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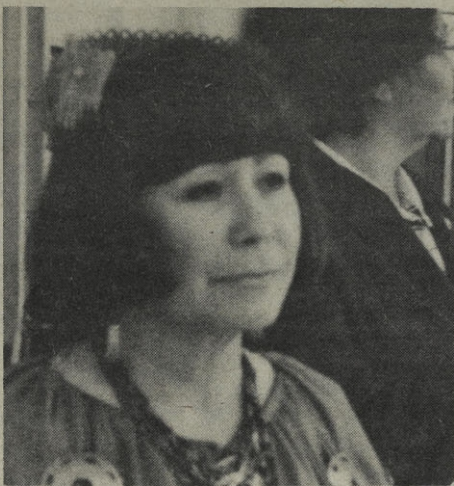
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The Oklahoma consultation achieved its goal of unity, said Carol Hampton, national field officer for native American ministries.

## Native Americans adopt covenant

The largest group ever gathered of Episcopalians involved in native American ministries adopted a new covenant and launched a new network of clergy support in Oklahoma City, Okla., early in October.

Over 80 bishops, priests, deacons, and laypeople gathered for "Oklahoma II" and signed a covenant which acknowledges that "racism is still a hideous reality in our midst," but urges a "positive context" so "redressing the damage it causes" can be done in a grace-filled and powerful way.

"We, as Indian and native peoples, need a leadership emerging from, affirmed and supported by, and responsive to our communities," the covenant says. It offers Indian and native spirituality "to the whole Church for her renewal and refreshment."

The covenant lists seven "actions needing to be taken": empowerment of Indians and native peoples in decision making; alternative modes of church governance and structure; consultation to combat racism; development of media to foster cross-cultural appreciation; assistance to design training for indigenous church leaders; assistance to design educational curricula; and exposure of the whole Church to native spirituality.

Owanah Anderson, staff officer for Native American Ministries at the Episcopal Church Center, said, "In

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Copies of the **Seminary Report**, which appeared in the November issue of *The Episcopalian*, are available from the Board for Theological Education, 815 Second Ave., New York, N.Y. 10017.

**DELIBERATE ON CHURCH AND STATE, page 6**  
**REACH AROUND THE WORLD WITH MISSIONARIES, page 22**

# The EPISCOPALIAN

• DECEMBER, 1986 • 1201 CHESTNUT STREET • PHILADELPHIA, PA 19107 •

## Oregon parish signs covenant with Lutherans

St. Paul's Episcopal Church and Klamath Lutheran Church in Klamath Falls, Ore., signed a two-year covenant early in October that pledges "unity for the good of Christendom and the community" while keeping separate the way they worship.

American Lutheran Bishop Clifford Lunde of the North Pacific District and Episcopal Bishop Rustin Kimsey of Eastern Oregon joined the ecumenical service and ceremonies to sign the pact which Lutheran pastor Jim Wilson called "symbolic of what Christendom is supposed to be."

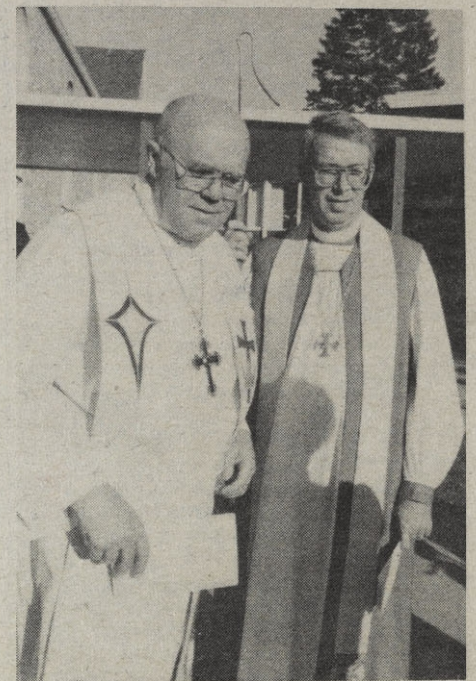
The Rev. Douglas Pollock, rector of St. Paul's, said, "We are calling on ourselves to serve each other and our community and to be not just Episcopalians or just Lutherans, but primarily Christians."

The vacation Bible school the two parishes have shared for the past two summers was the catalyst for the

covenant on which both congregations voted affirmatively during Pentecost.

Some 375 members of Klamath Lutheran and about 450 members of St. Paul's signed a copy of the covenant at their respective churches and then included it in the offering at the joint service in which members of the two parishes processed from one building to the other to witness the signing in both facilities.

Interim eucharistic sharing between the Episcopal and Lutheran Churches began in 1982. Many parishes have joint educational or other programs. In the Diocese of Bethlehem, which approved a covenant agreement with the Northeastern Pennsylvania Synod of the Lutheran Church in America earlier this year, at least five Episcopal parishes have covenant relationships with Lutheran parishes; two of the



Lutheran Bishop Clifford Lunde, left, and Episcopal Bishop Rustin Kimsey participated in the services.

relationships also include Presbyterian, United Church of Christ, and Roman Catholic churches.

Prepared with help from Thomas Hottman, Klamath Falls *Herald and News*.



## Georgia holds crusade

Twelve bishops from Maine to Honduras came to the Diocese of Georgia in October to participate in the Bishops' Crusade as part of Georgia's Year of Mission, Evangelism, and Renewal.

At Christ Church, Savannah, former Presiding Bishop John M. Allin preached and commissioned his colleagues to visit 12 cities to conduct three-day missions. "It's a marvelous opportunity. Don't miff it," Allin said. "Don't tell them about the richness of Anglicanism. It's either rich or it isn't. Tell them about the richness of the Lord."

In addition to conducting church services the bishops spoke before civic groups and school assemblies. Bish-

ops who participated were Alex Dickson of East Tennessee; Roger White of Milwaukee; Charles Duvall of Central Gulf Coast; Leopold Frade

**Former Presiding Bishop John M. Allin, center, stops with Bishop Harry Shipps, left, for a conversation with Margaret Minis, contributing editor of *The Church in Georgia*.**

of Honduras; Paul Reeves, retired of Georgia; William Burrill of Rochester; Edward Chalfant of Maine; Rogers Harris of Upper South Carolina; Andrew Wiseman of Western Massachusetts; William Beckham of Upper South Carolina; Don Wimberly of Lexington; and Judson Child of Atlanta.

## Washington Cathedral lists Christmas events

Special seasonal events at Washington Cathedral this month begin with a Christmas Candlelight Open House on December 3 from 5:30 to 8 p.m.

The National Cathedral Association is expanding its annual Christmas shopping evening this year to include informal tours of the Cathedral, bell-ringing, hand-bell ringing, a carillon recital, music on the great organ, Christmas carols, and demonstrations of floral decorations, calligraphy, and needlework.

On December 7 at 4 p.m. the combined men's and boys' choirs of the Cathedral and Old St. Paul's Church, Baltimore, Md., will perform Claudio Monteverdi's Vespers of 1610 in a free concert open to the public. At the 11 a.m. service, Presiding Bishop Edmond Browning will preach.

On December 13 and 14 at 4 p.m. the Cathedral Choral Society conducted by Dr. J. Reilly Lewis will present a program, "The Joy of Christmas," with the Cathedral's men's and boys' choir and the National Symphony Brass Quintet. For ticket information, call (202) 966-3423.

On Christmas Day the 9 a.m. service of the Celebration of the Nativity of Our Lord will be telecast live from the Cathedral. Check local television listings for time and station. Bishop John Walker will preach, and Provost Charles Perry will celebrate.



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## New Haven, Connecticut

During a recent visit to the U.S., Archbishop of Canterbury Robert Runcie delivered the fifth Ainslie Lecture on Christian Unity to a standing-room-only crowd at Yale University here. "Today a liberal Roman Catholic will feel more at home with a liberal Protestant than with a conservative of his own denomination," Runcie said. He called for a "new ecumenism between traditionalists and radicals" within Churches and asked, "Do we not urgently need to engage in a debate which takes seriously the insights of both?"

## Lawrenceville, Virginia

Canon Edward Geyer, former executive for national mission at the Episcopal Church Center, has been appointed chaplain of St. Paul's College here.

## Washington, D.C.

During its general chapter meeting in September, the Brotherhood of St. Gregory voted to begin a one-year study of the possibility of developing a companion sisterhood which it would sponsor until the sisterhood had enough members to become an independent community.

## DeWitt, New York

The Diocese of Central New York's Office of Ministry with Persons with Disabilities and St. David's Church here received a federal loan of \$1.1 million to construct a 24-unit apartment complex for the physically disabled. The Rev. Nancy Chaffee, director of the diocesan office, says in Onondaga County alone 500 people with disabilities need accessible housing. The condominium-style units will have special equipment to allow residents to live independent and productive lives. Chaffee says the search for a building site is underway. The diocese hopes for donated land so the entire loan can be used for building and equipping the facility.

## Austin, Texas

"Apartheid is dying and on its way out," Bishop Maurice Benitez of Texas said at Episcopal Theological Seminary of the Southwest here in a report on his visit to South Africa for Archbishop Desmond Tutu's enthronement. "The only questions remaining are when, the time frame, and what form change will take," Benitez said of his tour of the Crossroads, "It was heartbreaking to see humans living in squalor" right next to Cape Town, which he called "one of the most beautiful cities I've seen."

## Lagos, Nigeria

Christians here received with relief the statement by President Ibrahim Babangida that, despite Nigeria's membership in the Organization of Islamic Conference, "This country has no state religion." The president also said he

would create a National Council for Religious Affairs to promote dialogue, consultation, and understanding among the members of Nigeria's different religious groups.

## Windhoek, Namibia

Anglican, Lutheran, Roman Catholic, and Methodist Churches as well as nine political parties and organizations joined to create Ai-Gams to protest South Africa's continued occupation of this country. Matt Esau, secretary of the Diocese of Namibia, convenor of Ai-Gams' action committee, says South African security police have closely watched their meetings.



**Alexandria, Va.—Suffragan Bishop Edward Neufville, II, of Liberia received an honorary degree at the fall academic convocation at Virginia Theological Seminary here.**

## Charlotte, North Carolina

After 30 years as a Southern Baptist minister, the Rev. Julian Cave stunned his congregation at 1,500-member St. John's Baptist Church when he announced he was leaving to become an Episcopal priest. Cave will serve a three-month internship at an Episcopal parish, a year at Virginia Seminary, and a year as a deacon before being ordained priest.

## Dallas, Texas

Bishop Donis Patterson, with advice and consent of the standing committee of the Diocese of Dallas, has dissolved the relationship between the diocese and the Church of the Holy Communion here. The congregation, which had refused to adopt the 1979 *Book of Common Prayer*, will retain its name and its property but have no Episcopal affiliation. The Episcopal rector resigned when the vestry and congregation refused to comply with the bishop's request to change Prayer Books.

## Evansville, Indiana

As president of the standing committee of the Diocese of Indianapolis, Elizabeth Richmond opened the annual convention at St. Paul's here. The first woman in diocesan history to chair a diocesan convention, she was later elected for a second term as president of the standing committee. By canon the diocesan bishop chairs the annual convention, but Bishop Edward W. Jones is on a

five-month study sabbatical, and the duty fell to Richmond.

## Kampala, Uganda

Leaders of the Roman Catholic, Anglican, and Orthodox Churches here will make a joint pilgrimage to Alexandria, Rome, Canterbury, and Jerusalem in an effort to revive the ecumenical Uganda Joint Christian Council. It has been dormant for a decade.

## Malibu, California

A conference on feminist liberation theology is scheduled for Jan. 13-15, 1987, at the Serra Retreat Center here. Episcopal Divinity School professors Elisabeth Schussler-Fiorenza, Fredrica Thompson, and Carter Heyward will join Sheila Briggs from the University of Southern California to lead the conference. For information, call the Rev. Carlyle Gill at (213) 395-0977, or write St. Augustine-by-the-Sea, 1227 Fourth St., Santa Monica, Calif. 90401.

## Nanjing, China

The United Bible Societies, based in Germany, have announced that the Chinese government will waive import taxes on printing and binding machinery for the Amity Printing Press to be located here. The new press will give priority to printing Bibles, hymn books, theological journals, and textbooks. The Chinese Christian Council has already ordered 200,000 Bibles from Amity.

## Llanddaff, Wales

The late summer session of the second Anglican-Roman Catholic International Commission, meeting here, focused on salvation and the Church's role in it. Although not seen as a difficult subject for the theologians, the Church's role is considered to be so fundamental that it has to be resolved before the Commission moves on to other matters.



## Wagoner, Oklahoma

A tiny church with a big heart made an all-out effort last summer to run a week's day camp for underprivileged children. St. James' has an average weekly attendance of 23, and nearly every baptized member participated in the day camp program which served 27 children.

## Charlotte Amalie, Virgin Islands

After months of deadlock, the Diocese of the Virgin Islands has a new bishop. The Rev. E. Donald Taylor, 49, was elected by the Province II House of Bishops, meeting in Newark, N.J., after

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two successive diocesan conventions failed to agree on a choice. Taylor, a native of Jamaica, served churches in Jamaica and Canada before being received into the Episcopal Church in 1974. At the time of his election he was rector of Church of the Holy Cross, Decatur, Ga.

### Houston, Texas

Bishops Maurice Benitez, Anselmo Carral, Hugo Pina, Antonio Ramos, Victor Rivera, and Jose Gonzalez convened a meeting of the Hispanic Heritage Bishops' Advisory Committee on Hispanic Ministries here. Pastoral care, deployment, evangelism to Spanish-speaking people, and common misconceptions about Hispanic ministries were agenda items. The Rev. Herbert Arunategui invited the bishops to participate in the National Hispanic Encuentro in February, 1987; the bishops set another meeting of their own for September, 1987.

### London, England

Furious with the "scurrilous and baseless" rumors printed in two tabloid newspapers here of a rift in the marriage of Archbishop of Canterbury Robert Runcie, the English House of Bishops not only completely disavowed the rumors, but pledged its "love and support to him and his wife in the face of the personal distress." The Archbishop and his wife Rosalind also issued a personal statement saying they had enjoyed almost 30 years of marriage and both look forward to "our rewarding partnership continuing for the rest of our lives." The Thatcher government has been displeased with the Church recently, and some senior church officials hint that the rumors may be politically inspired.

### New York, New York

The Rev. David Perry, a former staff officer for Christian education at the Episcopal Church Center here, will re-

turn as executive for Education for Mission and Ministry. Perry, appointed to the post recently vacated by Barry Menuez, was a member of the staff of All Saints' Church, Pasadena, Calif.



**Monrovia, Calif.**—The five-foot tall "Ascending Christ" carved in bass wood was dedicated recently in the chapel of St. Luke's Church here by retired Bishop John Krumm. Made and presented by Dr. James Bowers, the statue is similar to one he saw in a pamphlet during a hospital stay. Bowers, who is in his mid-80's, and his wife have been members of St. Luke's for almost 50 years.

### Nashville, Tennessee

Church growth expert Lyle Schaller told a Methodist conference here that baby boomers prefer large churches. He offered bleak predictions for the future of small congregations. Schaller said larger parishes are popular because school consolidation has taught people how to survive in large institutions and because they believe they'll find better music and preaching there. In fact, he said, some people like to "get lost" in a large congregation.

### Louisville, Kentucky

Boy Scout national officials expressed their gratitude here to "the leadership of chartered organizations for their devoted and exemplary service through partnership with the Boy Scouts of America. Episcopal churches operate some 1,308 Cub Scout, Boy Scout, Varsity Scout, and Explorer packs, troops, teams, and posts nationwide.

## Leonard visits U.S.

Despite disapproval by bishops in both the United States and England, on October 21 Bishop Graham Leonard of London visited an Oklahoma parish whose priest had been deposed and confirmed 21 persons there.

On November 1 and 2, Leonard also visited three Philadelphia, Pa., parishes, but scheduled confirmations there were canceled after Bishop Lyman Ogilby of Pennsylvania advised Leonard he was not "authorized by me to perform any episcopal duties or acts" in the diocese.

Leonard's announcement of his plans to visit Oklahoma produced a statement from the U.S. House of Bishops (see November issue) urging him not to come and calling his plans not only "inappropriate," but also "deplorable, destructive, and irresponsible."

On October 21, the House of Bishops of the Church of England affirmed that an English bishop "should

not exercise episcopal care over a priest and congregation situated in a diocese of another Province except with the consent of the proper authorities. . . ."

After a meeting with Leonard did not change the bishop's mind, Archbishop of Canterbury Robert Runcie said he regretted that Leonard "still thinks it right to exercise sacramental or episcopal care to a congregation which will not accept the discipline of their diocesan bishop."

Presiding Bishop Edmond Browning telegraphed Leonard, asking him to "refrain from exercising any episcopal care over a priest and congregation situated within this jurisdiction." Leonard's proposed actions would make him *persona non grata* in the U.S., Browning said. Bishop Gerald McAllister of Oklahoma also declared Leonard *persona non grata*.

In a press conference before the

*Continued on page 13*

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Behold,  
a young woman  
shall conceive  
and bear a son  
and shall  
call his name Immanuel.

Isaiah 7:14

## THE PRESIDING BISHOP'S FUND FOR WORLD RELIEF

The modern mother and child depicted above present a timeless reminder of the Holy Nativity. This is all the more pointed since the picture was taken in the Holy Land.

The baby girl's life had been saved by neurosurgery at The Palestine Hospital, Amman, Jordan, supported in part by the Presiding Bishop's Fund for World Relief. Now healed, she gazes lovingly at her mother.

At this time of the year especially we think of children—children who are sick, children who are orphaned, children who are homeless, children who are displaced. Through the Presiding Bishop's Fund for World Relief you can be a part of reaching out to these children to give them hope in the season of hope.

The Presiding Bishop, the Executive Director, the Board of Directors, and the Staff of the Fund take this opportunity to wish you a blessed and joyous Christmas Season.

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A member of INTERACTION, the American Council for Voluntary International Action, the Fund qualifies for corporate matching grants. Assistance is provided on a nonsectarian basis, with legitimate need the only criterion.



