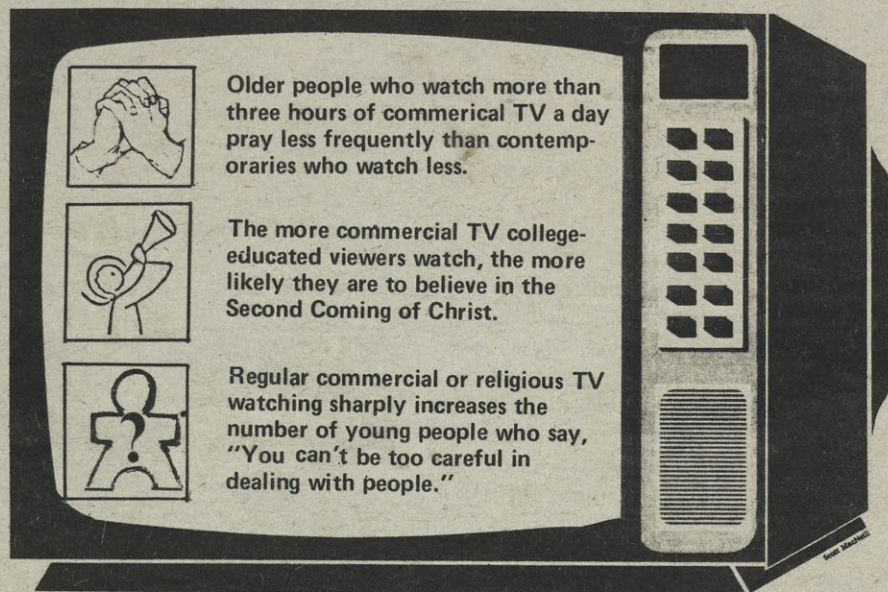
Watching religious television does not keep people from going to church or from contributing to their local congregations. "Viewers of religious programs are by and large also the believers, the churchgoers, the contributors." Dean George Gerbner of the University of Pennsylvania's Annenberg School of Communications says of the results of a two-year study of religion and television, "There must be other explanations if church attendance has declined and there is a lack of financial support."

While the "electronic Church" may not affect churchgoing habits, Gerbner's study suggests commercial television is the Churches' real competitor.

The study included content analysis of religious programs during a three-week period in 1982 and a national and two regional surveys of viewers and non-viewers by Annenberg researchers and by the Gallup Organization of Princeton, N.J. The study was commissioned by a coalition of 30 organizations, including the National Council of Churches, Jerry Falwell's Old-Time Gospel Hour, the U.S. Catholic Conference, the Christian Broadcasting Network, and the Southern Baptist Convention. The Episcopal Church Foundation contributed \$10,000 to the study.

In general, the study found a smaller audience for religious television than previously claimed and discovered that charismatic TV evangelists have not attracted new religious converts. Religious television has a small and stable audience with a long-standing allegiance to organized religion.

The Annenberg study shows an audience of about 13.3 million viewers, or about 6.2 percent of the estimated number of persons in households with televi-



sion. (Previous claims went as high as 130 million.) The audience tends to be what it has always been: older, female, more conservative politically and religiously, lower in income and education, and more likely than non-viewers of religious programming to live in rural areas.

Viewers seem drawn to religious programming because the shows affirm ideas and standards they already hold: concern for evangelism over social action, conservative political views, traditional views on sexual morality, family life, and the role of women—values they believe are not available on other television programs.

Program content of electronic church and of main-line church productions is similar: social and moral issues are discussed more frequently than theological or religious subjects, and both tend toward service/revival or talk/interview formats.

Three-quarters of all the shows mention personal and health problems; the evangelists give these greater emphasis. Most solutions for marital discord, drug and/or alcohol problems are spiritual in nature. The only specific solution offered was a financial contribution to the program.

Favorite filming locations are studio and church. Most shows have music—a fre-

quently mentioned reason for watching religious television—and at least one prayer on over 50 percent of the shows. More frequent prayer was recorded on the main-line shows than on those of the television evangelists. Television evangelists are more likely to ask for donations but also more likely to urge local church attendance.

One-half the people who reported increases in their donations to television ministries reported like increases in their local church giving. Increased religious program viewing and increased congregational participation go hand-in-hand, too. Frequent viewers expressed greater trust and satisfaction with local church leaders than non-viewers did.

Women participants on religious programs seem to have more frequent health and personal problems than men. Women are younger than men, are rarely seen as clergy, and rarely quote the Bible. They are shown as having little authority or power, with men outnumbering women participants by a considerable margin on all programs. Ethnic and racial minorities as well as blue-collar workers are severely under-represented.

Since the world view of the main-line and the electronic Church varies more in emphasis than in content, the study says the real challenge to Churches may come from the world view that general television programming presents. In some 15 years of studying the consequences of living with television and its influence on society's ways of thinking and acting, Annenberg researchers have found that the longer viewers "live" in the world of television, the more likely they are to perceive a social reality congruent with television's

Continued on page 3

A FATHER'S DAY PRAYER

Mender of toys, leader of boys,
Changer of fuses, kisser of bruises,
BLESS HIM, DEAR LORD

Mover of couches, soother of ouches,
Pounder of nails, teller of tales,
REWARD HIM, O LORD

Hanger of screens, counselor of teens,
Fixer of bikes, chastiser of tykes,
HELP HIM, O LORD

Raker of leaves, cleaner of eaves,
Dryer of dishes, fulfiller of wishes,
BLESS HIM, O LORD

—Heidbreder

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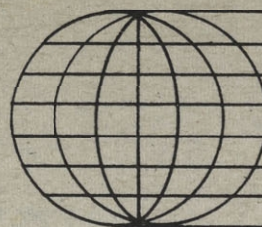
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World News Briefs



BLUEFIELDS

Bishop Cornelius Wilson of Costa Rica, who has oversight of the Episcopal Church of Nicaragua, came here in March to ordain two Nicaraguans, the Rev. Robert Campbell, OHC, and the Rev. Joseph Bendliss. The ceremony at St. Mark's Church took place before a crowd of 800. Two other Nicaraguans, the Rev. Arturo Riguero and the Rev. Lucio Morales, have been ordained in Managua. The four, representing four ethnic groups, were ordained as part of the diocese's indigenous ministry development project which calls for 12 Nicaraguan priests, 12 deacons, and 50 trained laypersons to serve under a Nicaraguan bishop who will be elected September 9.

ROCHESTER

The Episcopal Diocese of Rochester celebrated the consecration of its new bishop, William George Burrill, on the same weekend in April that the city of Rochester celebrated its sesquicentennial and honored the memory of its founder and patriarch, Colonel Nathaniel Rochester, whose obituary in May, 1831, called him "a worthy member of the Episcopal Church."

MILWAUKEE

The Episcopal Church's first ecumenical officer, Peter Day, died here May 5 after suffering a number of years from Alzheimer's disease. A native of Indiana, Day was an observer at Vatican II, served as a lay consultant to the 1968 Lambeth Conference, and was a delegate to an Assembly of the World Council of Churches. Editor of *The Living Church*, he joined the Church's national staff in 1964 and retired in 1979. Speaking of Day, the son of an Episcopal priest, Presiding Bishop John M. Allin said, "From his childhood in Episcopal rectories, Peter Day served his Church and his Lord with faith, grace, humor, and a keen journalist's eye."

LONDON

The Standing Committee of the Church of England's General Synod has overturned a decision by the Synod's leadership on the petition to allow women priests to officiate when they visit here. The decision made last November required that a majority of the dioceses and two-thirds of the Synod approve allowing women to function in their priestly role. The Standing Committee's action would reduce the requirement to simple majorities. Despite the simplification, observers say passage of the measure is by no means assured.

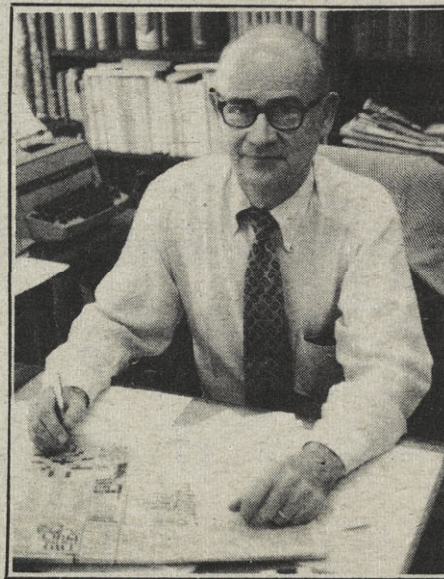
PISCATAWAY

The congregation of St. Michael's Chapel at Rutgers University here voted on May 6 to join 120 other U.S. religious institutions in offering sanctuary to Central American refugees, thereby challenging federal laws prohibiting the harboring of undocumented aliens. The government contends that most of these refugees are not eligible for political asylum because

they come to the U.S. for economic, not political, reasons. Episcopal chaplain, the Rev. Henry Atkins, says the Diocese of New Jersey supports the congregation's action which has made it the first church in the state to offer asylum. He draws parallels between the current refugee situation and that of Jews before World War II who were denied asylum in the U.S. from Hitler and were subsequently murdered in concentration camps.

DETROIT

During its last meeting, the board of the Episcopal Urban Caucus confirmed plans to hold the group's 1984 National Assembly at the Book-Cadillac Hotel here September 5-8. The assembly's theme will be "The People of God: Called, Gifted, Equipped, Sent." The board also heard



SEE MILWAUKEE

that Canon Edward Rodman is aiding the Caucus' regional organizing efforts during his current sabbatical leave from the staff of the Diocese of Massachusetts.

NAGOYA

Japanese Christians who had provided meals and shelter for homeless people last winter were arrested when they went to local authorities to demand enforcement of legal protection for unemployed workers. Two of the three persons arrested—Matsumoto Hiroshi and Tsunose Sakae—were Anglicans. They were held over two months before being released on bail.

BYFIELD

The North Conway Institute, headed by the Rev. David Works, an Episcopal priest, will sponsor its annual ecumenical consultation on the use, non-use, and abuse of drugs and alcohol June 19-21 at the Adelynrood conference center in this Massachusetts community.

ROCK ISLAND

The Confraternity of the Blessed Sacrament will hold its annual conference June 9 at Trinity Church in this Illinois town.

Bishop Donald Parsons of Quincy will be the celebrant, and retired Bishop William Brady, superior general of the Confraternity, will speak.

DODOMA

Bishop John Acland Ramadhani of Zanzibar and Tanga is the new Primate of the Church of the Province of Tanzania, succeeding Archbishop Musa Kahurananga, who retired in 1983. Ramadhani will continue as a diocesan bishop and as a representative to the Anglican Consultative Council. Tanzania also has two new diocesan bishops—Christopher Mlangwa in Dar-es-Salaam and Gerard Eliya Mpango in Western Tanganyika.

WASHINGTON

In June National Public Radio, whose headquarters are here, will release 13 half-hour segments on *The World of Islam*, introduced by ABC newsmen Peter Jennings. Covering history, art, beliefs, and family life, the series will also discuss the future of a faith with 775 million adherents worldwide. Check local listings for times.

TIANJIN

Some 300 Chinese undergraduate students at Nankai University here were "just like dry sponges, hungry for new ideas," said Leonard Swidler, professor of Catholic thought at Temple University, Philadelphia, Pa., after he had spent two weeks in China. "I've never met students and faculty who were so hungry for knowledge."

EVANSTON

Archdeacon Mark S. Sisk of New York will become dean and president of Seabury-Western Theological Seminary, located in this Chicago suburb. He succeeds Dean O. C. Edwards, who left the post last year to return to teaching.

KABALE

According to missionary sources, three women were ordained to the priesthood in the Ugandan Diocese of Kigezi last December. Bishop Festo Kivengere is diocesan bishop.

WASHINGTON

At press time, Episcopal Church officials were reported to be reassessing their decision to withdraw support from an anti-apartheid coalition after it issued a pamphlet calling for the defeat of President Ronald Reagan. The Washington Office on Africa, located here, offered its apology in writing for what the Episcopal Church's Washington affairs officer, the Rev. William Weiler, called an "excursion into partisan politics" that is "out of character" for the group. The decision to withdraw support, taken at the urging of Presiding Bishop John M. Allin, is not to be construed as support for Reagan's South African policy of "constructive engagement," an Episcopal spokesman said. The Episcopal Church is apparently the only coalition member to object.

NEW TELEVISION STUDY FINDINGS

Continued from page 1 representation.

In the report, researchers call television "the common mass ritual of American 'civil religion'" which cultivates religiosity in its own way.

In a phenomenon Annenberg researchers call "mainstreaming," the degree of television watching can overcome viewers' backgrounds—i.e., heavy watchers from divergent backgrounds tend to form more homogeneous opinions than those from similar backgrounds who watch little.

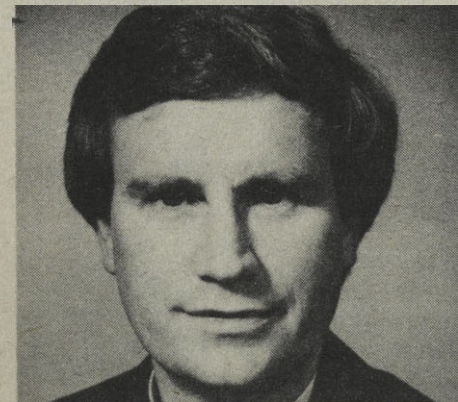
The effect of viewing habits on belief in the Second Coming is a dramatic example. While heavy viewing of religious television increases belief to approximately the same percentage for all educational levels, heavy general television viewing reduces the level of belief for those who have less education and raises it for those with more.

Television viewing influences social attitudes. In almost every category—age, education, political designation, frequency of church attendance—heavy television viewers, both religious and general, are more likely to endorse the traditional roles of women as mothers and homemakers—almost without exception. The mainstreaming effect is particularly noteworthy for younger and more liberal categories whose light viewing counterparts are the least likely to hold this opinion.

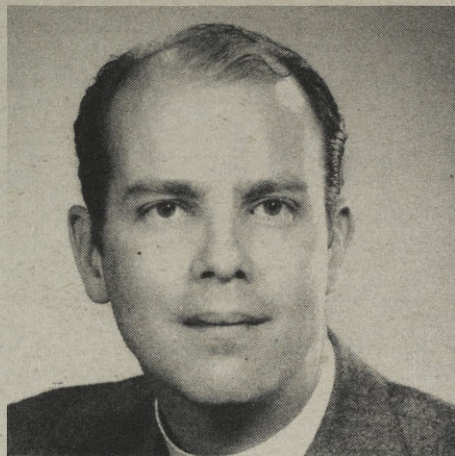
One of the most distinctive differences between religious and general television appears to be the cultivation of traditional sexual values which are strongly endorsed on religious programs. But other differences exist: heavy viewers of religious programs are more likely to oppose the nuclear freeze and pornography than heavy general television viewers. Religious viewers report voting in the last election far more frequently than general program viewers, leading researchers to say, "The mobilizing power of religious television, rather than its reach or scope, represents its political clout."

The report raises new questions. If main-line and electronic church television have more rather than less in common than previously thought; and if religious programs complement rather than compete with the local congregations; and if religious programming reaches only the already convinced and not new, unchurched audiences, how should Churches combat general television with its power to create the values of a civil religion in its devotees? And how does organized religion affect a powerful medium which Annenberg researchers say "may cater to the needs [of the viewing public] that religion used to satisfy."

A study summary is available for \$4 from: National Council of Churches, Room 876, 475 Riverside Dr., New York, N.Y. 10115.



TO HEAD TRINITY INSTITUTE: The Rev. Frederic B. Burnham, president of the Association of Episcopal Colleges, will become director of Trinity Institute headquartered at Trinity Church, New York City, on September 1. A former teacher of history of science, Burnham will direct the Institute which supports continuing education for clergy by sponsoring workshops and an annual conference. Burnham has published, taught, and spoken widely on the relationship between science and religion.



