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# The EPISCOPALIAN

JANUARY, 1987 • 1201 CHESTNUT STREET • PHILADELPHIA, PA 19107 • OUR 27TH YEAR • CONTINUING 152 YEARS



## Christmas Pageant

by Thomas John Carlisle

We try directing the Christmas pageant but the script is calling for us to be onstage for us to listen for us to go with haste for us to open the inn for us to share the stable for us to glimpse the star.

All the parts have not been taken yet.

## IN THIS ISSUE

### Season's Greetings

Creches and children are the stuff of Christmas, and both appear in this issue: In "The Decoration," page 8; in a "homemade" Christmas pageant, page 11; and in "Peace on Earth in any Language," page 12. The Presiding Bishop sends greetings, page 5, and tells of his own Christmas, page 14. A Georgia group would like to take commercialism out of Christmas, page 15.

### Year-Round Giving

Volunteers spread the Christmas-giving spirit throughout the year. Meet some of them who work in programs run by Washington Cathedral, the Association of Episcopal Colleges, and two Jubilee Centers, pages 16-19.



**The Nativity**, attributed to Salvatore di Franco, is Neapolitan from the second half of the 18th century. It is part of the Loretta H. Howard collection on exhibit at the Metropolitan Museum of Art in New York City until January 4.

## Politics make his job much harder, Waite says

by John Martin

Last year in Beirut, during one of his missions to seek release of hostages held in Lebanon, Anglican envoy Terry Waite was caught in the crossfire of a street battle. Now with revelations of U.S. arms deals as part of a package to free the American hostages, Waite is in the midst of political crossfire.

On November 17 Waite told reporters at a London press conference that he had "no evidence whatever of the U.S. deals with Iran." He said exposure of the secret arms trade had done "immense harm" by creating suspicion and added that some of his contacts in the Middle East have now "gone to ground."

Waite spoke at the end of a day-long meeting called by Archbishop of Canterbury Robert Runcie. For the first time since their release the three former hostages—the Rev. Benjamin

Weir, the Rev. Lawrence Jenco, and David Jacobsen—met with each other and with Runcie and Waite. Representatives of the Presbyterian Church USA, the American Baptist Church, and three senior Episcopal Church executives—George McGonigle, Canon Samir Habiby, and the Rev. Charles Cesaretti—also attended the meeting.

Runcie said he called the meeting to "discuss how best we might continue our humanitarian efforts." He said he'd had a full debriefing and is "convinced we together in the Church should continue to do everything within our power to seek the release of those unjustly detained and to continue to play our part in working for peace, reconciliation, and understanding in the Middle East."

Waite, "for reasons connected with the security of the other hostages," refused to be drawn into a deep dis-



With the ubiquitous press hookups, Terry Waite spoke to reporters at a press conference last spring.

cussion of the arms trade. He said, however, "At the international level governments have always struck, and no doubt will continue to strike, bargains both in secret and in public. . . . I know full well that whilst the cry of 'foul' is being leveled at the United States, the finger might also be pointed at other players both on and off the public field." He also expressed the view that neither Syria nor Iran "has direct influence over the actions of hostage-takers."

Waite said his experiences over the years have taught him that in the long run, "there are no secrets. As a representative of the Church I would have nothing to do with any deal which seemed to me to breach the code to which I subscribe. Not only because I know such actions would undoubtedly come to light one day, but more importantly, they would destroy my independence and credibility." He added that in his conversations with U.S. officials, "they have always shown respect for my position and honored that position."

Waite was modest about the significance of his role in obtaining release of the hostages who shared the press conference platform with him. He insisted no single factor secures the release of hostages, and he said he has always run the risk of being used by people in the political arena who look for ways to use events such as these for their own political advantage.

All three of the former hostages spoke of how faith had been important to them during their captivity. They also spoke of the rich fellowship they had experienced with other hostages.

Weir said he believes he was able to survive 14 months "because God gave me faith in that situation." The growth in his own faith and the quality of relationship experienced were a "pro-

## 'Be bold in telling God's story,' conferees told



Bishop Browning with the Diocese of Eau Claire delegation.

by A. Margaret Landis

"A being, doing, and telling Church is what God wants us to be," said Bishop Patrick Harris, former Bishop of Northern Argentina, at the Eucharist opening the 1986 National Con-

Over the next three days, through addresses and workshops, in healing services and prayer groups, in music and alone or in groups of two or three, churchpeople from Oregon and North Dakota, California, Texas, Flor-

### 'Surely the Lord is in this place'

ference on Renewal, Ministry, and Evangelism. "We are to be the Body, the Bride, and the Building."

The Building, Harris said, is the worldwide Church "rising and becoming a temple to the Lord." God calls us to acquire the worldwide vision of St. Paul, to broaden our understanding of what it means to be a member of the Church. "To be the Church He wants us to be, we must be, do, and tell."

ida, New York, and states in between—more than 100 people from the state of Michigan alone and 18 from Canada—learned about being, doing, and telling at the Pewsaction-sponsored conference at Ridgecrest Conference Center near Asheville, N.C. Presiding Bishop Edmond Browning addressed the group, saying he was grateful for members' ministries as "channels of compas-

Continued on page 10

Continued on page 15



Continuing **Forth and The Spirit of Missions** in our 152nd year of publishing. An independently edited, officially sponsored monthly published by the Episcopalian, Inc., upon authority of the General Convention of the Episcopal Church.

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# WORLD NEWS BRIEFS

## Nicosia, Cyprus

The Ven. John Edward Brown, 56, will be consecrated January 10 in St. Paul's Cathedral here to be the third Bishop of Cyprus and the Gulf. He will be installed February 6 in the Cathedral in Bahrein. Brown, who speaks Arabic and coordinates a Christian-Muslim dialogue group, spent the first decade of his ministry in the Middle East before returning to England.

## Chicago, Illinois

Episcopal Bishop James Montgomery and Roman Catholic Joseph Cardinal Bernardin signed a 12-point covenant on November 16 during a ceremony that began at St. James' Episcopal Cathedral and concluded at Holy Name Roman Catholic Cathedral. The document recognizes the Churches' "common baptism in the name of the Trinity" and calls on members of both Churches to strive for the removal of obstacles to union "while supporting and preserving the traditions of each other." To illustrate the denominations' shared heritage, Bernardin led a penitential rite at St. James', and Montgomery joined the Cardinal in a renewal of baptismal vows at Holy Name.

## New York, New York

Some 350 people attended the celebration of the 11th anniversary of the local chapter of Integrity, the national organization of homosexual Episcopalians. Bishop Paul Moore of New York celebrated the Mass, which was followed by a reception in the bishop's honor.

## Washington, D.C.

Following the 1986 elections, Christian fundamentalists neither gained strength in the U.S. Congress nor lost seats they had gained in previous elections. The religious right gained strength at local levels, however, although only one of the eight candidates backed by TV evangelist Pat Robertson won. Voters decisively rejected candidates who engaged in religiously divisive rhetoric. Despite the national showing, most observers agree that to dismiss the religious right's political strength would be a mistake.

## North Woodstock, New Hampshire

Sherman Adams, former governor of New Hampshire and advisor to President Dwight D. Eisenhower, was buried from Church of the Messiah here where he was a lay reader and parish historian. Retired Bishop Charles Hall and Bishop Coadjutor Douglas Theuner participated in the Episcopal service which was followed by a public memorial service in the Loon Mountain Ski Area that Adams helped develop after his retirement from government service.

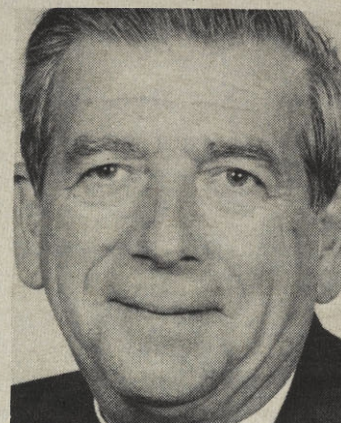
## Danville, Illinois

The Society of King Charles the Martyr will observe the anniversary of the king's beheading January 30 with services in Asheville, N.C., and Boulder City, Nev.,

celebrated by Bishop Clarence Pope of Fort Worth and retired Bishop Joseph Harte of Arizona, respectively.

## Garrison, New York

The theme for the 1987 Week of Prayer for Christian Unity is "Reconciled to God in Christ" (2 Cor. 5:17-6:4). The designated dates are January 18-25. This year's resource booklet has a joint pastoral message from Bishop James Malone, president of the National Conference of Catholic Bishops, and Bishop Philip Cousin, president of the National Council of Churches. For information and resources, write Week of Prayer, Graymoor, Garrison, N.Y. 10524.



**Los Angeles, Calif.**—Bishop Oliver Garver will be the keynote speaker at the annual meeting of the Brotherhood of St. Andrew's national council here in February.

## Bad Munster, Germany

Early in December Suffragan Bishop for the Armed Forces Charles Burgreen came to Ebernburg Castle here for his annual meeting with Episcopal clergy and lay readers in Europe. For five days Burgreen met with military chaplains, civilian clergy, and lay readers for fellowship and spiritual renewal. Bishop Donald Davies of the American Convocation of Churches in Europe was guest speaker for the sessions.

## New York, New York

Following approval of transfer by the Division for Professional Leadership of the Lutheran Church in America, by the Church's ecumenical relations director, and by the bishop, clergy from denominations that "believe, teach, and confess the Apostles', the Nicene, and the Athanasian Creeds" can transfer into the LCA ordained ministry without reordination. Lutheran ecumenist William G. Rusch called this a "small but significant gesture." The LCA, he said, is "opening the door without demanding reciprocity... and is constructively struggling to incorporate insights of the ecumenical movement into its life and faith."

## Seattle, Washington

At the direction of the national council of the Evangelical and Catholic Mission (ECM) its president, Bishop William Stevens of Fond du Lac, has written to both Bishop Graham Leonard of London, England, and Bishop Donald W. B. Robinson of Sydney, Australia, assuring

them of the ECM's "prayerful and thankful support" for their courageous stand "in the cause of the historic faith and practice of the Church of Christ." Stevens said ECM prays "God will give you strength and perseverance as you meet with obloquy and opposition." He also affirmed "our oneness with you in the faith entrusted to us."

## Brooklyn, New York

Young people from South Africa, Nicaragua, Lebanon, and other strife-torn areas of the world toured the United States in mid-November on the second Children of War tour sponsored by the Religious Task Force, whose headquarters are here. Episcopal Bishops Paul Moore and Antonio Ramos are members of the task force's advisory board. The tour is expected to reach more than 50,000 U.S. teenagers in high schools, churches, synagogues, and community centers across the country from Boston to San Diego and Minneapolis to Memphis. It culminated in an international youth conference in New York endorsed by UNICEF as part of the United Nations' 40th anniversary activities.

## Brisbane, Australia

The first international Anglican meeting ever held in Australia brought 60 participants from mission agencies throughout the Anglican Communion to St. John's College here. The participants, guests of the Anglican Church of Australia, met in response to a recommendation from the Anglican Consultative Council that mission agencies and the national Anglican Churches "have a better understanding of current mission issues, agency politics, practices, and resources." John Denton chaired the conference.



**Hartford, Conn.**—Mrs. Edward A. Bayne and daughter Sarah receive the Bishop's Award for Distinguished Service to Church and Community given posthumously to Edward Bayne. Bishop Arthur Walmsley presented the award during the diocesan convention which also included a farewell to Suffragan Bishop Bradford Hastings, who retires at the end of December, and to retiring diocesan administrator Fred Osborn.

## St. John's, Antigua

Bishop Orland Ugham Lindsay of Antigua, 58, has been elected Archbishop of the West Indies. He succeeds Archbishop Cuthbert Woodroffe who resigned as Primate on Sept. 30, 1986.

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How sweet it was when, during the recent Executive Council meeting in New York, Council member Canon Kermit Lloyd presented a five-pound candy bar made in his home diocese of Central Pennsylvania to Presiding Bishop Edmond Browning. At left, Dean David Collins looks properly impressed by the gift which was later broken up and shared among the Council members.

## Council approves budget of \$31 million for 1987

by Janette Pierce

For their third meeting under the leadership of Presiding Bishop Edmond Browning, Executive Council members gathered at the Episcopal Church Center in New York City November 12-14 to approve a 1987 budget of \$31.6 million, consider reports and resolutions, hold elections, and begin to familiarize themselves with the new administrative structures emerging at the Church Center under Browning's reorganization.

Council also was welcomed for a late afternoon reception that Browning and his wife Patti gave in their penthouse apartment at the Church Center. And one afternoon Council members were bused to the Brownsville section of Brooklyn for a tour of the Nehemiah project of urban home-building that an ecumenical coalition of 50 Brooklyn churches and the Diocese of Long Island, among other judicatories, is sponsoring.

The new look emerging at the Church Center was illustrated by the Council's opening session held in the first floor chapel: All Center staff members were invited to join Council members for Browning's opening message.

During his remarks, the Presiding Bishop shared some of the results of his year of "listening" now drawing to a close. The Church faces "no

greater challenge" than that of racism, he said. "Institutional racism keeps coming forward as I travel and as I meet with churchpeople in this country and representatives from abroad. . . . We must find more effective ways for the Episcopal Church to influence public policy regarding institutional racism through the force of our own example and the credibility of the teaching process itself."

Browning promised to implement immediately the 1982 General Convention resolution that called for study of the root cause of racism, development of educational material, encouragement and recruitment of minority people—particularly within the Church—and the use of "a collective imagination" to create new jobs and training programs "characterized by equality of opportunity from top to bottom" as well as the 1985 resolution advocating affirmative action procedures in the Church. Acknowledging that to establish unilaterally a program to combat racism would be precipitous, Browning said it "is a priority for my ministry and administration, and it is my intention to be proactive."

He also described the first steps of a report to the Church on the listening project. He appointed the Rev. John Docker his "strategic planner" to "refine" the remainder of the pro-

*Continued on page 9*

### 1987 Program Development Budget

	1987	1986
<b>Income</b>		
Apportionment from U.S. Dioceses	\$24,649,000	\$22,387,000
Overseas Dioceses' Voluntary Giving	42,000	40,000
Other Sources	6,930,350	5,178,000
	<u>31,621,350</u>	<u>27,605,000</u>
<b>Expenditures</b>		
Education for Mission & Ministry	3,714,629	3,597,855
National Mission	6,674,095	6,223,463
World Mission	11,823,572	9,401,563
Communications	1,331,475	1,232,803
Stewardship	816,567	697,951
Finance	1,773,868	1,649,997
Reserves & Contingencies	702,423	770,448
Administration Services & Personnel	3,846,643	3,371,270
PB's Suffragan for Chaplaincies*	330,581	319,246
Senior Executive for Mission Programs*	151,245	-0-
Presiding Bishop's Office	387,252	340,404
	<u>31,552,350</u>	<u>27,605,000</u>
Peace, Social Responsibility in Investment networks	69,000	-0-
	<u>31,621,350</u>	<u>27,605,000</u>

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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.

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### Unity with Rome: Diversity and discipline

The *New York Times* has reported unanimous adoption by the Diocese of New York of a resolution criticizing the Roman Church for recent disciplinary acts. The resolution reportedly said, "We believe that... God calls us to allow and preserve to the fullest possible measure... diversity of expression within His Church. . . . Because we are concerned for those who are increasingly disturbed by any misuse of authority anywhere, we reassert the witness of Anglicanism to the ancient traditions of Catholic Christianity [including] authority based on loving witness, not coercive discipline."

To avoid any misunderstanding, Episcopalians do not mean to eschew coercive discipline against their own. In order to stamp out traditionalist parishes, the Episcopal Church has demonstrated its loving witness by using the civil courts to confiscate church buildings, throw elderly rectors and their families out into the street, and cancel priests' pensions, all for the heinous crime of wanting to worship as they were used to.

Alastair Kyle  
Fountainville, Pa.

It seems to me Rome has the right to discipline its own and the Episcopal Church would do well to mind its own business. We have at least one bishop who does not believe in the Trinity or the virgin birth. We don't discipline him, and I wonder how appreciative we would be if Rome criticized us for that?

Tamhas Miller Fleming  
Tupper Lake, N.Y.