### Roman unity: Who's off track— We or they?

Janette Pierce makes an interesting point about the price of Roman unity (October). We as a Church are rapidly approaching a great moment of decision when we must choose between pursuing reunion and women in episcopal and presbyteral orders. We can no longer seriously pursue them both for each option negates any serious pursuit of the other; they are mutually exclusive.

If the price of unity with Rome appears to be too high, perhaps it is because many in our Church are stubbornly clinging to the validity of our modern, American experiment with holy orders. Serious ecumenical progress may require that we reevaluate the action of the 1976 General Convention and even give up our idiosyncratic novelty. I suspect the real reason reunion has "priced itself right out of the ecumenical market" is we have opted for women priests and bishops rather than for the unity for which Christ prayed.

R. Stephen Powers  
Spokane, Wash.

The Episcopal Church is on the right track. Our experience is one of the best things going for the future of the Roman Church and some RC's know it. Let's not be intimidated by the hierarchy. They turn out top-notch scholars and Spirit-filled, thinking laity then try to censor them. Pierce is right. Let's cool it for awhile and listen. Meanwhile, I'll continue to study and be grateful for Schillebeeckx and others. There will come a time when the excellent theological works of recent years and the pioneering work of the Episcopal Church will contribute mightily to a long-awaited reform in Rome. Then we can be true ecumenical partners. Meantime, our best bet for ourselves and for them is to keep on course. They'll catch up.

Charles R. Wilson  
Arvada, Colo.

### Father, Son, and who?

It appears that Ellen Tillotson could use a course on understanding the "elusive" Holy Spirit herself (October). Ten times

she refers to the Holy Spirit as "it." The Holy Spirit is a person, not an abstract entity.

If the Holy Spirit is not a person, then He shouldn't speak (Heb. 3:7). He couldn't be grieved (Eph. 4:30). He wouldn't be vexed (Isa. 63:10), and He can't be blasphemed (Mark 3:29). You can only blaspheme a person. How [do you] blaspheme a "force"? The Holy Spirit is the indwelling of God in Jesus and His followers—not an impersonal, ethereal force as Tillotson seems to suggest.

Craig A. Moore  
St. Petersburg, Fla.

Agreeing as I do that "the third person of the Trinity deserves more than the short shrift we rational Episcopalians are wont to give," I was disappointed [by] a significant error in understanding. The Holy Spirit is personal and therefore intentionally relational with us and the rest of creation. To use a less personal pronoun when referring to the Holy Spirit than one would use to refer to a ship, a plane, or a pet implies we are dealing with a created object rather than the personhood of God. Please, no more "its."

Doug Earle  
Victoria, Texas

### AIDS: Prayer and prevention

I venture the opinion that AIDS, like illnesses resulting from alcoholism and drug abuse, results from a deprivation of the Spirit. It would seem, then, that spiritual nourishment would be the most effective means for combating these ills. It is indeed tragic that a premier publication of our Church made no mention (October) of spiritual enrichment as our hope to eliminate the continuing AIDS tragedy. Are sexual counseling, clean needles, and contraceptives really the Christian answer? Is it not possible in this day for Christians to understand that our hope for society is based on reading, learning, and—most importantly—obeying His teaching?

W. Denman Zirkle  
Edinburg, Va.

**Editors'note:** The article contained prayers, resources, sermon topics, and hymns.

Thank goodness that one of the ways in which we are dealing with the AIDS crisis is to address prevention. But how incredible it is that, in five pages of discussing AIDS, *The Episcopal* mentions only one means of prevention—contraception or "safe sex." Chastity, celibacy, abstinence could be preventing tens of thousands of deaths. What a tragedy that these ancient and wonderful virtues are no longer considered relevant by a publication that seeks to speak for a major Christian denomination. The Episcopal Church has clearly hitched a ride on the bandwagon of the sexual revolution. How many lives must be destroyed before we come to see that God, in His love for us, has prescribed how we should use His wonderful gift of sexuality?

Alan P. Medinger  
Baltimore, Md.

You are to be commended on your thoughtful article on AIDS. The Church's ministry to those who suffer, often in isolation, is truly an inspiration. May God grant us all the strength to face this dread illness.

Edwin V. Valdiserri  
Ft. Washington, Pa.

### We must obey our Mother Church

Bishop Frade's piece (October) needs correction. The Church is not his daughter; he is the Church's son. Furthermore, what he promised on the day of his consecration was to guard the unity of the Episcopal Church, not the entire Anglican Communion. He is bound to uphold *our* canons, not those of others. Our Mother Church has decided women are eligible for all orders, including the episcopacy. Should he, her son, fail to consent to an otherwise qualified woman's election because of the possible reactions of those outside our Church, he would be derelict in duty to his Mother Church.

Ruth Tiffany Barnhouse  
Dallas, Texas

## EXCHANGE

### The Hymnal 1940

A quantity of *The Hymnal 1940* may be had for the cost of shipping. Send inquiries to Church of the Redeemer, 201 S. Wilbur Ave., Sayre, Pa. 18840. Indicate number desired.

### Materials available for Safety Sabbath

The National Safety Council's religious activities department offers a kit to help churchpeople of all faiths prevent accidents and save lives as well as celebrate the ninth annual National Safety Sabbath to be observed February 12-15.

"Love Thy Neighbor, Help Prevent Accidents" includes information on drinking and driving among youth; proper use of medications by older adults; and the importance, use, and maintenance of smoke detectors. Both English and Spanish materials are available from the National Safety Council, Religious Activities Department, 44 N. Michigan Ave., Chicago, Ill. 60611.

### Lay workers lose at retirement time



by David E. Sumner

Fred and John both work for the same company. They've worked there for 30 years. They have different jobs, but their pay has always been the same. When they retire, they both receive gold watches and accolades on how important their work has been. When they start receiving their retirement checks, however, Fred's monthly check will be \$350 more than John's.

That situation would never happen in business, but it happens every day when people retire from work in the Episcopal Church. The clergy are paid more for retiring than the laity.

Suppose a layperson and a clergyperson on a parish or diocesan staff both retire at the same time. Suppose both have worked for Episcopal churches for 29 years and both have had an average compensation of \$31,000 in their last 10 years of work. When the ordained person retires, he or she will receive a check for \$1,086 every month. However, when the layperson retires, he or she will receive a monthly check for \$824.

Why the difference? The retirement plan for clergy is through the Church Pension Fund. The retirement plan for Episcopal lay employees is administered through the Church Life Insurance Company. Each uses a different formula to figure retirement benefits.

The Church Pension Fund's formula is based on the "Highest Average Compensation" for any consecutive eight years of service, times 1.45 percent, times years of credited service. Church Life's formula is based on the average compensation for the *previous* 10 years of service, times 1.1 percent, times years of credited service. You don't need a calculator to figure out that laity get the short shrift on this deal.

Not only is the percentage lower, if a layperson chooses to (or must) take a lower-paying job in the last 10 years of work, then tough luck. It hurts the layperson's retirement income but would not affect the clergyperson's.

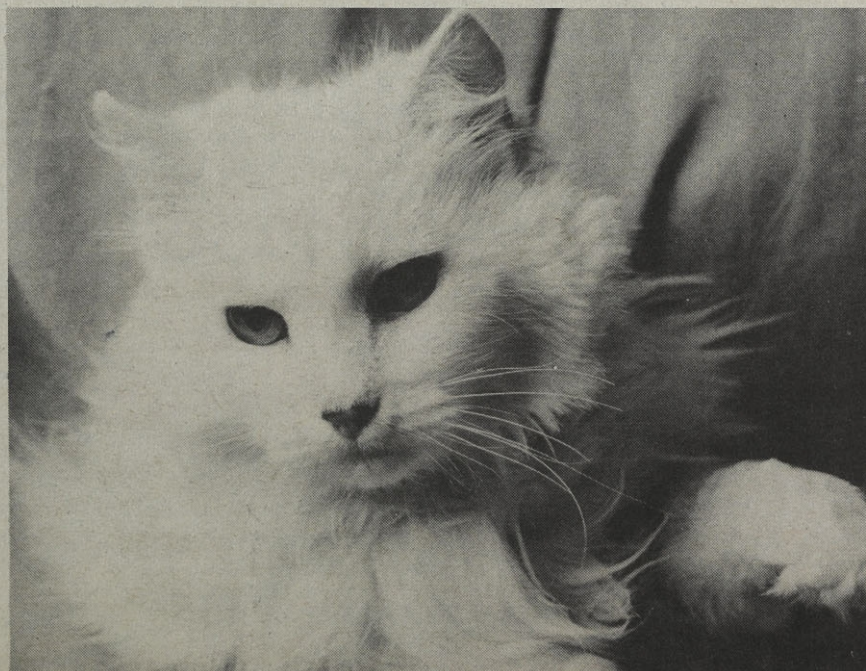
Some will argue that the two plans require church employers to contribute a higher percentage of a clergyperson's annual compensation than they do a layperson's. That begs the question: The question is why do the plans require a higher contribution for the clergy?

My argument even presumes that clergy and laity receive "equal pay for equal work" in the Church, but that is probably the exception rather than the rule. A lay diocesan editor told me how hurt she felt when her successor—a male priest—started at twice the salary she was making.

The "big thing" today is the ministry of the laity. From sermons and conference speakers you hear, "We are all called to ministry," "The ministry of clergy and laity is equally important," etc. etc. Until the rhetoric is translated into dollars and cents, however, I will have a hard time believing the Church really means it.

David E. Sumner, who was editor of *Interchange*, Diocese of Southern Ohio, is now working on a Ph.D. in communications

## THE EPISCOCATS



Karen Kuykendall

Blest are the pure in heart . . .



## This Advent I'm going to get good at getting

by Christine Dubois

Jesus said it's more blessed to give than to receive. It's easier, too.

I'm good at giving. All it takes is a little organization. I quiz friends and family members and listen for subtle hints dropped in casual conversation. I make Christmas lists in September. I even keep unmarked Christmas gifts on hand in case someone shows up at the door with a gift we



hadn't anticipated receiving. When it comes to exchanging gifts, I make sure no one is more blessed than I.

Receiving is a lot harder.

The biggest gift we've received recently is our new car. We haven't owned a car since my 1966 Fury went up in smoke seven years ago. The new car wasn't a gift in the traditional sense—we're paying for it ourselves—but enough "coincidences" came together to convince us it was a gift from God.

We just happened to find out about a special sale. The dealer just happened to have the model we wanted. The loan officer at the credit union—after perusing our application and noting that it came from a writer and

a musician whose entire credit history consisted of one local credit card with a \$100 spending limit—came back and announced, "Well, you don't qualify for the loan, but I'm going to approve it anyway."

To top it off, the car was delivered on Pentecost.

So did we immediately receive it with thanksgiving, rejoicing in our 37 miles per gallon and our digital quartz radio? Not exactly. I had nightmares for three weeks. My husband couldn't concentrate on his work. We were afraid to tell our friends. It seemed so strange. Was that really our car in the driveway?

Gradually our little blue car won us over. We took long drives in the

country and bought fresh produce from the farmers. We drove friends to the airport or took them home from church. I was much more pleasant when asked to come into the office on short notice. The TV commercials with people singing 1960's love songs to their cars suddenly made sense.

The car made us see how reluctant we often are to receive. If we can't even receive material things, how can we receive the grace and freedom God offers us or the gift of the baby lying in the manger?

This Christmas I'm going to spend less energy on giving and concentrate more on receiving. I don't think I'll be any less blessed than I was before.

## IN CONTEXT

### Joy in a new addition



by Dick Crawford

What a mixture of joy and celebration! What a mixture of happy people!

The heavy business of a diocesan convention was punctuated by a band of clowns, old people, young people, and children. Balloons and banners floated over their heads as they wound their way through the aisles of delegates, following a kilted piper to the skirling of his instrument, shrieking, "When the saints go marching in."

It was one of those happy times when a mission becomes a parish, and the diocese, caught up in a mix of serious stuff and tedious stuff and lots of other kinds of stuff, stops to sing and praise God and offer thanksgiving. It was a rite of passage, the maturing of a congregation on its pilgrimage, a time for all to acknowledge growth in a member of the family.

The event was the acceptance of St. Cuthbert's, Oakland, as the newest parish in the Diocese of California. The rector, the clowns, the piper, and the people came before the bishop and the convention to present themselves for service in a new role and status and seek a blessing, manifested in joyous hand-clapping, song, and prayer.

What an event!

Smiles were smiled, tears flowed, and differences, if any, vaporized in the mystique of the moment.

The struggles and contentious bickering that often divide the Church are overshadowed in such times of joy, as if God is saying, "Here's a reflection of what it means to be about my business. I don't care how you say your prayers so long as you say them. And I don't care who leads the prayers and the work so long as the Kingdom is served well."

St. Cuthbert's special day at the convention was big for the new parish and the diocese. It is little known beyond those confines, but the significance is no less great—the Body is stronger and all of us are better for it.

# Acts of God?

## Electrical Fire

**Cause:** faulty wiring

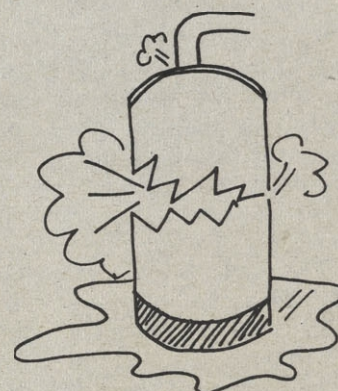
**Prevention:** regular inspections, upgrading when indicated



## Boiler Explosion

**Cause:** pressure build-up

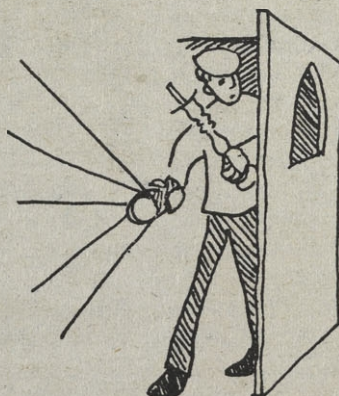
**Prevention:** inspect every six months, clean and service annually



## Burglary

**Cause:** inadequate locks, outdoor lighting

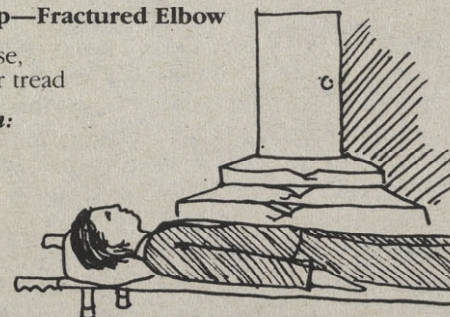
**Prevention:** install additional outdoor lighting, add dead bolt locks, consider electronic alarm system



## Broken Hip—Fractured Elbow

**Cause:** loose, cracked stair tread

**Prevention:** frequent inspections and prompt repairs



**It's been said that God helps those who help themselves.** Nevertheless, when accidents occur, someone invariably tries to lessen the impact by saying, "What could we have done? It was just God's will."

Well, we don't completely agree. The fact is that much can be done to minimize or even prevent major losses and the effects they have on churches.

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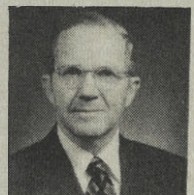


# How do we not feel abandoned when we don't agree with politics?

*John Overington of Martinsburg, W.Va., wrote The Episcopalian awhile back asking, "How can we lifelong Episcopalians who share a religious heritage not feel abandoned when our Church pursues a course of political activism alien to our view of the role of the Church or contrary to our personal political beliefs?" We thought it was a good question and asked several churchpeople to respond to it.*

## Speak out, but use the guidelines

by Charles Crump



*A Memphis, Tenn., attorney, Charles Crump has served in almost every capacity the Episcopal Church has to offer.*

*A deputy to 10 General Conventions, he was also vice-president of the House of Deputies and a member of Executive Council for many years.*

Political activism as I understand the term may cover a broad range of activity from simply pointing out to governmental representatives the moral issues involved to active participation in partisan political campaigns on behalf of candidates or lobbying for legislation. As the membership of the Episcopal Church represents a broad spectrum of opinions on political issues, it seems inappropriate for the Church to engage in the latter action. However, it seems equally true that there should be an imperative for the Church to address the moral aspects of political issues.

How this may be done is well defined in a resolution of the St. Louis General Convention in October, 1964, at a time when great tension was being created by questions of civil rights and the Vietnam war, both subjects of the Presidential campaign that fall. The Church was also wrestling with our membership and par-

ticipation in the National Council of Churches, which was accused of making political pronouncements as though they represented the views of all the constituent Churches and their members.

That General Convention adopted a resolution entitled "Levels of Authority Within the Church" which I believe speaks to the question now being addressed. The resolution begins with the statement that it is the historical right and undoubted duty of Christians to declare and witness to the Gospel in every phase of human life and activity.

It continues that General Convention actions speak at the highest level of responsibility to the Church and the world and that when awaiting a meeting of the Convention is impossible, the Presiding Bishop and Executive Council have the duty to speak God's word to His Church and His world.

That same Convention set guidelines for our participation in the National Council of Churches, saying public statements should (a) have as their primary purpose the setting forth of issues about which Christian people ought to be concerned; (b) be phrased so as not to bring into question the Christian commitment of those who do not agree; (c) not give specific statements to problems that must be decided by statesmen or others in specialized fields of competence; and (d) avoid the impression that they offer the only specific Chris-

tian solution to the problem.

The past three decades have seen critical issues arise in the life of the Church and the nation. A continuing one is apartheid in South Africa, the subject of resolutions of General Convention in 1964, expressing opposition in general terms, and several in 1985, including one giving very specific solutions. Likewise, disarmament, nuclear weapons, policy on Central America, welfare programs, and other social, national, and international problems have been the subject of resolutions of General Convention and Executive Council.

Pressure will always exist for these bodies to adopt resolutions urging specific governmental action. Deputies to General Convention and members of Executive Council are selected by a democratic process and therefore should be representative of the church membership, but the personal beliefs of our members will naturally vary on the issues.

In summary, I believe the Episcopal Church—through the General Convention, Executive Council, and the Presiding Bishop—has not only the right, but the duty to speak to the Church and to the nation and even to the world on issues of conscience even though this may be termed political activism. However, I believe the guidelines of the resolutions referred to above are valid, and restraint should be exercised with respect to specific solutions to problems.