Priest goes to work with parishioners

by Felicity Hoffercker

A Connecticut priest who wants to learn firsthand about the pressures and issues his parishioners face on the job is

taking a three-month sabbatical to do just that.

The Rev. Walter H. Taylor, rector of St. Luke's Episcopal Church in Darien, Conn., for the past six years, decided to spend the three months "apprenticing" with a number of parishioners to learn more about their work environment.

In a letter sent to parishioners, he wrote, "I would like to get an on-site look at how you function within your particular business or professional environment. What are the pressures? The reinforcements? What are the decisions and how are they made? What corporate and personal principles are at work? Where does the Christian faith touch what you are doing? How do your personal beliefs, values, and priorities interact with your work life? How could I, how could the Church, better serve you? How does your involvement with the Church interface with what you are doing?"

Taylor divided the three months into 12 one-week periods expecting to work a week at each apprenticeship, but he ex-

plained in his letter, "I will also come for a day or two, or even just for lunch if that is best for you." He expects no salary and is leaving his clerical garb at home.

"How you may wish to explain my presence, I leave entirely up to you," Taylor wrote. "I am prepared to be your rector, a crazy friend, a business consultant or whatever. I would be happy to attend meetings, talk with groups, work in personnel, you name it. I simply want to get a taste of what your days are like."

Taylor got an immediate response from his 2,000 member congregation. He has signed up to work with Emery Worldwide, Phillip Morris, Mobil Oil, George Webb Associates, Morgan Stanley Investments, and the Oriel Corporation. One week he will be building stone walls with a stone mason who is a parishioner. Another week will find him behind the counter in a local tobacco and pipe shop. All of which, he feels, will add significant insights and gifts to his ministry.

Felicity Hoffercker lives in Stamford, Conn.

GREETINGS

Cards from the Presiding Bishop's Fund for World Relief — what a thoughtful and generous way to send greetings to your family and friends this Christmas!

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A

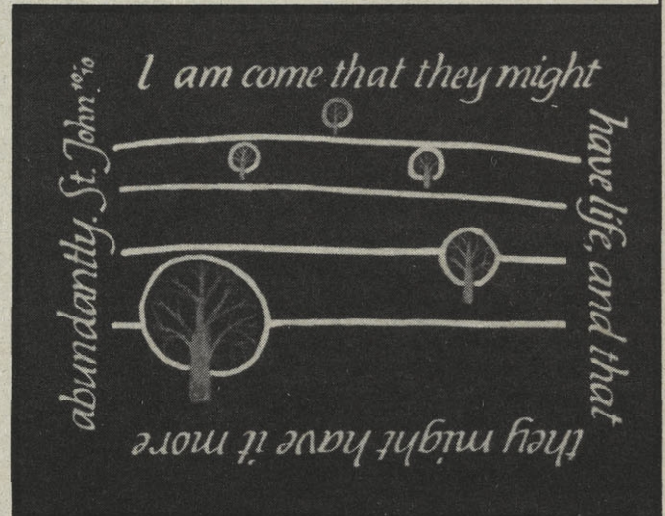
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Switchboard

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

HALO HANDY?

The description of the next Presiding Bishop released by the Joint Nominating Committee for the Election of the Presiding Bishop (May issue) was certainly comprehensive, and I read it with interest. Now that the committee has that out of its system, perhaps it can proceed to write a description which can be fulfilled by a human being, a sinner like the rest of us.

Edward F. Glusman, Jr.
Little Rock, Ark.

Unless we stipulate as a first priority a requirement that our Presiding Bishop be a man of faith, believing wholly in the orthodox understanding of Jesus Christ and living by it, we may well end up with a great administrator/facilitator, but not necessarily a man of faith.

I suggest the subcommittee get itself back to its drawing board fast and rectify this glaring weakness. Perhaps our real problem is that we really don't have the foggiest notion of who and what a bishop ought to be!

Robert A. Shackles
Muskegon, Mich.

HE'S THERE, LEGISLATION OR NOT

The prayer amendment proposed states as simply as possible that God shall not be legally banned from our school rooms.

We are a nation under God. If one cannot respect the power that has made this universe (and nation) one respects nothing. Sadly, one ideology battles another in social and business life.

On April 4, President Reagan addressed the nation saying, in part, that he, too, is against mandated school prayers. He is appalled that Congress and the media have taken this opposite view of the proposed amendment, debating the wrong premise!

God is for everyone, not just the lucky but relatively few who have a religious education at home.

Let us see to it that our Supreme Court and Congress allow God (not mandated prayers) back in our schools!

Leonie Miller
Tampa, Fla.

FULL ANALYSIS NEEDED

The statement (April issue) giving National Council of Churches' statistics, "... women clergy are consistently paid less than their male counterparts" poses some questions.

It could be inferred that underpaying female clergy is due to sexism. But, at least in the Episcopal Church, it would be the proponents of women priests who are employing them and who are, therefore, responsible for any inequity in support.

I have yet to see any statistical analysis-in-depth as to how our women priests are being used but I would suspect a large percentage were ordained as worker priests. If many women are only Sunday assistants or some other form of part-time or non-stipendiary clergy, their clerical stipends would necessarily be lower. Income from secular employment might well be added.

The only numbers I have seen are those indicating women studying for ordination, those ordained periodically, and the total now in Holy Orders. I think the Church needs a comprehensive report on how women are being deployed: in what capacities, how many in full-time cures, etc. Such statistics ought also to apply to all part-time priests, worker priests, and the like.

Roberts Ehrgott
Russiaville, Ind.

YOU GAVE ME FOOD, SHELTER

I am not sure what has changed, or who, but the last few issues of *The Episcopalian* have been a delight to read.

Re: "Anglican-Lutheran Communion," April issue. I find it disturbing that the upper strata of the two Churches are pushing too hard for this point.

What we really need is more ecumenical movements such as soup kitchens, sleep havens, etc. The lay people involved in these programs don't ask what church people attend. They work together for the good of people, no questions asked. We have one common purpose: to serve Jesus Christ. We do not need one Church—only one people serving God with love.

H. S. Marsh
Waverly, Ohio

The Episcocats



"Why didn't I bring my lemonade to the church picnic?"

THE BASICS

In the April issue you ran an article on Sarah-Patton Boyle, a lady I probably would enjoy very much were I to meet her.

The Episcopal Radio & TV series recently dealt with the problem of who should be called a Christian, reading from C. S. Lewis' *Mere Christianity*. He wrote, "Though certainly God may use Buddhism to teach one, for instance, mercy, while leading the person to Jesus Christ," never was one left with doubt as to who a Christian was. The Prayer Book Catechism sets for us the basic tenets of the faith. The article could easily cause some to stray from them.

Elizabeth Kelly
Vista, Calif.

HE'S BACK...IN ENGLAND

The April issue headline, "A New Saint?" is incorrect. King Charles the Martyr was canonized in 1662 by the Anglican Church, supported by Parliament, with special prayers and prayers included in the 1662 *Anglican Book of Common Prayer* which is still standard for England. He was venerated from that year until 1859 when his name was dropped due to the personal prejudice of Queen Victoria without Church authorization. England has now restored Charles Stuart to his rightful place in their Prayer Book, and we hope to have him included in ours at the next General Convention.

Eleanor E. Langlois
Rice Lake, Wisc.

COMMANDMENTS ONE & TWO

Historically speaking anyone who pays taxes and gives money to the Church's mission is tithing.

When Mutual Responsibility and Interdependence (MRI) came on the scene, two parishes in the Diocese of Milwaukee were inspired and accomplished a 50/50 standard: 50 percent in the parish and 50 percent to work outside. This is a response

Continued on next page

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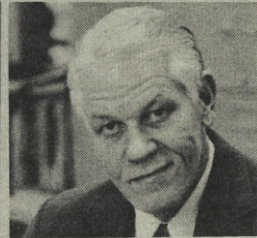
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The winds of Pentecost were winds of change

BY GEORGE CORNELL



The hosts of humanity paused that day and pondered. It was an unlikely thing. Twelve shabby renegades shouting their exhortations in the streets.

And the population heard. Men tried to turn away, but their feet would not carry them. They sought to jeer, but their throats filled. . . .

Joseph bar-Nabas, a wealthy, studious young Levite, could neither comprehend nor deny the surging response within him. His logic could find no grounds for the

fact. It was Pentecost, the Jewish festival of the inbringing of first fruits, the eighth of Sivan, in the 15th year of the reign of Tiberius. Jerusalem swarmed with pilgrims of every nation and tongue. And a crew of lawless rogues whose leader had been crucified seven weeks before cried their outrageous claims in the public thoroughfares, and hearts—by the hundreds—paused and pondered. Bar-Nabas beheld it as in a daze. . . .

In the Temple quadrangle, the rough tones of the fisherman, Peter, beat like a drum roll. "God hath made him both Lord and Christ, this Jesus whom you crucified."

The incredibility of it could hardly have been greater. A condemned cause! The very word "crucified" was anathema in the mouths of Israel. Yet this rabid nest had set the city agog. It defied reason. . . . The voices of the expounders had an almost unearthly quality, ecstatic, boundless, as if borne on some invisible, animated current. . . .

In bar-Nabas and around him, the questions buzzed. "Are not all these who are speaking Galileans? And how is it that we hear, each of us in his own native tongue?" . . . Indeed, these rough Galileans spoke their native language yet accompanied by an infinite clarity, a strength and transport which overcame divisions, as if one tongue had diffused into many or many had combined into one. "What does this mean?" the people exclaimed.

Bar-Nabas found himself remembering an ancient prophecy of Joel: ". . . I will pour out my spirit on all flesh. . . your old men shall dream dreams, and your young men shall see visions." With a start he realized the man, Peter, was reciting that very augury in his eerily expansive idiom. . . .

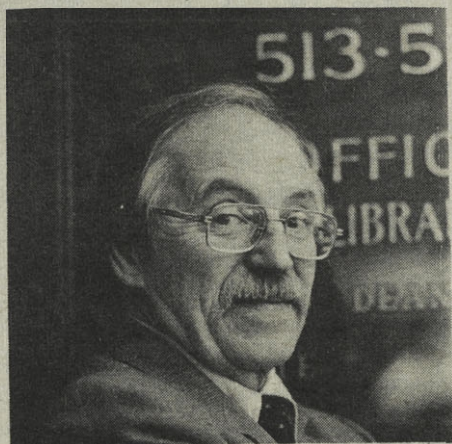
A profound tension had fallen over the crowd, muffled, held in leash, like some stifled outcry. Finally it came: "What shall we do?" The sun blazed in bar-Nabas' eyes, and around him the stricken plea resounded, "What shall we do?"

Reflections

"Repent and be baptized," Peter cried, "every one of you in the name of Jesus Christ for the forgiveness of sins." . . .

Three thousand were baptized that day. The fold of Christ, shrunken after the crucifixion to a tiny, fearful band of 120, suddenly swelled into a fervent multitude. . . . No names are listed of the many converts, [but] one of them, either that day or shortly afterward, was Joseph bar-Nabas, the scholarly young candidate for the Levitical priesthood. He sold his property, gave the proceeds to the poor, and became a powerful, eloquent evangelist. . . . That fresh wind that arose in Jerusalem carried men into paths which they had never expected to take.

George Cornell, Associated Press religion writer, is an Episcopalian. Condensed from *Behold the Man* by George Cornell, ©1974, pages 195-198; used by permission, Word Books, Publisher, Waco, Texas 76796.



When Richard L. Darling retires next year as dean of the Columbia University School of Library Service, he plans to enter seminary to become an Episcopal priest. Darling, a former member of St. Mary's, Manhattanville, N.Y., now belongs to the Parish of the Holy Family, Wind Gap/West Bangor, Pa. (Diocese of Bethlehem) where he is on the vestry and has been senior warden. Darling said he is retiring at 60 after 15 years at Columbia on principle and also because "I wanted to serve my Church fully while I was still energetic enough to do it enthusiastically, vigorously, and well." PHOTO BY JOE PINEIRO

SWITCHBOARD Continued

to loving God totally and loving one's neighbor as one's self.

When we can begin to see what good stewardship can accomplish, discussions of tithing will fade into something larger.

Don M. Dixon
Battle Creek, Mich.

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A QUICK TRIP THROUGH CENTRAL AMERICA

by Janette Pierce

Before Europeans "discovered" Central America—the area between Panama and Mexico—it was the home of the now vanished Mayan Empire and of other Indians whose descendants still live there.

In the 16th century Spain conquered the region and administered it as the Captaincy General of Guatemala. In 1821 the Captaincy's five provinces became independent of Spain and formed the separate nations of Guatemala, El Salvador, Nicaragua, Honduras, and Costa Rica. Briefly annexed to Mexico, they formed the Federation of Central America when Mexico became a republic. This cooperative attempt failed, and by 1839 the five had reestablished themselves as autonomous nations.

Great Britain's territorial aspirations in the Caribbean area were limited primarily to islands of the West Indian archipelago and to British Honduras, a region east of Guatemala which Spain had not settled. The country gained independence in 1981 and changed its name to Belize, but Guatemala claims territorial sovereignty and refuses to recognize its independence. Under treaty, British troops are still stationed in Belize to assure its continued autonomy.

Britain also had a presence on the famed "Mosquito Coast," a strip along the east coast of Nicaragua and a portion of the north coast of Honduras. Settled by English buccaneers and loggers seeking mahogany, the region is the tribal homeland of the Miskito Indians. The English supported Indian claims to autonomy, even helping to crown Miskito kings. Despite treaties and agreements to cede control, the English maintained Nicaraguan Mosquitia as an autonomous area until 1896.

On the El Salvadoran-Honduran border, violence has erupted periodically. A five-day war in 1969 was followed by clashes in 1970 and 1974. The conflict was settled in 1976 by a treaty to accept third-party

arbitration.

The United States has often intervened in Central America both officially and unofficially. One of the more interesting unofficial interventions was that of William Walker of Tennessee. Educated to be a doctor and a lawyer, Walker became a soldier of fortune and in 1855, with a band of mercenaries he had recruited, went to fight in Nicaragua's civil war. Taking the Liberals' side in the conflict, Walker augmented his own forces by recruiting travelers who were using Nicaragua as a route to the California gold fields. After the death of certain Liberal leaders, Walker took over as Minister of War and in 1856 became President. Deposed, he twice attempted to regain power before he was caught and executed.

Official interventions in this century include the U.S. Marines' peacekeeping occupation of Nicaragua between 1912 and 1933. In 1954, U.S. efforts helped overthrow the government of Guatemala whose land reform plan led it to expropriate foreign land holdings, including those of the United Fruit Company.

U.S. economic power in Central America has also had an impact. The term, "banana republic," may have been coined for Honduras where for many years unstable governments bowed to the wishes of the huge U.S. fruit companies which owned giant tracts of land and were leading exporters. In 1975, Honduras canceled special concessions after United Brands was involved in a bribery case seeking further privileges.

U.S. government interest in Latin America dates from 1889 and found its greatest expression in the Organization of American States, founded in 1948 as a successor to the Pan American Union of 1910. With a collective security agreement and procedures for peaceful settlement of disputes, the OAS has been most successful in solv-

ing regional conflicts in which vital U.S. interests were not involved.

A committee from the OAS drew the plans for the Alliance for Progress, initiated in 1961 to bring both economic development and social justice within a democratic framework. In the beginning the

U.S. pledged a major portion of the needed \$2 billion annually, but by 1970 enthusiasm for the project flagged and the region evoked little interest in Washington.

Here, in quick review, are the bare-bones statistics of the countries today. The state shown in parenthesis in each case is a U.S. comparison of area. All the countries are predominantly Roman Catholic so the religious affiliations are minority religions. Statistics are the latest available.