"Is the price of Roman unity too high?" (October) I believe this question must be answered with a resounding "Yes" at least for the rest of Pope John Paul II's reign. The present Pope's suppression of dissent and battle against diversity within Catholicism has been terribly disappointing to many Protestants who correctly reason, "If this is how Rome responds to diversity, I sure hope we don't unify with such a repressive Church." The intolerance toward dissent the Vatican has practiced under John Paul II flies in the face of that unity for which our Founder prayed in John 17, "... that they may all be one so that

the world may believe."

For all our warts, Episcopalians don't condemn, punish, and/or silence dissenting theologians. Nor do we proscribe such theologians for challenging us by proposing new ways to live out the Gospel today in novel situations as the Pope has done to Hans Kung, Charles Curran, Leonardo Boff, and others.

Pope Paul VI was right—the papacy itself has become a stumbling block of division. Pope John XXIII was right, too—Catholicism needs its windows opened and the renewing breath of the Spirit to blow in.

Grant Gruneich  
Belleville, Ill.

### What do the ratings say?

Aren't you impressed, nay, awestruck, by the size of some TV audiences? Certain personages attract millions of viewers. Who are these fantastic individuals? Frank Sinatra, Dolly Parton, Tom Jones, Oral Roberts, Joan Rivers, Jimmy Swaggart, Bob Hope, Johnny Carson.

Pity the poor souls whose largest audience could be counted merely in the hundreds: Moses, Jeremiah, Jesus, Paul, Plato, Augustine, Pascal, Freud, Thoreau, Einstein, Lincoln. Sorry figures! They just don't have what it takes.

And oh yes, I almost forgot one of the greatest. It is reported that last year 85 million people watched a critical episode of *Dallas* starring J. R. Ewing!

Eldred Johnston  
Columbus, Ohio

### A reminder

In the midst of our fixation with the events of South Africa and Central America, let us not forget the 1,500,000 Americans dying every year by abortion.

Rowland R. Hill  
Norristown, Pa.

### And justice for all?

It would be an understatement to say I was dismayed by the article entitled "Peace and Justice, A working paper for Lambeth, 1988" (November). This article began on page 25 and continued on and on and on. It is obvious to me that to be a member of the Anglican Peace and Justice Network one must be either a socialist of the far left variety or a pacifist or preferably both. The article

is anti-capitalist, anti-American, anti-Israel, anti-defense, anti-male, and anti-common sense. The leadership of the Episcopal Church and the larger Anglican Communion are drifting farther and farther from the rest of us.

Jan S. Monningh  
West Chicago, Ill.

### Inclusive language: Time well spent?

I read with interest your report on the House of Bishops' meeting (November). In the report you indicated that the "Standing Liturgical Commission reported on its work in developing inclusive language liturgies as directed by General Convention. . . ." which I find interesting since the Committee on Inclusive Language Liturgy met for the first time only one week prior to the bishops' meeting.

The SLC spent the time from January to mid-September working out the logistics of naming a committee, inviting people to be committee members, and planning its first organizational meeting which was held at General Theological Seminary in New York City during one evening and the following day. If this is what constituted the report to the [House of] Bishops, they must have wondered as I do whether that eight-and-one-half months might have been better spent in beginning to produce a liturgy rather than producing a committee.

Beatrice Pasternak  
New York, N.Y.

### Do unto others. . .

Many of the most vociferous critics of the Lord Bishop of London's uncanonical activity in Oklahoma undercut their own credibility in this area by their applause and support of the bishops who acted uncanonically in the irregular ordination of women priests in Philadelphia a decade ago. I suggest Bishop Leonard receive the same penalty as these right reverend gentlemen: an ever-so-Anglican slap on the wrist.

Kenneth Aldrich  
Red Bank, N.J.

### Thanks—we needed that!

The Paulding James article ("Let's talk sense about drugs," November) was superb, one of the most comprehensive I have read yet on the drug scene. *The Episcopalian* is certainly a credit to the religious press; both content and quality of writing are excellent.

Sister Luke Crawford  
Venice, Fla.

### Proper credit

In the December issue we incorrectly reported the name of the organization through which the White family works in Amman, Jordan. The correct name is Episcopal World Mission, Inc.—*The Editors*.

## EXCHANGE

### Seeking church memorabilia

Grace Church, New York City, seeks printed material, manuscripts, and information about donors of stained glass windows and other memorials to complete archives. Please address the Archivist, Grace Church, 802 Broadway, New York, N.Y. 10003.

### Embryo priests or real deacons?

by Sally Campbell



For centuries the office of the diaconate has been construed as a waystation for embryo priests, a limbo-like resting place between the rigors of seminary and the duties of being in charge of a parish. Now many men and women are called to be, and to remain, deacons, not priests and incipient bishops, but deacons with worthy and valuable contributions of their own.

The Church has addressed this phenomenon conscientiously, and some dioceses have established specific, detailed diaconal courses of study. Good as these courses are, I cannot help but feel that the end product is certifiably priestlike. We do not seem to have identified and dealt with the problem that deacons at this time in history, and perhaps always, are essentially different from priests. This being so the training should also be different. We would not expect a future nurse and a future doctor to train in the same way; both professions are concerned with healing, but their roles are demonstrably different.

In considering the differences in the roles of priests and deacons we might think a little about mediation. In imitation of Jesus Christ, the Mediator, every human being is a mediator between creation and the Creator. Humanity's primary function is to give voice to all God's creatures, expressing our joy and thanks at being created. Priests are called to spread God's word in preaching, in teaching, in conveying the sacraments. They mediate from God to humanity.

But deacons have been prodded to participate primarily in the other type of mediation, that which flows from humanity to God. They are our ordained intercessors, lifting up our pain and sorrow, as well as our joy and thanksgiving, to God.

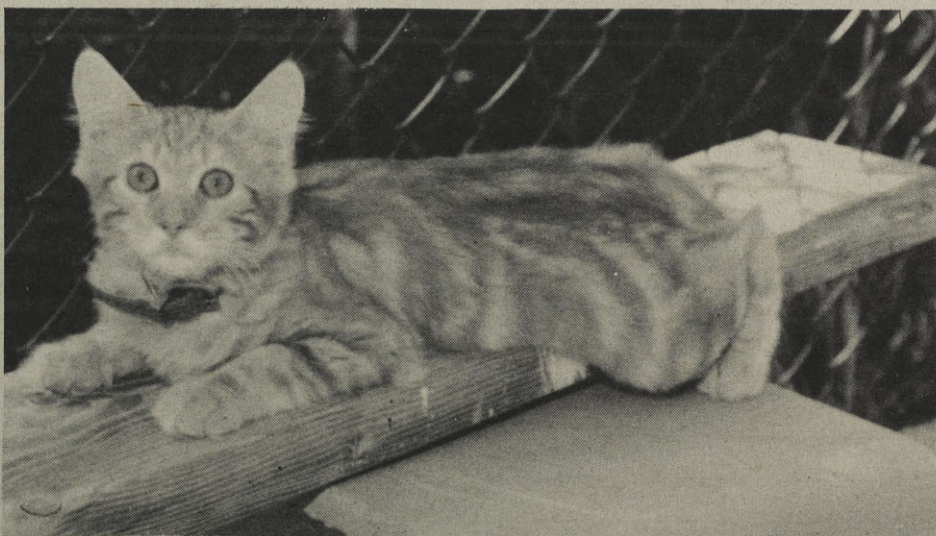
Priests, of course, habitually do this too, as do we all since we are all mediators of every type, all the time. But in this age of specialization we appropriately see the value in distinguishing between kinds of mediation and in initiating the training pertinent to each kind.

Deacons from the very beginning (Acts 6) have been deeply involved with pastoral concerns, ministering physically to the needs of Christian people as well as to the rest of the world. We might well concentrate on training them more deeply in the skills necessary to this essential and demanding ministry, concentrating on the care needed for those who are in trouble and in pain.

Someone in such a state is probably not much interested in biblical chapters and verses nor in intricate theologies nor in the grandeurs of church history. What he or she needs is someone to talk to God with him or her. For this task we all need deacons.

Sally Campbell, who is a member of the committee on the diaconate in the Diocese of Long Island, hastens to add these ideas are hers and not necessarily those of other members of that committee.

## THE EPISCOCATS



Carol A. Zuska

An animal blessing? Sounds good, but how about more gerbils and fewer dogs?



# Christmas hymns not cozy ditties, but harbingers of peace

by Edmond Browning

The greatest of all Christmas hymns are those that are found in the Bible. I love them because they are such wonderful songs of praise and because we use them liturgically all year long. This helps me recall the importance of the Incarnation of our blessed Lord whatever the church season may be. I also love them because of their message of peace and justice.

The biblical hymns about Jesus and His birth are, of course, the song of the angels (Luke 2:14), the Song of Mary (Luke 1:46-55), the Song of Zechariah (Luke 1:68-79), and the Song of Simeon (Luke 2:29-32). As with the biblical account of Jesus' birth, people throughout the ages have turned to song and poetry to express the wonder of the mystery of the Incarnation. Is there any question that we have so many hymns for this

great feast?

The significant thing for me is the songs of the angels, Mary, Zechariah, and Simeon are not cozy little ditties about the birth of a baby. They are great hymns of the coming of peace and justice. "On earth his peace for men on whom his favor rests," proclaim the angels. Mary sings: "He has... lifted up the lowly. He has filled the hungry with good things." Zechariah sings about the coming Messiah at the birth of John the Baptist: "The dawn from on high shall break upon us to shine on those who dwell in darkness and the shadow of death and to guide our feet into the way of peace." And the aged Simeon says: "Lord, you now have set your servant free to go in peace as you have promised." The proclamation of the biblical witness of the birth of Jesus was one of the new age of

peace and justice.

Someone has said that peace is not the absence of war, but the presence of justice. At Christmas we welcome and proclaim the birth of the Prince of Peace. We know that the good news that Jesus preached was one of justice, of love, of compassion, of forgiveness.

It is peace for which I pray this Christmas. It will be in my songs and I know in yours as we praise and worship God as did the angels on that midnight clear:

For lo! the days are hastening on, by prophets seen of old,  
when with the ever-circling years  
shall come the time foretold,  
when peace shall over all the earth  
its ancient splendors fling,  
and all the world give back the song  
which now the angels sing.  
—Hymn 89, *The Hymnal*, 1982

## IN CONTEXT

### Recalling an anniversary and lessons learned

by Dick Crawford



Ten years ago this month women were canonically priested in this branch of the Church. I remember a friend asking me how I felt about this event, the same friend who had asked me the same question about the 11 women ordained in Philadelphia in 1974 before canon law allowed the conferring of priest's orders on women.

My reaction was akin to that of many people I knew at that time: confused. I knew no reason why women could not be priests, and I was sure the women in Philadelphia broke necessary ground, yet I was mildly outraged that they did not work longer to reform the canons and the system that said "No."

Others—like the late Jane Bloodgood, then a well-prepared deacon in my parish, Trinity, Tulsa—had faced the hard choice between law and order and justice and the will of God. Bloodgood, like other women throughout the Church, could have made the Philadelphia Eleven the Philadelphia Dozen, but she didn't. Her rector had struggled with the question and finally was convinced of its rightness. He promised her if she would wait he would support her priesting. She did and was ordained in 1977 after the General Convention of 1976 said "Yes."

Being in that parish with Jane Bloodgood and witnessing not only her vocation and determination, but her agony over making the decision helped clarify for me how I felt about women in the priesthood. Knowing her and being ministered to by her made me rejoice in the "Yes" uttered by the Convention even while recognizing the pain it caused, and still causes, others—pain we can't ignore.

The experience taught me the importance of protecting the diversity and tolerance this Church allows so no gifts from any person are lost just because no one will listen, and it reminds me once again how privileged we are to be Anglicans, ever seeking the mind of Christ and learning from those with whom we do not always agree.

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## Hope in Hard Times: the making of political activists

What spurs individuals to engage in political action? That was the question Paul Rogat Loeb spent four years crisscrossing the country to try to answer. His book, *Hope in Hard Times* (\$10.05, Lexington Books, Lexington, Mass.), chronicles the personal stories he found.

Author Loeb says his stories acknowledge "both the difficulty of challenging our society's most dangerous currents and the gift of being able to act in a time where choices matter." In one of the book's chapters, "South Carolina: Baptists and Hound Dogs," are four Episcopalians—the Rev. Ingram Parmelly, Pride Carson, Mary Mills, and Margaret Van Adams. In 1983 the four were involved in the nuclear freeze campaign in Florence, S.C., where Ingram helped organize a peace march.

Ingram, a coal-miner's son, knew the march was not without hazards for local residents who could expect ostracism, "or be tagged crazy," but despite the qualms, he and others had to become involved because the danger of nuclear weapons "not only transcends our faith and our particular sectarianism, it transcends our very humanity."

The three women in *Hope in Hard Times* stood vigil for half an hour every Friday in front of the South Carolina state house. With seven or eight others, they stood without speaking, holding signs saying "Pray for Peace."

The women's activism on nuclear weapons had feminist roots. Van Adams, mother of five children, wife of a wealthy contractor, and a lawyer in her family's firm, feared being cast as disreputable. But she says she's come a long way since Vance Packard wrote about her in *The Status Seekers* as an anonymous Junior Leaguer without black or Jewish friends. She says she believes real change comes

from "a vision, which religion puts forth, that the most important thing in the world is human beings."

Pride Carson, who can trace her family to the Revolution and works for a local government agency, has a directness of intention and purpose. "Pride takes a lot of risks," says her friend Mary Mills.

Carson says she doesn't know "whether we can stop it all from blowing up" but would try anyway. She says she stopped caring "whether my peers at work think I'm crazy," and when a co-worker said he'd seen her at the peace vigil, she replied, "Yes. We'd just be more than glad to have you any time you want to stand with us."

## For Phillip Bennett, some traveling music, please

by Joy Tomme

"I had my music on hold, and I didn't know how it would come into the light of day again," says the Rev. Phillip Bennett, assistant to the rector of St. Mark's Church, Philadelphia, Pa., of his new venture, an album of sacred songs.

*Traveling Times*, an album of nine songs Bennett composed and sang, was produced by Tony Rosten, a member of St. Mark's choir who did the string and wind arrangements and played classical guitar on several of the tracks.

*Traveling Times* contains "The Song of Mary," a personal response to Mary's motherhood, and runs the gamut from the danceable lead track, "Traveling Times," to the quiet and intense "Here Before This Candle" and "Quiet Times," which ends with the plea, "Oh, please let me be your singer all my days." "The River Has Its Music" is a track one listens to and

Mary Mills, 39 at the time, a librarian who supported two teenage daughters, came to her politics through the church she attended following her divorce. A singles group there led her to a women's support group. Eventually she attended Cursillo.

Cursillo allowed Mills to "see everything turned around." After 10 years of bitterness she went to her ex-husband to seek his forgiveness. "The ability to give up insisting on one's measured pound of flesh seemed to carry a particular urgency in the nuclear age."

When Van Adams suggested their Tuesday night Cursillista group "do something besides study and meditation," Mills went to work one night a week for a local food bank. She went to the initial peace group meeting "from a spiritual sense that I had to leave myself open to it."



whistles later walking down the street.

Bennett says his songs are sacred "because they are songs about life's journey, and life is sacred—in all of its joy and pain."

Joy Tomme is a Philadelphia-based freelance writer.



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## HAVE YOU HEARD . . .

### Should we tip instead of tithe?

Every Member Canvass time again is upon us so we pass along the following fable from the Rev. Robert Wainwright of St. Paul's, Rochester, N.Y.: "Now it came to pass that a certain parishioner invited his pastor to lunch at a popular restaurant. The waiter was very efficient and the food was very good. As they rose to depart the pastor observed his host laid some money under the edge of the plate and the waiter who stood by smiled happily, which meant the tip was satisfactory. Now with such customs all are familiar, and this parable enters not into the merits and demerits of tipping. But the pastor began to meditate. Well, he knew that the usual tip must be at least 10 percent (a tithe) lest the waiter turn against you. And it came to him that few people so honor their God as they do their waiter. For they give unto the waiter the tithe, but they give unto their God whatsoever they can spare. Verily, does man fear his waiter more than he fears his God? And does he love God less than he loves the waiter? Truly a man and his money are beyond understanding."