## We are free in Christ, so we have choices

by Patricia L. Merchant



*The Rev. Patricia Merchant is assistant to the rector of St. Luke's Episcopal Church, Atlanta, Ga., and was a leading force in the movement for women's ordination.*

I can certainly empathize with the question. Many times I have felt exactly the same way. The Church is a human institution that God through Jesus redeems in spite of the fact that

it goes back and forth on the pendulum between liberal and conservative political positions.

During the debate on the ordination of women, I can remember being appalled and outraged that the Episcopal Church that had raised me could discount my personhood simply because I was a woman. I remember during those times a friend sent me a card with this quote by Rilke, "Be patient toward all that is unsolved in your heart, and try to love the questions themselves."

At the time this saying only irritated me more. Now I see differently. Jesus rarely in His preaching and teaching ever agreed with anyone about anything. In fact, His ministry was one of contradiction and surprise. He confounded the Pharisees with their own laws, and He confused and challenged the disciples when they struggled to understand their strange leader. Jesus was firm but loving in His responses.

In many ways we identify with our denomination and local congregation in much the same way we do with our own families. When families disagree and divide over political differences, it is hurtful. Sometimes it is embarrassing. Indeed, it is remarkable to find any family whose members are in total agreement on any political subject. The richness of Anglicanism, both in this country and throughout the world, is its definition allows for difference of opinion within the Church itself on the political expression of the Gospel. Simultaneously, debate goes on inside the Church. We are free to question and challenge religious authority and not be banned or rejected.

So how do we respond to our feelings of frustration and disappointment with an institutional point of view so different from our personal views? We are free in Christ so we have choices. The hard choice is to look at these opposing views with open hearts and a fresh perspective and ask the question, "Am I right?"

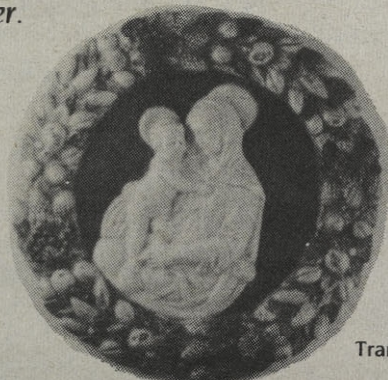
We can try to change the Church's stand through letters, organizing, and talking with other people. We may choose to comfort ourselves by knowing that we all live in need of grace. The Church is a fully human institution. We are beloved by God, and we are also redeemed. In that confidence

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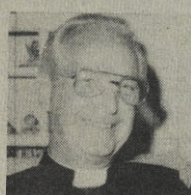
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and hope we live, move, and have our being.

## The Church's duty is to proclaim the Gospel

by Charles Osborn



Canon Charles H. Osborn is former executive director of the American Church Union, which espoused a conservative theological

stance including opposition to Prayer Book renewal. He is now executive director of the Evangelical and Catholic Mission, an organization based in Chicago, Ill., which opposes women in the priesthood.

The question you pose is a good one which is on the minds of many of the faithful today. However, without examples of the "political activism" and "personal political beliefs" to which you refer, a precise answer is difficult if not impossible.

To be a Christian is to have faith in God the Father, God the Son, and God the Holy Spirit—not the rightness or wrongness, in our personal opinions, of the work of the Episcopal Church or her hierarchy. The responsibility of the Church is to proclaim the Gospel of our Lord, Jesus Christ. It is the same Gospel for the oppressed as it is for the oppressor. For the oppressed it should be the source of hope and comfort; for the oppressor it should be the means for compunction and by which they become aware of their oppressive actions.

In the case of apartheid, the program of divestment presently being acted upon in areas of the Episcopal Church is one means by which the oppressor is being confronted with the consequences of oppression while the oppressed are encouraged by the fact that someone cares about their plight and the injustice under which they live. In this case both the Church and the secular authorities are following the same course.

The same approach should be taken with regard to such subjects as Contras vs. Sandinistas in Nicaragua; political refugees; right to life vs. right to choose abortion. The complexity of the world situation today does not make for easy decisions of "right" or "wrong." More often than not the choice must be "the lesser of two evils" in particular application while not vitiating the basic Gospel principles of the sanctity of human life and the proclamation of freedom from oppression.

Surely your political beliefs coincide with these basic Gospel principles even though you may seriously disagree with the particular methods by which some in the Church carry them out in their own understanding of how this is best done. This is your privilege as an Episcopalian.

To paraphrase the great Cure d'Ars, be faithful to our Lord and the Gospel, say your prayers, do your work, and leave the rest to God. In God's good time, not ours, the Gospel shall triumph. Our task as faithful Christians is to work to implement this triumph by whatever means we can that are appropriate to the Gospel as we understand it.

## Raise high the church bell, carpenters



by Ruth Rolf

When we hear church bells ringing, more often than not we are hearing electronic tapes operated by a push button. But Church of the Ad-

vent, Sun City West, Ariz., has no such mechanical substitute.

The only church in town with a bell that is tolled by pulling a rope, Advent's 1,540-pound bronze bell came through the Panama Canal from England early this year by ship. It was delayed three weeks in San Francisco by U.S. Customs because of a mix-up in its "papers."

A memorial gift from an Advent family, the F-sharp tone bell, which the Rev. James Price, rector, calls a real "honest-to-God" bell, requires no maintenance and will reputedly last forever.

Ruth Rolf is an Arizona-based free-lance writer who often writes for *The Episcopalian*.

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You will know who you are directly helping and your child will know who you are and that it is your love that is making a better life possible for her.

Photos, letters and reports will draw you close to each other... you'll feel your child's love and gratitude.

And best of all, you'll follow her progress, watch her grow, and discover for yourself how much your love can accomplish!

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- a 3 1/2" x 5" photograph of the child you are helping.
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- a complete Sponsorship Kit with your child's personal history and a special report about the country where your child lives.

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Then—in just a few days you will receive your initial sponsorship Kit with your child's name, photograph and case history.

And you will be on your way to discovering the real meaning of love.

- ☐ Yes, I wish to sponsor a child. Enclosed is my first payment of \$10. Please assign me a ☐ Boy ☐ Girl
- Country preference: ☐ India ☐ The Philippines ☐ Thailand  
☐ Chile ☐ Honduras ☐ Dominican Republic ☐ Colombia  
☐ Guatemala ☐ Africa

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

- ☐ Please send me more information about sponsoring a child.

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# Clergy Housing: Who should pay?

by Louis Farrell, Jr.

Traditionally parishes have owned a rectory and furnished it to the rector. Traditionally all the expenses of maintenance, insurance, etc., were borne by the parish. Use of the rectory was regarded as one of the benefits of office, and the estimated dollar value has always been a factor in determining contributions to the Church Pension Fund. This traditional situation still exists in a large percentage of parishes.

In recent years, however, changes in the federal income tax laws have led to a reassessment of the practice. Many parishes have abandoned the old way and now pay the rector a housing allowance in cash from which he or she purchases or rents a rectory. A priest who owns his or her own home can build an equity for family security and at the same time save substantial amounts of income tax. All this can be done with minimal additional cost to the parish for housing for its rector.

Vestry members and rectors who approach housing decisions should understand the choices available. The illustrative examples given here may help clarify the options for parishes considering changes in housing arrangements.

The Rev. Abraham Lincoln accepted a call to be rector of St. Swithin's. His stipend (salary) is \$30,000 per year, and in addition to some other perks, he will live in a parish-owned rectory. To the delight of Mrs. Lincoln, the parish permitted its new rector to select a home, which it purchased. The house cost \$125,000, and the parish pays all costs of upkeep as well as the mortgage payments.

The parish made a \$25,000 down payment, and the expenses work out like this:

Mortgage Payments	\$10,531
Insurance	\$1,300
Maintenance & Repair	\$1,000
Yearly Total:	\$12,831

By coincidence, in the nearby parish of St. Guinevere, the Rev. George Custer accepted a call on the same

day. The stipend and allowances are the same as at St. Swithin's. The only difference is the arrangement for housing. Custer was given a dollar housing allowance to provide his own housing. Custer bought a home for \$125,000.

St. Guinevere's lends Custer \$25,000, payable without interest on sale or departure from the parish, and expenses are as follows:

Mortgage Payments	\$10,531
Insurance	\$1,300
Maintenance & Repair	\$1,000
Property Taxes	\$1,200
Yearly Total:	\$14,031

After carefully evaluating the expected cost of housing, St. Guinevere's vestry and Custer agreed on an annual cash housing allowance of \$14,031.

Beyond these bare facts in the two situations:

- On the face of it, St. Guinevere's clergy housing is costing the parish \$1,200 more per year than is St. Swithin's because a private owner pays local property taxes from which a church is exempt. (This is not true in all states; some states have no exemption.)

- St. Guinevere's, however, is not exposed to the vicissitudes of ownership. The rector pays losses not covered by insurance and incurs a decrease in value.

- George Custer, however, is immeasurably better off than his colleague Abraham Lincoln because over 30 years, Custer will build up an equity of \$100,000 in the property which will be his. This averages \$3,333 per year. Moreover, if he should sell, any profit or loss is his.

- Custer's annual \$1,200 in property taxes is fully deductible from income for federal tax purposes.

- During the early years, almost the entire annual mortgage payment is interest which is fully deductible for federal income tax. In fact, over the entire life of his 30-year mortgage, where interest is 10 percent per annum, the average annual interest will be \$7,197.50, all deductible.

- So, from income, for tax pur-

*Continued on page 27*



**Bishop in a bucket blesses bell**

From a bucket hydraulically lifted into the air Bishop Peter Lee of Virginia blessed a newly-cast bell at St. Martin-in-the-Fields, Richmond, Va. The parish commissioned the bell from a foundry in the Netherlands after nearly a decade of searching that included a request to the Secretary of the United States Navy and inquiries to several railroad companies. A local contractor supplied the cherrypicker for the blessing after utility companies declined because of liability insurance restrictions. The 11th-century blessing itself was sent by Bishop James Montgomery of Chicago when the historically evangelical Diocese of Virginia requested it. Lee quipped that when he first read the rubrics, he thought they said, "The bishop being suspended at a convenient height." One priest at the ceremony said he thought he heard the bishop sing "Nearer, my God, to Thee" as the lift was raised skyward. And another replied, "I didn't hear that, but I did hear him hum the Doxology when the lift returned to the ground." The bell was cast in memory of former parishioner Roger Sweet.



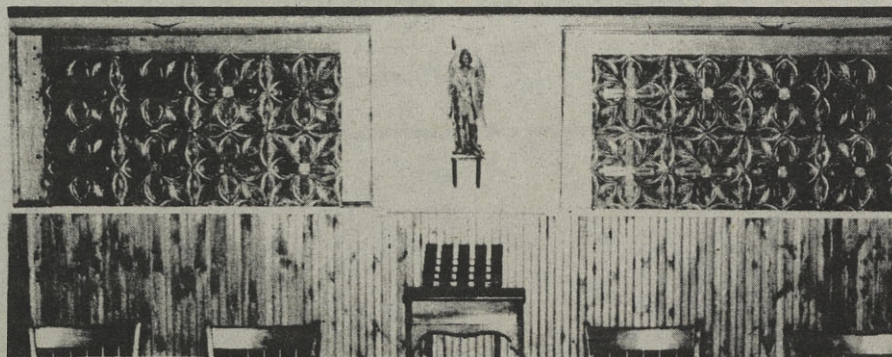
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ies, and the Helen Keating Ott Award for outstanding contribution to children's literature.

Awards brochures and application forms are available from CSLA, Box 1130, Bryn Mawr, Pa. 19010. Deadline for receipt of completed applications is Feb. 15, 1987.

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The Chapel is a fitting place for daily celebrations of the Eucharist, meditation, and the all-night Watch at the Altar of Repose on Maundy Thursday. The faithful very much appreciate having their loved ones interred in a place surrounded by prayer, and the Armento Columbarium has, thankfully, made this a reality.

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## From the Presiding Bishop

### Of babes and buttons, protection and promise



Patti and I are preparing for the birth of our first grandchild. Our son Philip, a medical student, and his wife Lisa are expecting a child in March. Needless to say, the Browning family is experiencing great excitement, especially the expectant grandparents!

It has been many years since Patti and I have had to think about babies. All of a sudden we are talking again about diapers, cribs, clothing, and possible names. For me one of the helpful aspects of the event is just to think about babies!

As we make plans to welcome our grandchild, I think of how many things she or he needs for protection: clothes for warmth, a crib with rails to protect against falls, sterile feeding equipment, a special car seat. A newborn baby is a vulnerable human being. As Patti and I talked about blankets and little knitted caps and booties, Advent arrived.

What a wonderful coincidence that we should be preparing for the coming of a baby at the time Christians begin to prepare for one of the great liturgical feasts celebrating the birth of Jesus! And, may I suggest, the theme of Advent and Christmas is one of *vulnerability*.

In his wonderful book, *Waterbuffalo Theology*, Dr. Kosuke Koyama tells one of Aesop's fables. The North Wind and the Sun are arguing about who is stronger. The Sun says, "I know a way to settle the argument. Do you see that man coming down the road? Whichever one of us makes him take off his coat will be reckoned the stronger."

The North Wind agrees. The Sun hides behind a cloud while the North Wind whistles and the man shivers. It roars and rages and sends icy blasts against the man. But the harder the wind blows, the closer the man wraps his coat about him.

Then the Sun takes a turn. The Sun shines brightly, and the man unbuttons his coat. Then the Sun covers the whole earth with warmth, and within a few minutes the man is so hot he takes off his coat.

Says Koyama, "The difference between the North Wind and the Sun... is this: The former was interested first in the coat and then in the man while the latter saw the man first, then the coat. This is to say, the former ignored the truth that man is 'not that simple'—man is a puzzle—whereas the latter recognized and respected man's dignity and self-determination."

Advent is a time when we try to "unbutton" the coats we think protect us. Advent is the time when we try to examine the many layers of insulation we have laid on to protect us or to hide our vulnerability as human beings. Prayer, fasting, acts of charity, and self-reflection are some of the ways we go about unbuttoning our cultural and theological overcoats.

A newborn babe, wrapped in swaddling clothes in a manger, is a powerful image which helps us understand God—His nature and His love

for us. The imagery helps us understand our own vulnerability and total dependence upon our God. Advent prepares us to greet a vulnerable Savior. We can only truly meet that Savior when we are aware of our *own* vulnerability. That, I think, is the great message of Advent.

Faithfully yours,

*Edward C. Browning*



During convocation ceremonies at St. Paul's College, Lawrenceville, Va., Dr. Marvin B. Scott, left, conferred an honorary doctorate on Bishop Peter Lee, shown here receiving the congratulations of Dr. I. Gene Jones, provost, and Hardi L. Jones, chairman of the college's board of trustees.

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Children who live at St. Jude's Ranch for Children in Boulder City, Nev., make and package recycled religious Christmas cards that are sold to raise money for the facility which ministers to abused and neglected children. The youngsters trim the fronts of donated cards and paste them on specially-made folders which carry a holiday message and information about St. Jude's. The child signs each card. Packaged in sets of 10, the cards are available for a donation of \$3 or more from St. Jude's, Box 985, Boulder City, NV 89005.

## Washington, D.C., parishes fund home for AID's victims

by Ted Heath

Seventeen Episcopal parishes cooperated to fund a residence for five people with AIDS in a Washington, D.C., neighborhood north of Georgetown. Working together as the Episcopal Caring Response Committee, the parishes raised over \$26,000, and with the pledge of another \$9,000, opened the house on September 9.

"This new facility is home for people who have nowhere else to turn," says April Hockett, the committee's chairperson. "Unfortunately, the stigma many people associate with AIDS often leads to condemnation

rather than help. But as Christians, we are called to help all who suffer. We believe a caring response is imperative." AIDS (Acquired Immune Deficiency Syndrome), which is invariably fatal, has primarily infected male homosexuals and drug abusers but is increasingly less restricted to those groups.

The home, named the Michael Haass House in honor of an Episcopal organist at St. Paul's who died of AIDS in 1983, is administered by the Whitman-Walker Clinic, the area's largest provider of services to persons with AIDS and the sponsor of five other clinics for those well enough to care for themselves but too ill to support themselves financially.

The Episcopal Caring Response Committee is an outgrowth of a discussion between Christ Church, Georgetown, and the Whitman-Walker Clinic. Within a week of formation, the Committee had raised \$10,000 and continues to raise funds to keep the house open. In addition, the Committee has obtained most of the necessary household furnishings.

"While support of the house is our first and continuing project, we also want to increase AIDS awareness and support among local parishes," says Hockett. "We especially invite everyone's prayers for persons with AIDS and those who help them."

In coordination with the Diocese of Washington, the Episcopal Caring Response Committee organized services of prayer, healing, and remembrance for those who have AIDS or who have died of it. These services were held in local parishes November 9, the national day of prayer and intercession announced by Presiding Bishop Edmond Browning.

## Prayer Book, Hymnal now available in large type

Complete editions of *The Book of Common Prayer* and *The Hymnal* 1982 in large print are now available from the Church Hymnal Corporation.

Purchasers receive the exact text of the original printed on 8½" x 11" white stock in a durable carton and with a light-weight binder. Persons using the new editions are expected to assemble only those texts and hymns needed for the service they attend. Easy-to-follow instructions are included.