Map from U.S. News and World Report

BELIZE

AREA: 8,867 square miles (New Hampshire)
POPULATION: 148,300
LANGUAGE: English, Spanish, Creole
RELIGION: 13 percent Anglican, 13 percent Methodist
GOVERNMENT: Parliamentary headed by Prime Minister George Cadle Price and Governor General Minita Gordon
PER CAPITA INCOME: \$1,000
LIFE EXPECTANCY: 60 years
LITERACY RATE: 80 percent

REPUBLIC OF GUATEMALA

AREA: 42,042 square miles (Ohio)
POPULATION: 7,700,000. 54 percent Indian, 42 percent Mestizo, 4 percent Caucasian
LANGUAGE: Spanish, Indian dialects
RELIGION: Some Mayan; 3,452 Episcopalians, 13 clergy, 16 parishes. Bishop Armando Guerra
GOVERNMENT: General Mejia Victores
PER CAPITA INCOME: \$1,083
LIFE EXPECTANCY: men, 48.29, women, 49.74
LITERACY RATE: 47 percent

REPUBLIC OF EL SALVADOR

AREA: 8,124 square miles (Massachusetts)
POPULATION: 5,000,000. 89 percent Mestizo, 10 percent Indian, 1 percent Caucasian
LANGUAGE: Spanish, Nahuatl among Indians
RELIGION: 588 Episcopalians, two priests, five parishes. Bishop Leonardo Romero has oversight
GOVERNMENT: Republic headed by President Alvaro Alfredo Magana Borjo
PER CAPITA INCOME: \$639
LIFE EXPECTANCY: men, 56.7, women, 59.7
LITERACY RATE: 50 percent, urban; 30 percent rural

REPUBLIC OF HONDURAS

AREA: 43,277 square miles (Tennessee)
POPULATION: 4,000,000. 90 percent Mestizo with Europeans, Indians, Negroes
LANGUAGE: Spanish, Indian dialects
RELIGION: 1,475 Episcopalians, 8 priests, 23 parishes. Bishop Leo Frade
GOVERNMENT: Democracy headed by President Roberto Suazo Cordova
PER CAPITA INCOME: \$822
LIFE EXPECTANCY: 53 years
LITERACY RATE: 47 percent

REPUBLIC OF NICARAGUA

AREA: 57,000 square miles (Iowa)
POPULATION: 2,600,000. 69 percent Mestizo, 17 percent Caucasian, 9 percent Negro, 5 percent Indian
LANGUAGE: Spanish; English on east coast
RELIGION: 2,771 Episcopalians, 18 priests, 20 parishes. Bishop Cornelius Wilson of Costa Rica has oversight.
GOVERNMENT: Three-member junta
PER CAPITA INCOME: \$804
LIFE EXPECTANCY: men, 51.2, women, 54.6
LITERACY RATE: 87 percent

REPUBLIC OF COSTA RICA

AREA: 19,653 square miles (West Virginia)
POPULATION: 2,300,000. Spanish with Mestizo
LANGUAGE: Spanish
RELIGION: 4,000 Episcopalians, 10 priests, 13 parishes. Bishop Cornelius Wilson
GOVERNMENT: Democratic republic headed by President Luis Alberto Monge Alvarez
PER CAPITA INCOME: \$2,238
LIFE EXPECTANCY: men, 67.5, women, 71.9
LITERACY RATE: 90 percent

Mestizo = European and Indian descent
Creole = European and Negro descent

Episcopalians report personal reactions

by Janette Pierce

The Presiding Bishop's Central America team heard a plea to look at that region "with the eyes of God, not the eyes of privilege," as it prepares a report for Executive Council on a recent visit to the area.

The remark came April 25 during an open hearing at the Episcopal Church Center in New York City where other Episcopalians who have recently visited Central America could discuss their experiences and impressions with the six-member team that visited in March (see May issue).

Church Center public issues officer

Charles Cesaretti opened the discussion by expressing his concern that "U.S. pre-occupation with east-west conflicts for the last 40 years" hinders policy-makers as they try to understand the Central American situation. "Can the U.S., itself the product of a revolution, understand and accept contemporary revolutions?" Cesaretti asked.

Sonia Francis, Church Center radio-TV officer and a native of Honduras, said she welcomes the Church's growing interest in and commitment to the area. She questioned the images Americans perceive of a part of the world that is "a region but also separate nations" and wondered whether those small countries can work with the

Continued on next page

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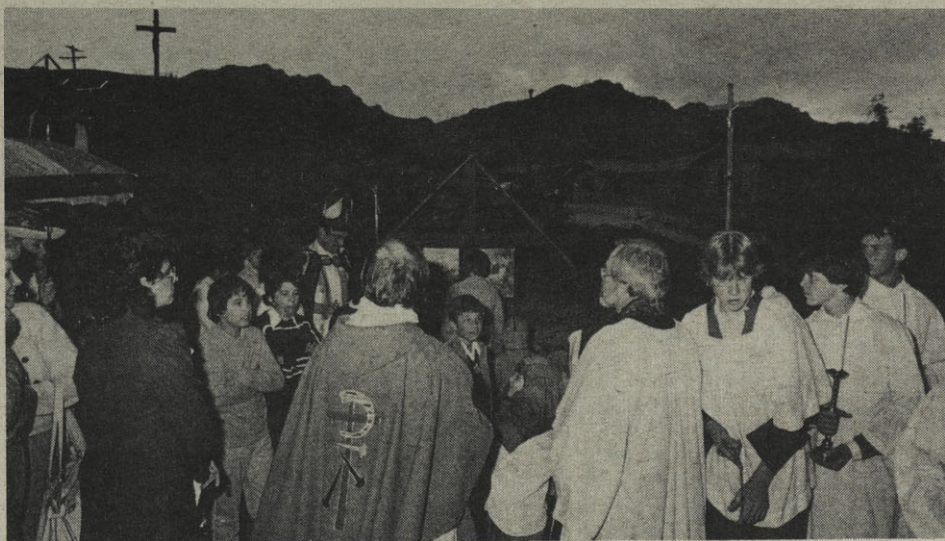
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"The Stations of the Cross" is an ancient devotional practice of retracing the steps of Jesus on the day of His crucifixion. The stations on the grounds of St. Jude's Ranch for Children in Boulder, Nev., were constructed by a ranch member and blessed by Bishop Wesley Frensdorff in time for their use this Good Friday.

PERSONAL REACTIONS

Continued from page 6

U.S. without losing their identities.

Patrick Mauney, Church Center overseas ministries coordinator, stressed the diversity not only of the countries, but of the Churches there. The Episcopal Church is the only denomination, other than the Roman Catholic, with national Churches in each country, and each bishop not only heads a diocese, but is "a primate of a national Church as well." Autonomy for those Churches, he said, is "essential in terms of identity but impossible in terms of dollars."

Marion Dawson, a migration affairs officer for the Presiding Bishop's Fund for World Relief, spoke of the Central American Churches' "sense of urgency" in dealing with the tremendous dislocation of people and of the need for the Episcopal Church to help them.

Central Americans want to evangelize as well as meet human need, the Rev. Sergio Carranza of Mexico City, Province IX's executive secretary, said. Theological education for both clergy and laity is also necessary. While countries in the region may have political differences, he said, "the Churches share the same goals."

The Dominican Republic was in the midst of riots over payment-balancing price increases mandated by the International Monetary Fund when the Rev. Ricardo Potter, Executive Council's Province IX representative, came to New York City for the hearing. He said economic policies, as well as the U.S. military presence, create tensions in Central America. He agreed with the urgency others expressed but said a Nicaraguan priest had told him, "Even those who come to help don't understand."

John Charles Demere of Witness for

Peace came to the hearing with two Episcopal priests who have witnessed along the Nicaraguan border with Honduras in an effort to stop incursions by U.S.-backed *contras*. The Rev. David Van Dusen of Weston, Mass., was in Nicaragua during the bombing of San Juan del Sur on March 7. The American embassy in Managua reported "nothing happened," but when Van Dusen visited San Juan, he found pieces of shrapnel and the tail assembly of a rocket which he carried back to the embassy. "I wanted to say, 'I think these belong to you.'"

The Rev. F. Sanford Cutler of Morristown, N.J., a former missionary who visited Honduras and Nicaragua last summer, said, "We are being lied to by our own government, and that is a most painful thing." While ministering to those in need is necessary, Cutler also spoke of joining "with those who are trying to change the systems that create those needs."

An Episcopalian on the staff of the National Council of Churches, the Rev. William Wipfler, visits Central America frequently. "It is easy to deal with the victims, but how do we deal with the issues?" he questioned. "At what point do we become involved with civil disobedience?" At present, Wipfler said, U.S. actions in Central America violate principles established at the Nuremberg War Crimes Trials after World War II.

After the hearing, the team began to prepare its report for Council. Since the visit was primarily pastoral, the recommendations are expected to concern human and material resources for the Episcopal Churches in Central America. The report is also expected to recommend advocacy of non-military solutions to the crises there and more help for refugees both in Central America and in the U.S.

"IN LATIN AMERICA A VOICE CRIES OUT THAT WE NEED TO HEAR."

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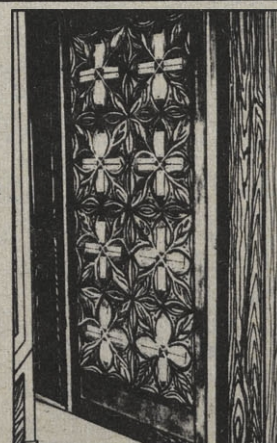


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FOR BETTER FOR WORSE

What does the Church really teach?

by William P. McLemore

Our understanding of marriage is best expressed in the opening address of the Prayer Book service of the Celebration and Blessing of a Marriage:

The union of husband and wife in heart, body, and mind is intended by God for their mutual joy; for the help and comfort given one another in prosperity and adversity; and, when it is God's will, for the procreation of children and their nurture in the knowledge and love of the Lord. Therefore marriage is not to be entered into unadvisedly, or lightly, but reverently, deliberately, and in accordance with the purposes for which it was instituted by God.

The man and woman affirm their commitment to each other by promising "to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, until we are parted by death."

The Catechism further identifies Holy Matrimony as a sacrament in these words:

Holy Matrimony is Christian marriage, in which the woman and man enter into a life-long union, make their vows before God and the Church, and receive the grace and blessing of God to help them fulfill their vows.

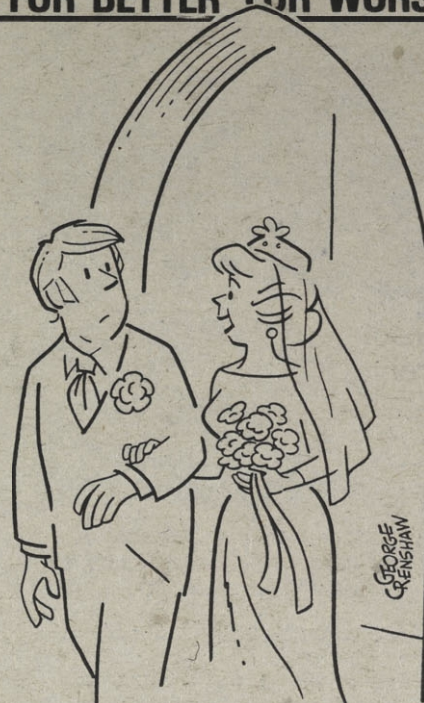
Human personalities and characteristics are not engraved in stone. Human beings are living and growing creatures. The Church's hope is marital vows will provide a creative framework in which two people will live and grow together.

For some, however, this living and growing produces alienation and separation. In the past many couples, in fear of betraying family and social norms, would force themselves to stay together regardless of their feelings. Today, with so much emphasis on the actual relationship and the quality of love, this stoic approach is unrealistic.

The frustration brought about by the inability of married partners to achieve love and mutuality often results in a disappointment that can lead to hate and even physical violence.

This is where the Church is caught between its ideal and the reality. On the one hand is the sanctity of marriage and the promises made by each person toward a life-long union. On the other hand are the pain and suffering of each partner—and in some cases children—as the relationship fails to obtain the fruits intended.

Even when one partner wants desperately to save the marriage, obviously he or she cannot do this without the dedication and commitment of the other person. One cannot command love and respect. The very efforts to do this only deepen the guilt and resentment already felt in the relationship.



"WELL—IT'S ALL OVER BUT THE SHOUTING."

At this point the couple begins to consider separation and/or divorce. Tragically, this often occurs far too late for any constructive counseling or reconciliation effort. The Church never anticipates divorce, but it must offer pastoral help to persons when their relationship begins to be destructive. Canon 18 of the regulations respecting Holy Matrimony states:

When marital unity is imperiled by dissension, it shall be the duty of either or both parties, before contemplating legal action, to lay the matter before a Minister of this Church; and it shall be the duty of such Minister to labor that the parties may be reconciled.

Reconciliation is a two-way effort. It cannot be commanded or coerced by one party—or even by the Church. It must be a concern for both parties. We do our best, but we must recognize the freedom and integrity of all of our people involved.

In light of these observations, I offer the following suggestions:

- Our Church is a confessional Church. We all acknowledge our sinfulness and weakness together each week. Let us not, therefore, be judgmental or critical of the shortcomings of fellow members. "Let him who is without sin cast the first stone."
- People who are struggling with their marriage need the love and support of their friends. Try to be a friend without taking sides.
- There is no such thing as a "bad" marriage! A marriage is either working as planned, or it is not being consummated. No person who has worked hard to preserve a marriage should feel ashamed or guilty when it simply cannot come together.
- Seeking counseling is a sign of maturity in a relationship, not failure or weakness. When you find yourself harboring feelings

Continued on page 20

Texas priest tests first, not later

by Pat Gordon

Couples on the way to saying "I do" at St. Michael's Episcopal Church, Fort Worth, Texas, have already put their marriage to a test. Besides the standard blood exams, the couples must take personality tests and prepare a budget before the rector, the Rev. William Risinger, Jr., will bless their marriage.

"It's best that the first year not be filled with too many surprises," says Risinger, who will not marry a couple until they take the Taylor-Johnson Temperament Analysis Profile. In his first three years at St. Michael's, Risinger married 38 couples; all took the test, two have divorced. Two couples decided not to marry after seeing the results, and one couple went elsewhere to be married rather than take it.

"In the past, couples enjoyed a long courtship and were around each other enough for their company manners to wear off," Risinger says. "Now they get married after a brief engagement before they've had time to look beneath the veneer of good manners. The test gets below that veneer."

The 180-question test is administered and analyzed by Vernon Gotcher, a Hurst, Texas, marriage counselor who charges \$70 per couple for his services.

Both prospective spouses take the test once, answering the questions "as you see yourself," and then again, answering "as you see the other person." Risinger then goes over the tests with the couples.

"Who is going to call the shots is where I see the biggest diversity in understanding each other," says Risinger. "So often the man insists on wearing the pants but looks to his bride as ballast to keep him from making embarrassing decisions." One couple quarreled "almost violently" when their personality tests showed both wanted to be boss, and they called off the wedding.

When communities were more stable, personality tests weren't needed, Risinger says. Couples grew up knowing each other, and priests spent their entire lives in the same parish. "Operating a parish today is like evangelizing a parade. They're coming in one door and going out the other."

As a young priest Risinger performed a wedding after counseling the couple "according to the book." On the morning of the nuptial service he noticed that the groom and most of the male guests had black eyes, cut lips, and sutured heads. All of them, he presumed, had been involved in some dreadful accident.

Later he learned that the bride's former boyfriend had come to the rehearsal dinner and a fight had started. "A week later the groom called to apologize and to tell me his bride had left him," says Risinger.

That experience made Risinger realize couples needed more information on "what they were getting into."