### In his proper place?

James M. Rosenthal of Chicago's *Advance* first caught this story about the Archbishop of Canterbury which is now making the rounds. Robert Runcie and his wife Rosalind paid a private visit this past fall to Philadelphia where the Runcies have many personal friends. The Runcies were standing in line waiting to enter Independence Hall. A man standing in front of the Archbishop said, "With that accent, you must be from England." "I am," Runcie replied. "Did you see the Royal wedding?" the man asked. To which His Grace replied, "I had a very good view of the Royal wedding!" The man concluded, "You English sure know how to do things well."

### Worth noting

The Ven. **Erwin M. Soukup** retires as archdeacon of the Diocese of Chicago and editor of *Advance* on December 31; he and his wife **Janet** are moving to Florida. **James M. Rosenthal, II**, succeeds him as editor. In the Diocese of Maryland **William Stump** is the new editor of *Maryland Church News*. Archbishop of Canterbury **Robert Runcie** has appointed Bishop **Michael Nazir-Ali**, formerly Bishop of Raiwind in the Church of Pakistan, as a theological consultant and coordinator of studies to monitor responses from Anglican Churches to the study materials for the Lambeth Conference in 1988. **David Long**, Church [of England] Commissioners Press and Information Officer, will join the staff of the Anglican Consultative Council as deputy secretary to the Lambeth Conference. Dean **Alan W. Jones** of Grace Cathedral, San Francisco, on October 12 installed the Rev. **Lauren Artress** and the Rev. **Marc Lee** as the Cathedral's canon pastor and canon chancellor respectively. The Rev. **Lorentho Wooden**, formerly archdeacon of the Diocese of Southern Ohio, is now associate rector for congregational development of All Saints' Church, Pasadena, Calif. The new archdeacon of Southern Ohio is the Ven. **Morris Hollenbaugh**, formerly

head of APSO's urban projects and rector of Trinity Church, Hamilton, Ohio. The Rev. **Walter DuVall**, an Episcopalian who is chaplain/campus minister at Jackson (Miss.) State University, recently received his D.Min. degree from Mississippi Baptist Seminary. The South American Missionary Society (SAMS) reports four long-term missionaries will work in Central America: **Stewart** and **Laura Wicker** of Church of the Apostles, Fairfax, Va., to Honduras; **Josephine Jahn** of Bethesda-by-the-Sea, Palm Beach, Fla., to Costa Rica; and **Caroline Humphrey** of Immanuel Church, Highlands, Del., to the Dominican Republic. **William U. Whipple** retired as vice-president for development at the University of the South, Sewanee, Tenn.

The Rev. **Donald Kimmick** is the new pastoral and social services director at the Seamen's Church Institute of New York and New Jersey, replacing the Rev. **William Haynesworth**, who has retired. The Seamen's Church Institute's director, the Rev. **James Whittemore**, is the chairman of the International Christian Maritime Association, the first American to hold that post. Episcopal Marriage Encounter's new officers for the western United States are lay executives **John** and **Janie Curtis** of Scottsdale, Ariz., clergy executives the Rev. **William** and **Sue Maxwell** from Salt Lake City, Utah, and the secretary couple **Gene** and **Lois Holly** from Redondo Beach, Calif. The Rev. **Henri Stines**, installed as canon to the ordinary in the Diocese of Chicago on

October 17, will serve as the bishop's deputy for special ministries. Retired Bishop **E. John Tinsley**, formerly of Bristol, England, was elected senior fellow emeritus by the board of the Anglican-Lutheran Doctor of Ministry program of the Graduate Theological Foundation at Notre Dame, Ind. **Ruth Ogilby**, wife of Bishop **Lyman Ogilby** of Pennsylvania, has received a Red Cross certificate of merit; she has served the Red Cross in various capacities for 44 years. Bishop **William Frey** is the keynote speaker scheduled for the Peace Education Event in the Diocese of South Carolina in January. The Rev. **W. Lyndon Hess**, senior deacon in the Diocese of Central Pennsylvania, retired December 31 after 26 years of service.

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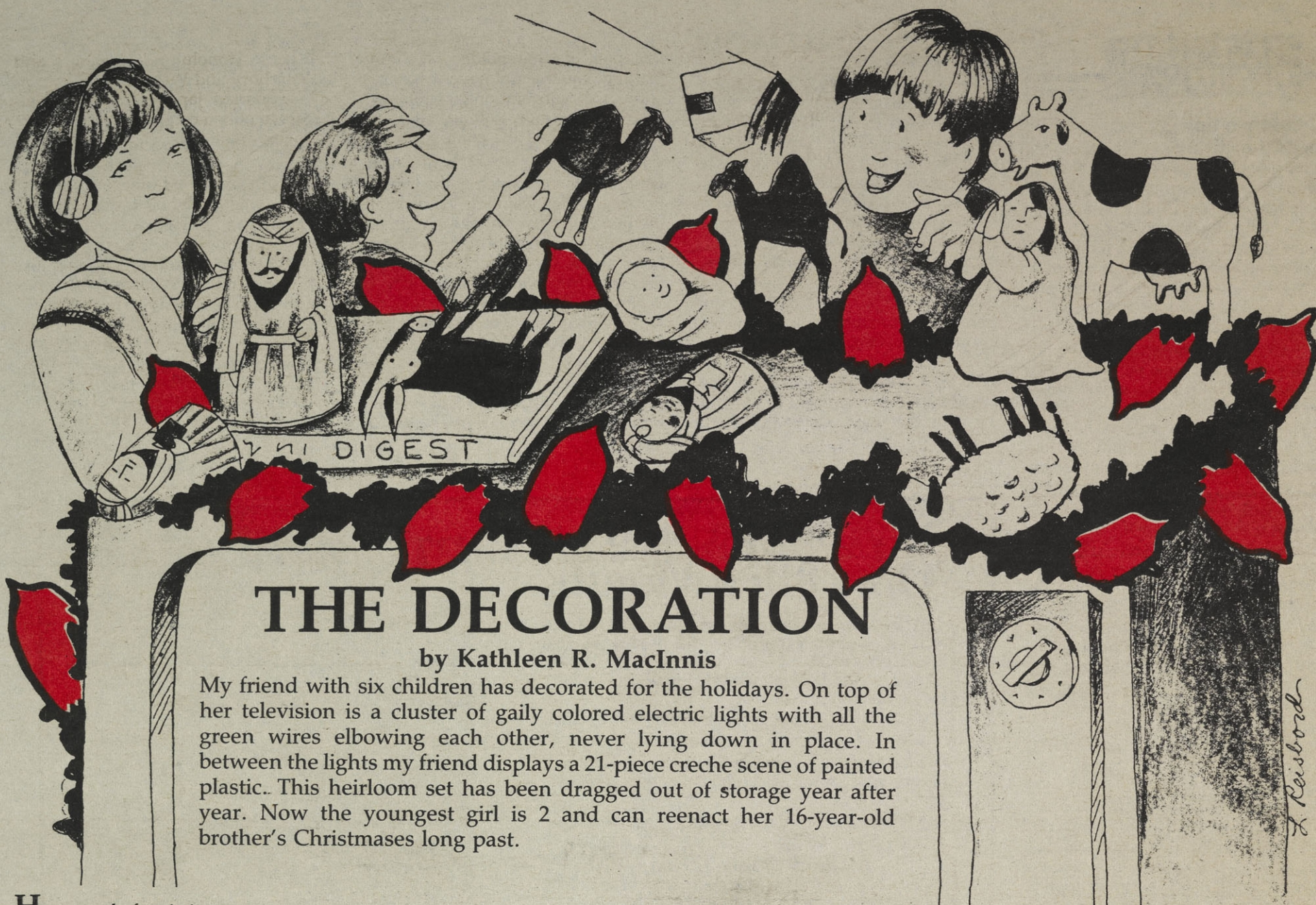
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THE EPISCOPALIAN JANUARY, 1987 7





## THE DECORATION

by Kathleen R. MacInnis

My friend with six children has decorated for the holidays. On top of her television is a cluster of gaily colored electric lights with all the green wires elbowing each other, never lying down in place. In between the lights my friend displays a 21-piece creche scene of painted plastic. This heirloom set has been dragged out of storage year after year. Now the youngest girl is 2 and can reenact her 16-year-old brother's Christmases long past.

How much fun it is to put your fingers up inside the hollow robes to make your shepherd talk with your sister's shepherd. Still more fun to argue, and when two brothers retell the Christmas story, they update this ancient tale with laser weaponry and claims of livestock being wasted. The 5-year-old has a bedtime ritual of colonizing her pillow with the animals, and in the morning she awakens with impressions of lambs and cows and donkeys on her face and arms. The 9-year-old wonders, with respect for historical accuracy; why, if the scene is supposed to be in Bethlehem, does each piece have "Republic of China" stamped on the bottom?

The teenagers, half-grown children with little innocence left, approach the creche with indifference and disdain. The oldest girl is offended by the plastic and wants evergreens and spray snow like they have at the

Hallmark Shop. The 14-year-old boy sets up a soccer game with somewhat uneven sides with the camels 2 to 1. He compensates by putting Jesus on the home team. The manger is the ball. Among the more familiar calls of foul and off-sides are infant miracles and levitations with spontaneous rearrangements to facilitate the score.

All the children pass by the nativity in hurried moments of their daily lives. "Quick, the bus is here." "Where's my lunch money?" "Is dinner ready?"

Through it all, Mary prays, her ivory hands pressed together, almost touching the upraised nose of a three-legged cow. A king with arms spread wide in awe, as if to say, "Behold, with great joy... in Bethlehem," stands on the *TV Guide*.

Every other member of this holy scene is all askew. The sheep have fallen on their sides, their legs in

plastic rigor. As if Joseph's life were not hard enough, he was some teething child's greatest comfort and his face is now gummed off completely. Even if all the participants were in place, at best their vision would be skewed, their eyes painted on foreheads, and their lips are like shiny red mustaches. Jesus, disregarding the other actors in this play, holds His arms wide open and looks up from His bed unperturbed.

On His birthday eve the Baby will be missing. The tradition in this house demands Mother to say as she rearranges the top of the television, "Where is He? I can't find Him anywhere! Not under the sofa? Not in the box of Legos?" The baby Jesus is missing, and the cast of characters stands in suspended motion.

The children know this annual mystery. The older ones are smug in their knowledge, but the youngest is up-

set. "What will we do on His birthday if we can't find Him?" Then on Christmas morning, as on all the Christmas mornings since this treasure came to decorate their lives, the Christ Child is found. In the cool darkness of early morning, the lights glow and the creche is complete.

No ordinary decoration, this. Not plastic, paint, and wire, but a story now 2,000 years old. Each child, tot and teen, is gladdened for the Babe. They know His story by heart. Once more they see His mother's loving face. Once more they see the shepherds worship and watch the gentle animals who share their bed with Him. Once more they see that even wise men sought Him out, and, once more, this Babe is reborn.

Kathleen R. MacInnis lives in Petoskey, Mich.



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# Council approves budget

*Continued from page 3*  
ess and develop a plan for "sharing and testing" the emerging vision of mission with the Church. Docker will help articulate that vision for the 1988 General Convention, and Browning will collaborate with General Convention's House of Deputies President David Collins to develop a presentation to Convention.

The Rev. Wallace Frey of Dewitt, N.Y., presented the budget. Along with Council members Paul Frank, Vincent Curry, Nell Gibson, the Rev. Sandra Wilson, the Rev. Donald Hungerford, and Bishop Arthur Williams, Frey worked with Church Center staff members in its preparation. Frey said the group regrets "too much business as usual" and looks toward a time when priorities can be set before the figures are and budget figures can be projected for longer than just one year. The group also looked for ways to help Council committees "operate with greater integrity, information, and satisfaction."

The Rev. Thomas Carson, executive for Stewardship, introduced a chilling note into the budget discussions when he said that despite the increased budget, little "new money" for programs will be available before the end of the decade. Increases in dollar figures will go to meet increases in fixed costs.

The apportionment system with which the Church has been funding national activities presently strains diocesan resources. Stewardship awareness has increased giving to parishes, but parishes have not increased their giving to dioceses. Diocesan apportionments to support the national budget are based, however, on parish receipts and may be reaching the limit of their useful life, Carson said.

In another move with possible financial implications, Council approved a resolution to clarify its previous action on divestment in companies doing business in South Africa. The resolution said the previous action was intended to include both stock and debt holdings such as bonds. In the same resolution, Council also simplified the procedure for identifying companies considered to be working in South Africa so the Treasurer can rely on and update this information without further Council involvement.

Council also heard an abbreviated report on Community Economic Development Loan Funds from its Trust Fund Committee which is preparing a further report on possible alternative investments to be presented at a future Council meeting.

Intermittently Council members suspended business to cast ballots to fill two unexpired terms on Council and to choose two alternate representatives to the Anglican Consultative Council (ACC). Council took four ballots to choose from among seven clerical and seven lay nominees the Ven. Ben E. Helmer of Western Kansas and Judith H. Hoover from Minnesota to fill the two Council seats. Helmer, Archdeacon of Western Kansas since 1982, will bring his special concerns for rural ministry and the farm crisis to the Council. Hoover, active in both civic and church work as a volunteer in Minneapolis, Minn.,

has also been since August, 1986, the Province VI youth ministry coordinator.

Council also needed several ballots to elect Bishop Rustin Kimsey of Eastern Oregon bishop-alternate for the next two ACC meetings and the Rev. Robert Wainwright from Rochester, N.Y., priest-alternate for one meeting. Both are former Council members, and both have attended previous ACC meetings.

In other actions the Council:

- heard reports of study and action in response to changes recommended in the Church's Washington Office and in the Presiding Bishop's Fund for World Relief;
- authorized, after discussion, sub-

mission of shareholder resolutions asking equal employment information from corporations; commended AT&T for its new anti-apartheid policies and asked the company to use its influence with Olivetti, of which it owns 25 percent;

- asked Motorola to formulate social, economic, and ethical criteria for handling prospective military-related contracts and asked Martin Marietta for information on its facilities which deal with uranium for weapons;
- petitioned General Re Corporation to make public how it votes proxies received with respect to its portfolio companies;

- approved a loan of \$88,000 to The Episcopalian, Inc.;
- affirmed five new Jubilee Centers—in Philadelphia, Pa.; San Antonio,

Texas; Honolulu, Hawaii; and Waterbury and Willimantic, Conn.;

- supported Japanese-American efforts to obtain compensation for U.S. Government actions during World War II;

- approved an allocation of \$30,000 to strengthen the Church's ministry in the farm crisis;

- endorsed the House of Bishops' action in calling for the Presiding Bishop and Executive Council to establish a fact-finding committee on the situation of Palestinian Arab Christians with special focus on the Episcopal Church in Jerusalem; and

- asked the Presiding Bishop, in light of recent Vatican actions, to place the question of academic freedom on the agenda of the Church's ecumenical dialogues.

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# 'Be bold,' conferees told

Continued from page 1  
sion in your communities."

Compassion in the parish was a subject of which the Rev. John Stone Jenkins, who has developed an adult Christian education program called "Disciples of Christ," spoke. He gave a powerful witness of how his former parish in New Orleans had been a community of caring love for him following the tragic deaths of his wife and son. Despite his feeling he could no longer function as a priest, his vestry would not let him resign because "you need us." That is the Church God intends us to be, said Jenkins.

The Rev. Terry Fullam, rector of St. Paul's, Darien, Conn., spoke of monitoring how well a parish accomplishes being God's Church. Members there were disturbed when a woman prophesied, "Jesus said I know your works. You have a name for being alive, but you are dead."

"It's a wonderful thing about our God. He points out our errors and He points the way back," said Fullam, who called upon his parish's leadership to try to discern the prophecy's meaning. Led by the Spirit, the parish examined itself and then repented. "Jesus doesn't have second-hand information on the state of the churches. He walks among churches," Fullam said. "We are called to be a holy people and dare not ignore that."

Bible teacher Verna Dozier said following Jesus means being single-minded for God. Jesus had no program, she said, but He had a great commitment: Nothing would come ahead of God. Doing, she said, is a matter of turning the world upside down, making a statement with one's life. But "love without power and justice is sentimentality; power without justice and love is brutality; justice without love and power is irrelevant."