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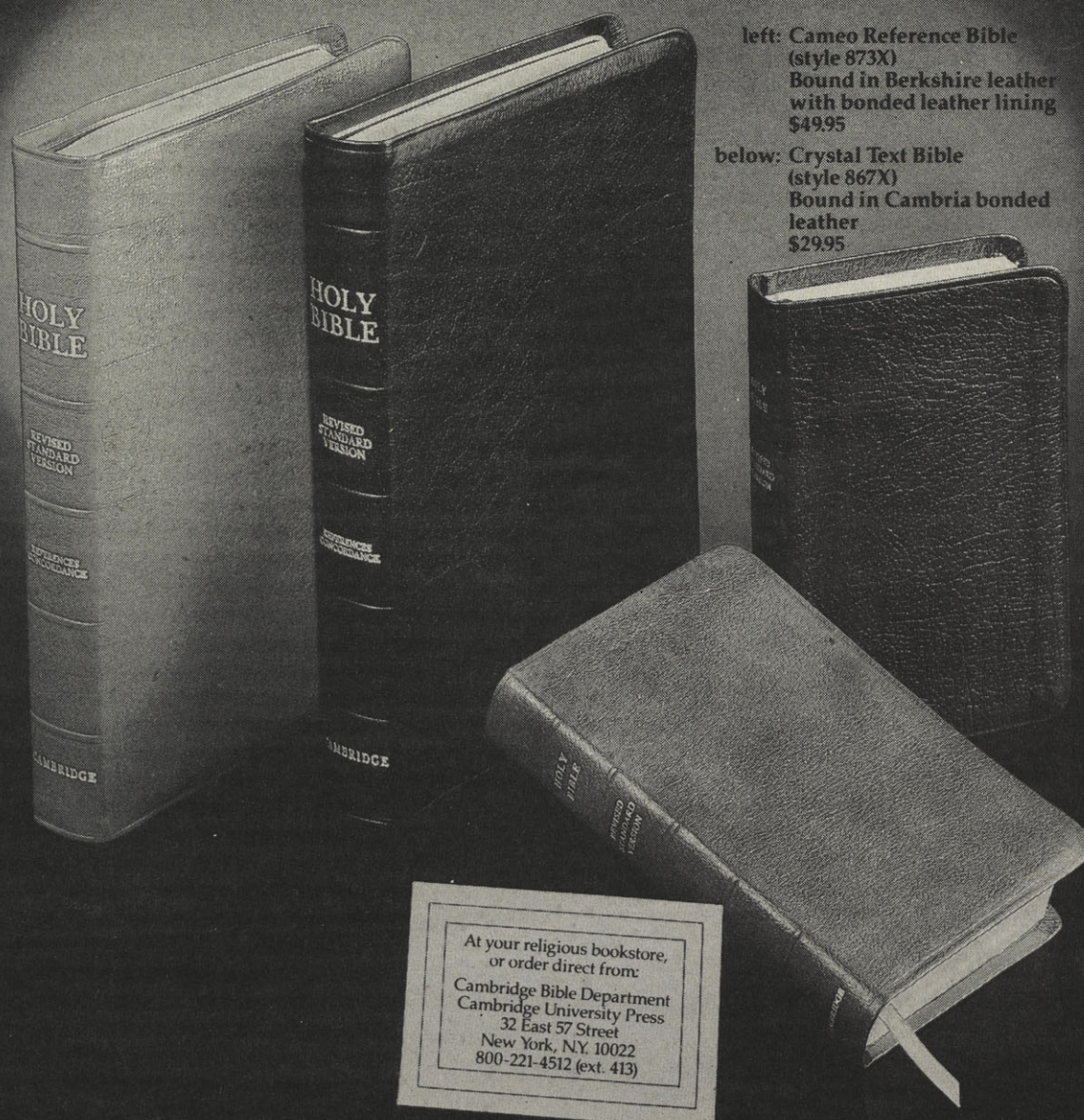
## EDS offers degree in sacred music

For musicians who plan to work in church or academic settings, Episcopal Divinity School, Cambridge, Mass., has announced a new concentration in sacred music as part of its Master of Arts program. Alastair Cassels-Brown will direct the music program, which requires a supervised field education experience in a parish or academic location. Students entering the program will be expected to hold at least an AAGO degree or its equivalent in addition to the required undergraduate degree.

For information, write Alastair Cassels-Brown, Episcopal Divinity School, 99 Brattle St., Cambridge, Mass. 02138, or call (617) 868-3450.

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A group of 10 young people from Holy Trinity, West Chester, Pa., worked for a year and a half washing cars and selling candy and Christmas cards to earn money for a trip to Puerto Rico in June. Under the guidance of the Rev. Anna Waid from Holy Trinity and Sister Miriam Jeanne of the Order of St. Barnabe in Puerto Rico, the young people painted old brick walls at Church of the Ascension in Quebrada Limon just outside Ponce. They helped with the vacation Bible school, overcoming language barriers with song and play. The young people are preparing to raise money for a second trip.

## THE BISHOP KISSED ME!

by Laura W. Williams

We often think of gifts in terms of Christmas and birthdays, but God is not limited to special holidays. He can bestow an unexpected gift on us anytime, thus creating a memorable day. I received such a gift.

Disc surgery in my neck requires me to wear a full neck brace which fits around my chin, encasing my neck front and back. It is hot and uncomfortable but must be worn 24 hours a day. I have been wearing it since July.

My social life has been limited for obvious reasons, but a friend, Alan Newton, was being ordained a deacon on September 26, and I wanted very much to be a part of that celebration. Even though I had rested during the day, I wavered as the time approached to leave for the church. Would the air-conditioning be working? Would I be jostled by the crowd? Was I too tired?

Desire won out, however, and I went to the 8 o'clock service at Church of the Redeemer, Houston, Texas. It was perfect. The music, the message, the ordination, the fellowship, the dancing—all great. I was pleasantly worn out when the service ended, and I knew the reception would be too much for me so my husband and I headed for the door.

Suffragan Bishop Anselmo Carral of Texas was standing in the nave. I paused, extending my hand. The bishop held out his arms and enfolded me for several seconds. Releasing me, he placed his hands, ever so gently, on either side of my neck brace and prayed. Then he leaned down and kissed me on my forehead. I walked out of the church feeling blessed and special.

Alan will always remember September 26 as the day he was ordained a deacon. But for me that day will always be the Friday I was touched by the Lord and kissed by the bishop.

Our God does indeed give unexpected gifts!



## PB's Fund gathers money for El Salvador

The Presiding Bishop's Fund for World Relief is still accepting donations to help the estimated 100,000 people affected by the recent earthquake in El Salvador.

No Episcopal Church personnel were killed, but three church families have reportedly lost their homes, and cracks in the walls of the chapel at the diocesan center in San Salvador have made it unusable. Salvadorans attending a recent regional church meeting called the situation critical. Many people are homeless. The San Geronimo barrio, where the CREDHO church program is located, was especially hard hit although CREDHO's clinic

building escaped damage.

The Presiding Bishop's Fund sent the diocese \$5,000 to help meet immediate needs and, working through Church World Service and Diaconia, an ecumenical Salvadoran agency, has been able to help with medical supplies, water purification tablets, blankets, and tents. The diocese told PB's Fund officers that the next step is to provide provisional housing for the homeless.

Send contributions marked for El Salvador Relief to the Presiding Bishop's Fund for World Relief, 815 Second Ave., New York, N.Y. 10017.

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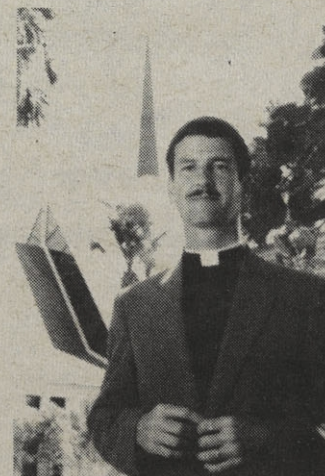
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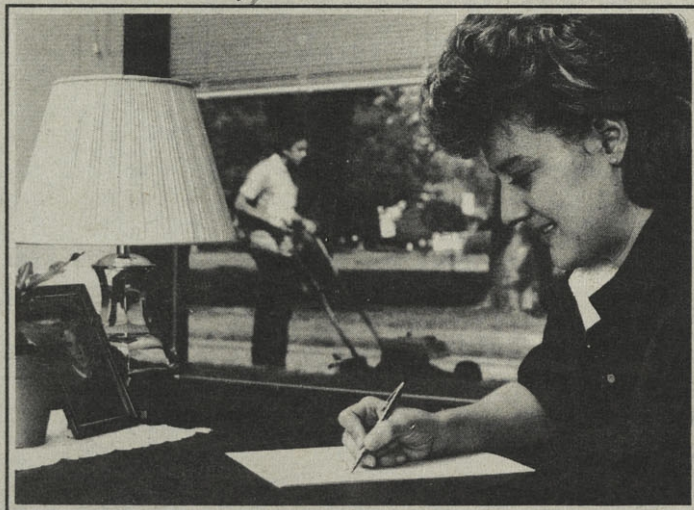
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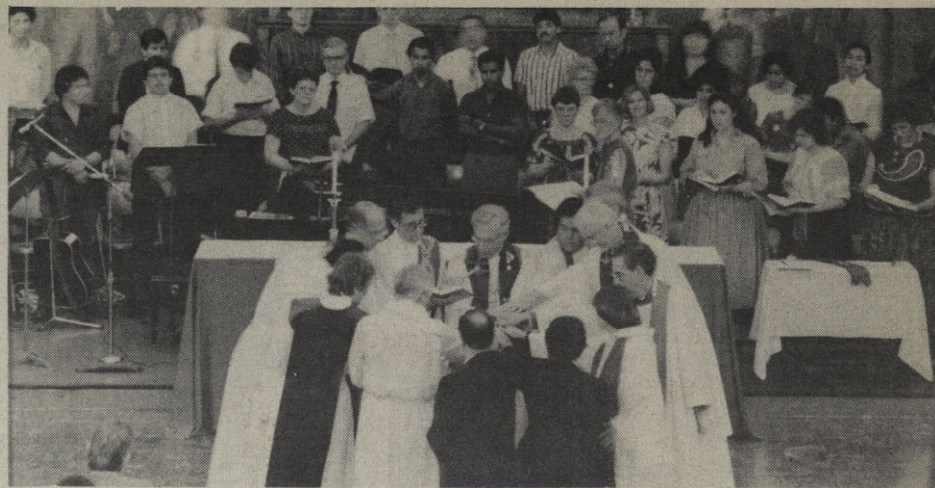
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## Abdias Avalos: He knew they were Christian by their trust

by David Rust

Bishop Maurice M. Benitez of Texas ordained Abdias Avalos to the priesthood in an unusual ordination that might be a straw in the wind for the Southwest Province of our Church.

Abdias Avalos, a naturalized citizen of the U.S., originally from Mexico, was an auto mechanic who had his own business in Houston when the Lord called him into lay ministry. He is the first Hispanic priest Benitez has ordained and the first priest to have been ordained in this diocese under the provisions of ministry Canon 8.

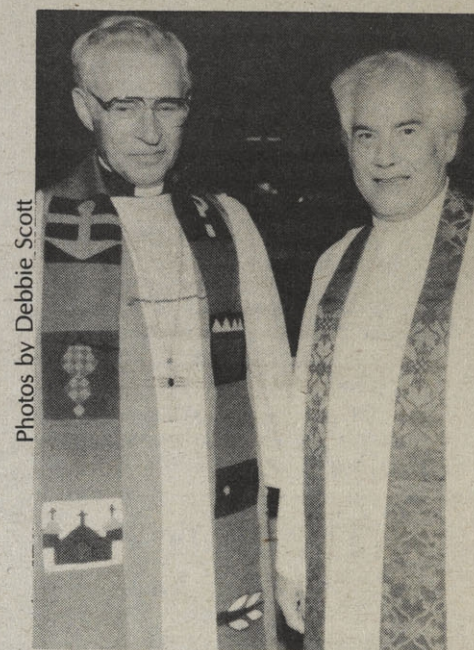
This little-used canon, entitled "Of admission to Holy Orders in special cases," enables diocesan bishops to ordain residents of "communities which are small, isolated, remote, or distinct in respect of ethnic composition, language, or culture." The normal standard of learning is allowed to be modified to fit the special nature of the need. (The 1985 General Convention renumbered Canon 8 to become Canon 11.)

Avalos' garage happened to be near Houston's Church of the Redeemer when, in the late 1960's, the parish was experiencing a profound renewal in the Holy Spirit catalyzed by its rector, the Rev. Graham Pulkingham. Several of Avalos' customers belonged to Redeemer, and he was struck by a peculiarity in them—"They trusted me!" He came to church out of curiosity but stayed in response to a clear and deep-reaching call of God in his life.

Although the directions were sometimes difficult to follow, Avalos stayed on with varying responsibilities in lay ministries. He married Essie Ringo, who was already a mainstay of the church, and together they have led one of Redeemer's ministering households ever since.

Redeemer's neighborhood is predominantly Hispanic, but previous persistent efforts to draw in the Spanish-speaking neighbors had produced only meager results. Avalos had a vision for ministry to the neighboring poor, however, almost all of whom were Hispanic. Redeemer supported him in this, and 10 years of patient endeavor brought a significant Hispanic representation in the congregation.

Language was a thorny problem. Redeemer tried bilingual services, made simultaneous translations avail-



Photos by Debbie Scott

Bishop Maurice Benitez, left, and Abdias Avalos at the latter's ordination service at Church of the Redeemer.

able by earphones, and offered English and Spanish language classes. But none of these well-meant efforts achieved a really unified worship. Beginning in 1982, separate Spanish-language services began, and in 1985 the bishop granted the Hispanic congregation mission status.

As the Spanish-speaking congregation grew, then-rector Jeffrey Schiffmayer realized that Avalos had been endowed by God with unquestioned pastoral gifts and suggested Canon 8 ordination. Avalos was not easily convinced this was indeed the Lord's word, but in the end he agreed, and doors began to open.

The problems were formidable. Even if he could qualify, Avalos could not take the necessary time off for seminary. Private tutoring was the only realistic recourse. Avalos had to undertake a sustained and difficult regimen of study and discipline in addition to his already demanding pastoral commitments.

Scholastic work was only part of the program: The bishop and the diocese had to assure themselves of Avalos' competence in all phases of the priest's calling. It was a daunting task which could not have been completed without staunch diocesan support, without significant help from the Southwest Province's Center for Hispanic Ministries, or without the wholehearted support of Redeemer and its new rector, Ladd Fields.

At last all conditions were well and truly met and in ways which continually revealed the Lord's Holy Spirit as the Enabler. In June last year, Avalos was ordained deacon, and by spring of this year he had met all

*Continued on next page*



# Leonard

Continued from page 3

service at St. Michael's, Tulsa, Leonard explained he had come to confirm Oklahomans into the "holy, catholic, apostolic Church of God as Christians who happen to be worshipping in this congregation."

He said he believes a bishop has a duty to support any people who find themselves outside a particular jurisdiction and to declare his communion with them. In a letter dated June 1, Leonard assured the congregation that "you are in communion with us." That letter hangs on St. Michael's bulletin board.

On October 24, McAllister told members of St. Michael's that they have never been separated from the Episcopal Diocese of Oklahoma. But John Pasco, leader of the congregation, says they have been without a bishop since June, 1984.

Pasco was deposed from the Episcopal priesthood earlier this year following a hearing before an ecclesiastical court of the Diocese of Oklahoma and an appeal to the ecclesiastical court of the Province of the Southwest. Pasco says he was deposed because he opposes ordination of women and continued to use the 1928 Prayer Book. Diocesan officials say he was deposed after parish assets were placed in a related, but separate, foundation. Litigation on ownership of the parish property is scheduled to go to civil court on January 26.

In a telephone conversation with McAllister when he arrived in Oklahoma, Leonard said he had not yet read the transcript of Pasco's trial.

During Leonard's press conference in the 7-year-old pre-fabricated church building, city police guarded the premises inside and out. Leonard, the third-ranking prelate in the Church of England, has been identified as "a high church traditionalist" and standard-bearer for English opponents of ordination of women. He told reporters he was at St. Michael's at Pasco's invitation and preferred not to develop reasons why Pasco had not invited a bishop of one of the schismatic Anglican groups in the U.S. who use the 1928 Prayer Book and oppose women's ordination.

Leonard called his relationship with St. Michael's "an interim situation, . . . purely pastoral. I didn't feel I

could pass by on the other side."

About 150 people attended the evening service at St. Michael's where a sign says, "All Services Use the 1928 Book of Common Prayer." Retired Episcopal Bishop Clarence Haden assisted in the service at which Leonard preached on obedience to holy law and tradition and Pasco, in black cowboy boots and a cope, chose a passage from Revelations: "There was war in heaven. Michael and his angels fought against the dragon. . . ."

In Philadelphia, Leonard refused to discuss his Tulsa visit and said that "in courtesy to the Archbishop of Canterbury" he would not make a statement until he has talked with the primate upon returning to London.

When he celebrated a "Pontifical

High Mass" at St. Clement's Church on All Saints' Day, seven clergywomen in clerical dress sat in the congregation. The Rev. Peter Laister, St. Clement's rector, had worked in London under Leonard's jurisdiction.

Leonard also participated in a service at St. James the Less, Philadelphia, on All Saints' Day and helped members of All Saints', Wynnewood, celebrate their parish's 75th anniversary on an invitation that had been issued last March before the Oklahoma controversy erupted.

Pennsylvania's Bishop Ogilby let the invitation stand after telling both Leonard and the three clergy hosts that the English prelate could perform no confirmations or other episcopal acts.

Patrica Masterman and Elizabeth Eisenstadt contributed information for this article.

## Christian year handbook available

The authors of *Handbook of the Christian Year* (\$15.95, Abingdon Press, Nashville, Tenn.) have compiled a series of ecumenical worship services organized around the Christian year. Complete with glossaries of Christian symbols and liturgical terms, the spiral-bound, 8½" x 11" book lies flat so it can be used on a lectern and includes services for special days, texts and pastoral commentary. Authors are United Methodist resource director Hoyt L. Hickman, Emory University professor Don E. Saliers, Wesley Theological Seminary professor Laurence Hull Stookey, and University of Notre Dame professor James F. White.

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## Avalos

Continued from page 12

requirements for the priesthood. His ordination was truly a celebration, the bilingual service followed by a joyous reception with a decidedly Mexican flavor.

And now, with his shepherd's calling properly affirmed by the Church, Avalos joins the rector and associate rector, the Rev. Paul Felton, on Redeemer's clerical staff and a most remarkable circumstance comes to light. All three of Redeemer's priests were lay leaders and heads of ministering households prior to their ordination. This seems wholly consistent with Redeemer's special calling to minister within this community.

David Rust lives in Houston, Texas.