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Daily Office Readings Year Two, Volume 2

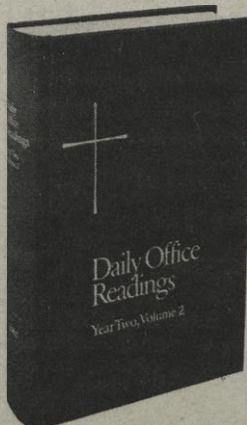
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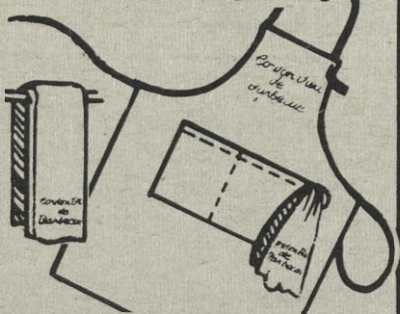
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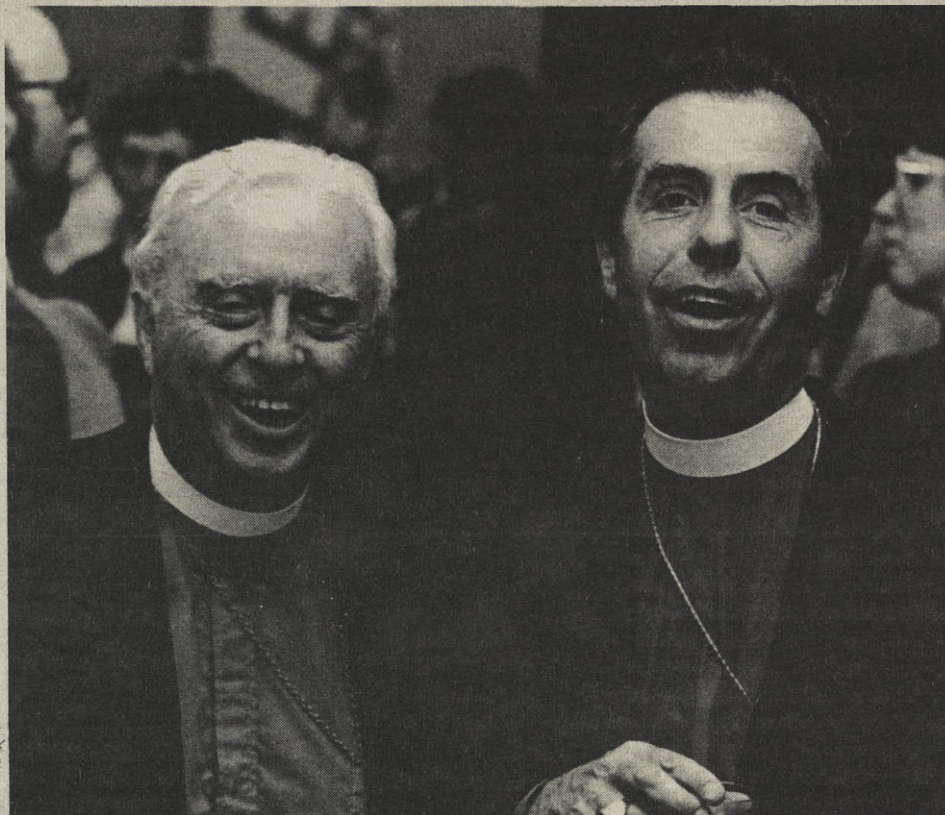
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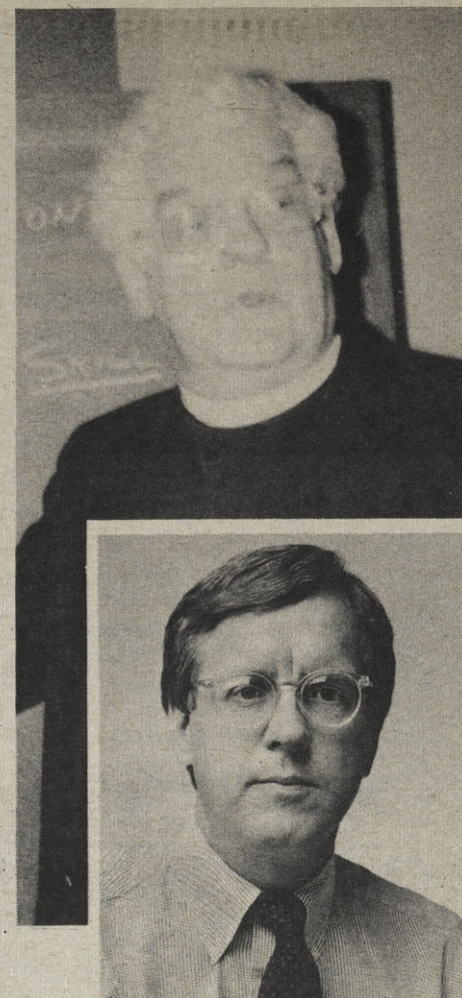
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AN ODE TO CHURCH FATHERS WITH FATHERS AS SONS



TWO BISHOPS IN THE BURRILL FAMILY moves them into Episcopal history. Late in April, William George Burrill, right, was consecrated Coadjutor of Rochester, and his father, Gerald Francis, retired Bishop of Chicago, was there of course. The event adds the Burrills to the special list of fathers and sons who became bishops. The group includes the Sherrills, Creightons, Goodens, Grays, Heistands, Lawrences, Pages, Tuckers, and the legendary Kinsolvings, who produced four bishops and at least seven priests. Bishop Charles J. Kinsolving, III, retired Bishop of New Mexico and Southwest Texas (now Rio Grande), died in March in Santa Fe. His son, the Rev. John Armistead Kinsolving, is a non-parochial priest in Santa Fe. Branches of the Kinsolving family produced the first missionary Bishop of Southern Brasil, a Bishop of Arizona, and a Bishop of Texas.

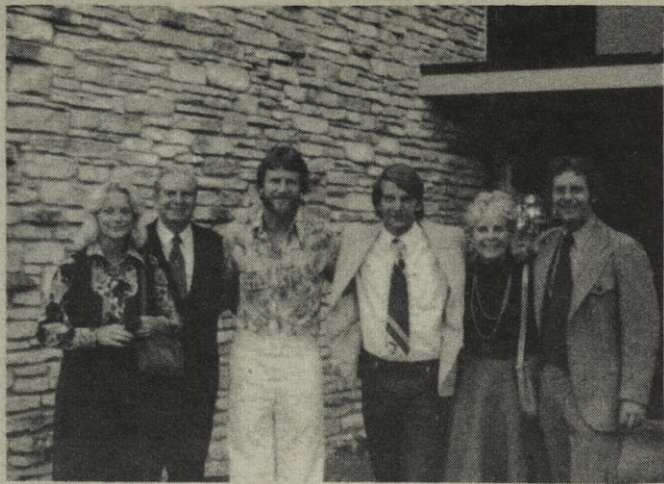
ADVERTISING FAITH is the goal of both Tom McElligott, father and son. The Rev. Tom McElligott, top, does it at Trinity Cathedral, Easton, Md., where he is interim dean, and also through research on theological education for laypeople. His son Tom does it at Fallon McElligott Rice, a Minneapolis, Minn., advertising agency that has not only won awards for itself, but has produced award-winning print advertisements for the Episcopal Church through the Episcopal Ad Project. "It's ridiculous when people can't give just an hour a week to spend some time with God," says the younger McElligott. From this idea came an ad that shows St. Sebastian dying a martyr's death with the headline, "If you think being a Christian is inconvenient today, just look back 1,500 years."



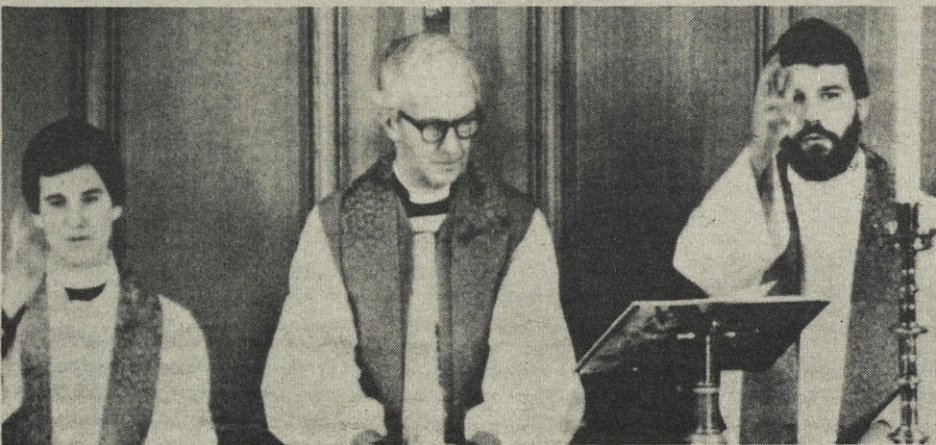
WHILE HIS FATHER was studying at Virginia Theological Seminary, Charles Murphy, III, lower photo above, began to form his own ideas about priesthood. Now Father Charles Murphy, Jr., top above, is an evangelist-at-large and Charles the younger is rector of All Saints', Pawley's Island, S.C., in the diocese where his brother Timothy also serves—as rector of Holy Comforter, Sumter.



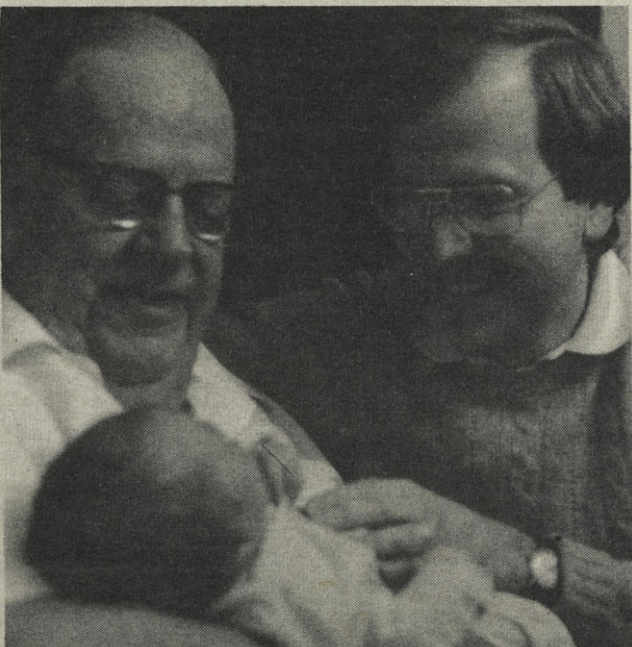
WITH A FEW MORE ENTRIES, the Seitz family could claim almost an entire column in *The Episcopal Clerical Directory*. Wending one's way through an extended family photo taken—where else?—at an ordination, one discovers three generations of clergy. Florence Comstock Seitz, center with cane, is the widow of the Rev. William Clinton Seitz and mother of the Rev. William C. Seitz, Jr., at extreme right, and of the Rev. Thomas Comstock Seitz, back row, third from left, next to his wife Janet. The Thomas Seitzes have four sons: the Rev. Thomas C. Seitz, Jr., back row, extreme left, rector of Christ Church, Clarksburg, W.Va.; the Rev. Mark Ellis Seitz, back row, fifth from left, assistant rector, St. Andrew's, Spring Hill, Fla.; the Rev. Christopher Reese Seitz, front, about to take a job at the Lutheran Seminary, Philadelphia, Pa.; and Peter, back row, right, with tie, a law student at Washington and Lee University. Anna Seitz, holding baby Sarah, stands at back left with her husband Thomas C. Seitz, Jr.; she is the daughter of the Rev. Earle Cornelius Page of Gainesville, Fla. Ann Seitz, center row, fourth from left, and her husband William C. Seitz, Jr., have two daughters, Claudia and Nancy, center row, left. Claudia's daughter Amy, held in her arms, and her husband Terry VanderMeer, back row, right, with beard, complete the family portrait.



NOT ONLY ARE THREE HINES SONS ordained, all four sons were named John by their mother, Helen. When their father, John Elbridge, was Presiding Bishop, he joked, "Our daughter is often referred to as Nancy John." Although the family photo above shows some clean-shaven men, after his retirement, John E., right above, joined all his sons in sporting a beard. The family photo, from left, shows Nancy Hines Smith; Bishop John Elbridge; the Rev. John Moore, rector of St. Andrew's, Louisville, Ky.; the Rev. John Stephen, vicar of Good Shepherd, Cashiers, N.C.; Helen; and Michael John, a medical doctor. At left is the Rev. John Christopher, soon to become chaplain at St. Stephen's School, Austin, Texas.



TWO MORE CLERICAL COBURNS were added to the family in one 1977 ceremony when Bishop John B. Coburn, center above, officiated at the ordination of his son, Michael Cutler, right, and his daughter-in-law, Ann Struthers Coburn, left. The younger Coburns now serve St. James' Church, Danbury, Conn., where Michael's grandfather, Aaron C. Coburn, was once rector.



TWO PROUD PAPAS: Outstanding Diocese of Missouri layman George T. Guernsey, III, left, and his son, the Rev. John Allen Marquis Guernsey, admire John's son, Nathaniel Phillips Guernsey, one month old here but now aged 2. George, a bank vice-president, and his wife Peg are members of Christ Church Cathedral, St. Louis. He has served as a member of Executive Council, a deputy to General Convention, and a member of many local and national church boards. John is rector of All Saints', Woodbridge, Va.



TWO COFFEYS TO GO could be the title of this photo of the Rev. Messrs. Jonathan B. Coffey, Jr. (left), and Sr. (right), taken at the younger Coffey's ordination in 1978. Recently both priests, who serve parishes in Florida, attended the Anglican Fellowship of Prayer meeting in Jacksonville which is reported on page 15 of this issue.



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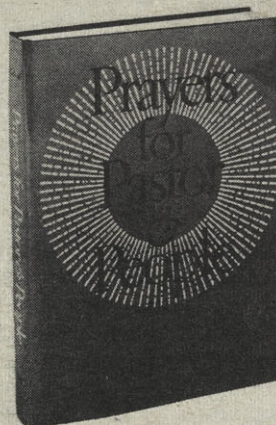
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A native gives tips on England

by Mary Thompson

If you're in England this summer, please come to services at St. Mary-le-Strand, London. We're close to hotels large and famous and not far from others small and homely. And lots of Americans find their way to us because we post our services in hotel lobbies, or they find us when they go out to tour the Strand.

If the rector has a chance to talk to you before the service, he will include in the notices, "We welcome worshipers from South Carolina, Maryland, Philadelphia. . ."

I often wondered what an ordinary church in America was like—do you have Sunday schools, creches, prayer leaders, laypeople in the offertory procession, stewardship? Now I've been there, and I know your parish organization is much like ours.

In church papers in Britain we read little about your Church—though we all know you have women priests! So if you come, bring with you some old parish newsletters, some back copies of *The Episcopalian* or other religious magazines so people can study them and pass them around the congregation. Photographs of your churches—exteriors and interiors—would help make our prayers for the Episcopal Church more meaningful.

Through the Mothers Union, an organization to "advance the Christian religion in the sphere of marriage and family life," many churchwomen in Britain learn of the Church in Australia, New Zealand, parts of Africa, and the West Indies, wherever Church of England missionaries have traveled. Members exchange letters, visit each other and give talks, and learn about the Church in those countries, about which we know more than we do about the Church in America.

When in Britain, try to visit a variety of churches and cathedrals. St. Paul's and Canterbury come high on the list; for sheer beauty include Wells and Norwich; and Durham is magnificent. But all are worth seeing, each distinctive and different. Allow time to sit and absorb the feel of the building; but don't just admire the architecture, join in living worship.