Maxie Dunnam, a Methodist minister and editor of The Upper Room, spoke of doing in evangelistic terms. To him "the incredible thing about the Incarnation is that the radiant glory of God shines in Jesus' face," but that glory "will not shine in the face of someone else unless it shines through you."

"God is calling us to be a Church which has an urge to tell," said Bishop Charles Duval of Central Gulf Coast, a consummate storyteller who proved his own urge to tell. God is a presence of love, Duval said. "He's a God who has hurt for us and in that hurt is victorious. God has a place and plan for each of us. We don't have to walk alone. He has a Body for us to belong to with place, room, and job for everyone. God is calling us to tell the world where home is."

Talk in words that are ours, Duval urged his listeners. "When your life has been touched and you're attempt-



Presiding Bishop Edmond Browning with the new Pewsaction officers he installed at the conference. Left to right, treasurer Frank Bradley of the South American Missionary Society; vice-chairman Ginny Schoneberg of National Episcopal Cursillo; Browning; chairman Barbara Braun of the Church Periodical Club; and secretary Paul Walter of Episcopal World Mission.

ing to live that out, why don't you tell the story?"

Former astronaut Charles Duke did just that. His story was of a man who walked on the moon in 1972 and didn't think he needed God. But three years later his relationships with his wife Dottie and his children were disintegrating and he needed something outside himself. Dottie Duke was frustrated, too, because she'd made her husband "my god so no wonder he failed." The testimony of people who'd experienced God led the Dukes to try it themselves, and now the man who walked on the moon says his walk "with Jesus is the most exciting thing I've ever done."

The conference itself developed a caring community. First-time conference participants called this a wonderful conference, and old-timers considered it one of the best. One woman

said that for the first time since her conversion four years ago, she felt free to worship in the Episcopal Church.

Music was an important part of the conference's atmosphere. Led by Cindy Broward, conference participants and the 54-member Holy Trinity Folk Choir of Gainesville, Fla., with members ranging from 6 months to senior citizens, sang out praise to God. The songs, ranging from the familiar to entirely new pieces, many the work of the Rev. Earle C. Page, carried the conference theme like an unbroken thread.

"Surely the presence of the Lord is in this place," sang those assembled. "I can feel His mighty power and His grace. I can hear the rush of angel wings, I see glory on each face. Surely the presence of the Lord is in this place."

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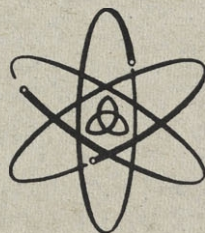
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## Editor's Report



by John D. Lane, Editor

This fall, the President of the United States signed "The Tax Reform Act of 1986," thus making it law. Mr. Reagan was so happy at the prospect, according to reports, that in the excitement he signed his last name first. The Tax Reform Act was significant legislation. Contrary to the wishes of many,

it has not made things simpler, but it has made them generally more fair.

Following the early success of the National Network of Episcopal Clergy Associations (NNECA) in lobbying Congress, the Church Pension Fund and the Church Alliance (an association of the pension funds of various denominations) began efforts to influence the final bill. For the most part, these church organizations achieved what they wanted while many other special-interest groups did not.

Some clergy and laity will feel that these efforts were inappropriate, perhaps unseemly. The fact that they were successful doesn't make them right. Why should clergy, especially since most of us are not in it for the money, be a special-interest group, protected from taxes that most other Americans must pay? How can we respond?

First, if a tax provision gives you an advantage and this makes you uncomfortable, you needn't use it. Exclusions and deductions are rarely

automatic—they must be *claimed* and, in most cases, documented if they are used. Not taking an allowable deduction is the kind of "civil disobedience" to law that will not get you into trouble with the authorities. Do this particularly if you think the government spends the money more efficiently than the Church.

Second, in the Episcopal Church clergy (even if we have an "oversupply") make up only 0.3 percent of those who are confirmed. Congress was not voting a break for the clergy, but for the churches, synagogues, mosques, etc., whose members make up perhaps (who really knows?) 65 percent of the U.S. population. The tax break on clergy housing is perhaps (again) equivalent to 3 percent of the typical parish budget, from sea to shining sea. Since most churches are not charged income tax, the best way for Congress to give a congregation a helping hand is by extending benefits to its principal employees, clergy and rabbis.

The tax breaks to which you are entitled by law enable your congregation to pay you a little bit less while

giving a little bit more financial comfort—more bang for the buck, so to speak.

Finally, plenty of other special interest groups have been given advantages through the tax law. If you are in the military, you get a break. If you are married, you get a break—though not so much as before. If you have over \$5,000 in deductions, you get a break. If you own an expensive home on which you pay lots of interest and property tax, you get a big break—even if you are an atheist.

The Tax Reform Act is not perfect, but it is a big improvement in many ways. Narrow special interests of no far-reaching social value are out of luck. Investments made merely to generate a loss for tax purposes are a thing of the past. The government uses taxes for three purposes—revenue raising, economic policy, and social good—and the recent law should be better in all three respects.

Though articles related to taxes are predominant in this issue, we include other interesting articles as well, some of a more obviously spiritual nature. I commend them to you.

# Professional Pages

January, 1987

## Render unto Caesar: Clergy and the new tax law

by John D. Lane

I've heard the title of this article preached two ways. One sermon is about the separation of Church and state, a misunderstood concept if ever there was one. The second talks about how everything, even Caesar, is under God's lordship. Either way, the new federal tax laws should influence the amount of tribute most clergy pay to Caesar.

Like all other Americans, clergy will be affected by the Tax Reform Act of 1986. Most of the changes for us are beneficial or neutral. A few should cause us to be more meticulous, and some may cost some of us a couple of dollars extra. The changes won't affect most of us when we fill out tax returns due in April, 1987 (unless you need to amend a previous year), but the way you live in 1987 will affect the taxes you pay next spring.

### Housing

Most important is the repeal of IRS Revenue Ruling 83-3 which eliminated the "double-dip," as it is affectionately called, a provision that allowed clergy to *exclude* from reported income the amount provided to them by the Church and used by them for housing (housing allowance), and then, like any other taxpayer, *deduct* the money paid for mortgage interest and property taxes on the same housing. (See box, page B.)

When Revenue Ruling 83-3 was first promulgated, it was to be applicable to all clergy, includ-

Continued on page B





## Clergy and taxes

*Continued from page A*  
ing those already living in their own homes. However, Senator Russell Long of Louisiana attached a rider that allowed all clergy who then owned their homes to continue both exclusion and deduction for mortgage interest and property (through December, 1986) to a navigation (sic) bill in a House-Senate conference committee. (Congress does work in mysterious ways.) Caught by 83-3 were only those clergy who purchased homes beginning in January, 1983.

If you purchased a home during the period 1983-85, the Tax Reform Act of 1986 allows you to amend your tax returns back to the time you went to act of sale. This could mean big bucks in a

refund to you, and you should request from the IRS a copy of Form 1040X for each of the years (1983-85) in question. You haven't yet filed your return for 1986 so you needn't amend it; however, don't just copy your 1985 return, or you'll be cheating yourself. **You must file a form 1040X by April 15, 1987, to retrieve what you have overpaid so make sure you get on it.**

The following are categories of excludable income related to housing (including provided rectory, rental allowance, or home purchase allowance) in a given tax year: mortgage (down payment, principal and interest, commissions, attorney's and realtor's fees, points, other closing costs, etc.), rent paid by you, repairs, improvements, maintenance, furnishings, insurance on the property including liability, taxes on the property, garbage pick-up (in my case, it is billed by the

water company), utilities (electricity, gas, water, phone, etc.). Make certain that the allowance voted by the vestry (or included in the parish budget under "housing allowance") is sufficient to meet all these expenses for the coming year. If it isn't, have your "stipend" reduced so your "housing" can be increased by that amount.

If you live in a rectory, you should plan what you are going to do when you retire. The new tax law allows us most of the former options, such as

## Lobbying Congress: An interview with Robert Dodwell

*The Tax Reform Act of 1986 was, for the most part, helpful (or at least not harmful) to clergy. Housing exclusion coupled with interest deduction is now part of federal law. It cannot be taken away by the IRS. Our pension funds and insurance programs retained their preferential treatment. The reason clergy did so well was effective lobbying. NNECA's immediate past-president, Robert John Dodwell of New Orleans, was a leader in that effort, as was NNECA's current president, Thomas Blackmon of Dallas.*

**Lane:** How did NNECA get involved with this?

**Dodwell:** Our interest began with the promulgation of IRS Revenue Ruling 83-3 which hurt all clergy purchasing a home. [A recent Hartford Seminary survey indicated that about 50 percent of Episcopal clergy own their own homes.] Senator Russell Long [of Louisiana] was able to remove temporarily the effect of part of 83-3. When tax reform hit the front burner, we were ready to fight for full repeal of 83-3.

**Lane:** Why should clergy have these tax advantages?

**Dodwell:** The advantages are really to the Church, which can pay clergy better out of low budgets. In addition, keep in mind that other groups, considered of importance to society, also receive breaks, including the military, certain college professors, oil investors, farmers, and the self-employed.

**Lane:** Why is Congress interested in the Church?

**Dodwell:** Congress sees the Church as important to society, and they see those active in churches, synagogues, etc., as over half of the electorate. Most special-interest groups have a much narrower constituency.

**Lane:** Who helped in the lobbying effort?

**Dodwell:** It's amazing, but the bulk of the work was done by fewer than 15 Episcopal clerics and with one significant co-worker. G. Frank West of Bill Hecht & Associates, a lobbying firm, offered his time and expertise. Without him, we would have been dead in the water. I can't stress enough how helpful he was.

**Lane:** Why do you think NNECA had more success with Congress than you have had in the past with General Convention, the Episcopal Church Center, or the Church Pension Fund?

**Dodwell:** Members of Congress are more wont to pay attention to their constituencies—either because of a sincere desire to serve or because they face the need to be reelected every two years. As to church officialdom, I think our problems were in the past. Bishop Browning is very open to our ideas, and so is his staff. Our lobbying success showed the way for the Church Pension Fund. NNECA and CPF were partners in this effort, and we became more mindful of one another's concerns and problems. I see continued cooperation in the future.

**Lane:** How does one lobby Congress?

**Dodwell:** First let me say that letter-writing doesn't do much good unless you already have worked closely with the particular Congressman. They face enormous pressures, and they have to know and trust you for you to have much influence.



With the help of our lobbyist, we identified the key Congressmen, particularly those on the House Ways and Means Committee which developed the tax bill. Next, we located people in the districts of these key Congressmen. These were people to whom they would listen.

Two clergymen in New York talked to Congressman C. R. Rangel. Once he found out they were interested and they explained the need, he switched his vote on an issue of importance to us, and seven other committee members switched with him. He couldn't have been more helpful. We got excellent cooperation from Senator Long as well. For other Congressmen, we talked to parish priests, bishops, and their most generous supporters. They were ready to listen to people they trusted.

**Lane:** What was behind the Church Pension Fund's interest?

**Dodwell:** Because sections of the tax bill were poorly written, CPF was in danger of losing tax-free status on medical insurance as well as fire and casualty insurance. Congress wanted to remove the benefits originally given to Blue Cross/Blue Shield. The benefits had been given because Blue Cross was chartered to write a lot of high-risk insurance. With Medicare and Medicaid, they haven't had to do this, but they still retained the tax breaks given to them for this purpose. The language cutting out their tax breaks was so poor, it would have hurt Church Life Insurance as well. Congress was amenable to fixing the language once this was pointed out.

Church Pension was also interested as a member of the Church Alliance, a confederation of the pension funds of a number of denominations. The Episcopal clergy were not in danger since our pension premiums are paid by our churches. However, those denominations that use annuities and lump-sum retirement gifts were going to lose their tax benefits, due once again to legislation that was too broadly written. Our insurance companies also had some danger; parts of the law were again poorly written. NNECA helped CPF with its concerns, many of which were also our concerns.

**Lane:** What about IRA's (Individual Retirement Accounts)?

**Dodwell:** Clergy can still use them as well as tax-deferred annuities, but some of the rules have changed. The Church Pension Fund can work with you individually, which is the only way really to discuss the regulations intelligently.

**Lane:** What can clergy do to adapt to the changes in the tax law?

**Dodwell:** "Lobby" your bishops and clergy associations to provide tax seminars to bring you up to date. We have one every year in Louisiana. It helps a lot and is always well-attended.

### Effect of Housing Allowance

Clergy stipend	\$25,000
Clergy housing	10,000
Cash received	\$35,000
Housing exclusion	-10,000
Gross income	\$25,000
Deduct mortgage interest	-5,000
Other deductions (professional expenses, charitable contributions, etc.)	-5,000
Adjusted gross income	\$15,000

This priest receives \$35,000 in cash from the parish but is taxed at the rate of a person with the same deductions and a \$25,000 salary.

tax-deferred annuities, IRA's, and equity allowances (a lump sum of money to be given you by the parish when you leave). Check with the Church Life Insurance Company for up-to-date and informed suggestions. Mortgage interest for a second home is also still deductible so you might consider purchasing a house in the area where you like to vacation. You'll then be able to live in it or sell it when you retire.

### Deductions

Deductions have been changed by the Tax Reform Act. The principal difference is you must itemize (on tax form Schedule A) in order to deduct. (If it's for entertainment, then you may deduct only 80 percent instead of the previous 100 percent.) For this, the minimum total is \$3,760 for 1987 taxes (\$5,000 for 1988 and after). For those not purchasing a home and not tithing, meeting or exceeding the minimum may be tough. For home purchase, you can still deduct mortgage interest, real estate taxes (a nice bonus, particularly if you live in California), and state and local income taxes.

If you belong to any professional groups (clericus, clergy association, service clubs, country clubs—if you really use it for a good deal of church business—etc.) and you pay out of your taxable income, you may continue to deduct the dues. Magazines (have your wife's *Vogue* or your husband's *Field & Stream* subscription changed to your name) and journals that you may use for sermon research or parish administration are in the same category. Safety deposit rental may be deducted by anyone who can itemize.

If you entertain the vestry or other parishioners in your home (and pay for it yourself), this remains deductible. The same is true for church-related gifts that you present to others. If you and your spouse go out for the evening and it's church-related, you can deduct the babysitter's fee. If you have a maid, her time in your home office is deductible. Vestment purchases, repairs, clergy shirts and collars, and cleaning (if you pay) come off your taxable income—if you meet the \$5,000 minimum for itemized deductions.

### Sales Tax and Consumer Interest

Beginning this month sales taxes are no longer deductible so I hope you bought your new car, refrigerator, washer/dryer, or whatever in 1986. If you buy something for the house, the applicable sales tax can be excluded under the rules for a housing allowance, but you won't be able to deduct it. (Unfortunately, the IRS does not consider your new car to be a piece of furniture for your garage.)

The only interest now deductible is of the home mortgage variety. That 18 percent on your mammoth credit card carryover now costs the full amount since you can't deduct it. The same is true

*Continued on page D*



# Clergy immunity against lawsuits is waning

by Edward E. Carr

Recently an increasing number of insurance claims and lawsuits has been filed against church corporations, church officials, and the clergy as a result of alleged wrongdoings.

For many years, charitable organizations, including nonprofit groups such as churches, were immune from liability. The constitutional questions under both state and federal constitutions at times denied a cause of action because of the separation of Church and state argument.

The nonprofit corporations' immunity, which has enabled them to save money for charitable purposes, has given way to a social demand for redress and damages for an alleged wrong. Some defenses have been held valid when claims concern church doctrine and church rituals. In matters not involving church doctrine or church rituals, the civil courts are prone to allow a suit for damages for a purported wrong.

As an example, a suit based upon improper counseling was reported as follows:

A trial judge dismissed after close of the plaintiff's case a lawsuit in *Nally vs. Grace Community Church* (1984, 2d Dist) 157 Cal App 3d 912, 204 Cal Rptr 303. This is a case wherein a pastor of the Grace Community Church had given counsel over a period of time to a young man who had suicidal tendencies and who later committed suicide. The parents sued on the basis of clergy malpractice, negligence, and outrageous conduct. The defendants had initially received a summary judgment in their favor on the basis of separation of Church and state. The case was appealed. The appellate court in a lengthy decision determined that the plaintiff had stated a cause of action and that the case should be sent back for trial.