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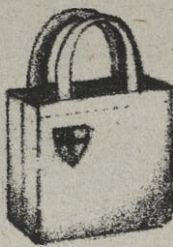
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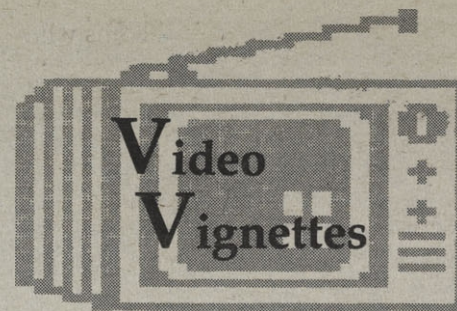
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## Reviewed by Janette Pierce

Video cassette recorders (VCR's) are the fastest-selling item in the home entertainment industry. If you have one, you know you can catch up on recent movies and enjoy old favorites again. You can also tape programs from your own television set; never again will you miss *St. Elsewhere* because of choir practice or your favorite soap because of a carpool.

After you've exhausted the stock at the movie rental store and the possibilities of the evening's programming, then what? This column will bring to your attention some other video cassette options for viewing at home or in small study groups or committees at church.

All the cassettes here are previewed in VHS format. Future columns will also report opinions of a group of parishioners at St. Peter's Church in the Great Valley, in a Philadelphia suburb, who have agreed to serve as a viewing panel.

**Do This in Remembrance of Me**, Standing Liturgical Commission/Episcopal Church Office of Communication, 1985, Color, 28 min. Sale, \$39.95 from Episcopal Church Center Communication Office, 815 Second Ave., New York, N.Y. 10017; Rental, \$15 from Episcopal Radio-TV Foundation, 3379 Peachtree Rd. NE, Atlanta, Ga. 30326. Specify VHS or Beta.

One of the most visually pleasing of the Episcopal Church's productions, this is a sophisticated, although at time confusing, melding of the lives of four Seattle, Wash., families and their attendance at Sunday morning Eucharist. The Liturgical Commission's involvement assures a liturgically correct and beautiful service. I enjoyed it more the second and third times. Episcopalians who are not accustomed to a sung service may be surprised at the musical possibilities revealed. Interesting for

home consumption and perfect for inquirers' and confirmation classes.

**A New Journey Together**, Episcopal Church Office of Communications, 1986, Color, 39 min., Sale, \$25 from Episcopal Church Center Communication Office at address above; Rental \$15 from Episcopal Radio-TV at address above. Specify VHS or Beta.

This tape of the installation of Presiding Bishop Edmond Browning in Washington Cathedral is visually satisfying. The film gives a better view of the highlights than 90 percent of those who attended had. I would call this a "coffee table" video, visually and aurally sumptuous and nice to share with family and fellow parishioners. Close-ups give a sense of who the new Presiding Bishop is. One of the Communication Office's best sellers, it is a nice thank-you or Christmas gift.

**Dealing with Drug Abuse**, produced and directed by Hoag Levins; researched and narrated by Jim Nicholson, 1986, Color, 102 min. Sale, \$61.95 postpaid from SourceFinders Information Corporation, Box 758, Mt. Laurel, N.J. 08054. Specify VHS or Beta.

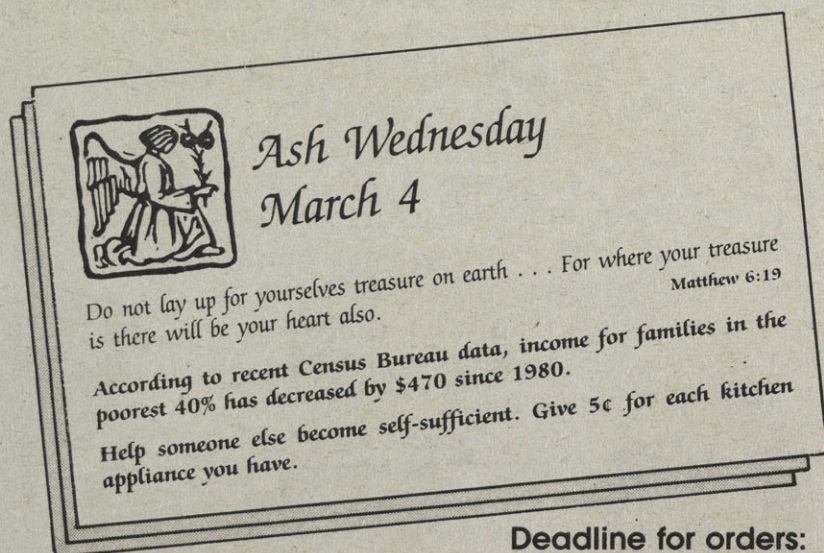
Prize-winning investigative reporters, Levins and Nicholson have become experts on drug abuse. Their program is long but packed with information. In matter-of-fact style law enforcement officials give a comprehensive overview of the drug scene today and of the major varieties of drugs available. Viewers learn what physical and emotional signs to watch for in young people involved with drugs. Professionals outline various treatment options. Most moving is the "I was there" testimony of a young woman who has recently completed a drug treatment program. I did not expect to be impressed with the video, but I was. An excellent resource for parents and adults who work with children. Even for teens and pre-teens who think they know it all. View it at home or with a group, but see it soon.

Send comments, suggestions, or reviews for future columns to Janette Pierce, The Episcopalian, 1201 Chestnut St., Philadelphia, Pa. 19107.

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## How invisible is your parish?

by Bill Holt

In travels around the United States I have been impressed by varying degrees of "invisibility" of Episcopal churches. If you stopped overnight, or moved into Anytown, what are your chances of finding an Episcopal church and its services with any ease?

I've encountered a few barriers which these questions attempt to overcome.

• Is your church listed in the Yellow Pages?

• If your church has no phone, is your rector or some contact person listed in the Yellow Pages?

• Is your church address only a post office box number in published literature?

• How would a visitor or newcomer learn the time of your services or special programs? Have you considered a recorded message on the

church phone during non-office hours?

• Does your church have a sign outside that correctly gives the time of services or any clue as to whom to call for information or help?

• Is your church listed on the local motel bulletin boards? Is it up-to-date? (I have seen one that was six years old!)

• Do you rely on the standard Episcopal highway sign to direct people? The words at the bottom cannot be read at over 20 miles per hour even if the weeds in front of it are cut down.

Wouldn't it be great to remove as many of the barriers to helping people find our churches as possible?

**Bill Holt**, a parishioner of St. Andrew's, Morehead, N.C., wrote these suggestions for *Cross Current*, from which they are reprinted—with our thanks to Margaret Shaw for calling them to our attention.



# A dog's life in Venezuela Maracaibo parish accepts a beggar at the gate

by Charles M. Priebe, Jr.

As are most of the houses in the oil camps of Venezuela, the old Dutch colonial rectory of Christ Church, Maracaibo, is surrounded by a high fence topped with three strands of barbed wire. Dogs usually patrol the yards. During our first few months at Maracaibo, we refused many offers of a watch dog because the fence seemed more than enough, and we wanted people to feel welcome in our little Anglican oasis.

After many refusals, we finally accepted a magnificent German shepherd, but he didn't stay long. Smoky nipped several church members, denied me access to the churchyard, and finally removed a piece of flesh from the thigh of the president of our parish council. It was a small piece of flesh, but unfortunately Smoky bit through Jay's best suit to get it.

One day shortly thereafter my wife came in from her garden to tell me a terrible looking street dog was trying to dig its way under our front gate. "It's just skin and bones," she said, "and is covered with awful sores." "Lazarus," I thought but didn't dare say it as I went out to have a look.

Street dogs had been a common sight in Maracaibo until the health department had to shoot and poison them to reduce the high incidence of rabies. One of our own church members, who played the oboe in the Maracaibo Symphony Orchestra, had been bitten by one of these dogs and had had to undergo a series of painful shots. Naturally we did all we could to discourage the dog at our gate.

The dog was *not* discouraged and persisted in trying to get in until finally, because of New Testament importunity, we had to give it water. Reluctantly we also gave it food. As soon as we did, two little Venezuelan ladies from across the street brought their offerings. "Poor sick dog," they moaned in Spanish.

The dog stayed on and slept in the shrubbery during the intense heat of the day. What it did at night we do not know, but in the morning it was always back for food and water.

A week later my wife knocked at my office window and beckoned me. "Charley, while I was raking near that big cactus, I thought I heard kittens in the bushes under the frangipani tree." I had on old clothes, in preparation for our congregational work day, so I crawled into the shrubbery to take a look. When I got halfway in, there was a violent explosion. Barking, snarling, with exposed fangs, the dog suggested I leave at once. I did! I had seen the kittens—but they were puppies!

I tried again and again to get to those pups, but not until the next day did the mother wag her tail and lead me to them. Later, when it started to rain, she let Miriam and me carry them to a dry place in the churchyard. From that day she was "in," and she knew it.

Christ Church, Maracaibo, was founded many years ago by the Church of England to minister to

English and Caribbean Anglicans who came there as employees of the Shell Oil Company. Soon it was ministering to all who wanted to worship in English regardless of their nationality or religious background. It's the same today.

Members of that congregation are an unusual lot, and their finest trait is kindness. They are always ready to help. Several members saw the sick street dog and her pups and expressed the thought that "we ought to do something for them." At the next vestry meeting they did.

After some discussion those executives and consultants of some of those much maligned multi-national corporations voted to adopt that mangy dog, to send her to a good veterinarian, to pay for all her needed shots as well as for an operation to prevent future puppy problems, and to pro-

vide her with food for the rest of her life. The vice-president of the parish council took her to the vet and gave her a nice leash and collar, with her name and phone number attached, when he brought her home.

Other church members took her puppies, some of which became "naturalized citizens" of the U.S.A., England, and different European nations when their owners returned to their home countries.

The children of the church school named the dog Canela (Cinnamon) because of her color, but they finally settled on Carmela (spelled with one L the Spanish way). It took some hard work, but the teachers were finally able to convince the kids that baptism was for special people and not for dogs. Even so she became the Episco-dog of Christ Church.

Carmela is now strong and healthy

as a part-boxer should be. She patrols the grounds of both rectory and church with dignity and discretion, carefully eyeing each person. Church members and legitimate visitors are always given her welcome wag, but *ladrones* and those bent on mischief are quickly evicted.

Carmela is always on duty—day, and night—and is usually the first church member to welcome the Lord Bishop of Venezuela when he arrives for a visit or for confirmation. Frequently he, like members of Christ Church, presents her with a doggy bag.

Truly Carmela is Venezuela's first Episco-dog. Everybody down there loves her. I do, too. But even more I love that congregation for its kindness to that "beggar at its gate."

Charles M. Priebe, Jr., retired as rector of Christ Church, Maracaibo, in June.

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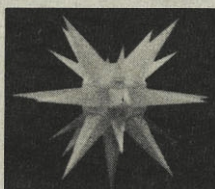


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# Chicago parish has lofty approach to mission

One of the Diocese of Chicago's oldest congregations is now in one of the city's trendiest settings: a rehabbed loft in a fast-growing South Loop neighborhood.

Since its founding in 1851, Grace Church has had a close connection with Chicago's business community and has moved through several locations to follow the changing city. A year ago it opened its doors at 637 S. Dearborn St. in a three-story commercial building with a community center on the first floor and a "lofty" worship space on the second.

Architects Booth/Hansen and Associates carved out the sanctuary with a free-standing wall and opened a space to a circular third-floor skylight above the altar. In June the design won a prize from the Chicago Chapter of the American Institute of Architects "for creating symbolically powerful imagery in a straightforward way."

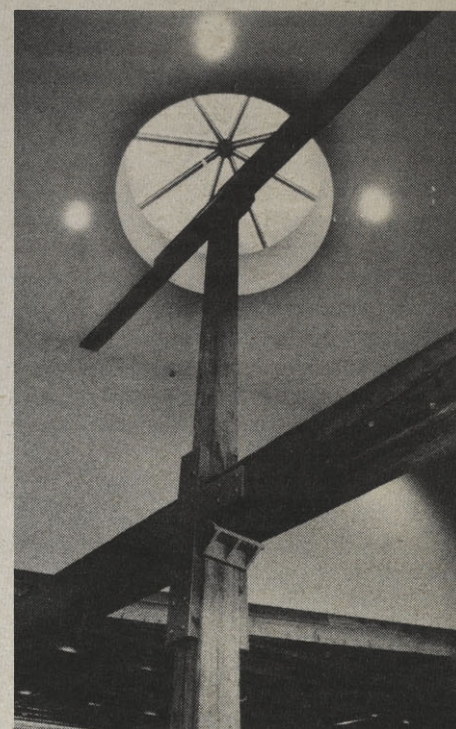
In the early 1980's, the peripatetic congregation was "too content and needed more outreach," says vestryman Jim Purks. From their location at 33 W. Jackson Blvd., the church's leaders began to look at the renewal of the Printers Row/Dearborn Park neighborhood and "saw stores, taverns, restaurants, loft apartment buildings, hotels being renovated. . . but no church anywhere." The congregation "used every dime" to buy and renovate the South Dearborn building in 1983.

The building is officially called Grace Place, a community center where church services can be held. This is because, says the Rev. William Casady, rector, it has a tavern for a next door neighbor, and Chicago zoning prohibits churches within 50 feet of a tavern.

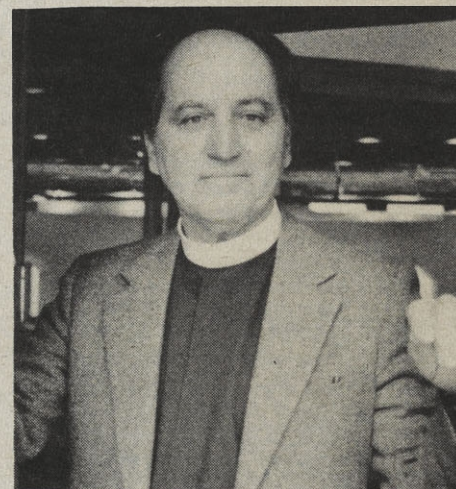
Grace Place works as a community center, welcoming such diverse community activities as Cub Scouting and voter registration. It also houses Chicago's Center for Ethics and Corporate Policy, modeled after a similar center run by Trinity Parish, Wall Street, in New York City.

The Center for Ethics, founded by Grace Church two years ago with support from the Diocese of Chicago, has evolved into an interfaith organization sponsored by nine churches and a synagogue with Casady as president of the board. The Center brings together clerics, ethicists, social scientists, and business leaders "to find practical solutions to today's most critical ethical concerns," says David Krueger, a doctoral candidate in ethics at the University of Chicago's Divinity School, who directs the Center.

Grace's concern for its community



Award-winning design and people-winning programs at Grace Church in a converted loft in Chicago help the parish live creatively, says rector William Casady.



includes liturgical life as well. To serve not only those who live in the area, but those who work there, Grace offers Holy Communion at 7:30 a.m. on Wednesdays and at noon, with rectors from other Episcopal churches bringing in members who work in Chicago's Loop. "We already have as many visitors each week as we have members," says Casady.

Grace Place/Grace Church, with its offerings of worship, meeting space, business ethics seminars, drama, storytelling, and other forms of entertainment, is geared to serve members of an upwardly-mobile urban community. "The Church needs to change, it needs creativity, it needs to live today rather than yesterday," says Casady. "The Church has got to be sensitive to community needs and . . . come down from its ivory tower."

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*Book of Common Prayer's* Daily Office Lectionary.

The 12th edition of *Anglican Cycle of Prayer* (1987), divides the Anglican Communion into its Provinces and then lists the dioceses, their bishops, and each bishop's specific prayer requests. With maps of the Provinces, the book helps focus private and daily devotions. Published by the Anglican Consultative Council, it is available from Forward Movement for \$2.75 post paid.



At economic consultation

## Browning meets with leaders in 'oil patch' states

by Steve Weston

Economists, oil executives, real estate developers, and bishops from dioceses in Texas, Louisiana, and Oklahoma assessed the economic impact of farm failure and oil boom bust with Presiding Bishop Edmond L. Browning in Irving, Texas, on October 10.

As he sought perspective in the aftermath of a collapsed oil economy and depressed farm market, Browning said he is aware many communicants of the Episcopal Church are directly affected and many others are indirectly woven into the pattern of foreclosure and misery. "I would like to hear your response to this growing concern and to have your advice and counsel on an appropriate national agenda and strategy," he told the 20 representatives of seven dioceses.

Jim Cochran, senior operations officer for Texas Commerce Bank Shares, Houston, began an economic appraisal of oil and gas markets by suggesting that while the crisis is severe in Louisiana and less so in Texas, "the United States as a whole will continue to perform fairly well into 1987-1988." He said continued expansion buying, beginning with the Christmas season of 1982, has not run its course in Texas. Consumer spending for durable goods, which, according to Cochran, carries the U.S. economy, was up 20 percent in 1986, especially in commodities such as boats, houses, and home furnishings.

In oil and gas, large producers in all three states are currently experiencing a 12-month period of adjustment to \$13 a barrel for crude, resulting in a period of what Cochran called "human and corporate pain" as prices are scaled down. He said the economic situation will "get better gradually in 1987-1988, at a very low rate of creep," and suggested a dramatic structural event would be needed to "pop" oil prices above \$20 a barrel.

Not until such an increase occurs, he said, will the oil market return to a healthy state. Conditions in the oil patch, especially in the Midland-Odessa area, are reflected in the overall state job growth rate in 1987, a 1.1 to 1.5 percent increase. From 1976-1985, Texas grew 4 percent in the job market each year while the

national average was at 2.3 percent.

In Oklahoma and Louisiana, where dependency on the oil and gas industry is more visible, job loss is alarming. State economies are facing complicated financial restructuring. In Oklahoma, the largest banking system has failed, and excessive commercial construction has vacancy rates running as high as 20 percent.

"More houses are on the market," said Bishop Gerald N. McAllister, "and many people are walking away from loans they cannot afford to service. I don't think we have seen the bottom in any of the major sectors. A lot of people are going under. There comes a point when you decide, 'I can't hang on.'" He said he expects 12 more months in a downhill economic picture.

The Rev. Claude Paine, rector of St. Martin's Church, Houston, representing Bishop Maurice M. Benitez, said the depressed state of Houston's economy led Benitez to begin an unemployment initiative. Paine described the program as a way of helping people respond to jobs available. "Tom Hall, a management consultant, helps people face the trauma, despair, and disillusionment of being unemployed by showing people how to make a resume and how to interview for a job."