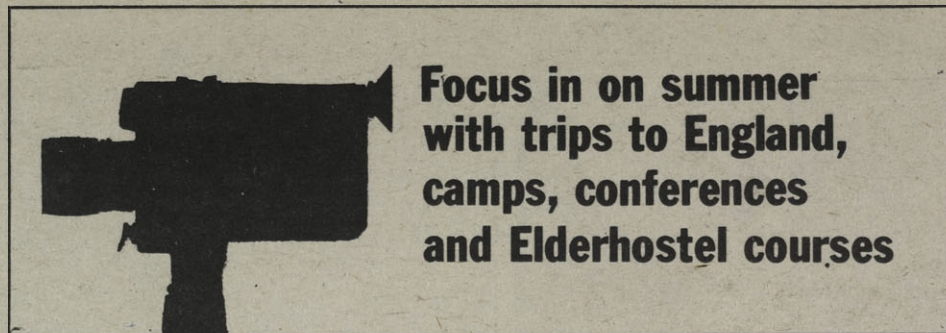
Many of our cathedrals have a glorious choral Evensong at about 5 p.m.—check the time by telephoning the cathedral office listed in the local telephone book. Get there in good time and ask the vergers if you can sit in the choir stalls. The service generally lasts just under an hour.

Choral Evensong at King's College Chapel, Cambridge, is particularly memorable. Generally it is held daily during term time, but check with the local Tourist Office (telephone 0223 58977). Both Oxford and Cambridge are accessible by rail or bus from London and make good day trips.

If you tour by car, visit some of the village churches. Walk the paths taken by generations of brides, babes brought for baptism, and those on their last solemn visit to their village church. In some places those lands will have been the route taken by worshipers for over 1,000 years, and inside you may find a listing of an unbroken succession of rectors and vicars from the Middle Ages to the present incumbent.

England has modern churches, too! Stevenage and Luton, developed after World War II, are towns with dramatic and imaginative churches, full of light and versatile space for worship, music, drama, and social events.

Visit the Church House Bookshop in Westminster; find the SPCK shop in cathedral towns. In these you will find a good stock of modern religious books, prayer manuals, educational materials, children's religious literature, and guide books, pictures, and cards. And you are sure to enjoy browsing there as I did in the Washing-



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Victoria Station in London is well stocked with tourist guides and leaflets, and in most towns and cities there are Tourist Information Centres—look for the blue TIC signs.

Make yourself known when you go to church. English people are often slow to speak so be prepared to start the conversation. Your presence at services will widen the dimension of thought and prayer. As we worship together, we can remember that—Episcopalian or Church of England—we are fellow members of the Anglican Communion and part of the Body of Christ. Help us to learn about your Church. Join us when you come to England.

Mary Thompson last wrote for us on a summer spent in the United States.

Little Gidding offers history

by Moira Bailis

In a quiet corner of eastern England, near the watery Fens in Huntingdonshire, is Little Gidding, a place where, according to T. S. Eliot, "prayer is valid."

Prayer has been valid at Little Gidding for a long time. It was a monastery before Henry VIII suppressed them, and today it houses the Community of Christ the Sower, but it is probably best known for its association in the 17th century with Nicholas Ferrar.

Ferrar was the son of a wealthy merchant with business interests in the New

World. He was born in London in 1592 and was taught to think the Christian faith is both joyful and beautiful and to be devoted to Christian life, to service, and to the Anglican Church.

Ferrar had great intellectual gifts. He took a B.A. degree at Cambridge University when he was 18 and then attended the University of Padua in Italy. When he returned to England, he joined the Virginia Company of which he eventually became treasurer. Elected to Parliament, he was offered two important government posts—a clerkship to the Privy Council and the British Embassy in Savoy—but declined both.

Ferrar felt the time had come to devote his life to Christ and was more interested in establishing a community away from London where religious life could be followed in accordance with the principles of the Church of England. He chose Little Gidding, which consisted of the lands of the former monastery, a large house and a little church, both rundown and neglected, and settled there with his family in 1625. The following year he returned briefly to London where in Westminster Abbey, on Trinity Sunday, Bishop Laud ordained him a deacon.

The community at Little Gidding started with 30 members of the Ferrar household. They carefully restored the church and the manor house, part of which they used as an almshouse for widows. They established an infirmary, a dispensary, and a school and worked the farm, making it produce food for themselves and the poor.

The family lived like a religious order although members took no vows. The

community assembled in the little church for Matins at 6:00, the Litany at 10:00, and Evensong at 4:00. A chaplain officiated on the first Sunday of each month; on all other days Ferrar led the family in prayers.

The community, with its blend of prayer and practical charity, mysticism and common sense, flourished for 20 years although Nicholas Ferrar died in 1637. One of its outstanding achievements was *The Great Concordance of the Gospels*, a combining of the four separate Gospel stories into a single narrative. Every member of the household took some part in the work—illuminating, lettering, and binding.

While the Ferrars lived essentially an ascetic and secluded life, news of the way they lived traveled and attracted King Charles I. The Puritans, who mistrusted Anglicans and feared a return to "popish practices," were not so favorably impressed, and the King's visits jeopardized the community. After his last visit, in 1646 when he was a refugee, Cromwell's forces raided Little Gidding and looted the house; despoiled the church, and burned many of the Ferrars' possessions. The family continued to live at the manor house until 1657, however, when the community ceased to be.

In the 18th century, Little Gidding Church became a parish. In the 19th century, it was restored and two families lived at the manor and farmed the land. And in 1947, T. S. Eliot, who had visited Little Gidding many times, and Alan Maycock, its historian, formed "The Friends of Little Gidding," a spiritual family linked in prayer which encourages interest, maintains the old church, and organizes an annual pilgrimage.

Today Nicholas Ferrar is included in the Episcopal Church's calendar (December 1) and community life has been revived at Little Gidding. The Community of Christ the Sower—so named because its members hope they are a seed God has planted—is unlike Ferrar's community in its ecumenical membership although the church and chaplain remain Anglican. It is like Ferrar's in that it is not a religious order, but a gathering of laypeople devoted to prayer, peace, and service. This is evidenced by the home the community provides for aimless young people, for people newly released from mental homes or prisons, and for those who need temporary shelter.

It is indeed "a place where prayer is valid."

In Appalachia: A chance to serve

Commitment and an understanding of service are the only prerequisites for senior high school students who would like to take part in APSO's (Appalachian People's Service Organization) work camps this summer.

Students who have completed the ninth grade have three opportunities. One is to assist the staff in preparing for the summer program at the Mission School, Barnes Mountain, Ky. (Diocese of Lexington), from June 10-17. Students will also install some simple water systems in the community.

From July 1-8, work-campers at St. David's Church, Cullowhee, N.C. (Diocese of Western North Carolina), will clear a path so nursing home residents can walk to a nearby store.

The July 22-29 work camp at St. Peter's Church, Pittsburgh, Pa. (Diocese of Pittsburgh), will feature both urban and rural projects.

Each camp is limited to 25 participants and costs \$100 per person. APSO has no scholarship money, but applicants could seek help, if necessary, from their local parishes or dioceses.

For further information, write to India Watkins of APSO's youth staff at P.O. Box 1007, Blacksburg, Va. 24060, or telephone (703) 552-3795.

Elderhostel: Birds, money and quasars

How would you like to spend a week in Tucson, Ariz., discussing money management, genealogy, and the culture of the southwest with faculty members at the University of Arizona? Or study Reaganomics, the American cinema and the Vietnam war, and quasars at the University of North Carolina at Chapel Hill?

These are just two of the programs offered through Elderhostel, a network of educational institutions in the U.S. and abroad which offer new experiences for people over 60 years of age.

Elderhostel's network covers the United States, Canada, Bermuda, Mexico, England, Scotland, Wales, Denmark, Sweden, Finland, Norway, Holland, France, West Germany, Italy, and Israel and offers low-cost, short-term residential and academic programs for older adults.

A number of Episcopal Church-related institutions also participate. The Diocese of Central New York's Thornfield Conference Center offered an Elderhostel program in March with courses on ornithology, the history of central New York, and Asian religions.

General Theological Seminary sponsors an Elderhostel program in May at Holy Cross Monastery, West Park, N.Y., with a study of Thomas Merton, practice in "centering," and an exploration of the monastery itself. The Diocese of Connecticut's Episcopal Conference Center and the Diocese of Southwestern Virginia's Hemlock Haven also offer programs in May.

Most Elderhostel programs offer three courses, scheduled so participants can attend all three. They usually begin Sunday evening and end the following Saturday. The all-inclusive fee for most domestic summer programs is \$190 per week, which covers room and board, all classes, and a variety of extra-curricular activities. Non-summer, overseas, and longer, intensive-study programs are more expensive.

Elderhostel accommodations are usually in dormitories chosen for ease of entry and proximity to classrooms and dining

halls. A few single rooms are available, but room and bathroom facilities are generally shared. Most meals are in on-campus cafeterias and, while nourishing, aren't based on gourmet standards.

Elderhostel began in 1975, the brainchild of educator and traveler Marty Knowlton, who believed educational courses in a residential campus setting would meet many older adults' need for intellectual stimulation. That year five New Hampshire institutions offered programs to 200 pioneer Elderhostelers; in 1983, 600 institutions offered 80,000 Elderhostel opportunities.

Lack of formal education is no barrier to participation in classes which have no grades, no exams, and no homework. Many of the most enthusiastic hostellers did not complete their formal education, and college professors have delighted in discovering that 60 or 70 years of life experience creates open, understanding, teachable people.

Because of the extraordinary number of offerings, Elderhostelers can often find an interesting program to fit into a trip to see family or friends. Others travel from one campus to another and spend a month or so dipping into a variety of subjects in a variety of settings.

Elderhostel publishes three catalogs a year: Summer (May-September) arrives about mid-February; Fall/Winter (September-January) arrives mid-July; Winter/Spring (January-May) arrives late in November.

For further information or to receive a catalog, write to: Elderhostel, 100 Boylston St., Boston, Mass. 02116.

FULLAM TO LEAD JUNE CONFERENCE

The Rev. Everett Fullam, rector of St. Paul's, Darien, Conn., and well known as a church renewal leader, will teach skill building and the practical use of scriptural aids at June 11-14 conference in Garden City, New York. Entitled "Ministering God's Word," the four-day program will include teaching, workshops, and evening worship services. The conference will be held at the Ruth S. Harley University Center of Adelphi University. Cost is \$75 per person including lunches. Information is available from Box 75, Rockville Center, New York 11571. Phone (516) 766-4017.



CLARE LILLEY

PARISH HOLIDAYS OFFER Episcopalians a special way to visit England—as guests of an Anglican parish. This summer 21 parishes, set in some of England's loveliest villages, will welcome visitors for eight-day, seven-night holidays. Some English parishioners open their homes to visitors; others escort them on daily tours of local landmarks: castles, cathedrals, and stately homes. Because the groups are small, special interests such as antiques, gardens, crafts, and music can be catered to.

The parishes are spread around England from Saddleworth, a cluster of seven beautiful villages on the magnificent Pennine moors in Lancashire, near Bronte Country; or St. Gennys in Cornwall, land of Cornish cream teas and King Arthur's Tintagel; to Machynlleth in Wales with singing in

the National Eisteddfod; and Trowbridge in Wiltshire near Stonehenge, Glastonbury, and Blenheim Palace.

Once the Holiday is scheduled hosts communicate directly with their guests and meet them in London where a first dinner and night in a hotel is included in the \$589 per person fee. The fee also covers food, accommodations, trips, tours, and transportation in England. Since much of the hosts' work is volunteer, most of the fee goes directly to parish support.

For further information contact one of the following Parish Holiday agents: The Rev. Franklin Morris, 150 Greeves St., Kane, Pa. 16735, (814) 837-9178; or The Rev. Donald Wiseman, 1305 U.S. Highway 19 South, Suite 100, Clearwater, Fla. 33546, (813) 535-4661.

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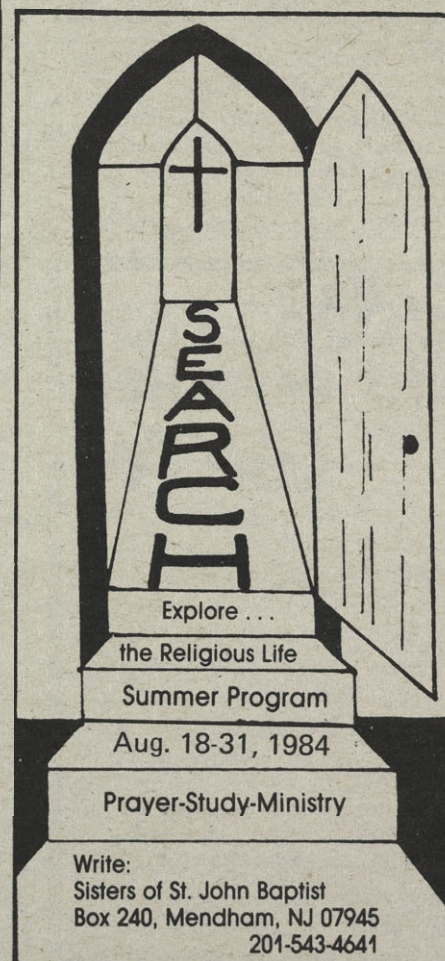


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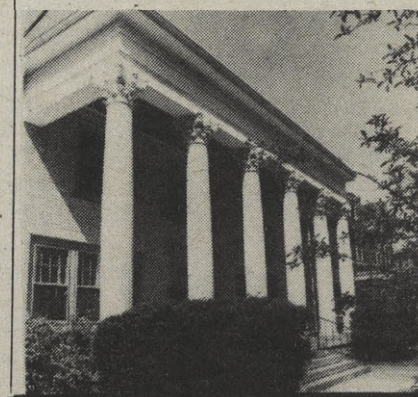
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The Episcopal Lay-leadership Directory 1984

This is the third edition of the series begun in 1980. The biographies of more than five thousand lay-leaders are recorded. Since the Directory lists the activities of lay-leaders throughout the church, it is a useful tool for anyone needing to form networks with the laity.

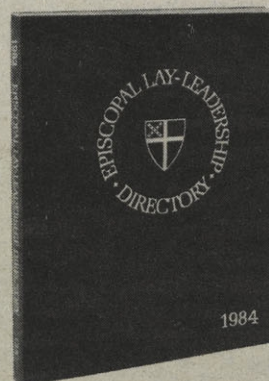
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Have You Heard

WISH YOU WERE WHERE?

We always enjoyed the books of the late English writer, Elizabeth Goudge, but her name had slipped our mind in the past few years. A note in *The Church Times* of London brought back memories. Her rector, the Rev. B. G. Butler-Smith, reminisced about his visits during her long and painful illness when Goudge was

house-bound. She was such a serene Christian that her rector felt he received rather than gave during this time. As he tried to express this during one of his last visits, he half-jokingly quoted the penitent thief, "Elizabeth, remember me when you come into the Kingdom." Goudge replied, "I will send you the equivalent of a spiritual postcard if I possibly can—the kind which says, 'Weather lovely. . . wish you were here.'"

A NEW TWIST?

Those who fondly remember the hymns, "Gladly the cross-eyed bear" and "Rock the angels left for me, let me hide myself till tea," will also enjoy the report of the Rev. Robert Gibson from *Diocese*, the newspaper of the Diocese of Atlanta. He tells of a tongue-twisted priest who launched into Eucharistic Prayer C from the 1979 Prayer Book with the following

interesting phrase: "From the primal elephants you brought forth the human race." Gibson compounds the problem by adding, "This may be a new heresy of mammoth proportions."

TURNABOUT

If the acolytes at the Church of the Redeemer in Springfield, Pa., outside Philadelphia, looked a little older than usual on April 29 it is because they were. On that day the acolytes' parents took over their children's duties so the kids could sit in the pews. Switching roles was the inspiration of acolytes' advisor, Margaret Hughes, who probably had no trouble getting the rector, Dr. Alan Hughes, to agree. He is her husband. For that service she took her place at the altar as did George Baughan, Dorothy Hall, Joan Warnick, Laura Gianello, and Tom Fitzpatrick.