In other cases, actions are based on false imprisonment, alienation of affections, sexual misconduct, outrageous and intentional infliction of

emotional duress, invasion of rights of privacy, and peonage.

Most clerics do not have substantial monetary resources. Claimants, therefore, attempt to reach church organizations which have assets or are covered by insurance policies. This describes the well-known technique of the "deep-pocket recovery theory."

Clergy should consider active loss prevention measures as they seek to avoid or minimize the hazards leading to suits. At the same time they should also seek adequate insurance coverage to protect against any of these contingencies.

Check your insurance coverage, particularly if you do a lot of counseling.

*Edward Carr is a specialist in casualty claims for a New York-based insurance company.*

# Alban Institute receives grant

The Alban Institute recently received a \$225,000 grant from the William and Flora Hewlett Foundation for general support of the Institute's Department of Conflict Resolution.

The Rev. Speed B. Leas, who has led the Institute's work on conflict from the Detroit, Mich., branch office, will lead the new department. The Hewlett grant will expand research efforts as well as direct consultative and educational service. Leas will coordinate a national network of resource people with the ability to deliver consultative services across the country and in Canada.

Loren B. Mead, the Institute's executive director, says, "This grant recognizes the importance of conflict resolution in religious organizations

and promises to assist us in getting help to those engaged in conflicts. Those who are in congregations form an important ingredient in community life and leadership all over the country, and we are pleased that we will soon be providing more help to them."

The Alban Institute's work focuses on the local congregation. The ecumenical and independent Institute maintains research, education, consulting, and publishing programs. In addition to the main office in Washington, D.C., located on the campus of the National Presbyterian Church, the Institute has offices in Detroit and in Atlanta, Ga.

Edward White, head of the ecumenical board and executive presbyter of the National Capital Presbytery, notes that "the Alban Institute is the research and development arm of all local congregations."

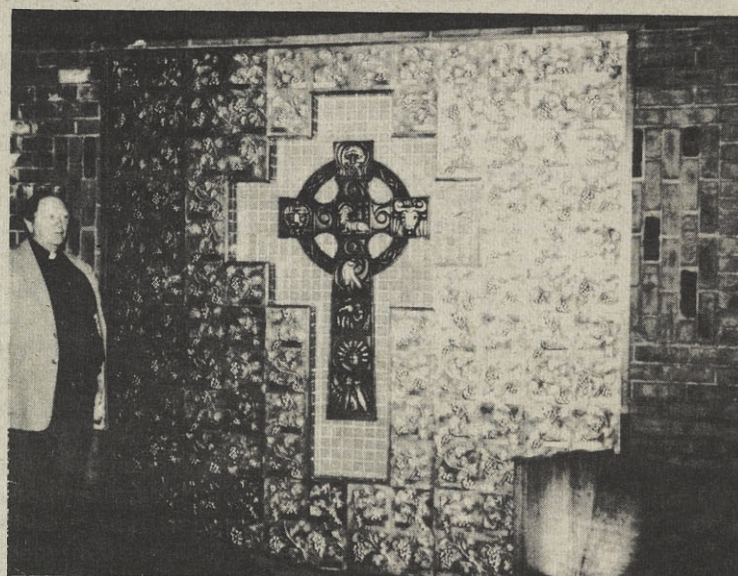
An Armento Columbarium revives an ancient tradition:

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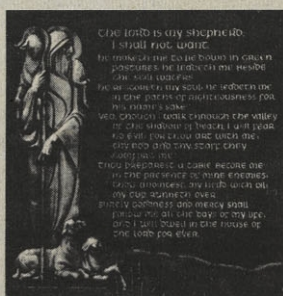


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# What constitutes an equitable clergy salary system?

by Charles R. Wilson

A good salary system should provide for equity in salary levels across the diocese, and it should be perceived as doing so. Where people of good will—priest and parochial leaders—have worked through the system and arrived at a decision, the priest should feel that, in terms of the standards of the diocese, he or she has been dealt with fairly and is free to pursue the job without nagging questions or doubts about compensation. The congregational leaders should feel confident that their priest is being treated right and that they are okay in view of diocesan standards.

The system should not be a straitjacket. If only one correct answer is possible, it is too rigid. The system should allow reasonable room for local leaders' sensitivities, judgment, and intentions to be reflected in the product. Thus a good system will point to a salary range (this is necessary for the standard of equity) within which local leaders have room to fine tune in accordance with their judgment and feelings.

The administration of the system should not be complex. After initial briefing, ordinary, garden-variety church leaders should be able to use it with confidence. If a diocesan bureaucrat or committee has to make judgments or administer the system, it is too complicated.

Where the diocesan median salary is in the bottom quarter of median salaries in the Episcopal Church, other things being equal, that diocese is probably, over the long term, exporting its best people and importing clergy of generally inferior quality. A compensation system should keep the diocese in the marketplace. One might argue that

people thinking and prepare the way for consideration of ministry forms that could be economically viable in the future.

Perhaps another point should be made. Economic viability in a business with 70 employees applies to the total business. Thus in the give and take of business ups and downs, one deals with the total salary pool and number of employees. Perhaps the corporation can add 5 or 10 percent to the salary pool each year and provide raises in accordance with its system of personnel practices. Then comes time for a cutback, which usually does not mean cutting salaries, but reducing overtime or the number of positions.

In a diocese, however, economic viability must finally rest with the congregation for the diocese doesn't administer the total diocesan salary pool. For example, in industry one of the measures of scope of responsibility for an executive is the number and type of people who report to the executive. The rector of a large parish has, perhaps, an assistant or two on salary and, potentially, a whole congregation of volunteer workers. An effective rector will mobilize the volunteers for maximum productivity and may be able to afford paid assistants as well. However, if a compensation system tends to upgrade the job because of the number of paid assistants, economic viability is soon threatened. Thus while a system should provide room for assistant clergy when truly needed and affordable, it should encourage effective use of volunteers.

A compensation system cannot be expected to stand in isolation from overall diocesan strategy. While a good system will raise consciousness concerning the economic viability of some positions, the diocese can't simply let the matter hang there. It should be ready to help the congregation deal with the matter via services which will enable it to develop alternative forms of ministry that are economically possible.

Some conflict exists among these standards. For example, "equity" versus "flexibility," or "market" versus "economic viability." A 100 percent flexible system would be a non-system, and if economic viability were the only standard, clergy in small congregations would starve. An effective system must, therefore, keep all the standards in a healthy tension; it cannot deliver 100 percent on every one of them. But recognizing the standards makes it possible to balance things sensitively so each receives maximum attention under the circumstances.

## Components of a Salary

The first component of a salary is ability to pay and, of course, this is quite basic. We have no evidence that vestries deliberately underpay reasonably well performing clergy. Two possible reasons for a salary's being too low are (1) neglect: nobody is paying attention to the matter; and/or (2) economics: the money is simply not available.

The second component is scope of the job. We are clearly part of a culture that accepts the idea that one who has broader areas of accountability deserves a larger salary.

These two components are usually related. If plenty of money is available, lots of people are probably involved in the action and greater resources can be tapped for the mission and ministry of the church unit. Thus the size of the organization and the extent of programming tell us that this is a "larger" job, too. Studies show, however, that one can't explain the behavior of a system in compensating its people only on the basis of these two components. Clearly something else is going on.

Sometimes this something else is referred to as the "warm body factor." The meaning of the warm body factor appears to be this: If an organization (say, a congregation) is to offer a full-time position, the person in that position must be able to make a living regardless of other considerations.

Thus the warm body factor (let's call it the "base salary") serves to put a floor under the salary level. The other factors are operative only above this floor. In a given diocese the base salary probably accounts for 60-70 percent of the clergy salary on average. The range might run, however, from 100 percent in very small jobs to perhaps 50 percent in the largest jobs.

In devising a compensation system for a diocese, then, one must determine the value of the base salary, come up with a way to quantify the ability to pay and scope of the job beyond the base salary, and then allow sufficient room for other, less tangible considerations to find expression in the administration of the system. This may sound complex, and for the designer many factors must be weighed and balanced, but it can result in a disarmingly simple but effective system.

A note, however, on scope of job considerations. What is needed is a quick way to measure the level of accountability, not the number of activities. Failure to see this distinction has seriously harmed some systems.

Keep in mind that we are talking about a person in a position who presumably knows what kinds of day-to-day duties and activities are needed to produce results. Imagine, for example, a cleric in a small congregation where he or she makes house and hospital calls, attends meetings, teaches classes, etc. Then the same priest moves to a large congregation and is faced with new challenges. He or she may elect to do the same job, running faster and working longer hours, or to get on top of a larger job by organizing, training, enabling, and authenticating others to cover most of the activities. The latter is clearly the way to go: "Work smarter, not harder," as the saying goes. Yet a compensation system that quantifies activities assumes the former approach and may even motivate in the direction of busy-ness rather than effectiveness.

For a congregation the best simple indicator of ability to pay is the general purposes income (GPI, Line E, parochial report). This item includes offerings, endowment income, subsidy from the diocese, etc., all of which are available for general purposes. Offerings for special and designated purposes (included under "Total Income") do not increase the ability to pay.

The best easy-to-get-at measures of the scope of congregational activity are the average attendance coupled with the GPI. Member and communicant lists are not reliable indicators of the scope of the parochial scene. While other factors, such as outreach programs, do indeed say something about scope of parochial activity, they are not easily quantified for salary administration purposes.

Excerpted from "Diocesan Compensation Systems for Clergy." A copy of the full report is available for \$2 from CRW Management Services, 6066 Parfet St., Arvada, Colo. 80004.

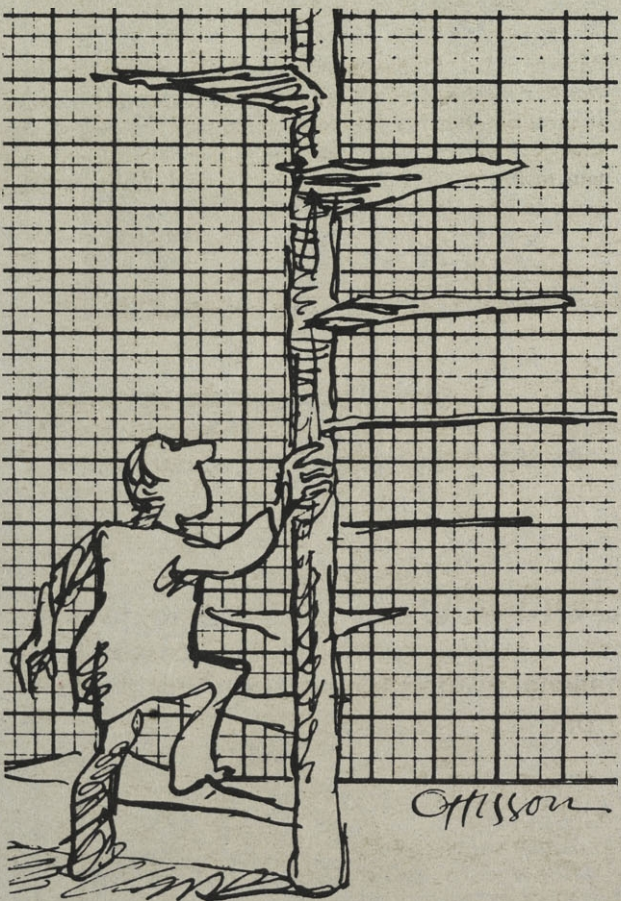
Charles R. Wilson, an Episcopal priest, is the author of a number of articles on church management as well as the head of his own firm of management consultants.

## Clergy and taxes

Continued from page B  
of your car-note interest. If you need to borrow a hunk of money for a special purpose, you can still deduct the interest if you can add it on to your house note as an equity loan—so long as the total you owe doesn't exceed the original price of the house plus any subsequent repairs and improvements. Two exceptions to this mortgage ceiling involve money borrowed (with the house as collateral) for education or medical expenses.

### Automobile

Since most clergy need to use a car in order to do their work properly, its "business use" is  
Continued on next page



"somebody has to be in the bottom quartile—25 percent, in fact." That's true, of course, but the range of medians from diocese to diocese (adjusted for local cost of living) is too broad. Presently the median salary in the bottom quartile is about 75 percent of the median salary in the top quartile. If more dioceses were paying attention, this range would narrow. Then we would find that instead of a few dioceses being perpetually stuck in the bottom quarter, some dioceses would be jockeying around from quartile to quartile. At that point the market position would be a less important issue.

The system should generate a product (salary) that is affordable. Many small congregations are paying for a full-time priest when that is not economically viable. The system is not going to solve that problem, but a good system can start



## Clergy and taxes

Continued from page D

figured under "miscellaneous deductions." You had best keep good records, but you are allowed, if you are audited, to reconstruct your business-related travel. The cost of operating an automobile includes monthly payments for purchase or lease, gas, oil, repairs, insurance, tolls, parking fees, and the like. Add up these costs and compare them to mileage (at 21¢ per mile, 11¢ if the car has been fully depreciated). The IRS takes a pretty hard look at those who claim 100 percent business use,



especially since "commuting" (the distance from home to office) is personal use—even if you hate it; 80 percent is pretty safe; 90 percent may attract the auditors.

### Direct Payment of Expenses

In terms of taxation, it is almost never worse to have one's expenses paid directly by one's employer. The exception is housing where clergy have a tax advantage in owning a home. Other than a housing allowance (to the extent that it is used to provide a home), everything paid to you becomes taxable income (from which deductions can be taken to some extent).

On the other hand, let's assume that the

church provides you with an auto and expenses. It bears directly the cost of the car note, sales tax (which some states waive for churches), gas, oil, tires, repairs, tune-ups, insurance, etc. You only repay the church to the extent of your personal use of the car. None of what the parish pays for car expense ever becomes your income so it's not taxable.

A second way is for you to own the car and for the parish to pay directly for all actual expenses as listed above. This has two attractions: (1) the car belongs to you—you may need an asset which wouldn't help the church; and (2) insurance rates are generally lower for individuals and families than for institutions—even if you are the only driver in both cases.

### Insurance and Pension

Premiums for life and medical insurance and pension are non-taxable benefits and are paid in the case of most parish clergy. If you need to purchase more life insurance, you might consider asking the parish to pay the increased premiums rather than giving you a pay raise; this will produce savings on April 15.

Pension premiums are paid to the Church Pension Fund at the rate of 18 percent of your combined stipend, housing, and utilities. But vestries aren't really fond of paying the 18 percent pension assessment. You can approach this in at least a couple of ways. For instance, a car allowance or an entertainment allowance paid to you is taxable by the IRS (although you can, of course, always take the permitted deductions) but is not figured as compensation by the Church Pension Fund. (Example: A \$1,000 car allowance increase costs the parish \$1,000. A \$1,000 salary increase costs \$1,000 plus \$180 pension premium, 18 percent more.)

If you aren't going to suffer early death or disability—let's say you're omniscient—and you're more than eight years from planned retirement, the above is one way to maximize your present compensation. If you are nearing retirement and making more money than you ever have before, you may want the parish to call all your com-

pensation "stipend, housing, and utilities" so you'll build a bigger pension base. In any case, weigh all the considerations, and don't let any area of your compensation go too far out of balance. You won't be doing yourself a favor if you're too cute.

### Investments

Investments are now treated like a type of gambling, which, in a sense, they are. You can only deduct your losses to the extent that you have winnings. Gone are the days of paper losses or of investments (real estate limited partnerships spring to mind) whose main purpose was often to provide a loss for tax purposes rather than earnings. No matter how you make your money, with a couple of exceptions like municipal bonds, you'll be taxed on the earnings. If you invest, it's now best to do it for real yield or growth.

### A Final Note to Parish Clergy

As stewards, we have a conflict of interest that comes with the job. Our desire to do well as providers for our families must be balanced against the financial health of the congregations we serve. What do we really need? What can the parish really afford to pay?

Careful personal tax planning is neither illegal nor immoral. In fact, it is one of the ways we can be certain that both parish and personal resources are used most efficiently and most wisely.