Paine said the approach is based on the importance of self-worth, countering the popular myth that "without the job, we are nobody." Seminars in four Houston locations have helped 150 people find new work. "The response to unemployment has lifted depression and given hope. People are looking up, hanging on. Mutual support groups are being developed."

Frank Holt of the Diocese of Dallas echoed the positive approach to deprivation by saying, "Bad news is often old news. There are a lot more people who are hurt, and many of my friends have problems. I feel confident that as individuals we have bottomed out; but I also realize we have to survive with new trade, with cottage industries. There are so many unmet needs." Holt asked for continued support from the national Church and said that new church growth

*Continued on page 26*

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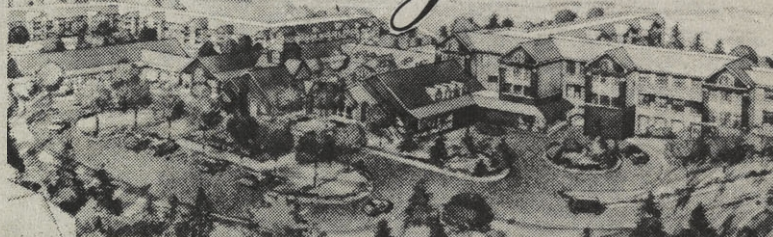
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## Native Americans

Continued from page 1

my opinion, we each left Oklahoma prepared to 'learn the dance of the life cycle. Tomorrow dances behind the sun. . .in sacred promise of things to come for children not yet born.'"

Sponsored by the National Committee on Indian Work and Coalition-14, the conference drew Presiding Bishop Edmond Browning, who called himself a "bridge" and urged participants to "continue to listen to each other in order that the objectives of this gathering might become a reality and blessing for you as well as for the whole Church. My challenge to you is to ask how you engage yourself in the servant ministry of inclusiveness. . . .How can you be more inclusive?"

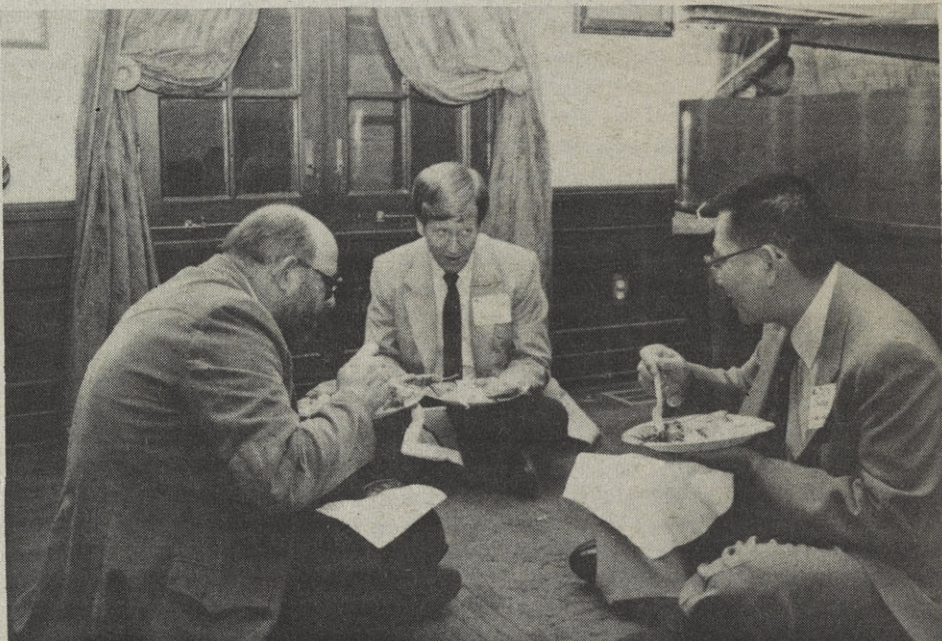
The conference agenda was based on answers to questions on church identity, ministry, leadership, and theology which a design team had gathered since "Oklahoma I" held in 1984.

"The design team, which included all the tensions inherent in a joint consultation, hoped we could move beyond our past mistakes and grievances and together arrive at a new level of trust, respect, and awareness

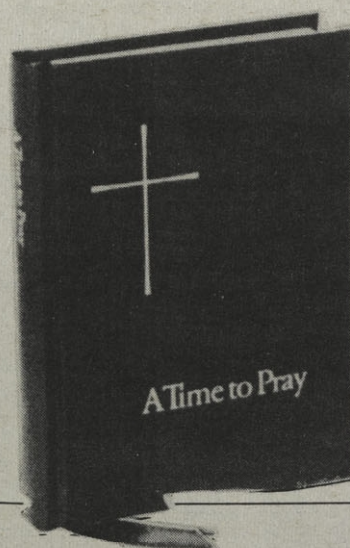


The Presiding Bishop got into the swing of things, and the Rev. Robert Herlocker, Bishop C. I. Jones, and the Rev. Richard Chang took the floor for a meal.

of our interdependence," said Dr. Carol Hampton, national field officer. "Thinking about the long days of the consultation, I believe that happened."



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# MINISTRY

Information about Episcopalians in ministry prepared by the Office of Communication at the Episcopal Church Center, 815 Second Avenue, New York, NY 10017.

## New interest sparks renewal in Provinces

by Richard J. Anderson

you should know that in addition to congregations and dioceses, the Episcopal Church is divided into nine Provinces. . . . As she spoke, the teacher of the inquirers' class pointed to a map showing the Provinces, much like the map printed with this article.

Had someone in the class asked the teacher to explain what a Province is, she would have spoken of nine regional groupings of dioceses headed by elected presidents, governed by synods, but having no legislative authority. She would have spoken of some provincial programs, but, until quite recently, honesty would have made her question the usefulness of Provinces. For though defined by canon, Provinces have often been extra baggage so far as the Episcopal Church's structure and mission have been concerned.

This has not always been true.

Back when long-distance telephone calls were reserved for near-emergency occasions and before commercial air service was available to almost everywhere, the regional Province and its synod were an important way for dioceses to interact in program—and also just plain get to know one another. This was especially true of regions with a large number of missionary districts. These financially-aided jurisdictions were allowed only one lay and one clerical deputy to General Convention. (They have since become dioceses with full representation.)

Some Provinces that happened to be natural regions of the nation—such as New England—were strong because of their common social heritage. Only since World War II has the Church's national organization—with its growing staff and multitude of committees, commissions, and coalitions—become anything like its present size and complexity, focusing mission at the national rather than regional level.

In short, the advent of faster transportation and instantaneous communication and the slow but steady growth of central structure all have helped to diminish the importance of the Province as a unit in the life and work of the Episcopal Church.

As is evident from the accompanying map, each Province is a regional grouping of dioceses. Each has an elected president—until recently it was always one of the diocesan bishops but now can be a priest, deacon, or layperson. If the provincial president is not a bishop, however, the vice-president must be. All Provinces have legislative-type assemblies called synods made up of delegates from the member dioceses. These synods can be expressions of regional opinion but cannot enact any legislation binding on the dioceses. The synods cannot even present resolutions to General Convention. That's about it so far as some Provinces are concerned. Others have departments and committees, patterned loosely after the Church's national program structure. Some have Episcopal Church Women organizations.

The decline of the Province reached a low point in the early 1970's. Many synods attracted representation from only a few dio-



ceses. Some synods met less than annually. One diocese—Western New York—voted to cease being a member of a Province altogether, evoking no strong response from the Province by doing so.

Episcopalians began forming new types of inter-diocesan structures, usually called coalitions or caucuses, which were developed around common concerns with no relation-

ship to the geographical Provinces.

Province VIII (the Western United States and Pacific Basin) was first to respond to the crisis. This region, which calls itself the Province of the Pacific, has deep historical roots and even a published history. Some westerners thought their Province should be abolished. Others wanted to foster new life and increased interest and formed a special committee for that purpose. Chaired by the Rev. Canon Clarence Stacey of the Diocese of California, who had been secretary of Province VIII for several years and is given credit by many for keeping it alive during its darkest hours, the committee based its work on the natural commonality of the west with its Pacific orientation and largely Hispanic heritage. The Province was defined as a unit through which dioceses could share resources and exchange ideas. The multi-cultural aspect of the region was stressed: Hispanic, Asian, Pacific Island, American Indian. Another source of unity was the western perception that the Church's national structure with its New York headquarters is too eastern and North Atlantic oriented. This perception still runs as a strong current through Province VIII's thinking.

The Province of the Pacific really moved into high gear with the election of the Rev. Canon Roswell O. Moore of Menlo Park, Calif., to be president—the first non-bishop president of a Province in the history of the Episcopal Church. Moore serves the Province full time without salary. In the past few years he has been the motivator who made the Stacey committee's recommendations really work. He is quick to credit Stacey.

"When I came here in 1976, we had nothing to do," says Sally Young of San Francisco, who shares Province VIII's secretarial work with Stacey. "Now we are busy all the time."



Jan Wellhausen

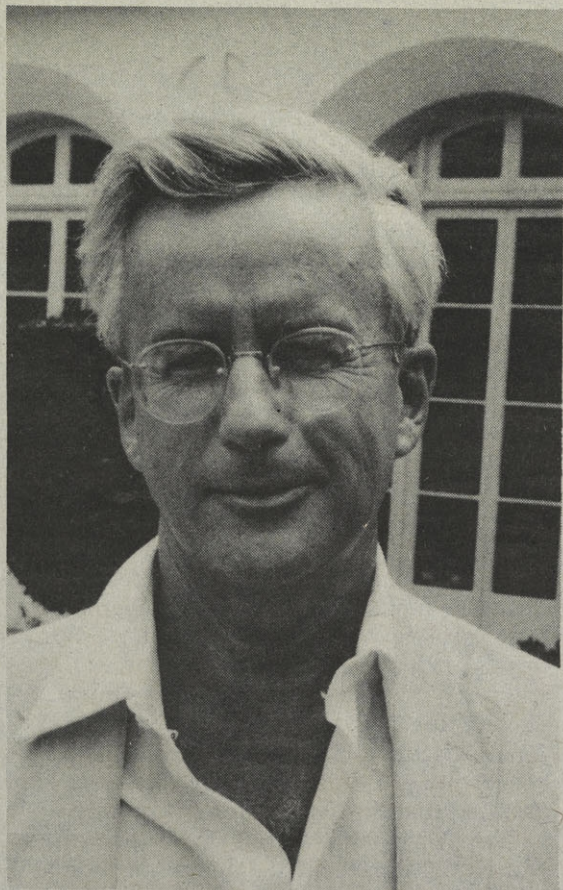




Sally Young

The increase in office activity is because the Province now has 16 fully-functioning program areas, all funded through the provincial budget. Member dioceses' satisfaction with the Province has risen high enough so all but one are paying provincial assessments in full and on time. "This was not true a few years ago," says Young.

Jan Wellhausen of San Francisco is education and youth ministry coordinator for the Diocese of California and religious education coordinator for Province VIII. The Provinces' lack of binding legislative authority does not in her view make them useless jurisdictions. "One thing we can do is be in touch with one



Roswell Moore

another. Some dioceses need help," she says. "Others have help to give." The national Church needs "to recognize our problem of distances for one thing," she says.

Province VIII's renewal has spawned a unique relationship with Church Divinity School of the Pacific (CDSP), the Episcopal seminary in Berkeley, Calif. The provincial president is a member of the seminary's board, and the synod elects three additional members. CDSP's Dean William Pregnall is a

member of the provincial council, and his attendance record is good. The Episcopal Church's effort to fund seminaries with 1 percent of local church income was developed out of the CDSP-Province relationship. All Province VIII bishops meet together once a year for serious continuing education, usually at CDSP.

The program talked about the most in the Province of the Pacific, though, is called Hispanic-Asian Pacific Island Ministry Development. Sandra Bright of San Francisco is executive director. The three-year program coordinates current Hispanic and Asian ministry programs to make them more effective and explores such possibilities as scholarship aid and the need for more Hispanic and Asian ordained ministers.

As unique as its goals, though, is HAPIMD's funding. Half the funding—\$50,000—is from the Church's national budget, the first time in many years that national money has been granted directly to a provincial program. The other half is from voluntary support by 10 Province VIII dioceses and from the provincial budget.

"If the three-year program works, it could be a model for future resource sharing with Provinces from the national budget," says the Rev. Thomas Doyle, provincial treasurer.

Word of Province VIII's renewal had spread around the Church by the early 1980's so when Province I in New England had a crisis, Episcopalians there called Roswell Moore for advice and counsel.

Only two bishops and a handful of delegates bothered to attend a meeting of the Province I synod four years ago. "It was a disaster," says the Rev. Gene Robinson of Temple, N.H. Robinson, who had been involved in youth ministry for the Province, says the general lack of interest in the Province made a few of the delegates angry.

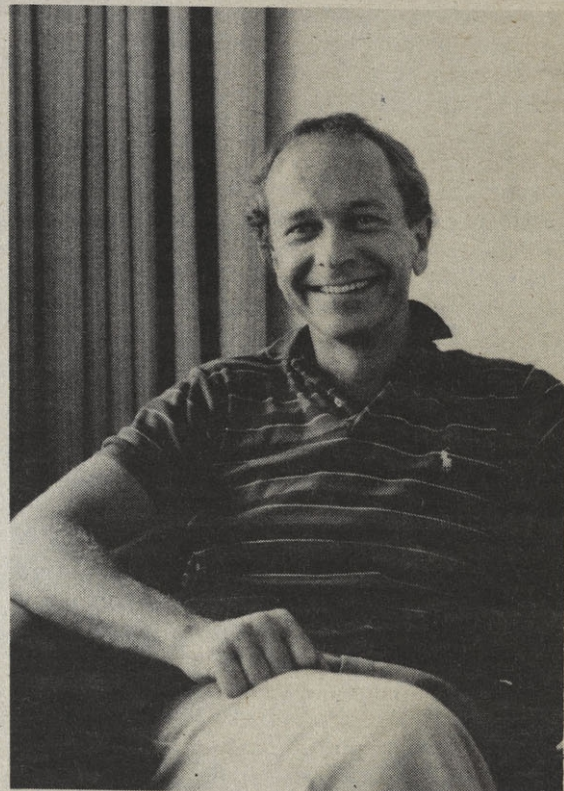
"Let's make it work or abolish it," they said. The first step was a survey of New England dioceses. The response was even more negative than anticipated, and New Englanders decided they needed a wholesale restructure of the Province.

Today Province I is engaged in several types of ministry, all coordinated through the Office of Executive Secretary. Robinson has held that job for the past three years. He coordinates all the work of the Province, for which he receives half his salary. He is also director of Sign of the Dove retreat center in

Temple. Robinson reports to and serves as secretary for a streamlined provincial synod—all bishops in the Province plus one clerical and one lay deputy from each diocese. The synod meets twice annually and takes care of all provincial legislative and budgetary work.

The new structure also includes a larger body, the provincial convocation, educational in focus, stressing mission and ministry. Three clergypersons and three laypersons from each diocese attend, together with all bishops and "all other interested people." The new structure also includes program groups, networks, and such ad hoc bodies as are needed. The new structure is more costly than old provincial operations had been, due largely to Robinson's half salary.

"We started on faith," says the executive secretary. "We entered into a covenant relationship with the Education for Mission and Ministry unit at the Church Center in New



Gene Robinson

York. It provided funding that would diminish over a three-year period with dioceses being expected to pick up more of the cost each year. That got us going."

Has it worked?



Dennis Delman



Sandra Bright





Dixie Hutchinson and Glennes Clifford

"To say it is working is an incredible understatement," says Robinson. "Bishops and dioceses are beginning to think provincially. When General Convention discussed AIDS, for example, the bishops realized it was better to do something together rather than for each diocese to attempt to meet the need alone. So they came to me and asked me to organize something provincially."

Robinson says he is "beginning to see the Province as a ministry involving what he calls the middle managers of the Church—people who see their ministry as being broader than a single diocese but not national in scope." Like his counterparts in Province VIII, Robinson sees his job as one of balancing strengths and needs among the dioceses he serves. "I can match people up across diocesan lines," he says.

A stronger relationship seems to exist between the Episcopal Church Center and Province I than with other regions—due, possibly, to the geographical closeness. "A good portion of my time is spent as a conduit between the Province and 815," says Robinson. "Part of my job is knowing the resources and putting people in touch with them. I give particular credit for openness to Barry Menuet and the Education for Mission and Ministry staff."

Roswell Moore in the west and Gene Robinson in New England are both priests. Two years ago Province VII, in the south-central part of the U.S., elected Dixie S. Hutchinson of Dallas provincial president, the first layperson ever to hold such an office in the Episcopal Church.

"Our diocese was without a bishop back in 1979," says Hutchinson. "We needed a woman to go to the synod. It was to be in Little Rock. I was asked to go by the diocesan executive council. I went. I don't remember what we talked about any more than the man in the moon, but we talked and talked." That was her first contact with a Province, and Province VII, in the words of one bishop, "sure needed perking up."

Hutchinson says the Province is "a smaller entity that can work on current issues and concerns. I say it is smaller even though our Province is huge geographically, but we have a lot of concern in common, such as Hispanic ministry." Glennes Clifford of Oklahoma City, who represents Province VII on Executive Council, sees the provincial synod as an educational and information-sharing gathering. "Getting to know people from other

dioceses is important," she says. "We need that kind of learning experience."

As a lay provincial president, Hutchinson has encountered a few problems, mostly financial. "Our provincial budget for the triennium is only \$53,000," she says. "When the president was a bishop, his travel and expenses were usually paid for by his diocese. He also had secretarial help. With me as president there are some unforeseen administrative costs." She adds, however, that the provincial council has been "simply wonderful about this. [It said], 'If you need help, holler. We'll see what we can do.'"

Hutchinson takes a practical view of the Provinces' future. "If we can be useful, the dioceses will support us," she says. "We have to keep things interesting and deal with what is important. At our next synod, for example, we are going to discuss the same topics that Lambeth Conference will be discussing in England in 1988. When our bishops go to Lambeth, they will go knowing something about the views of their people."

Some have suggested a massive overhaul of church structure, one that would have dioceses support and participate only in Provinces with General Convention then becoming a meeting of Provinces rather than dioceses. This would put Provinces into the mainstream of church organization.