GET THEM TO THE CHURCH ON TIME

To the annals of sturdy Christians who let nothing stand in their way of following the Lord's bidding, we would add the name of Mrs. Barbara Stebbins of McIndo Falls, Vt. According to *The New Hampshire Churchman* Stebbins has a four mile drive from her home to her parish, St. Luke's, in Woodsville, N.H. Last winter with the temperature at 30° below zero, her diesel car would only go in reverse so she and her passenger, Mrs. Harriet Hinman, 80 years old, backed all the way to church.

MAKING NEWS

The Board of Directors of The Episcopalian, Inc., commended and thanked two retiring board members,

Bishop Dean T. Stevenson and Isabel Baumgartner, for their terms of service and elected four new members at its April meeting. New members elected are two Californians, Ruth Nicastro, editor of *The Episcopal Times*, and Alan Conner, board member of *The Pacific Churchman*, as well as Bishop Gerald McAllister of Oklahoma and Henry McCorkle, who will take his seat after his retirement as editor and publisher of *The Episcopalian*. . . . Anne McKeown became the editor of *The Church News*, diocesan publication of the Diocese of Mississippi, on May 1. . . . Canon Bruce Ravenel has retired from his position on the staff of St. John's Cathedral, Denver, Colo. . . . Dean Alan Webster of London's St. Paul's Cathedral introduced a May 8 performance by Roberta Nobleman of a one-woman play, "Julian of Norwich," at the Washington Cathedral. . . . Bishop Coleman McGehee of Michigan has a regular Wednesday morning commentary on moral and ethical issues on Detroit's radio station WDET. . . . Presiding Bishop John M. Allin will be chaplain for the August 6-10 Episcopal Youth Event on the campus of Oklahoma State University. . . . Toni Daniels will change titles and coats, but not area of interest, when she moves from youth work in the Diocese of Los Angeles to youth work in the Diocese of New Jersey this fall. . . . Ann Merryman, editor for 11 years of *The Pacific Churchman*, died after an eight-month illness. . . . Philadelphia's Mayor Wilson Goode joined Anglican Bishop Desmond Tutu and Dean Herbert O'Driscoll to participate in a special May 16 service led by Bishop Lyman Ogilby of Pennsylvania to mark the diocese's bicentennial.

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THE EPISCOPALIAN HELPS PARISHES GROW

The Presiding Bishop, the Most Rev. John M. Allin, has written to all congregations not now receiving THE EPISCOPALIAN saying, "One way for you to grow in knowledge and commitment is through our national newspaper, THE EPISCOPALIAN. It is being read by half a million people who find it a good way to keep informed so they can act more effectively."

To make it easy for non-user congregations to subscribe, THE EPISCOPALIAN is offering a Spring Savings Certificate which entitles a parish to a 50¢ savings on each subscription if the parish sends it in with a group list before July 1, 1984. This certificate was included in Bishop Allin's letter.

Bishop Allin concluded his letter with, "I urge you to act now so your parish will benefit from this special offer and will take this opportunity to reach out to others and grow in Christ's love."

If your church is not using THE EPISCOPALIAN and IF you did not receive a Spring Savings Certificate, please get in touch with Jean Weir or Bill Griffiths at THE EPISCOPALIAN. . (215) 564-2010 and ask for subscription forms and a Spring Savings Certificate.

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Rich in the imagery of the reading for the day of Pentecost from the Acts of the Apostles, "Like the murmur of the dove's song" is also useful for ecumenical services at which the theme is unity of the Church; for a church convention;

for the Church's mission; for baptism, confirmation, and ordination; and for Easter VI in Year A. AUTHOR: Carl Daw, vicar-chaplain at St. Mark's Chapel, Storrs, Conn. SUGGESTED TUNE: BRIDE-GROOM, written by British composer Peter Cutts for use with the text, "As the bridegroom to his chosen." METRE: 87. 87. 6.

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1. Like the mur - mur of the dove's song, like the chal - lenge of her
2. To the mem - bers of Christ's Bod - y, to the branch - es of the
3. With the heal - ing of di - vi - sion, with the cease - less voice of

flight, like the vig - or of the wind's rush, like the new flame's ea - ger
Vine, to the Church in faith as - sem - bled, to her midst as gift and
prayer, with the power to love and wit - ness, with the peace be - yond com -

might: come, Ho - ly Spir - it, come.
sign: come, Ho - ly Spir - it, come.
pare: come, Ho - ly Spir - it, come.

Faith can heal,
prayer is real,
Florida meeting told

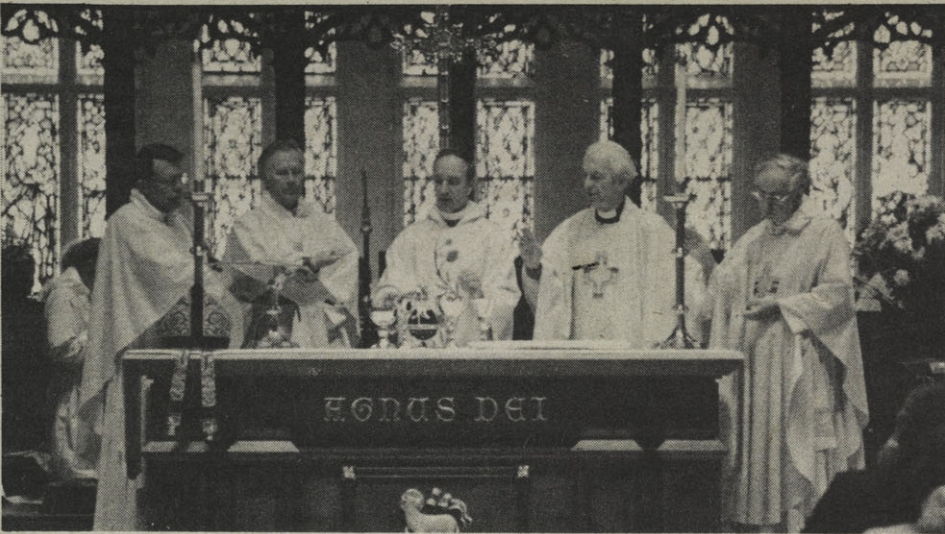
by A. Margaret Landis
The place was Jacksonville, Fla., the first weekend in May. The sponsor was the Anglican Fellowship of Prayer, and the theme was "Jesus Christ—Reconciler and Healer." And prayer, reconciliation, and healing were what some 500 participants heard and experienced in addresses, workshops, counseling, music, and meeting of friends.

Bishop Donald Hultstrand of Springfield, former AFP director, defined prayer as the "Christian experience of God in the ongoing present, the response of mighty acts of God done for our salvation. Sometimes it is verbal, sometimes non-verbal." And throughout the weekend both speakers and participants shared stories of experiences of God.

"It's not so important how we say our prayers as how we live them," said Bishop John Coburn of Massachusetts, conference leader. "Prayer develops and strengthens us in our appropriation of what God has given us."

Jesus offered prayer for himself, then for His disciples, then for future generations. He waited and listened, then acted, Coburn said. As His body was broken, Jesus broke the power of sin forever. "At the heart of God's love is costliness. Power lies in its costliness; the greater the cost, the greater the power."

All the speakers told of humanity made in the image of God, but it is a broken image. The plan of salvation is the process



Celebrating the Anglican Fellowship of Prayer's closing Eucharist at St. John's Cathedral, Jacksonville, are, left to right, Bishops William Folwell of Central Florida, Donald Hultstrand of Springfield, Frank Cerveny of Florida, John Coburn of Massachusetts, and Reginald Hollis of Montreal (Canada).

of making the image whole. "The story of the Bible is the story of slavery and redemption," said Hultstrand. "We enter the redemption plan through prayer. Being set free, . . . we are to set others free."

"Before we can be Christ's reconcilers in the world, we must first be reconciled in ourselves," said David Stoner, banquet speaker. "We need to choose to see the positive in ourselves and others and not focus on negatives. This is scary because once we accept the positives, we have to be accountable and use them."

His address laden with humor and personal experiences, Stoner's down-home advice was refreshing. For example, "Eliminate the word 'try' from your vocabulary. You either are or you aren't. Get rid of the words 'have to'; you're free to make choices. There's been one sacrificial

lamb, and He was more than sufficient."

Judith and Francis McNutt led Bible study and the healing service, respectively. They both spoke of the images people have of God. Judith MacNutt said Christians believe "God will hear your prayer, not mine," because their language is not beautiful and their lives are imperfect. The root of the problem is lack of trust based on a distorted image of God. The distortion, she said, is drawn through (1) projecting the images of earthly fathers onto our heavenly Father and seeing conditional love; (2) hearing preaching which is but man's interpretation and often manipulative; and (3) losing a loved one.

"The image has to be changed. We need to trust the person we pray to. Jesus came

Continued on page 20

Canadians launch
cable TV effort

by Richard Berryman
A new Canadian satellite-to-cable TV network claims to "be unique in all the world, balancing its day between general religious programming and denominational programming." Grandiose as the claim might sound, it could be authentic.

If in no other way the Canadian Interfaith Network (CIN) is unique in that its sponsoring members include both Christian and other world faiths. One of the constituent members of Interfaith Network is a coalition of Sikh, Buddhist, Muslim, Zoroastrian, Hindu, and Unitarian groups. The other supporting members of the Network are the General Synod of the Anglican Church, the United Church of Canada, the Greek Orthodox Church, the Baptist Conventions of Ontario and Quebec and of Western Canada, the Canada sections of the Christian Reformed Church in America,

the Lutheran Church in America, the Lutheran Church Missouri Synod, the Evangelical Lutheran Church in Canada, Crossroads Christian Communications, and the Salvation Army.

An interim board of directors has spaces to be filled by representatives of the Roman Catholic Church (one each for English and French languages) and for the Canadian Jewish Congress, should they decide to join. The board is proceeding with legal applications for incorporation.

The network's main production and administration facilities and the satellite link-up will be in Toronto, but denominational programming may well be produced anywhere in Canada. Start up costs for the physical plant, staffings, basic network programming and the satellite transponder fees are expected to range from \$8 to 10 million. A consulting firm estimates about \$18 million operating costs for the first year; \$33 million in five years. The network will be on the air in mid 1986 if it is granted a license by Canada's regulatory

commission which will hold hearings and announce a decision this fall.

"Cornerstone," as the religious programming day is called, will feature "human values and inter-relationships." An hour-long nightly religious news and public affairs program, "Touchstone," will give in-depth news and, according to the Rev. William Lowe, Anglican representative and chairman of the interim board of directors, will discuss "the meaning of events, not merely what happened."

For its annual membership fee each faith community will be given air time called "Mosaic" for its own programming.

Lowe said financial support will come from membership fees, the sale of additional air time to faith groups, periodic telethons, and corporate sponsorships. Initial costs will be raised by a direct financial appeal to all Canadians who may assign a portion of their donation to their own faith community's programming.

The Rev. Richard Berryman is the media officer for the Anglican Church of Canada.



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Two drinks before dinner led to some second thoughts

by Alanson Houghton

I have been a two-drinks-before-dinner man for over 30 years. Rain or shine, winter and summer, that 45-minute ritual has been part of my life. But I don't drink cocktails anymore. I have come to the conclusion that hard liquor is affecting my life in a negative way and that I had better give it up. I guess I've had a nagging sense for all these years, down deep some place, that booze does affect the quality of my life.

What finally captured my attention was my marvelous wife who is a lot more ready to face reality than I. We had a battle royal before, during, and after dinner one evening, and it wasn't the first time. Liquor seemed to loosen my tongue enough to unleash feelings and expose vulnerabilities galore. Things simply got out of control. It had never occurred to me—up to that moment—that liquor might be controlling how I spoke and acted rather than the other way around. I've been a social drinker all my adult life. Liquor relaxes me. I never get tight. I pride myself, as a priest/counselor, on being extra sensitive to the pitfalls of substance abuse. But there it was. Our worst times together coincided with those pre-dinner drinks, and the scars from those encounters did not heal overnight. Even our children began to refer to us as "The Bickersons."

Late one night, after one of those bouts when we were trying to make up and make promises, my wife said, "Let's give up drinking and see if that helps." What could I say? Our marriage was certainly more important than a martini or two. But I agreed with the greatest hesitation because part of me didn't like the idea one bit—and that part of me which rebelled also frightened me for if "drinking" held my attention to that or any degree, if liquor had become more than a beverage, I was using the wrong stuff in the wrong way for the wrong reasons. All the rationalizations came tumbling down. I may not have been an alcoholic, but alcohol was changing the balances in our marriage, and

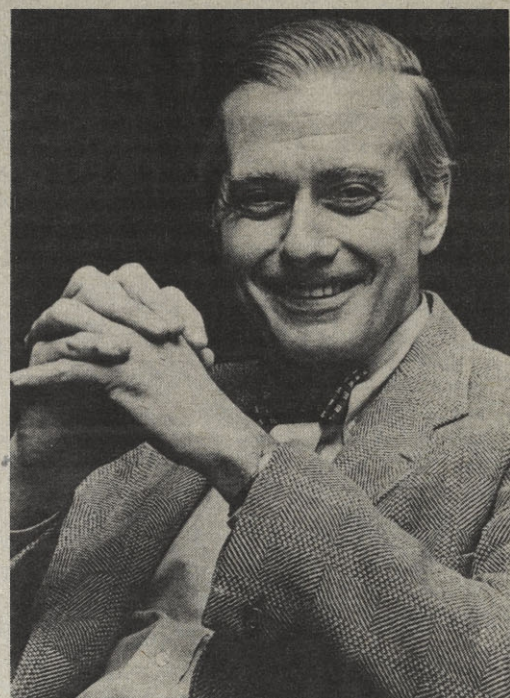
a decision had to be made. What was important? Who was important?

The results have been astounding even though any ingrained habit is not easy to shake. The first few days of abstinence were both euphoric and difficult. Questions came to mind such as "What will I do before dinner?" or "Will I ever enjoy parties again?" or "What will our friends think?" The last one needs answering because real friends don't give a hoot whether you drink or not. They care about you! I now have a lot more fun at parties because I no longer wonder when dinner will be served or about talking "out of school." And that supposedly sacred hour before dinner was exposed for what it had become.

I don't become as cross or as pompous or as sleepy as I used to. I feel more in charge. Our life together is infinitely better. We've even shed some pounds. The last thing I want to do is sound pious or like a reformed drunk for everyone is different. But for me, giving up what had become an unproductive habit meant gaining something far greater, something I didn't realize I'd lost. I have a renewed sense of control over my life, a renewed sense of our love and of each other's intrinsic worth—all unhampered by something which did change my personality and which did interfere with the quality and direction of our life.

The miracle to me is I was able to face and tackle a destructive and embarrassing problem (no one likes to talk about it!) and turn it into a positive program for growth and change. I don't plan on joining AA, but I may start a new program called "BB." That stands for "Better without Booze." I am. You might be, too.

The Rev. Alanson Houghton has served as a rector in Ohio and in New York. Before that he was a businessman. His interests are wide-ranging, from stewardship to hospital chaplaincy. Houghton and his wife Billie now live in Charleston, S.C., where they have been working together as counselors for troubled clergy.



Alanson Houghton

Anyone who is interested in starting a BB support group in his/her congregation or community should contact the Rev. Alanson B. Houghton, 123 Meeting St., Charleston, S.C. 29401. A BB support group would be a local network of people who have decided to give up regular drinking because it has in some way negatively affected their lives and who feel the need for some kind of ongoing support system. BB would not be seen as a prohibitionist movement, nor would it be a substitute or an excuse for not joining Alcoholics Anonymous. Anyone who drinks is a potential alcoholic. BB would be a vehicle through which people who are closer than they care to be to that invisible line between social and problem drinking could take charge of their lives and deal with booze before it deals with them.