### Sources

Charley Blaine, Business/Financial editor, New Orleans *Times-Picayune*; Daniel Clavier and Ted Stacey of Bourgeois, Bennett, Thokey & Hickey, CPA's; *Abingdon Clergy Income Tax Guide 1986 Edition* (at your local bookstore); *Clergy Tax Tips* and *Church & Clergy Finance* (from MLR, 3100 West Lake Ave., Minneapolis, Minn. 55416).

*My thanks to the above-noted individuals and publications. Any inaccuracies are my own. Remember: I won't be signing your tax return so get real expert help if you need it. This year and next year might be good ones for you to hire a CPA and for dioceses and clergy associations to provide tax seminars.*



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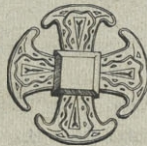
The faith lived out

by Gordon Wakefield

"Lay spirituality" should mean the prayer, worship, and life of the whole Church, or people of God, the *laos*, but is popularly understood to refer to the ascetic of the unordained. One might assume that such spirituality is in tension with that of the clergy, free of the perils of professionalism, critical of sacristy-based preciousness, corrective alike of caution, corruption, and vested interest. This is to some extent the case, and to be fashionable we may discern a dialectic.

The laity have sometimes recalled the Church to purity of life in times when the clergy were sunk in worldliness or illiteracy or were overweening in their desire for power. The Puritan gentry sought to provide learned and dedicated preachers and pastors instead of "Mass priests" or mumbling tipplers. Many of the unlovely divisions and schisms of 19th-century Methodism were in protest against centralized authority.

John Milton came to despise the clergy. Something in Cambridge seems to have alienated him before the Laudian persecutions. He wrote of "prelatical duncery under which no free and splendid wit can flourish" and of clergy clad "not in robes of pure innocence, but of pure linen, with other deformed and fantastic dresses, in palls and miters, gold and gewgaws fetched from Aaron's old wardrobe."



The laity of our own time who have contributed most to spirituality have been of a different style. They have been republishers of orthodoxy with the benefit of their own perspectives and outstanding gifts. They have mostly been apologists in a post-Christian society and have fulfilled their task with powers of expression and a freshness and originality denied to most of the clergy.

G. K. Chesterton convinced many of the excitement as well as the truth of the catholic creeds,

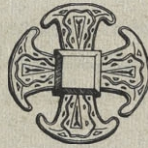
as did C. S. Lewis and Dorothy Sayers. Catholic Christianity is what fascinated, lured, and captured these literary artists as it did the poets Eliot and Auden. Simone Weil, the Jewish philosopher who was never baptized, showed a passionate interest in the Catholic Church, and her very eclecticism and what some might regard as heterodoxy shed new light on some of the great truths of faith—above all, the centrality of the Cross.

Herbert Butterfield, the historian, will not rank least among mid-century defenders of the faith. He had an intense concern to wrestle with the relation of Christianity and history in our terrible times. His famous aphorism lingers on, "Hold to Christ and for the rest be totally committed." He remained to the last a faithful Methodist worshiper on Sunday mornings, never seeking office in the Church, a humble, modest layman.

A characteristic of lay spirituality is loyalty, not uncritical, often uneasy, sometimes exposing the worst features of the clerical propensity to put second things first. "I read in a religious paper, 'Nothing is more important than to teach children to use the sign of the cross.' Nothing? Not compassion, nor veracity, nor justice? *Voilà l'ennemi*," wrote C. S. Lewis in *Letters to Malcolm*.

Some would say the preoccupation with liturgical revision is the indulgence of a clerical hobby and that lay spirituality is conservative and wants the traditional and the familiar in church but clear guidance and support for the adventure of living in a turbulent, fickle, and ever inconstant world. This is too broad a generalization. Some layfolk are very impatient of archaisms and what seems irrelevant. They are, however, dependent, and one reason for their criticism is they look to the Church for protection and for the altar fires which rekindle a burning faith and charity.

"Christian experience is ecclesiastical experience," wrote the "Orthodox Dissenter," Bernard Lord Manning, another doughty lay apologist of the first half of this century. He went on to say how the centuries are "strewn with dead relics of experiences which began as genuine but which, because men failed to discern the Lord's body and despised the communion of saints, ended in mere eccentricity and heresy, barren, unprofitable, flickering out."



This dependence is seen in Samuel Johnson, fearful of the judgment, trembling with emotion as he recited the responses of the Litany, for whom prayer was "a reposal of myself upon God and a resignation of all into His holy hand." It is evident in the post-Tridentine, pre-Vatican II Roman Catholic like Hilaire Belloc or Evelyn Waugh, vinous and with more than a touch of snobbery, yet living by the sacraments and ecclesiastical authority. He would have hated the reforms of the liturgical movement, the kiss of peace, the circle round the table, the new worldliness of worship, and the strange exclusiveness of a congregation on Christian-name terms.

A vigorous lay spirituality must therefore be made free of the tradition. It cannot exist unless it knows something of the resources of the Church of the ages, of what Kahler has called "the historic Christ in His fulfillment," which means the truly catholic Church. This knowledge will not necessarily be academic, articulated in theses or uttered with the brilliance of those we have named. Ethos, atmosphere, spirit is all and the sense that the tradition is "something live." Liturgy in some form must be central, and this is not made up by the congregation, nor is it solely a mental or intellectual participation. It unites the wise and the simple. But the laity must be able to meditate and discuss the tradition in their world without clerical tutelage and often uninhibited by the brooding presence. "Dare to know" is a Kantian watchword which might be over our church entrances.

The layman must not be an ordinand manque. If he is not to be threatened by the clergy, neither must he threaten them, seek to usurp their vocation and ministry, nor be a "a parson in a tye-wig." Today most of us need the courage to place our faith at risk in the world. But the layperson, ever supported by the living tradition, must in many cases be encouraged to venture all for Christ's name in situations which the priest cannot enter with sufficient openness.



The most influential lay spirituality is not found in books, nor among the intelligentsia, but in the unnamed, unsung generations of those who have known the love of God in Christ and handed on His Gospel more by example than by word. There are records and testimonies from our own time as well as from history. One would want, however, to cite the early Methodist, usually converted, if not from dissolution and vice, from formal and outward religion to that of the heart, and this led to a joy which was often unconquerable.

John Haime, a Methodist soldier, was under fire at Dettingen in 1743, yet "his heart was filled with love, joy, and peace more than tongue could express." As he was leaving the field at Fontenoy two years later, he met a soldier [who] "smiled and said, 'Brother Haime, I have got a sore wound.' I asked him, 'Have you got Christ in your heart?' He said, 'I have, and I have had him all this day. I have seen many good and glorious days with much of God, but I never saw more of it than this day. Glory be to God for all His mercies!'"

A pacifist may be horrified that so great a sense of God is possible as the sword is wielded against one's fellows. And Wesley declaimed against the insensate folly of war. But *there* is the ordinary layman in the world, unable to avoid a duty which is of wrath rather than grace and yet which does not separate him from the mercy which transcends human good and evil alike. Such joy and confidence were nurtured by regular meeting in class with a discipline which was to prove too severe for the increased numbers of adherents later on but which provided not only mutual confession and rebuke, but also encouragement. And all without immediate benefit of clergy!

To go to another obedience altogether, there is a story in von Hugel of an Irish barmaid dying of pneumonia in a miserable garret, a lusty young woman until infection laid her low, who on the face of it seemed to have been perfectly at home in the alcoholic flog of coarse jokes and crude suggestions. Yet when she poured out her confession, the priest was tempted to cast himself on the ground before her. She desired nothing but to surrender her life utterly to God in response to the love greater than her own and for love of those whom God had given her in this world. She died in a rapture of joy.

And herein is a fact that the clergy must in all humility recognize, that the laity are more likely to be saints than they. As my old principal, Newton Flew, once wrote, "The cleric may be very useful, amiable, business-like, eloquent even! But someone in his flock is the saint. That has been the story not in *every* committee or church or college in which I have lived, but in very many."

And if we recall in particular the influence throughout the Church of mothers, who are the first teachers in prayer and theology, then we must acknowledge that lay spirituality and sanctity have been predominant, which is part of what devotion to the Blessed Virgin Mary recognizes for from her lips the child Jesus first heard the syllables of the name of His Father in heaven.

Gordon S. Wakefield is principal of Queen's College, Birmingham, England, and editor of *A Dictionary of Christian Spirituality*. This article was excerpted from the summer issue, 1984, of the *Church Observer*.

Changing?

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# My resignation as General Manager led to a new relationship with God

by Mary Jean Baker

My husband is an Episcopal priest. His was a late vocation; he was ordained at the age of 51. Paul was an executive with an advertising agency in Bloomington, Ill., when he decided to change direction. He went to seminary for two years instead of the usual three and got in under the Old Man's Canon.

I really was an unlikely candidate to become a minister's wife. I was perfectly content with the life I was leading and exceedingly resistant to change. Sure, I believed in the Christian ethic, and I went to church on Sundays, but it made little difference in my life although I had a vague idea it was good for the children.

Paul and I met in college. He was a churchgoer, and I was not so we compromised and went to church 50 percent of the time. I was confirmed during those years, went through all the instruction, but I must have flunked church for I didn't know anything about Christianity and wasn't really interested in learning anything more.

When we were married in 1939, I knew Paul had intended to become an Episcopal priest until his older brother died in a polio epidemic and he felt he should take the brother's place in the family business. But that was forgotten 20 years later as I sat in the pew on Sunday mornings contending with four squirming kids all by myself because Paul was lay reading or singing in the choir or some other dumb thing. When the time came for the kids to go out for Sunday school, I was too exhausted and relieved to listen to the sermon. Father Bowman did say over and over again that we should give a little part of our day to the Lord, that it would make a difference in our lives, but I

didn't have time—I was too busy taking care of the household and the children and playing bridge and playing golf and all those good things.

Paul was becoming more and more involved with the church—going to Mass every day. Such pious practice looked pretty suspicious to me, and I was becoming nervous that he was thinking again about becoming a priest. I was jealous of the time he spent in church. No matter that he went at 6:30 in the morning when I was still in bed; I didn't want God to have that time with him. Being jealous of God can give you a real guilt trip.

A little tipsy at Paul's 45th birthday party, I threw a temper tantrum—he'd go into the ministry over my dead body. We had four kids rapidly approaching college age. How would we ever educate them on a minister's salary, let alone feed and clothe them? And how would I ever tell my mother?

Perhaps I saw the handwriting on the wall. When our youngest child entered first grade, I got a part-time job as the church secretary and learned a lot about the day-to-day activities around a parish. It wasn't nearly so bad as I expected.

Paul was 48 when his father died and left us enough money to insure the children's education—and me without a leg to stand on. So when Paul gave me a mink stole for Christmas and then said he'd like to go to seminary, what could I say? I think it was the first time I ever said a conscious "Yes" to God.

Breaking the news to my mother took a lot of courage. She thought, and I knew she thought, it was really dumb for anyone to give up a good job to go into the ministry. But we survived that

trauma, picked up the pieces, and realized the time had finally arrived. And as I grew used to the idea, it became an exciting and exhilarating challenge.

We moved to Evanston, Ill., and Paul enrolled at Seabury-Western Seminary on the Northwestern University campus right across Sheridan Road from Garrett, a large Methodist seminary. The students called them East and West Jesus Tech.

I learned a lot about community and Christian fellowship and how a minister's wife is supposed to dress and act and how to make vestments and do ecclesiastical embroidery, but I did not learn anything much about the Christian religion. We had adult education classes on how to run a Sunday school and on the new liturgy, and the dean's wife taught a course in Altar Guild. Nobody bothered to tell me how to find God, but I wasn't all that interested.

After Paul was ordained, he started his ministry in two small southern Illinois congregations 45 miles apart. We lived in Robinson, a small affluent oil town. Robinson was a partying town, and I went back to leading the good life. God help me from spending too much time in church! It's a lucky thing Episcopalians are willing to let clergy wives be human for I was certainly that.

Our first Christmas was a total disaster. It fell on a Monday—absolutely the worst day for a clergy family. Nothing could be set up for Midnight Mass until after the Sunday morning services. And since Episcopalians are awfully stuffy about observing Christmastide—you don't start until after the last Sunday in Advent, and you

*Continued on page H*

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# Letters to the Editors

## Preaching is a liturgical necessity

Your articles on preaching (November) are thoughtful and appropriate efforts to address the difficulties facing the state of the art today. In particular, the recurrent theme of "telling the story," which runs through several of them, strikes me as offering an important clue to the task of preaching.

Just for that reason it seems to me strange that, in this time of liturgical renewal, no mention is made of preaching as a liturgical necessity since it is just there that the task of the teacher is clearly defined as that of relating the Gospel "story" in the largest sense to the "story" of the congregation assembled to hear it.

Ours is not a time which much likes to be told about necessities. But all we have reclaimed and are attempting to employ from the liturgical tradition speaks of preaching as part of the liturgical action and not merely something that happens to take place during that action. The public reading of the Scriptures and the public attempt to state their meaning for those gathered to hear them on a particular occasion and in particular circumstances—on the Lord's Day, on the way into celebrating the Eucharist, with the contemporary issues of Christian faith and witness in mind—is basic to the continual reconstitution and renewing of all that "being the Church" means.

To think of preaching as a liturgical necessity is to be liberated from a number of confusions and uncertainties about the task of the preacher and to allow a number of delightful discoveries to be made about it. It is to be freed from the need to deliver a lecture, to engage in moral exhortation, or to relate those personal experiences which used to be called "testimonies." It is to discover that one is a member of the congregation to which one's own preaching is directed and, indeed, to discover that what goes on is not basically "one's own" preaching at all. It is also to discover that all the other things—instruction, exhortation, testimony—fall into place as need be without becoming once again one's own pronouncements to a captive audience.

As one who preaches regularly in a small congregation outside the seminary, I can testify to

the immense advantages to the preacher of thinking about the task this way. Not that I always manage to practice what I preach here—a bad use of the word!—but that, to the extent I do, I have recovered something that has been known in every age and needs to be recovered in ours.

Lloyd G. Patterson  
Cambridge, Mass.

## Another text on preaching

In response to David James' summons for other texts on preaching, may I suggest *Between Two*

## A new relationship

*Continued from page G*  
continue until Epiphany—our family's Christmas tree could never be set up until Christmas Eve. So nothing could be done at either church or at home until after the Sunday services.

My mother and father were with us, none too thrilled about Paul's change of vocation and expecting our normal Christmas with the tree on Christmas Eve and a big family dinner. Add to that Paul's two churches and a heavy snowfall. It was complete madness. Nothing went off on schedule. Four teenagers were upset because their sacred traditions were being trampled on, and poor Paul was trying to be husband, father, and priest all at the same time. We finally opened our presents late—very late—on Christmas day. And we learned a valuable lesson: The Church had to come first in our lives, and we had to plan it that way. We survived that crisis with a new sense of purpose and a new ideal for our family.

I was still a long way from finding a personal God, but the Holy Spirit was pushing me. I began to learn about God when I started to listen to sermons. I listened because Paul was preaching, and he always wanted a critique.

Pretty soon I developed a lively curiosity about religion—a curiosity that led me about 15 years ago to sign up for an Episcopal Renewal Conference in Evansville, Ind. I went to that conference out of

*Worlds* by John Stott (Eerdmans, 1982), [which] has filled me with a holy and healthy fear as I consider approaching lay preaching. There are telling snippets of stories of the lives of famous preachers, plain old tips of the trade from years of experience, and some fine encouragement. Stott argues for *lively* preaching, but he does not abandon making the case for *lived* preaching.

Linda Strohmer's article, "Communication Theory," gave me an ironical idea: Mightn't it be true that the styles and techniques we describe as effective in preaching and general communication come from copying the ways of God's own speech and not the other way around?

Bruce Campbell  
New York, N.Y.

curiosity and came away with a conversion experience that has sent me on a spiritual journey I know will never end. I was moved to kneel at the altar of St. Michael's Church in Evansville and make a commitment to God. I asked Jesus Christ to come into my life. And He has.

He was there all the time just waiting for me to let Him in. All I had to do was resign as General Manager.