"It won't happen during my lifetime in the Church," Hutchinson says. No other provincial leaders seem to disagree with her on that.

Dennis Delman of San Francisco submitted a resolution to the last General Convention suggesting that the Church be divided into two regions—eastern and western—some-what like the organization of Canterbury and York as Provinces in England.

"It was not acted on because there was no time," says Delman. "Something has to be done. Western dioceses are going to continue to divide. By studying my resolution, someone may come up with other suggestions."

For the immediate future, Provinces do seem to have a growing possibility of being useful—provided the dioceses are willing to modify the various provincial structures to make them more effective.

Provinces can be useful in communication. The good response most provincial newsletters receive is more than a hint of this.

Provinces can be useful channels of resources from the national program units to dioceses. There are signs of more recognition by national staff of the provincial structure.

Provinces do elect most of the members of the Church's Executive Council—their most direct participation in the Church's structure. These persons can be interpreters of what the Church is doing nationally and internationally to their regions. Many are already doing this.

Provinces can continue to examine the possibility of administering some share of the national budget money, such as is being done in Province VIII.

Provinces—because they are free of heavy legislative responsibility—can be forums for education and renewal.

As this story was being written, a representative from Province III, the Middle Atlantic dioceses, came in. "We are anxious to get something going in Province III. We heard you are doing an article on Provinces. Maybe you could help. . . ."

Provinces may be becoming something more than names on a map.

Richard J. Anderson is a journalist who is vice-president of the Episcopal Church Building Fund.

## RESOURCES FROM "815"

Resources available from the Office of Communication, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017, include:

### *A Gift of Music*

This offering literally unwraps *The Hymnal 1982* as choirs from around the country try some of its new music and discover interesting sidelights to the Hymnal.

### *Bread in the Desert*

Produced by the Episcopal Church and Disciples of Christ, this strong documentary shows several examples of American churches which are dealing with and responding to the reality of hunger in our own country. (CC)

### *Day by Day*

This is an abbreviated version of the program on lay ministry produced for the Total Ministry Task Force. (Not available as a One in the Spirit production but may be purchased in full length from Cathedral Films, Inc., P.O. Box 4029, Westlake Village, Calif. 91359.)

### *A Turning of Time*

The spirit and concerns of Episcopal college students and chaplains are documented during a five-day New Year's gathering in the Colorado Rockies. Included is a meditation by Bishop Desmond Tutu.

### *Feed My Sheep*

Four examples are shown of Christian ministry to people caught in today's economic squeeze. Unique programs from San Francisco, Denver, and Ohio, largely staffed and supported by laypersons, are documented.

### *The Holyland: A Pilgrimage*

A sensitive view of Christians at work in Israel in these troubled times, this beautiful and thought-provoking video includes their special comments and insights. (CC)

### *The (In)Dignity of Aging*

This capsule version of a three-hour satellite teleconference on aging challenges both churches and individuals to become more aware of the ministry of, as well as to, older persons. (CC)

Programs followed by (CC) have been closed captioned for the hearing impaired. Captioning shows only when the program is played through a special decoder. No captioning is seen when played through a regular VCR or used for cable broadcast.



## The Toevses: Putting their faith into action in Honduras

by Carol Smith Hosler

In the spring of 1985, Howard Toevs of Rupert, Idaho, was observing his 32nd year as a dentist. He and his wife Marilyn were nearing retirement, but that spring Bishop David Birney of Idaho mentioned that a clinic in Honduras needed the help of temporary volunteer dentists. The comment went in one of Toevs' ears and became stuck somewhere inside. He asked for more information and was soon corresponding with Bishop Leo Frade of Honduras.

Shortly after Toevs' last day of dentistry in Rupert, he and his wife were off to the San Marcos Mission in Honduras. They established contacts, solicited the local dental school's involvement, and tried to cut through governmental red tape.

Existing dental supplies were completely unusable, and "our mission," said Howard, "had become not one of providing 30 days of service, but of finding the equipment and drugs necessary to offer any sort of dental service at all!"

The Toevses came back to Idaho where the Idaho Episcopal Foundation gave financial support, and Trinity Church in Rupert and its sister parish, St. James' Church in Burley, and Episcopalians and other friends all over Idaho helped.

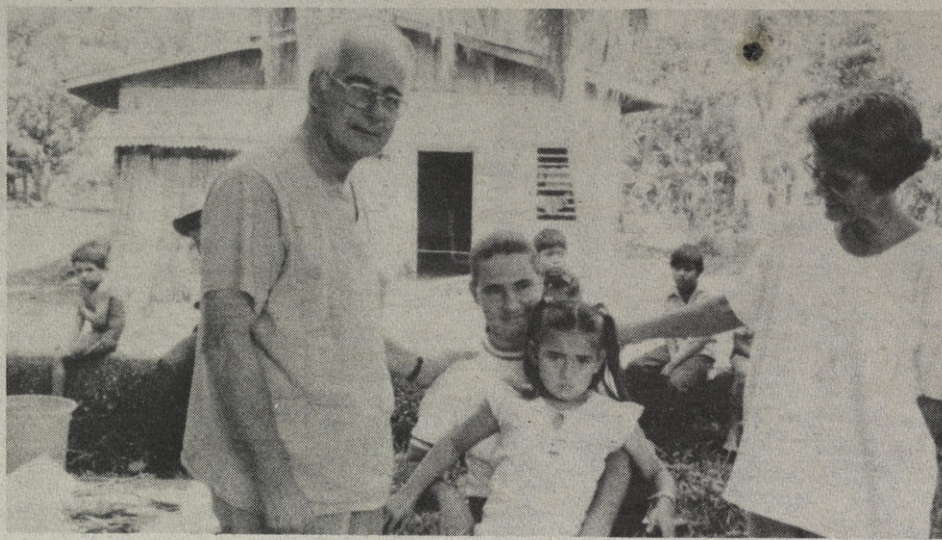
Last spring the Toevses returned to Honduras and met their equipment at the dock. Its passage across the Gulf of Mexico had been arranged by the wife of a Honduran priest, who works for a shipping company. The Toevses were joined at San Marcos by Dr. Melvin Bowman, a Presbyterian dentist from Nampa, Idaho. After more red tape to get the clinic and the two dentists licensed, they finally opened for business.

On the first day Drs. Bowman and Toevs learned that "virtually all the extractions these people had experienced were done without anesthetic. They are a stoic group of people and didn't realize that dental work could be performed without pain."

Honduran children chew on sugar cane constantly, and the incidence of tooth decay is high. The area had virtually no dental services and no education about dental hygiene or diet. "But Bishop Frade had said we would be dealing with the most appreciative group of individuals on the face of the earth," said Howard Toevs, "and he was right."

"We charge the equivalent of 50 cents per patient if they are able to pay it. For those who cannot, the service is free." Even those who can afford the dentist in the city come to the mission clinic because the quality of dental care is higher than that regularly available.

Marilyn Toevs is receptionist and dental nurse. Last spring, with money contributed by folks at the couple's winter haven in Yuma, Ariz., she hired and trained a 16-year-old Honduran woman to do fluoride treatments and to teach tooth brushing



and good nutrition.

The couple had to evict rats, bats, and iguanas—quite a cultural shock—but say their home was much better than those of their patients, which are largely characterized by bamboo walls, thatched roofs, and dirt floors. "We had a bad house but a wonderful beach!" they say.

The Toevses returned to Honduras for a month this fall and drove the 3,000 miles to escort more equipment and supplies. Other dentists around the country donate a few weeks or a month to help keep the clinic staffed at least half the year. Howard Toevs says a dentist from South Carolina has spent some time there, and two dentists from Michigan are planning to go in 1987. The South American

Missionary Society of the Episcopal Church (SAMS) has also helped place some dentists, and the Toevses will themselves return this March. In the meantime they search for others to help with the dentistry mission.

"You cannot spend time in the Episcopal community at San Marcos, associating with Christian missionaries who give so greatly of themselves, and not come home spiritually enriched and energized," says Toevs.

Interested persons should contact Dr. Howard and Marilyn Toevs, Box 247, Rupert, Idaho 83350.

Carol Smith Hosler, former editor of *The Idaho Messenger*, is a journalist and freelance writer who lives in St. Ignace, Mich.

## The Whites: Arabic witness in Amman

by Charlotte Neyland

Dick and Linda White did not dream of learning Arabic when they taught English in Canada, but now with their three children—Peter, Andrew, and Margaret—they live and work in Amman, Jordan.

Sent by World Mission, Inc., the Whites began studying Arabic at a language institute for missionaries. In less than one year they have been able to use their new language to minister to Muslim friends and share their love of Jesus Christ.

Their use of the language has not been without goofs, however. While riding in a taxi Dick asked the driver,

*Continued on page 27*

## The Prichards: Missionaries in Bogota

by Felicity Hofferker

"You shouldn't do it unless you are convinced it is right," says Louise Prichard of Darien, Conn., about her and her husband's experiences as Episcopal missionaries in Bogota, Colombia. "It can be a real culture shock. There is so much to overcome, and you can't always handle it. I didn't think I could manage it, but the Holy Spirit changed my mind."

In Bogota, Tom is vicar of San Pedro, and the couple lives surrounded by squatters' shacks in the midst of undeveloped land. The scenery is beautiful, but the high altitude of 8,600 feet keeps the city, on a plain in the middle of the Andes, cold most of the time. A car is too difficult and too expensive to manage so the Prichards travel by bus or local taxis.

Louise works with an orphanage started for the children whose families were killed in a terrible avalanche last year. The plan is to take care of them, as well as others, in a series of cottages rather than a large institutional building. Young couples will live with the children and run the cottages.

When Tom and Louise attended Kenyon College, he majored in Spanish, she in religion. Married in her senior year, they moved to Virginia Theological Seminary and then to Little Rock, Ark., where Tom was on the staff of Holy Trinity Cathedral and Louise returned to college for her master's in social work. On its cen-



Photo by Bonnie Billingham

tenial, the Cathedral founded a church in Bogota to which, to this day, it gives the congregation's main support.

"Colombia is still a Roman Catholic-controlled country, and it took us two years to get a visa," says Louise. "No one could even find our applications. We went anyway, and since then our visas have been approved and there is no problem about their renewal."

Until five years ago the Church of San Pedro held its services in the park or in different peoples' homes. Two years after the church was built, it was broken into, much of it smashed with machetes, and the cross stolen.

The Prichards first lived with an elderly couple. Louise had to learn Spanish; even Tom slipped from time to time when words had a certain similarity, such as the time he asked the Lord to forgive us "our fish" instead of "our sins." They had to

fight the hordes of fleas.

"There are not many Episcopalians in Bogota," says Tom, "mostly lapsed Catholics. There were about seven members in the church when we came. Now there are 35, but sometimes as many as 65 attend services on a Sunday, which makes us the largest Episcopal church in the diocese. Colombia, a country a quarter the size of the United States, has 14 Episcopal churches."

"For many of those attending, it is an answer for what they have been looking. Few of them have much education and are trying to educate themselves by reading the Bible and learning what is in the Gospel. I have three small groups doing this, and they get excited in our discussions. They have been brought up not to ask questions so it is all a new experience."

"A year ago we started a day care center which now has 24 children enrolled in it. Five of my parishioners are interested in an ordained ministry so we are developing a program for them, too."

Louise continues to work both on her Spanish and for the orphanage where she is executive secretary in charge of donations. "A large one from the Presiding Bishop's Fund for World Relief got us off the ground," she says. "St. Luke's in Darien also sent us \$1,500 through their Venture in Mission Committee."

The Prichards, who will be in Bogota until 1987, have a Korean-born son adopted in Little Rock when he was 3-and-a-half. They added a small daughter to the family this summer.

Felicity Hofferker is a free-lance writer from Connecticut.



## HAVE YOU HEARD . . .

### Showers of Blessing

Have you ever been showering when the desire to sing "Old Time Religion" hymns was frustrated because you could not remember the words? When Hal Morgan from Steam Press (15 Warwick Rd., Watertown, Mass. 02172) wrote asking if this often happens to us, we had to admit it doesn't. But should the problem arise in your home, Steam Press has the answer. Just published is *Showers of Blessings*, a water-proofed, plastic-paged book complete with handle to hang on the shower head. Buy this for just \$4.95, and you will never again be without the words to such hymns as "What a friend we have in Jesus," "The Old Rugged Cross," "Just a Closer Walk with Thee," and 11 more. If not for you, perhaps a friend? Christmas is coming, you know.



### EDS welcomes E.D.S.

The community of Episcopal Divinity School (EDS) in Cambridge, Mass., gave a warm welcome to Elizabeth Dargan Spence (E.D.S.), daughter of director of development Diane Spence and her husband Michael. Elizabeth's arrival on March 10 marked the first daughter born to faculty or staff family living on campus in almost 50 years.

### Callings for you?

We have just received the first issue of "Callings," which defines itself as a national newslink for lay professionals in the Episcopal Church. The first issue included a profile of Kentucky's Anne Carter Mahaffey, reports on past meetings of interest, notice of coming ones, and an introduction by editor Gail C. Jones. She asks to hear from lay professionals with articles, letters, ideas, concerns, cartoons, etc. She can be reached at 18204 Bayview Rd., Vaughn, Wash. 98394.

### Training guide for lectors available

St. Paul's Church, Indianapolis, Ind., created *Training for Lectors*, a 40-page manual and three 50-minute cassettes with 19 readings that demonstrate relaxation, breathing, tone development, vowel and consonant formation, oral phrasing, inflection, and use of emphasis and pause.

Stella A. Kryszek, St. Paul's lectors' guild director, instructs. The readings are done by 24 members of the guild who each take a six-week training course with Kryszek. *Training for Lectors* costs \$25.95 and is available from the Telecommunications Committee, St. Paul's, 11 W. 61st St., Indianapolis, Ind. 46208.

### The right rite?

Working on the assumption that a child's rite of passage into the land of adults is linked more to getting a driver's license than being confirmed, Good Samaritan, Orange Park, Fla., recognizes its young adults with a prayer and blessing when they receive the keys to the car. The Rev. Bob Libby, rector of Good Samaritan, says, "The idea first developed when I was chaplain at Episcopal High School. When seniors were asked, 'When did you first feel like an adult?', car keys emerged as the universal symbol of both the freedom and responsibility which come with growing up in our society."

The Episcopal Student Foundation at the University of Michigan, Ann Arbor, MI, solicits applications and nominations for the position of chaplain. The chaplain will minister to the university community, principally students. For further information contact George Coash, c/o Canterbury House, 218 North Division St., Ann Arbor, MI 48104. Closing date for the inquiries is December 15, 1986.



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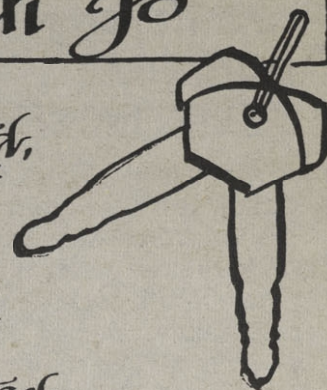
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Patti Jo



*Bless these keys, oh Lord,  
and bless her who will  
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her new freedom and be  
responsible in the use thereof.  
In Jesus name we pray. Amen.*

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## PASSING IN REVIEW

with Nancy J. Cassel

One of my personal saints is my grandmother, who died on Palm Sunday, 1984, at the age of 96. My brother and I spent a great deal of time at my grandparents' house when we were growing up. While Grandpa taught David the intricacies of the internal combustion engine, Grandma taught me to cook, to knit, and to play double solitaire. And she used to read to me. She understood what being read to could mean to a child. I have always enjoyed being read to as well as reading aloud to others. Probably many families have a custom of reading the Christmas story or perhaps *The Night before Christmas* on Christmas Eve. A couple of weeks ago someone told me that her children and she had taken turns reading Barbara Robinson's *The Best Christmas Pageant Ever* to one another while they were doing the dishes. Families might also like to read C. S. Lewis' *Chronicles of Narnia* or the delightful *O Ye Jigs and Juleps* by Virginia Cary Hudson. Those of us who live alone and have no one to whom we can read aloud or who will read aloud to us might adopt an honorary grandchild or niece or nephew to share the wonder of books.

Nancy J. Cassel is parish librarian at St. Andrew's Episcopal Church, State College, Pa.

**Noah and the Rainbow Promise**, Frances and Charles Stewart, paperback \$6.95, Broadman Press, Nashville, Tenn.

The second book in the Stick and Learn children's Bible story series, Noah's account is, like its predecessor, *The Birth of Jesus*, printed on vinyl with 55 cutout stickers which a child can place on the appropriate scenes created by Frank S. Colosa. Children can load the ark with rabbits, monkeys, and even a panda or arrange fish in the sea in the scene where land is sighted. Mentioned by *Good Housekeeping*, the stick-and-learn books help children become involved in the story and allow them to create their own versions of Bible classics.

—J.M.F.

**Banishing Fear from Your Life: How to live at peace in a world of anxiety and tension**, Charles D. Bass, \$14.95, Doubleday, New York, N.Y.

Fear has followed us from the beginning of the world when Adam said, "I am afraid" (Gen. 3:10). Bass, a Southern Baptist minister, believes we can rid ourselves of it and has written a practical, no-nonsense guide to understanding fear and learning, through faith and inspiration, to be at peace with ourselves. Using Scripture references and personal anecdotes, he gently leads one to the conquest of fear through trust in God.

—J.S.

**The Critical Years: The young adult search for a faith to live by**, Sharon Parks, \$15.95, Harper & Row, San Francisco, Calif.

Parks believes "the consciousness of the needs of a young adult world may serve to reawaken religion to its deepest vocation." In an in-depth

guide to such topics as Faith as Truth and Trust, Identity: The Threshold of Adulthood, and Culture as Mentor, Parks offers a valuable resource for parents, educators, clergy, and others involved with today's young people.

—J.S.