Editor's Report

Bishops, priests, and (YES!) deacons

Q. Who are the ministers of the Church?

A. The ministers of the Church are laypersons, bishops, priests, and deacons.

Thus reads the beginning of the Ministry section of the Catechism in *The Book of Common Prayer*.

You would never know it, though, from several recent conversations I have had about the diaconate, the last order of ministry mentioned in the answer above and seemingly the last order of ministry to be understood, appreciated, and used by the Episcopal Church. I looked into my copy of Webster's *New World Dictionary* only to be told that a deacon is a "cleric ranking just below a priest in the Roman and Anglican Churches." (That's the first definition given!) The conversations I have had recently about this indicate more Episcopalians might be giving heed to Webster than to the Prayer Book.

I know that for centuries Anglicans have been among those Christians who have misunderstood the biblical and historical concept of who a deacon is and what a deacon should do in ministry. Webster's definition came from the way we interpreted the office and work of a deacon. I know the Church takes time, time, time to change, to reinterpret even trivia, much less something as important as an order of ministers. All the same, however, I wish I had

not heard what I heard about the diaconate, such as...

• "The diaconate is seen by too many as a route to the priesthood that avoids seminary and some other requirements." I don't think the evidence supports this. Of all our non-seminary-trained priests—and the Church has many—I do not think a significant number spent any great length of time in the diaconate first. This problem is best handled by simply stating that the requirements for ordination to the priesthood in any diocese are the same for any applicant, whether that applicant be a layperson or a deacon.

• "Some congregations have too many deacons and not enough work for them to do." The Catechism says a deacon is to represent Christ and His Church, particularly as a servant of those in need, and to assist bishops and priests with some liturgical functions. I find hard to believe that in any place Christ is being represented sufficiently and that all those in need are being ministered to. I hope this does not reflect such ignorance of the diaconate that people see deacons only reading the Gospel and administering Holy Communion on Sundays.

• "The diaconate undercuts the ministry of lay-

persons." Not if both orders of ministry are understood. No more overlapping of function exists between deacons and lay ministers than between priests, bishops, and laypersons. I would be willing to bet that an active diaconate in a parish will increase both potential for as well as interest in ministry by a greater percentage of all baptized members.

• "The diaconate has not worked in this diocese so a moratorium has been declared on ordaining any more deacons." This business of using a moratorium on all ordinations as a way of handling problems related to numbers of functions of ordained ministers seems to me to be one of the poorest attempts at problem-solving ever conceived by anyone! What it says about vocation, call, and the Holy Spirit is frightening. It seems to be but an easy way to avoid the hard task of rethinking how the ministry of ordained persons relates to the life and work of the Church in general. Again, we have enough need everywhere for a strong, well prepared, and active diaconate.

This is what I've been hearing recently. I hope your experience with this business has been better than mine.

—Dick Anderson

Some quirks about the Church and money

by James L. Lowery, Jr.

We have been looking at two interesting species of ecclesiastical animal: the clergy and the regular churchgoing person. In the Ministry pages in April, I lamented some of their vices. This time I intend to comment on some of their quirks. I begin with money.

An interesting quirk is the clergy's ability to raise money for others much more easily than for themselves. They can hustle \$1,000 for a foreign student in precarious pecuniary position within 48 hours. But they do not have equal facility in securing raises to equal the rise in the cost of living. That's a fact.

A corresponding quirk of the laity is the "pocketbook protection syndrome." Every plan for church work and activity is considered first on the basis of what it might remove from John Doe's wallet and then only on the basis of whether a pressing need must be met or if the plan is right. (On second thought, I think each of us has a bit of this larceny!)

Another quirk of the clergy: They are so clergified! They think the clergy must be in on every-

thing. (When I was an interim at St. Swithin's-in-the-Swamp, I was proud to learn that the lay-prepared confirmation class presented to the bishop was the best in years.) And they tend to talk down to laypeople. But many laypeople have better theological knowledge than we.

A corresponding quirk of the laity is their penchant for thinking the best time to transact business is at lunch or supper time, by phone, at the rectory. For the rectory, the greatest creation since sliced bread has been the phone-answering machine. We had one in the rectory in my last parish and put it on during recovery-from-surgery nap time, lunch time, and supper time and answered all messages later. People in that town-and-country community accepted the machine immediately without comment.

Still another set of quirks has to do with the goats and sheep—or how people are divided. The clergy, I think, are divided into two sorts. The majority of them seem to have been conditioned by their seminary education to be lone wolves. They do not work well in teams. They do not think of cooperation, but of "my job" and "your job." The

ability to participate jointly in helping is minimal. Their best effort seems to be: "I scratch your back, then you will scratch mine." They do not automatically commend students to the rector of the college town and write letters of commendation for people moving to a new city. They just don't think that way. The minority of clergy (and thank God for them) are more colleagues in ministry. They have been trained to labor together with fellow workers in ministry—lay volunteers, lay professionals, other professionals, clergy volunteers, priests, and deacons, and so forth—one Body with many gifts. Sometimes they are the pivotal person on the team; sometimes they are not. The central criterion for them is whether effective and significant ministry is being performed. I can picture actual persons who are very much examples of these types. So can you.

Correspondingly, laypeople are divided along the give-take spectrum. Oddly enough, precious few seem to be in the middle. On one end are those who feel the Church is a filling station to pump religion, comfort, and steadfastness into them. They tend to take more than they give. And for them the

Continued on page 18

Ministry resources from the Church Center

Resources available at no cost from the Office of Communication, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017, include:

Into the World, a bimonthly newsletter published by the Education for Mission and Ministry staff. Contact Dr. Irene V. Jackson-Brown for further information.

Ministry Development Journal, an education resource replacing the former *Aware* notebook and the *99 Percenter*. Contact Dr. Irene V. Jackson-Brown for further information.

Ministry in Many Places, an outline of why the Episcopal Church has national and international mission.

Episcopal Church Center Directory of Services, indicating who should be called at the Church Center with what questions and about what matters.

Understanding Those TV Preachers, an Episcopal Church viewpoint about the "electronic church."

Mission in Many Places, a brochure describing the work of the Episcopal Church overseas together with a 16-minute slide presentation by the same title.

Mission Memo '84, a pamphlet describing in brief how General Church Budget money is being used in mission and ministry during 1984.

VIDEO PROGRAMS

The following programs are available from the Communication Office for use by congregations or civic groups and may be requested in 3/4-inch Umatic format or in VHS or Beta format (please specify which format is desired when ordering). Cost is \$28 for the Umatic format and \$23 for the Beta and VHS formats on a sale basis only. Unless otherwise indicated, all programs are 28 minutes in length. Longer tapes will be priced slightly higher.

1. **Black Ministries of the Episcopal Church** documents how blacks have ministered in and to the

Church in the past and highlights some of the people and places presently engaged in this dynamic area of our Church's outreach.*

2. **Ireland Today**, a timely discussion of current political/religious tension in Ireland and the responses of the Anglican Church as explained by two active and involved members of the Church of Ireland.

3. **Apartheid**, a discussion/interview with the dean of Capetown, South Africa, the Very Rev. Edward King, examining the historic realities of this multi-racial nation and the Church's role in creating solutions.

4. **Caring About Cities**, a documentary showing the activities of the Diocese of Connecticut in the area of urban ministry with particular attention to its work in inner-city areas.

5. **Sing a New Song**, a musical examination of current Hymnal revision by Ray Glover and Alec Wyton with a live audience sharing in the singing of some new and some revised hymns from the *Hymnal 1982*.

6. **Christian Education**: Educators from the local, regional, and national church levels share their experiences, problems, successes, new ideas, and hopes for the future in this field.

7. **Youth Event**: Highlights of the 1982 Episcopal Youth Event in Urbana, Ill., are documented together with the hopes, the thoughts, and the concerns of many of those who participated.*

8. **A Year of Reconciliation** celebrates in word, music, and pageant the 75th anniversary of our National Cathedral in Washington, D.C., and its place as a house of prayer for all people.

9. **Into All the World**, a discussion of the overseas mission work of the Episcopal Church in today's changing world by three persons actively involved in carrying out this command.

10. **In Common Cause** documents the first interim eucharistic sharing between Lutherans and Episcopalians at the Washington Cathedral in January, 1983, together with a discussion by leaders of both denominations.

11. **Families Matter** examines our Church's concern for the family unit with insights into both the problems and the opportunities for the Church today. Produced at the Family Ministry Project Conference.*

12. **More Than Money** deals with stewardship and concepts of tithing as expressed by several Episcopal families shown in their homes in various parts of the country and by leaders in the field of stewardship.*

13. **Why We're in the World Council of Churches** examines the reasons the Episcopal Church, together with other Anglican bodies, participates in the ongoing missions and debates of the WCC.*

14. **The TV Generation Discovers Church Video** looks at the creative results possible when young people and interested adult advisors have the opportunity to make use of professional quality video equipment for church use.*

15. **That All May Have Life** examines two major programs of the 1982 General Convention one year later—Next Step in Mission and Jubilee Centers—including a look at the Lewistown, Pa., parish which became the first Jubilee Center.

16. **A Turning of Time** documents the spirit and concerns of the men and women who will soon be the movers and shapers of our Church and our world through a five-day New Year's gathering of Episcopal college students and chaplains in the Colorado Rockies. Included are meditations by Bishop Desmond Tutu.

17. **To Make Peace**—video coverage of the major speakers and events which made up the Episcopal Peace Conference held in Denver, Colo., in April, 1983—looks at the biblical, theological, and historical concepts of peace.

18. **Feed My Sheep** shows four examples of Christian ministry to people caught in today's economic squeeze, the "new poor." These unique programs from San Francisco, Calif.; Denver, Colo.; and Loraine and Elyria, Ohio, are largely staffed and supported by laypersons.

19. **The Holy Land: A Pilgrimage** is a sensitive and unusual view of Christians at work in Israel in these troubled times and includes their special comments and insights. This beautiful and thought-provoking video experience is a joint effort of Episcopal video communicators from San Francisco and New York. (Note: This video is available only through the Episcopal Radio/TV Foundation, Atlanta, Ga.)

* These programs are 27:50 minutes in length.

VIDEOTAPE PRICES REDUCED

All videotapes on sale through the Communication Office at the Episcopal Church Center in New York City have been sold for \$35 each since 1982. Volume of sales and a new contract for tape duplication have enabled the Communication Office to lower the cost to \$28 per tape for 3/4-inch Umatic format tapes and to \$23 for VHS and Beta format 1/2-inch tapes. These prices are for tapes 28 minutes in length.

Clergy compensation: some information

The two tables of information printed below are taken from information about clergy compensation reported to and maintained by the Church Pension Fund, 800 Second Ave., New York, N.Y. 10017. This data is for clergy working full-time at church units or receiving full-service benefits by virtue of their part-time compensation exceeding the greater of the Fund's hypothetical minimum compensation

or their own highest average compensation. The first table is a listing of dioceses with median compensations ranked from high to low. The second table adjusts these median compensations to the federal cost-of-living standards existing in various dioceses and translated into dollar amounts. The Church Pension Fund welcomes questions or suggestions about this material.

MEDIAN CLERGY COMPENSATIONS* DIOCESAN RANKINGS

NOTE: When two or more dioceses have the same median, they have been ranked by the highest average compensation.

NATIONAL MEDIAN	
1. Alaska	\$31,448
2. Olympia	\$28,590
3. Delaware	\$28,125
4. Texas	\$27,638
5. Washington	\$27,235
6. El Camino Real	\$27,000
7. Hawaii	\$26,854
8. Louisiana	\$26,750
9. Southern Ohio	\$26,734
10. Pennsylvania	\$26,280
11. Los Angeles	\$26,000
12. Western Louisiana	\$25,758
13. California	\$25,700
14. Northwest Texas	\$25,625
15. Newark	\$25,625
16. Central Gulf Coast	\$25,615
17. Arkansas	\$25,608
18. West Texas	\$25,606
19. Bethlehem	\$25,590
20. Atlanta	\$25,200
21. Dallas	\$25,000
22. Connecticut	\$25,000
23. Virginia	\$24,965
24. Massachusetts	\$24,823
25. North Carolina	\$24,805

26. Alabama	\$24,750
27. Rochester	\$24,735
28. Arizona	\$24,700
29. Indianapolis	\$24,610
30. Florida	\$24,600
31. Colorado	\$24,400
32. Chicago	\$24,376
33. Southwest Florida	\$24,375
34. Kentucky	\$24,362
35. Michigan	\$24,303
36. Central Florida	\$24,300
37. Maryland	\$24,100
38. Southeast Florida	\$24,075
39. Oklahoma	\$24,000
40. Minnesota	\$24,000
41. Idaho	\$23,860
42. Pittsburgh	\$23,787
43. Northern California	\$23,750
44. Tennessee	\$23,700
45. Springfield	\$23,625
46. San Diego	\$23,532
47. Mississippi	\$23,486
48. Quincy	\$23,125
49. Missouri	\$23,125
50. Western Michigan	\$23,116
51. North Dakota	\$23,000
52. Easton	\$23,000
53. Long Island	\$22,850
54. Nevada	\$22,800
55. Spokane	\$22,620
56. New Jersey	\$22,525
57. Western Massachusetts	\$22,518
58. East Carolina	\$22,500
59. Southern Virginia	\$22,500
60. Fort Worth	\$22,500
61. Upper South Carolina	\$22,425

62. Ohio	\$22,400
63. Iowa	\$22,385
64. Western Kansas	\$22,380
65. Central New York	\$22,155
66. Southwestern Virginia	\$22,005
67. New York	\$22,000
68. South Carolina	\$22,000
69. Milwaukee	\$22,000
70. Rio Grande	\$22,000
71. Kansas	\$22,000
72. Wyoming	\$21,996
73. Rhode Island	\$21,600
74. Lexington	\$21,500
75. Georgia	\$21,500
76. Nebraska	\$21,390
77. West Missouri	\$21,329
78. Vermont	\$21,250
79. Montana	\$20,900
80. Western New York	\$20,746
81. Northwestern Pennsylvania	\$20,736
82. Oregon	\$20,710
83. Western North Carolina	\$20,700
84. Northern Indiana	\$20,667
85. Maine	\$20,625
86. San Joaquin	\$20,500
87. Fond du Lac	\$20,426
88. Utah	\$20,411
89. Central Pennsylvania	\$20,250
90. New Hampshire	\$20,125
91. Eau Claire	\$20,000
92. Albany	\$19,250
93. Northern Michigan	\$19,225
94. South Dakota	\$19,150
95. West Virginia	\$18,125
96. Eastern Oregon	\$17,700

* Includes salary, utilities, and housing.

AREA COST-OF-LIVING ADJUSTMENTS TO MEDIAN CLERGY COMPENSATIONS DIOCESAN RANKINGS

The factors used here are an interpolation of a cost-of-living index of the U.S. Bureau of Labor Statistics, which has different geographical divisions rather than diocesan areas. The above should be seen as an approximation rather than an exact value.