Bishop de Blank, a distinguished Anglican clergyman from South Africa, wrote: "For most of us there comes a day when the surrender of ourselves to God is a deliberate, all-embracing act of faith and will. Such an opportunity of decision comes in one form or another to all Christians, a decision about the whole course of life. The self-surrender to God that then takes place is in a different category from minor resolutions and petty resolves. This decision determines a man's entire future. It is an unreserved abandonment to Christ. It is commitment. . . . This is not the last act of surrender that a man will have to make to his God, but every subsequent one is within the context of committed living. It will no longer be his yielding unwillingly to God, but his gladly cooperating with God as new fields of obedience and service are opened up to him."

And I can only say "Amen" to that.

Mary Jean Baker is married to Paul Baker, a retired priest of the Diocese of Springfield. The couple now lives in Alexandria, Minn.



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Into a world of gold, circumstance, and mud

by Robert Atkinson

A friend of mine related to me on his Advent-Christmas card an experience he had baby-sitting with his four older children while his wife took the baby to the doctor. It was just a few weeks before Christmas. He admitted that baby-sitting for him meant reading the newspaper while the kids messed up the house. After a while, he heard a knock on the door of the den where he had barricaded himself, and his daughter asked him if he wanted to see a play which she and the others were putting on. He didn't, but he had fatherly responsibilities and so followed her into the living room.

Right away he knew it was a Christmas play for at the foot of the piano was a lighted flashlight wrapped in swaddling clothes lying in a shoe box. Six-year-old Rex came in wearing his father's bathrobe and carrying a mop handle. He sat on the piano bench and looked at the shoe box. Ten-year-old Nancy draped a sheet over her head, sat behind Rex, and said, "I'm Mary and he is Joseph. Usually in this play Joseph stands up and Mary sits down, but Mary sitting down is taller than Joseph standing up so we thought it looked better this way."

Four-year-old Trudy came in with pillow cases over her arms. She spread them wide and said only, "I'm an angel." Then came 8-year-old Anne.



Her father knew she must be a Wise Man. She moved as though she were riding a camel because she had on her mother's high heels. She was bedecked with all the jewelry available, and on a pillow she carried three items: undoubtedly gold, frankincense, and myrrh. She undulated

across the room, bowed to the flashlight, to Mary, to Joseph, to the angel, and then announced, "I'm all three Wise Men. I bring precious gifts—gold, circumstance, and mud."

Gold, circumstance, and mud! That pretty well describes it today, doesn't it? Enmeshed in a materialism which all but chokes to death the breath of the Spirit; victimized by circumstances which so often are far different from what we might wish; and with the mud of divisions, injustices, war, loneliness, and despair splattered all over the good intentions of our better selves.

Into this kind of world our Lord comes to us in Advent and Christmas. In Christ Jesus, God brings us the encouragement, the incentive of love, the participation in the Spirit, the affection and sympathy of God's mercy. We are assured that in the birth of our Lord, the gifts of gold, frankincense, and myrrh give us the blessed assurance that the circumstances and mud of evil are overcome.

Robert Atkinson is Bishop of West Virginia, from whose diocesan paper, *Mountain Dayspring*, this story is reprinted.

Computer network celebrates anniversary

The Episcopal Computer Users Group sponsored by the Church Pension Fund is a year old. Formed in 1985 by 42 diocesan administrators, treasurers, parish priests, and computer enthusiasts, the Group now has 350 members who pay annual dues of \$35 and receive newsletters, membership materials, and access to EUGENE, a toll-free bulletin board. George Pascucci is president.

EUGENE is compatible with most business and home computers equipped with modems or acoustic couplers. Individuals with special interests such as Cursillo or the Episcopal Conference of the Deaf can communicate with each other.

Membership information is available from Kenneth Miller, Treasurer, Diocese of Long Island, 36 Cathedral Ave., Garden City, N.Y. 11530.

Discussion workshop available for parishes

When aspects of social responsibility, such as divestment in South Africa, come up for parish discussions, emotions are liable to rise, too. Juli S. Towell, a former senior warden and consultant, designed and wrote a set of guidelines and resources that can help keep these discussions productive without generating so much heat. The workshop, which costs \$7 for a packet of 20 copies, is available from the Consortium of Endowed Episcopal Parishes, Suite 222, 20 N. Meridian St., Indianapolis, Ind. 46204.

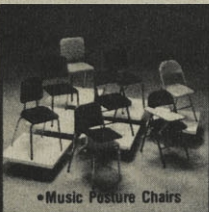
Book Note

**Creative Christian Education**, Howard Hanchey, paperback \$10.95, Morehouse-Barlow, Wilton, Conn.

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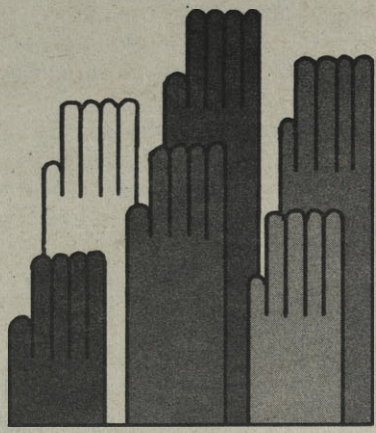
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# Peace on Earth in any language

With their four children, Gordon and Gladis DePree lived in the middle of a Chinese fishing village in Hong Kong, speaking Chinese, trading at the market stalls, keeping open house for the village children, observing the festivals of the Chinese calendar. Here **Gladis DePree** recounts their celebration that year.

**C**hristmas was coming. Christmas with the smell of salt and sea and rice wine on the morning fog instead of sugar and spice and all things white and nice.

I wanted deeply to celebrate this Christmas in a way to be remembered forever, but Gordon and I were both aware it was a foreign holiday, not to be pushed on our neighbors. After thinking about it, we decided on a party for the whole village.

Tommy came to help us write up the list of invitations. We listed Wong, Mok, Lew, Yau, Jeng—all the names whose faces were familiar. But there was a dread of leaving someone out, especially at Christmas, a time when everyone should be included.

"That's no problem if it really worries you," Tommy explained. "You see, everyone in this village is related either by blood or by marriage. Name all the people you know to make it personal, and write the invitations *Tung Ga*, with family, so any relative of these people can feel welcome. That way no one will lose face."

I began to feel as though the magic of Christmas could overcome anything, the deep dark wounds of the world and the walls built between persons. When I went to the Store [the local purveyor of western ingredients operated by a communist], I smiled at Hong Sang, and he looked at me with a kind of astonishment. He picked up the packages of ingredients as though they were imported poisons, wrote down the price, and dismissed my smile with a curt nod. But I was too full of the Christmas feeling to be discouraged.

"You must come to the party, Hong Sang," I invited him doubly, "and see what we make out of all your ingredients."

"Yes, thank you," he nodded, with a no-thank-you-please look on his face.

The day of the party was a giant

seesaw of hope and fear, sureness and bittersweet disaster. That morning the tree had not come, and the children were in high gear.

"Do you want me to take Chris down to the playground for you?" my son Mike offered.

"Would you? I'd appreciate that."

"Can we get an ice cream cone on the way back?"

I reached into the change basket on top of the refrigerator and found a Hong Kong dollar. "Here, take this, and remember nothing but ice cream. I do not want you getting those orange popsicles all over your faces and shirts because I don't have time to give Chris another bath."

They disappeared around the bend beyond the banyan tree, and I began to have the familiar feeling of uneasiness about sending the children to the Store. With Hong Sang's strong political orientation, it was as though he could see us only as six examples of imperialist aggression.

When at three o'clock Mike came in the door with Chris on his shoulders, a group of small children followed at his heels. They spilled into the house behind him calling, "Miko, Miko-okay."

I looked at Mike, and then I saw the orange stains around Chris' mouth and down the front of his shirt.

"Mike, I thought I told you not to buy those filthy orange popsicles! Now why did you do it?"

The laughter suddenly ceased, and Mike looked at me. His mouth opened, and then he glanced at the crowd of children and closed it. One by one they silently sneaked out and left him standing. He took Chris off his shoulders and started upstairs.

"Mike?" I called after him. "Why don't you ever listen to me?"

The only answer was the vehement slamming of his door.

By six o'clock the house was ready. The dining room table was stretched

to its limit and crowded with dishes of baked goods: fruit cakes, sugar stars, red-decorated Santas, pink and white angels, chocolate brownies, and in the center Mike's gingerbread house. As a last-minute thought, there was a large salad bowl filled with peanuts for those who might not like the sweets.

There was a timid knock at the door. Gordon opened it, and Tommy's younger sister Suk Jing came in carrying a packet of oranges. Behind her came a procession of teenaged girls, then boys, then adults, grandparents, babies, people from the meat stall, the vegetable stalls, the fish stall: the Chuns, the Wongs, the Moks, the Lews, the Lees, and the Yaus.

We stood at the doorway greeting each one, smiling and saying more in relief than in courtesy, "Oh *thank* you for coming! You give us great face by coming to our house tonight!"

The crowd in the living room jostled and drank tea, elbow to elbow. Somewhere in the crowd I met Gordon. "Have you seen our friend Hong Sang?" he asked.

"No! Is he here?"

"No. Did you expect him?"

The adults left as suddenly as they had come, saying they must close up the stalls for the night, and took the smaller children with them.

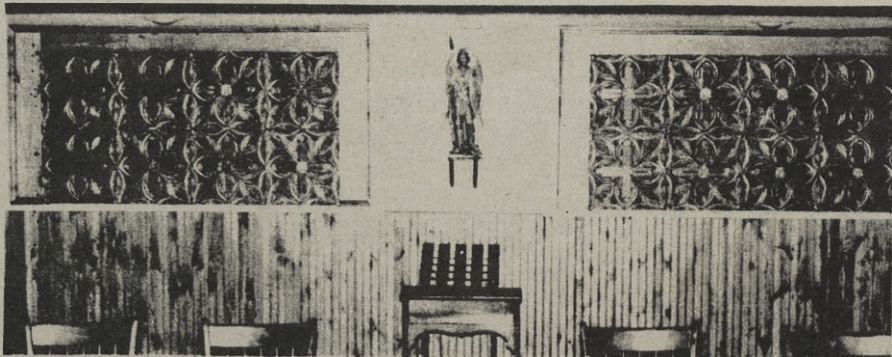
At ten o'clock one of the Jeng boys picked up a harmonica and began to play. In a matter of seconds, several young voices had picked up the melody of "It Came Upon the Midnight Clear" and were singing the Chinese words to the carol. "On the earth peace. May friendship increase."

Gordon and I looked at each other as surprised as if the angels had arrived on the patio. We were still staring as every voice in the room picked up the carol. "Who taught you that?" Gordon asked when the song was done.

"We know all your Christmas songs!" They laughed, clapping and enjoying his amazement. "We've always known the words, but we've never had a foreign friend celebrate your festival with us."

Around the living room floor we settled into a circle, the flicker of soft

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candlelight and the catastrophic mess of squashed stars and headless angels surrounding us. We joined hands and smiled and looked into each other's faces, people from two sides of the world singing the same song.

*Peace on earth,  
Goodwill to men  
From Heaven's all gracious king. . . .  
The world in solemn stillness lay  
To hear the angels sing.*

One by one our children had slipped upstairs to go to sleep, and the young people were just leaving when the phone rang again.

"So sorry I didn't make it tonight," Hong Sang said apologetically. "I was coming but was held up in a meeting in Central--"

I was shocked, still in the dream-like euphoria of the party. Why was he apologizing? I really hadn't expected. . . .

"Oh yes, Hong Sang, I'm sorry you didn't make it, too. We missed you, but I did save some of the treats for you."

"No need to be so polite." His voice over the phone was unusually cordial. "Ding Tai, can you come to the Store in the morning? I have a little something for your family. Or shall I send it by the delivery boy?"

"Oh no, no. I can come."

I hung up, not sure I had heard him properly. What had changed him so much?

I hurried through the market streets the next morning and up the stone steps to Hong Sang's store, curious yet on guard. Always these unexpected turns of events. Why didn't he simply come or not come? As a token of goodwill, I clutched a lumpy tin foil packet of homemade cookies rescued from last night's party.

I felt the difference as soon as I walked into the Store. Hong Sang came from behind his counter, almost naked without it. He graciously accepted the packet and then brought out a sumptuous basket of fruit, nuts, and candies with a big bottle of whiskey laid across the top.

"But Hong Sang--"

He seemed anxious to tell me something. He squinted slightly behind his thick glasses, his face strained. "Your eldest son," he was saying. "How old is he?"

"Eleven," I answered. "But why?"

"He will be a good man," he said unblinkingly. "What do you teach him?"

I stared at him, still not comprehending. His face had an open, inviting expression that I had never seen on it before.

"Yesterday," he was saying, "your son came to my store with a dollar to spend. There were eight children from the street who came in with him. Those children did not bring money. He started to use the whole dollar for himself and his brother to have an ice cream cone and then changed his mind and treated everyone to ten-cent popsicles. Tell me, is this what you teach your son?"

And then amidst my dumb-founded astonishment, I saw Hong Sang reaching out his hand. I clasped it and heard him say, "Ding Tai, I believe we have something in common. I wish you and your family Holy-Birth-Festival happiness."

Taken from *Festival, An Experience in Living* by Gladis Lenore DePree. Copyright ©1986 by Gladis Lenore DePree. Used by permission of Zondervan Publishing House.

## Allin Fellowships inaugurated, applications sought

Bishop William Jones of Missouri announces the formation of the Allin Fellowship Committee. Named in honor of former Presiding Bishop John M. Allin, four fellowships will provide "an opportunity for intercultural and interconfessional encounter and study abroad," according to Jones, who chairs the fellowship committee.

A newly-consecrated bishop, a seminary professor, an experienced priest, and a seminarian will be chosen each year to take either a two-week course or a graduate level course at the Ecumenical Institute in Bossey, Switzerland. Fellowships will provide travel, room, board, and tuition; fellows will be expected to report their learnings to the fellowship board and their own constituents.

The committee Jones chairs in-

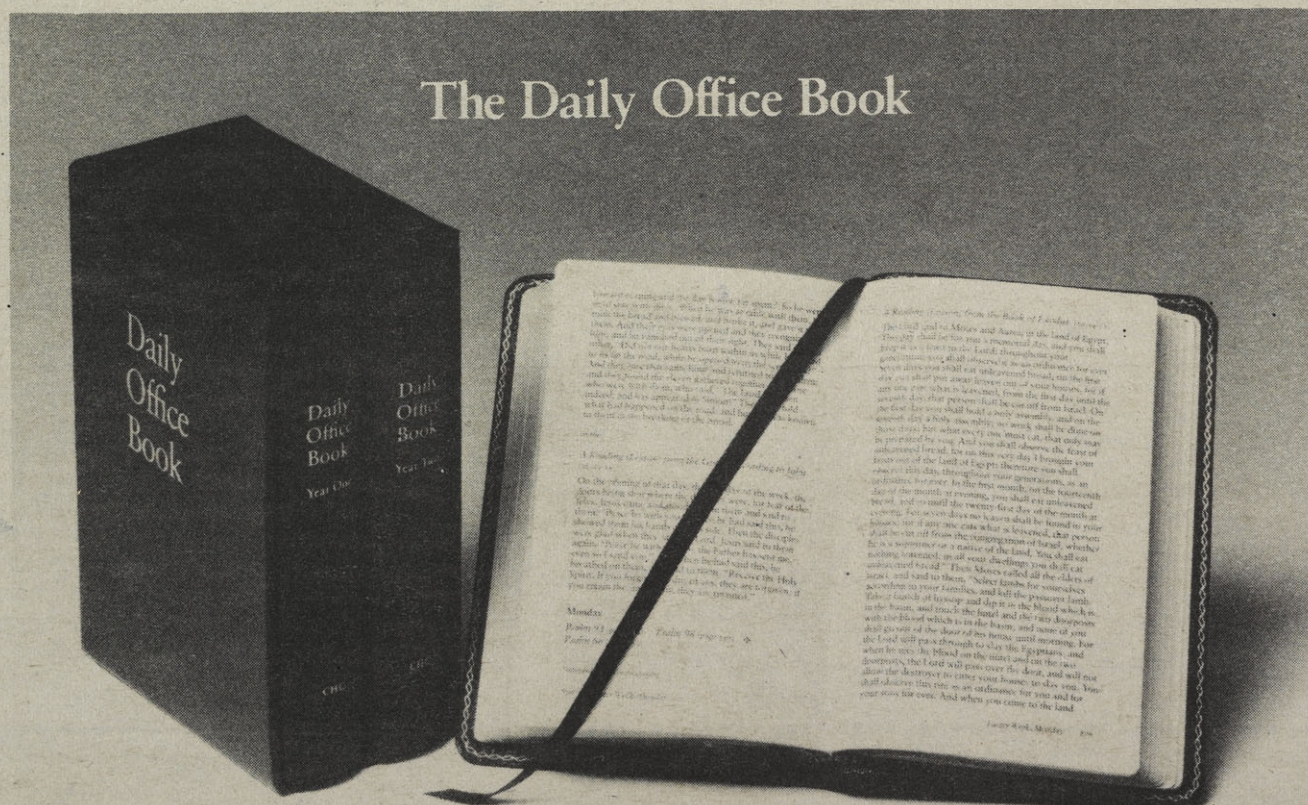


John M. Allin, left, discusses the fellowships established in his honor with William Jones, who chairs the fellowship committee.

cludes Dean James Fenhagen of General Theological Seminary, the Rev. Preston Kelsey of the Board for Theological Education, and Judy Bartholomay, a director of the Episcopal Church Foundation and of the Ecumenical Institute.