**Unfinished Agenda**, Lesslie Newbigin, paperback \$11.95, Wm. B. Eerdmans, Grand Rapids, Mich.

Perhaps missionaries feel so much at home in each other's company because "they are guilty of the same sins," says this 75-year-old in memoirs of 38 years of missionary service in India that spanned the transition from British rule to independence. Yet, he adds, "the deepest reason is that they have shared in the joy of bringing the Gospel to others." Such is the tenor of this book: admission of sins—"I look back with real penitence on the occasions when, as a missionary in India, I censured some things and commended others on grounds which I now realize were not evangelical, but merely cultural"—alongside the joy of helping spread "the whole Christian fellowship in all places and all ages." God intends His Church to be, in the words of the Lambeth appeal, "an outward, visible, and united society," says Newbigin, who became a bishop before he was 40, helping unite the Churches of South India. Now pastor of a small inner-city congregation in Birmingham, England, he says part of the unfinished agenda is the "absolute imperative of unity," but the question of unity becomes "marginal, unimportant in comparison with the great issues of justice and peace."

—J.M.F.

**Beginning with Mary**, Thomas John Carlisle, paperback \$5.95, Wm. B. Eerdmans, Grand Rapids, Mich.

Carlisle, whose *Eve and After* chronicled the lives of Old Testament women, now turns to female disciples after Mary. "They followed./ They listened./ They learned./ They served./ They spoke/ both with and for him./ Thus they qualified/ as bona fide disciples." He brings to life women like Joanna who, "emancipated/ by his healing touch—risked all/ left all/ gave all/ for Jesus" and Pilate's wife who "dared/ to speak a word/ for Jesus/ when it counted," and he suggests a new role for Mary: "It may have been/ more meaningful for Mary/ to be her son's disciple/ than to be his mother." This slim volume with its sparse, insightful po-

etry is not only a paen of affirmation for women, but full of teaching—"The woman waits/ for Jesus' word./ Might I?"—and meditation and sermon inspiration for all.

—J.M.F.

**The Good Book Cookbook**, Naomi Goodman, Robert Marcus, and Susan Woolhandler, \$16.95, Dodd, Mead, New York, N.Y.

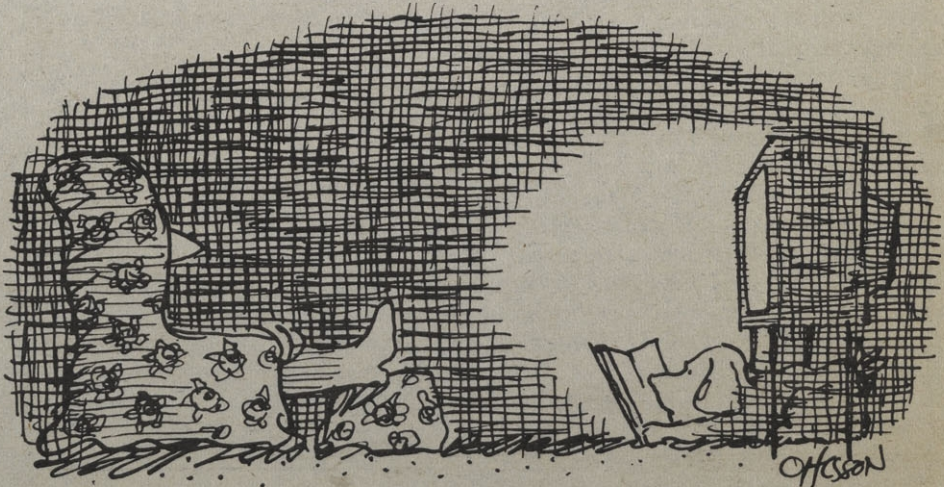
The Bible speaks often of food—from God's providence to dietary laws, from a 180-day Persian banquet to Jesus' multiplication of the loaves and fishes. This book provides the recipes. The authors researched culinary and biblical history to provide 140 recipes that range from a meal Abraham might have served his angelic visitors to a meal for Roman soldiers at the time of the Crucifixion. Try dishes such as savory stew with lentils and raisins, pomegranate walnut duck, rose apple salad, and figs in red wine and cream. You will eat well—the foods are all natural and nutritious—and learn biblical lore painlessly. The book is also a perfect gift for the Bible history buff, gourmet cook, and church school teacher on your Christmas list.

—A.M.L.

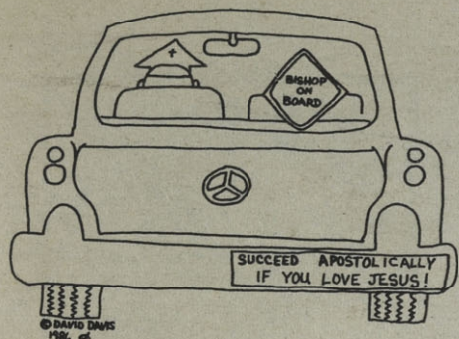
**The Little World of Don Camillo**, Giovanni Guareschi, paperback \$5.95, Doubleday/Image, Garden City, N.Y.

In the period following World War II, in the Po River Valley of Italy, irrepressible Don Camillo struggles daily with his parishioners and with the town's equally burly, hot-tempered communist mayor, Peppone. The priest takes his struggles to Christ on the cross, and Christ gives support and frequently unorthodox guidance: "Lord," said Don Camillo, "forgive me, but I'm going to beat him up for You." "You'll do nothing of the kind," replied Christ. "Your hands were made for blessing." When Don Camillo argued that his feet weren't, Christ replied, "There's something in that, but I warn you, just one."

This collection of Don Camillo's comical adventures was first published in 1950 and is now available again to delight a new generation with its gentle humor. The last three chapters make a wonderful 20th-century Christmas story with both protagonists repairing the Christmas creche: He took the figure of the ass and set it down close to the Madonna as she bent over Her Child. "That is Peppone's son, and that is Peppone's wife, and this one is Peppone," said Don Camillo, laying his finger on the figure of the ass. "And this one is Don Camillo!" exclaimed Peppone, seizing the figure of the ox and adding it to the group. "Oh well! Ani-







imals always understand each other," said Don Camillo. But Peppone said nothing, and for a time the two men sat in the dim light looking at the little group of figures on the table and listening to the silence that no longer seemed ominous, but instead full of peace. —A.M.L.

**No Alien Power:** Exploring what Jesus wanted to say about God, Benjamin P. Campbell, paperback \$1.50, Forward Movement Publications, Cincinnati, Ohio.

Author Campbell—priest, journalist, housing activist—wants to deal not with an imaginary God, but a real one, not with an "alien power, permanently residing in a country estate in a far corner of the universe, sending messages and pulling occasional strings." Faith in God should be "a way of getting up in the morning, a way of voting," and other daily decisions. "Faith in a living God, then, is faith in something living in yourself and in the world."

**Hard Choices: Federal Budget Priorities in the Gramm-Rudman-Hollings Era**, \$3, Interfaith Action for Economic Justice, 110 Maryland Ave., Washington, D.C. 20002.

This 25-page pamphlet covers foreign aid, agriculture, and Congress vs. the White House and has an appendix of sources for further detailed investigation. In my opinion as a local citizens' organization coordinator, the section on Citizen Participation is the more practical part. Par-

ishes, missions, and individuals should have a copy to study and follow. —Prescott Laundrie

**Adopted for a Purpose:** Bible stories of Joseph, Moses, Samuel, and Esther, Pauline Youd, paperback \$7.95, Abingdon Press, Nashville, Tenn.

Using the stories of biblical characters separated from their natural families, Youd, a former schoolteacher, aims her book at adopted young people. The stories of the four differ widely, but the lesson remains consistent: "God's plan for our lives is working. It is our belief in Him and subsequent actions that reveal His greater purpose for our lives." She offers comfort, courage, and trust in God and encourages the reader's reflection and contemplation by posing simple questions at the conclusion of each story. She stresses each person's uniqueness and importance while reminding us we are all "adopted children of God." —J.S.

**Behold the Man:** The story of Mary Magdalene and Judas Iscariot, N. Richard Nash, \$18.95, Doubleday, New York, N.Y.

Here is a fictional retelling of the story of Mary Magdalene and Judas Iscariot, an historical tale of love, revenge, and a desperate search for truth. Nash brings Mary and Judas to life by taking us to Jerusalem where he casts a fresh, realistic perspective on events that have been shrouded in mystery. From opulent Roman palaces to the River Jordan to the foot of the cross at Calvary, the greatest story ever told assumes new proportions as told to us by those who lived it: "At a distance... three crosses, not one as he had expected. Ah yes, he remembered now, the thieves. It was not fitting, not reasonable for them to crucify him in the company of thieves. Abruptly he changed his mind: most reasonable; when had Jesus ever turned away from sinners? Come unto me, children, sinners, misbegotten, thieves—publicans. He was always calling them, so he could give them

his love, his sweetness. Did they know his sweetness?" And so Judas, Jesus, and Mary tell us how it really was. —J.S.

**All We're Meant To Be:** Biblical Feminism for Today, Letha Dawson Scanzoni and Nancy A. Hardesty, paperback \$12.95, Abingdon Press, Nashville, Tenn.

A newly-revised edition of the 1974 publication, this book explores the traditional roles of women as taught by the Church. Going much further than superficial revisions, Scanzoni and Hardesty create a strong plea for the evangelical emancipation of women and ask: "Are Christianity and feminism mutually exclusive?" Quarreling against those who quickly answer "Yes," the authors claim liberation of women as an integral part of the Christian message. —S.M.

**Jacob and the Star,** Mary Matthews, paperback \$7.95, Morehouse-Barlow, Wilton, Conn.

Matthews tells stories from the life of Jesus through the eyes of a boy. Ideal for children, but adults will find new perspectives here, too.

**Gender & God,** Rachel Hosmer, paperback \$7.95, Cowley Publications, Cambridge, Mass.

This Episcopal nun, priest, and lecturer at General Theological Seminary explores the question of how we understand ourselves to be created in the image of one God but in two sexes. "Through openness to risk, the risk of self-loss to our giving to and receiving from another, we find the image of our maker within our hearts," says Hosmer. The Trinity is a pattern men and women can follow to interact in human experience, embracing feminine qualities as a way to richer lives for all people.

**The Gospel Conspiracy in the Episcopal Church,** Michael Marshall, paperback \$6.95, Morehouse-Barlow, Wilton, Conn.

The director of the Anglican Insti-



tute in St. Louis, Mo., reports the consensus of an evangelism conference on the revelation of God, the renewal of the Church, and the reformation of society. The conspiracy, Marshall says, is the Anglican tradition has often practiced an "almost conspiratorial silence about the power of the Gospel to change lives, churches, whole societies."

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*Advent is a good time  
to prepare for this holiday meal*

## Christmas breakfast can offer its own blessings

by Larrie Todd

It's Christmas morning, the children have been up for hours, and gifts have been opened. The family room is a mess, the children are over-excited, and the adults are grumpy. Whatever happened to "Peace on earth, good will toward men"?

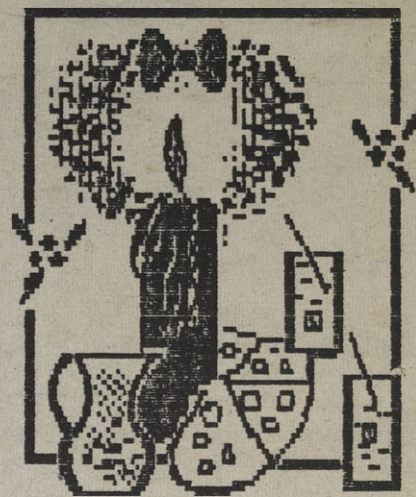
Breakfast is the day's most important meal, but in the traditional way of celebrating Christmas we tend to emphasize Christmas dinner and forget breakfast. In fact, Christmas breakfast is probably our worst of the year since everyone's trying to get out of the cook's way while that traditional Christmas dinner is being prepared.

A special Christmas breakfast requires planning. If it takes too long, the cook misses enjoyable family time; if it's not festive, some people will ignore it. Here are two menus that are clearly holiday fare, but they are also nutritious and take little preparation time. If you plan now during Advent, Christmas breakfast can be easy, festive, and nutritious, too.

In preparation, buy holiday paper plates, napkins, and plastic tableware to do away with washing dishes; buy, too, a 24-hour Christmas candle to light at breakfast and let it burn all day to remind your family the day is special. Before the big morning, freeze some fancy ice cubes with food coloring or a whole cranberry inside.

**Breakfast Menu One:** Holiday punch, breakfast pizza, and fruit salad. Mix equal amounts of chilled cranberry juice, orange juice, and club soda; sweeten to taste; add a festive ice cube or a scoop of raspberry or orange sherbet to each serving. Top a ready-made cheese pizza with drained tuna, chopped green onions, and either pineapple chunks or mushroom pieces. Add flaked coconut, pineapple chunks, and banana slices to navel orange sections and sprinkle with orange juice or add a dollop of flavored yogurt.

**Breakfast Menu Two:** Mulled cider, chicken sandwiches, and grilled tomatoes. Warm cider or apple juice



with cinnamon sticks and whole cloves. Layer sliced chicken, Monterey jack cheese, and diced green chilis or sliced chicken and jellied cranberry sauce on wholewheat bread with mayonnaise or butter. Halve tomatoes; cover cut side with bread crumbs, grated Parmesan cheese, and a little basil; broil.

When you ask the blessing before this meal, ask also for blessings on the day and its significance and for others less fortunate. Christmas morning breakfast can become a blessing and tradition all its own.

Larrie Todd lives in Smith Flat, Calif.

## Oil Patch

*Continued from page 17*

might occur in this period of economic instability through increased volunteer recruitment and training for ministry.

Several participants said rapid, negative change is having a detrimental impact and people look for a stabilizing force in the Church. However, the institution is also undergoing changes which are often unsettling. McAllister called for "symbolic action" from the national Church. He said agricultural hotlines have been established and resources made available in many places, thanks to the concern of Farm Aid and the efforts of entertainers like Willie Nelson. "Help," McAllister said, "has to be focused, galvanized, and mobilized."

Bishop Coadjutor John H. MacNaughton of West Texas said internal resources and a shared cultural and educational background help concentrate human assistance. "We have a hard problem in the Rio Grande Valley," he said. "Tens of thousands of Hispanics are coming across the Rio Grande." He referred to the Sanctuary Movement and asked, "What do we do in regard for the Christian conscience?" Emphasizing the necessity for positive response, he said, "If you 'gloom-and-doom' long enough, people are going to believe you. Attitude has a lot to do with it."

MacNaughton suggested that at every level, the national Church might deal with the Hispanic question in consultation with people on the scene, especially in the Rio Grande Valley. "Talk with us first," he said, empha-

sizing that solutions to pressing needs are often found in the experience of front-line specialists.

Summarizing what he had heard, the Presiding Bishop said people with imagination obviously "are present in different areas of the Church's ministry and that success stories in the face of human suffering must be shared. The principle is to check out the assumptions and change the images people have."

McAllister responded. "The clergy are dealing with these problems as not being all negative." When the Church is content, "the bottom line looks good, and we don't see the pain. In the brokenness, pain, and hurt, maybe this is the best of all times, when we open some eyes, see a lot of beautiful things happening, and begin to do things right at hand."

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Religious News Service photo

Praying for peace in Assisi, Italy, are, from left, Archbishop of Canterbury Robert Runcie, Greek Orthodox Archbishop Methodios, and Pope John Paul II. The religious leaders hold olive trees, to symbolize peace, at the final service of the World Day of Prayer for Peace, Oct. 27. More than 20 warring groups honored the pontiff's call for a one-day suspension of fighting.

## Housing

*Continued from page 8*

poses, Custer can deduct \$1,200 paid in property tax and \$7,197.50 paid in interest, a total of \$8,397.50 of average annual deduction.

Neither the value of the church-owned rectory furnished Lincoln nor the dollar housing allowance given Custer is taxed as income under current federal tax laws. Each has, therefore, a gross taxable income of \$30,000. Let's assume, moreover, that with personal exemptions and charitable and other deductions, both these priests wind up with an adjusted taxable income of \$22,500.

Assuming joint return at 1985 rates, Lincoln will pay \$2,929 in tax on \$22,500. But lucky Custer still has another tax write-off—the taxes and interest of \$8,397.50 on the house. This reduces his \$22,500 to

\$14,102.50. On this he owes a federal income tax of only \$1,407.

Now compare the situation of the two priests: Lincoln paid \$2,929 in federal taxes for the year. Custer paid only \$1,407 in federal taxes for the year—a savings of \$1,522. Lincoln did not increase his equity in the home. Custer increased his equity by \$3,333. The extra cost to the parish of this bonanza for Custer was the cost of property taxes.

*The figures given in this article are believed to be typical. They are taken from various sources and are intended to be illustrative. To determine applicability to a particular situation, consult a banker or lawyer. The Federal Income Tax Reform Act will not affect the situations given here except to make some small change in the rate of tax to be applied to the income of the two priests. Substantial income tax savings will still accrue to the priest who owns his or her own home.*

Louis Farrell, Jr., is chancellor of the Diocese of Tennessee.

## Arabic witness

*Continued from page 22*

"Isn't the weather post office today?" He used *bareed* instead of *barid*, which means cool. On another excursion he called a policeman a fork (*shortay* instead of *shokay*).

In thousands of gray- and buff-colored cracker-box homes and shops scattered over seven major hills, the quarter of a million people of Amman live in self-contained communities, each called a *jabel*. The *soog* or marketplace is packed with people of many races and nationalities from throughout the Arabic world and the far east.

Jordanian Christians are forbidden to speak of their religion to the Muslim people, but Dick says the love of God prevails over political barriers. Linda tells of such an event: "A tall Muslim knelt on the floor between Dick and a fellow Christian missionary and invited Jesus to become his Lord and Savior. This highly-educated gentleman knew the costs associated with his decision, but he knew

the Islam, his first faith, was powerless to bring him peace. Today he is a healed man, a changed man."

Converts face many hurdles in Arab society. Many churches refuse to baptize converts; family members, business associates, and friends often reject them.

Dick's work includes running a workshop on discipling for Arabian teenagers in the local Anglican church. Linda has a Girl Scout troop, and some of the younger women in the community seek her for counseling.

Active in the Anglican Church of Canada, the Whites found Cursillo to be a turning point in their lives and faith and attended graduate school at Wheaton College in Illinois before applying for assignment by World Mission, located in Forest City, N.C. The Whites will return to the United States next spring and are now praying about a call they have received to live and work in Cyprus.

Charlotte Neyland is a writer who lives in Great Bend, Kan.

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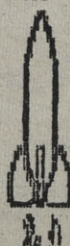
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