1. Louisiana	\$29,722
2. Texas	\$29,402
3. Western Louisiana	\$28,942
4. Central Gulf Coast	\$28,781
5. West Texas	\$28,451
6. Arkansas	\$28,141
7. Alabama	\$28,125
8. Delaware	\$27,847
9. Olympia	\$27,757
10. Southern Ohio	\$27,561
11. Northwest Texas	\$27,554
12. Dallas	\$27,174
13. Atlanta	\$27,097
14. Central Florida	\$27,000
15. North Carolina	\$26,962
16. Mississippi	\$26,689
17. Los Angeles	\$26,531
18. Southwest Florida	\$26,495
19. Kentucky	\$26,480
20. Bethlehem	\$26,381
21. El Camino Real	\$26,214
22. Washington	\$26,188
23. Southeast Florida	\$26,168

24. Oklahoma	\$25,806
25. Pennsylvania	\$25,765
26. Tennessee	\$25,761
27. Florida	\$25,361
28. Southwestern Virginia	\$25,006
29. North Dakota	\$25,000
30. Upper South Carolina	\$24,917
31. Indianapolis	\$24,858
32. Western Michigan	\$24,856
33. Maryland	\$24,845
34. Idaho	\$24,747
35. Pittsburgh	\$24,523
36. Minnesota	\$24,490
37. California	\$24,476
38. Fort Worth	\$24,457
39. Rio Grande	\$24,444
40. Georgia	\$24,432
41. Colorado	\$24,400
42. Nevada	\$24,255
43. Rochester	\$24,250
44. Virginia	\$24,238
45. Southern Virginia	\$24,194
46. South Carolina	\$24,176
47. Michigan	\$24,062
48. Wyoming	\$23,909
49. Chicago	\$23,898
50. Quincy	\$23,840
51. San Diego	\$23,770
52. Northern California	\$23,750
53. Alaska	\$23,645
54. Missouri	\$23,597
55. Spokane	\$23,563
56. Easton	\$23,469
57. East Carolina	\$23,438
58. Springfield	\$23,391
59. Western Kansas	\$23,313
60. Newark	\$23,295

61. Hawaii	\$23,150
62. Ohio	\$23,093
63. Nebraska	\$23,000
64. Connecticut	\$22,936
65. Kansas	\$22,917
66. Lexington	\$22,872
67. Western North Carolina	\$22,747
68. Iowa	\$22,611
69. Arizona	\$22,455
70. Western Massachusetts	\$22,295
71. Montana	\$22,234
72. New Jersey	\$22,083
73. Fond du Lac	\$21,963
74. Central New York	\$21,936
75. Massachusetts	\$21,775
76. West Missouri	\$21,764
77. Utah	\$21,714
78. Milwaukee	\$21,569
79. Eau Claire	\$21,505
80. Vermont	\$21,465
81. Northwestern Pennsylvania	\$21,377
82. San Joaquin	\$21,354
83. South Dakota	\$20,815
84. Rhode Island	\$20,769
85. Northern Michigan	\$20,672
86. Central Pennsylvania	\$20,663
87. Western New York	\$20,541
88. Northern Indiana	\$20,462
89. Maine	\$20,421
90. Long Island	\$20,402
91. New Hampshire	\$20,328
92. Oregon	\$20,107
93. New York	\$19,820
94. West Virginia	\$19,701
95. Albany	\$19,059
96. Eastern Oregon	\$17,700

Practical Matters

Continued from page 17

clergy represent the Church instead of the whole fellowship doing so. On the other end are those inspiring people who give more than they take. They are the church counterpart of followers of President Kennedy's bidding: "Ask not what your country (Church) can do for you; ask what you can do for your country (Church)." Their service follows the dictum of old Red Barber, the sports announcer-extraordinary and great lay reader and preacher in the Episcopal Church: "You've got to give back."

Some quirks relate to taking something very good and right and then going a bit crazy with it—for example, the good parson who takes church organizations, which are good servant groups, and then makes them the center of all things. A priest in an important naval station had a parishioner who was wife of the skipper of a sizable ship. She was developing an effective ministry to the crew members' wives who suffered loneliness, boredom, and all the attendant frustrations while the ship was at sea. He tried to persuade her, however, to go easy on this ministry and to become president of the Episcopal Church Women of the parish. Thank God she refused.

Among the laity is the person who takes good old beautiful Mother Nature and uses her to abet his or her laziness. This person tells people he can worship God through nature on the golf course on Sunday. The problem is double, of course. If he is being honest about golf, which is a good and lovely sport, he will be rightly concentrating on the game and not on God the Creator. And if he is really drinking in the beauty and wonder of nature, he is being irresponsible to the golf game and to his fellow players.

Such quirks are found in the clergy and the laity both. And I guess we will survive.

The priest works in partnership with the Christian community as a primary resource person

An ordination sermon
by
Ellen Shaver

"The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest."

"And he called to him his 12 disciples and gave them authority."

Ordination is the rite in which God gives authority and the grace of the Holy Spirit to those being made priests. That authority and grace is given through prayer and the laying on of hands by the bishop.

Ordination empowers and commissions the one being ordained to go into God's harvest as a laborer. For priests are among the laborers and have a particular part to play in the harvest.

Archbishop Michael Ramsey in *The Christian Priest Today* identifies four aspects of the calling to the priesthood. First, as teacher and preacher the priest is called to be a theologian; second, to be a minister of reconciliation; third, to be a person of prayer; and fourth, to be a person of the Eucharist.

As theologian, the priest is pledged to be a dedicated student of theology. As such, the priest becomes a resource to the Christian community and works in partnership with that community to come to a clearer understanding of the Word of God. It is the priest's task to make the Word of God near, to help it be a living reality for the people of God.

As reconciler, the priest is called to take seriously people's sense of sinfulness and to speak God's word of forgiveness. In this broken world where so many differences, large and small, separate people, the ministry of reconciliation is an essential part of the work of bringing in the harvest. It offers the promise of wholeness to those who are separated, of liberation to those who live in darkness, of healing to those broken in body or spirit, of Christ's loving presence to those who feel lost.

The priest is also called to be a person of prayer. As a teacher of theology, the priest must pray in order to have the authentic knowledge of God which comes through prayer alone. As reconciler, the priest prays for forgiveness of his or her own sins as well as those of others. So the priest prays for the Church and serves to focus the Church's prayer. Prayer is an important weapon against pride and idolatry and all the forces of this world that get in the way of bringing in the harvest.

The priest is also a person of the Eucharist. At the altar, the priest takes the bread and wine which are offered, breaks the bread and blesses the cup, and gives it back to the people broken as our Lord was broken on the cross. In doing so the priest acts in Christ's name and in the name of the Holy Catholic Church down through the ages.

The priest will be called to make Eucharist, which is the offering of thanks to God, in good times and in bad, in times of pain and anguish and death as well as in times of joy. But whatever the circumstances, in the celebration of the Eucharist the priest and the Christian community will receive new life in communion with the risen Lord.

Theologian, reconciler, person of prayer and of the Eucharist—it is a special kind of labor to which the priest is called. Today we have gathered to recognize and celebrate the fact that Lynn Harrington has been called to this particular work. We are recognizing and celebrating her commitment to God and to the Church. And we are participants in commissioning her for the work of the priesthood.

In accepting God's call to the priesthood, Lynn has entered into the creative process with God. She

has allowed herself to be formed and shaped by the God who created her, by Jesus Christ who sustains her, and by the Holy Spirit who sanctifies her. Her journey has taken time, and it has sometimes been painful. But today we recognize the work God has done in her, and we celebrate that.

We are like the small boy who watched a sculptor work on a large block of stone. Every day the boy would come to the sculptor's yard and watch him chip away. Slowly, a form could be seen. One day the boy recognized that the emerging statue was a lion. He turned to his mother in amazement and asked, "How did the sculptor know the lion was inside that block of stone?"

We might wonder how God knew there was a priest in Lynn. How that came about may be a mystery to us. But today we all bear witness to the fact that it has, indeed, happened. And in a few moments Bishop Moore, by the authority of God and the grace of the Holy Spirit, will through prayer and the laying on of hands ordain her a priest.

Lynn, as you make this commitment to go out into the harvest to labor for God, remember that you are not called to be successful. You are called to be faithful. Following the call of Christ, being a priest of the living God, has nothing to do with success as the world defines success. It has to do with love. So be a lover—of your family, of your people, of yourself, and most importantly of God.

Be the work of art God created you to be. Remember to enjoy and use and offer your many facets and dimensions. Resist the temptation to show off only your "good" side. For as the Beatitudes remind us, blessedness is ours through poverty of spirit, mourning, meekness, and persecution. Your weaknesses can be an instrument of God's presence and truth just as your strengths are.



Ellen Shaver

Don't ever lose your sense of humor. It is a saving grace. More than once your sense of humor has helped me regain perspective on some situation. It is an important part of your ministry.

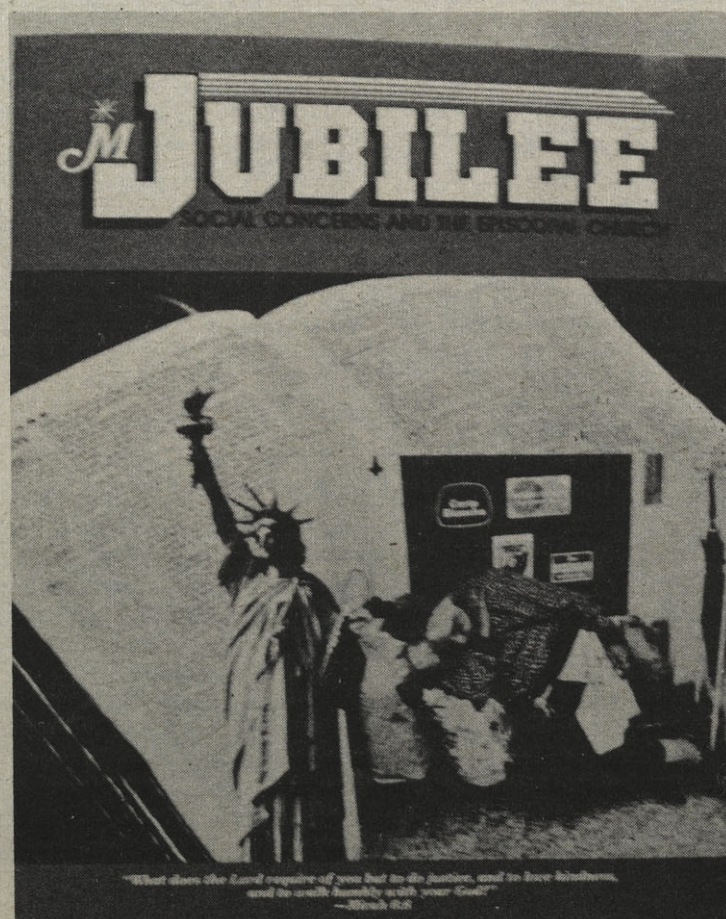
Another important part is your strong sense of caring and commitment. Just be sure that those traits find primary expression in your family as well as in your work. There are so many demands on your time that, as you know, conflicts may arise between your work and your family. Never feel guilty about giving your family a top priority in your life for in so doing you are supporting all the families whose lives you touch.

Use your sensitivity to the pain and joy of this world. Through that sensitivity you minister to us so effectively. Receive the gift of priesthood and share the love of Christ with which you are empowered and commissioned in your ordination. Pray for us as we will pray for you.

And may God's blessing go with you. Amen.

The Rev. Ellen Shaver is rector of St. John's Church, Tuckahoe (Yonkers), in the Diocese of New York. This is an edited version of the sermon she preached in February, 1984, when Bishop Paul Moore of New York ordained the Rev. Lynn Harrington a priest in St. Francis' Church, Stamford, Conn.

New meaning for an old word



It may be on your coffee table or desk already. It may be in the mail on its way to you. It is Jubilee, the Episcopal Church's newest magazine about social concerns and public issues. The Rev. Charles Cesaretti is managing editor and Mabel Allen is the editor. Write for a sample copy to the Public Issues Office, Episcopal Church Center, 815 Second Avenue, New York, N.Y. 10017.

LOVE



When my son was suffering from alcohol/drug abuse, our whole family was torn apart. Anger, despair and misunderstanding broke down the ties of love that held the family together. At Brooklawn Treatment Center, we help young people overcome alcohol and other drug abuse problems. Our treatment is one of the most successful ever developed. It's safe and chemical-free. And one of its most important components is restoring the trust, the closeness, the love that the family used to know. So if you know a family that's suffering because of chemical abuse, let them know about Brooklawn. Our family was glad somebody told us.

The Road Back to Freedom

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(502) 451-5177

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EDUCATION GUIDE

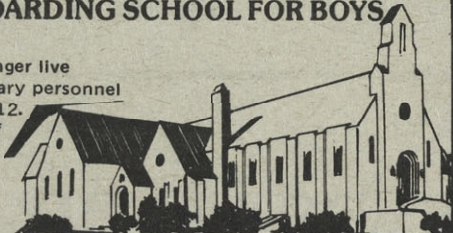
The *Episcopalian* reserves this section for listing qualified institutions of learning. To list your school contact Advertising Manager, 1930 Chestnut Street, Philadelphia, PA 19103, or phone (215) 564-2010.

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Ruth Manier, 91, center, says she is a much better member of the Church because of the stimulation she got from Education for Ministry courses. Manier, one of the graduates of the four-year program offered by the University of the South, Sewanee, Tenn., is shown with her mentor in the courses, Dr. Anne Johnson, and the Rev. Edward de Bary after an evensong service and "commencement" at the Church of St. Michael and All Angels, Anniston, Ala.

Faith can heal

Continued from page 15

that we might be reconciled and change our image of the Father."

Francis MacNutt's primary focus was on God as healer. Jesus, he said, never worked the same way twice, and although large crowds were present, He ministered one-on-one. MacNutt's personal experience is people are healed in greater percentage in smaller groups.

In addition to prayer, healing is done through touch, time, and tears: Touch is a channel for God; some problems require more time and prayer than others; some people have the gift to heal some illnesses but not others. MacNutt believes everyone can heal. "It's a normal activity and should happen regularly and at home."

After two days of listening and learning,

conference participants "went up to the Cathedral"—literally. The closing festal Eucharist was held at St. John's Cathedral, which has just been restored in honor of its 150th anniversary.

Conference leaders and speakers included a notable crowd, beginning with Bishop Frank Cerveny of Florida and Harry Griffith, AFP executive director. One of the most visible personages was Helen Smith Shoemaker, who with Polly Wiley formally founded the Anglican Fellowship of Prayer 26 years ago. The organization, which has chapters around the world, supports the Church through continual intercession, conducts annual conferences and regional retreats, and holds schools of prayer.

"In 1944, in New York, we planted a little seed, Polly and I," Shoemaker said. "Now look. It's grown into a mighty oak!"

Marriage

Continued from page 8

that are difficult to express (especially anger and hatred), make an effort to seek professional help—either individually or together. Your love deserves the best you have to give!

• Marriage is a sacrament. If you, your children, or others you love are considering this step, consider these things:

a) The Episcopal Church requires counseling as a prerequisite to Holy Matrimony. This is not to judge whether two people are ready for marriage, but to offer the couple an opportunity to share their images of marriage and their hopes and dreams.

b) Be sure that developing marital plans are mutual. It is good to be cautious when one party insists "you can learn to love me" or you say, "I will be able to change him or her."

c) Involve your priest in your wedding plans before any date, time, or place is set. Not only does this save embarrass-

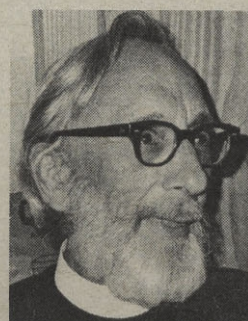
ment, but it communicates your commitment that for you marriage is a sacred and sacramental experience.

d) Avoid using a marriage ceremony to show off your economic or social standing. This tends to demean the persons involved in their own ceremony as well as communicate a materialistic rather than spiritual priority to the ceremony.

e) Finally, every marriage is different. Many a couple has suffered unnecessarily because of well-intentioned but poorly timed advice about what should be happening. It is wise not to think any marriage should be like yours or that yours should be like anyone else's!

Please remember there are no simplistic answers to the changes in our culture and mores that affect modern-day marriages. All of us must try to be sensitive and compassionate about these issues, especially as they affect our brothers and sisters in and among us.

William P. McLemore is rector of Trinity Church, Auburn, Ala.



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