Deadline for applications is January 15. The committee will announce its four choices on March 1. Applications are available from the Allin Fellowship Committee, Diocese of Missouri, 1210 Locust St., St. Louis, Mo. 63103.

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## From the Presiding Bishop

# Christmas spirit comes alive in people's lives



Before we could prepare for the great feast of Christmas in our new home atop the Episcopal Church Center in New York City, Patti and I had to descend 10 floors to the basement and walk among the piles of stacked, unpacked boxes stored there since our move from Honolulu last summer. We finally found the right box and returned to our apartment, hoping our beloved creche had survived the boat trip.

When we pried the box open, the memories flowed out. First, the wrappings of Honolulu newspapers returned our thoughts and emotions to our many friends there. Then each ornament brought remembrances of people, times, and places past. Finally we unwrapped the figures for the creche our family has cherished for so many years. As we laid the familiar figures out on the table, each brought memories of its own.

What fun we had assembling the nativity scene each year! As we arranged the figures all over the lid of the piano, we had a great discussion about where each piece should go. We recalled how the vast array of figures first started with a gift from a friend in Okinawa and now includes pieces from each place we have lived as well as dogs, rabbits, chickens, and other non-scriptural nativity "guests." One of the Wise Men lost his head during one of our moves. He is always given careful and loving attention.

Patti and I had our own memories as we erected our creche, without many words, in New York. Children in California and Honolulu. Family in Texas. And of course all those others with whom we'd shared Christmases past.

When we had finished our decorations, knowing that John, our youngest, would appreciate our efforts when he returned home from college, we decided to be tourists and walk up Fifth Avenue and look at the window displays. We bundled up and made our way up the avenue, past the sidewalk Santas and chestnut vendors, to view the wonderful tree at Rockefeller Center. What a

sight! The tree, the ice skaters, the carolers, the shoppers.

A concert of Handel's *Messiah* at one of the churches on our route drew us, and we settled into one of the rear pews. There, snuggled among other members of the attentive audience, we heard the familiar music which retells the salvation story. For a little time we were transported by the genius of the composer from the clamor and chaos of the world around us, away from the lights and glitter, away from the blues that often appear when you are separated from loved ones, and into the presence of the God of Love and Redemption. We sat close together, allowing God to speak to us through the music, through the world around us, and through the closeness of each other.

I know it is important to talk of Christmas, of the Incarnation, in theological terms to help us understand the many implications of God's action for each of us. But allow me just to touch on the personal, human aspect here. To me the Christmas message comes alive in the memories, the emotions, the consciousness of family and loved ones. We find it in the inspiration of human genius and expression, in laughter and tears of joy. It springs forth in the human touch, often shared in silence, and in the love and care that bridge miles and ages. The message of Christmas is we are not alone; we know God is with us.

Patti and I walked back to our home at the Church Center with the tunes of Handel and the words of Isaiah in our heads. "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace."

Patti and I wish you a most blessed Christmas.

Faithfully yours,

*Edward C. Brexwilly*

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# Georgia group tries to take commercialism out of Christmas

by Barbara Hall

More Americans are more affluent today than they have ever been before. In that context, a challenge to Christians from a Georgia group comes at either the best or worst of times (depending on how willing the comfortable Christian is to be challenged).

"Alternatives" is an Ellenwood, Ga., resource center founded 13 years ago to question the commercialism of latter-day Christmases and to strive to restore the holiday to its true meaning. Milo Thornberry, an ordained United Methodist minister who directs the nonprofit effort, says, "People of faith today have a kind of ambivalence at Christmas. It has become a religion-sanctioned occasion for irresponsible consumption."

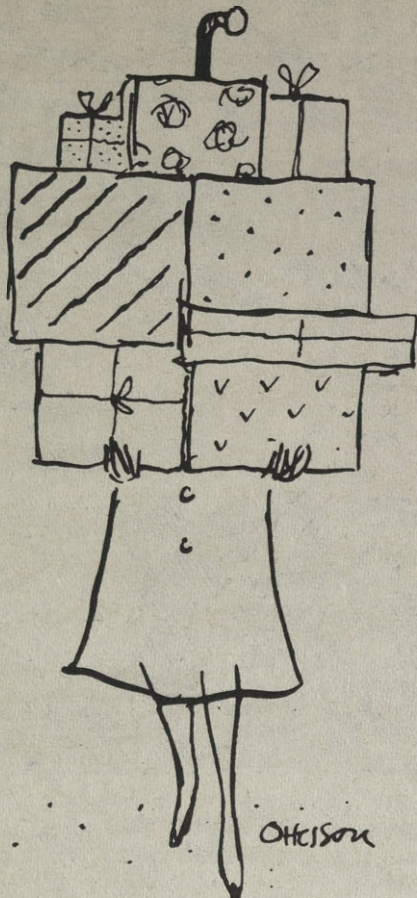
Genuine Christian introspection and celebration, Thornberry says, tend to give way to "Santa Claus theology. Santa, like God, is omniscient. And, as in all religions, Santa theology has an eschatology. December 25 is Judgment Day." As a result, he cautions, a generation may be receiving a message unintended by thoughtful parents: that volume under the tree is an ultimate measure of love and self-worth.

Alternatives works with more than 10,000 congregations from 12 denominations; approximately 100 Episcopal parishes take part. Trinity Church in New York City recently gave the organization a project grant.

The group provides member churches with material based on two related themes: "Whose Birthday Is It Anyway?" and "Santa Doesn't Come to the Poor." The material includes texts for worship; Sunday school curriculum; youth, adult, and inter-generational programs; workshop suggestions; and guidelines for families interested in alternative giving.

Alternatives also publishes a seasonal resource list, recommending books, calendars, and games that articulate the values the group holds.

Perhaps the most public activity of the organization is its annual "Best and Worst Christmas Gift Contest." Entries come from all regions of the



country. Two winners and two runners-up annually receive as prizes donations to charity in their names. "One of the most rewarding things about doing the contest," states Alternatives literature, "is learning about the wonderfully creative ways people have found to celebrate and live. We are also reminded each year of the abuses and exploitation that take place in the name of celebrating."

A best-gift winner last year was a "family trivia" game concocted by members of a Des Moines, Iowa, family. Janet Drew, a new Drew family in-law, entered the game in the contest, explaining, "There were lots of laughs, a few tears, and a general bonding of family members."

Nor are contest judges above being tickled by absurdities. An "It Was Inevitable Award" went to a Baby Jesus doll that comes in three racial tones and is equipped with a halo that glows in the dark. All yours for just \$31.50.

"What we're doing here," says Milo Thornberry, "is cultural criticism, dealing with the tension between faith and culture. . . . We may continue to be a minority."

For more information, write Alternatives, Box 429, Ellenwood, Ga. 30049.

**Barbara Hall** is a free-lance writer who often contributes to *The Episcopalian*.

## Waite

*Continued from page 1*  
found experience."

"In isolation someone has to hang onto something," Jenco said. "In my case I hung onto the Lord Jesus Christ." This and the faith and example of fellow hostage Weir enabled him to "be utterly at peace with myself," he said.

Jacobsen said that throughout 17 months of captivity he had prayed daily and sensed that thousands of people throughout the world were praying for him and the other hostages. "That prayer helped sustain me and helped me make it through each day." He said he found in the latter part of Psalm 27—"I believe I shall see the goodness of the Lord in the land of the living"—a special source of comfort and hope.

The hostage problem will be fully resolved "only when there is fresh political will that gets to the root of the problems in the Middle East," Waite said. He believes hostage-taking and other acts of terrorism are symptoms of the deeper disorder, the problem of the displaced Arab peoples of the region, which needs to "be tackled at the root."

"They have been driven to adopt desperate measures because they are desperate people." Without some fresh initiative on this problem we can only expect "a continuous train of violence."

In the United States, Presiding Bishop Edmond Browning voiced support for Waite's continuing work.

**John Martin** lives in London and has written previously for *The Episcopalian*.

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Those interested are invited to send resumes and names of references by January 23, 1987, to:

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Evanston, Illinois, 60201;  
Attn.: Ms. J. Bjankini.

# VOLUNTEERS

YEAR-ROUND CHRISTMAS GIVING

## Cathedral project helps youth relate faith to service

by Lee Hickling

"I don't see why integration of your faith and your work, your faith and your living should be considered such a wild idea," says Martha Browning.

Browning is one of five people in their early 20's who are part of this year's Washington Cathedral Volunteer Service Community. They live together for 12 months in a big, comfortable house near the Cathedral in Washington, D.C., and work five days a week as unpaid volunteers for inner-city service agencies or District of Columbia schools. This is the third group of volunteers since the program began in 1984.

The work the volunteers do is important, but an equally important part of the program is its stress on spiritual growth and development and living in a community, says the Rev. Carole Crumley, CVSC's founding director.

Crumley recruits six volunteers each year—the maximum allowed under District housing rules—and matches them with jobs. The program receives many more applications than positions, and a committee helps Crumley make the final choices. This year's group contains only five because a sixth match could not be made.

Mary Ann Lundy, a 1986 education graduate of James Madison University who works as a resource teacher at Our Lady Queen of Peace, a Roman Catholic parochial school in predominantly-black southeast Washington, heard of the program through a college Canterbury Club and "liked the idea of combining religious life and helping people rather than just working in a public school."

Robert Two Bulls, II, was living on the Lakota reservation in western South Dakota. The son of an Episcopal priest and a carpenter by trade, he works for Manna, an organization that renovates inner-city row houses it has bought or been given and resells them to low-income families for less than half their market value. He heard of the program from his bishop while



In the living room of house shared by volunteers in Washington are, left to right, back row, Martha Browning, Ritchie Robinson, and Robert Two Bulls, II; front row, Mary Ann Lundy, Hannah, the community's kitten, and Marjorie Sa'adah.

he and his brother were renovating houses for clergy on the reservation.

Ritchie Robinson spent a year in Reading, England, and at Oxford while an undergraduate and was graduated from Randolph Macon Women's College. She now is a teaching assistant at St. John's Development Center where she works with eight- to 13-year-olds, most of whom are autistic and many seriously retarded. Her mother, Christian education director of the Diocese of Georgia, suggested the program to her.

Marjorie Sa'adah, daughter of a military officer and a graduate of Hamilton College, works with Samaritan Ministries, an organization supported by a coalition of Episcopal churches. Samaritan runs a food bank and provides emergency financial aid and counseling services to inner-city residents. Most people who come, she says, are those "who have fallen through the cracks."

Browning, a 1983 graduate of St. Andrew's College who worked on the Mondale primary campaign staff in North Carolina, now works at the Sasha Bruce House, helping runaway and homeless children. She coordinates educational activities, mainly tutoring. A paralegal for a Washington law firm, Browning was working toward a master's degree in social work and "decided to find out what the real world was like if my class

work was going to have any meaning to me." She spent more than a month talking to people before she decided to apply to CVSC.

The volunteers run the house with a minimum of formality although the original plan was to run it under the Benedictine Rule. Other groups have been more structured, but this one decided to keep formalities to a minimum. They have a schedule for household chores, taking turns at yard work, cooking, kitchen cleanup, and planning group outings and recreation.

The group meets every morning at 6:15 for morning prayers in a small third-floor room that has been declared the chapel. Dinner is the second major community event of each weekday. After prayers each volunteer reports on her or his experiences at work that day. "In a way we're taking on four other people's work," says Browning.

"We could be doing the same kind of work on our own and living alone," says Robinson, "but here we come back to a supportive atmosphere. It's holistic. We don't say, 'Let's talk about spiritual life or about work or about community.' It's all one. All five of us are doing it and growing together."

Every Monday night Carole Crumley meets with the group for theological reflection; sometimes a

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speaker on subjects such as the sanctuary movement, South Africa, or inner-city ministries joins the group. In their Bible study, Crumley says, the volunteers "look for parallels and ask, 'How does this contribute to the building up of the Kingdom?' Some may not know the Bible, much less theology. They need help from people who can tell the stories of the faith. In theological reflection it's easy to get off the track."

The volunteers' lives are not easy, Crumley says. "We warn them it's no piece of cake. I say, 'You'll have your house and support, but it'll be hard.'"

## Students serve internships in Bolahun, Manhattan, Manila

by Marcy Darin

Peter Criswell reinforced crumbling roads in the bush country of Liberia. Dynnelle Kozlowski counseled homeless men and women in downtown Los Angeles. Rachel Gurniak worked as a medical technician in a Manila hospital.

The three students were among the first to participate in Learning Service Opportunities, a new program sponsored by the Association of Episcopal Colleges. Launched in February, 1986, the pilot project has placed 25 undergraduates in Episcopal-related agencies as diverse as an isolated rural mission in West Africa and a children's program in the heart of bustling Manhattan.

"A wonderful interruption between college and Church," observes Dr. Linda Chisholm, president of the nine-college Association and co-founder of the program. "The idea is to educate students to the reality of the world outside their experience."

For many students, the internship is trial by fire. Criswell, a drama and anthropology major at Bard College, Annandale-on-Hudson, N.Y., spent the first days of his summer at Holy Cross Mission in Liberia cleaning out rat-infested storage areas, clearing gutters, and helping rebuild roads near the Mbalotahun leper colony. "The experience of seeing the lepers was shocking at first, but once I really encountered the people, I found they were beautiful," he says.

As a *wingeie*, or westerner, among the Gbandi people, the 22-year-old

That's one reason we screen carefully."

Members receive a \$100-a-month stipend, and another \$100 apiece goes to a fund that has to stretch to cover groceries, household supplies, and the telephone. The Cathedral Chapter pays for heat and other utilities.

"Our main focus is spiritual," says Sa'adah. "What's important is how we're living."

"What we've learned will go on," says Lundy. "It's a process. There's no end."

Lee Hickling is a journalist who lives in and writes from Cobb Island, Md.

sophomore from Bethlehem, Pa., often drew crowds of children as he walked the streets of Bolahun, a village of mudbrick huts with zinc roofs.

Criswell soon became intrigued by the cultures of the Gbandi and Kissi peoples in the upcountry of Liberia. One of his most vivid memories is of a tribal burial feast in the rice fields near Bolahun. "The Gbandi danced for me using instruments of gourds. I danced with them and gave them money as a sign of respect, and they brushed a piece of their clothing over me in appreciation."

Fellow Bard student Cynthia Stone and Indiana University student Celia Jenkins joined Criswell in his two months at Holy Cross. Jenkins, a pre-medical student, worked in the mission's medical clinic.

Rachel Gurniak, a pre-medical major from Oberlin College in Ohio, spent her 10-month internship at Trinity College in Quezon City, near Manila, garnering firsthand experience as a laboratory technician. Working 40 hours each week in St. Luke's Hospital, Gurniak drew blood and completed pathology and hematology procedures—the same lab assignments performed by fourth-year interns in Trinity College's medical technology program.

"Since hospitals in the Philippines are less restrictive about operations, I had a unique chance to witness surgery I could never have seen as an undergraduate in the U.S.," observes

*Continued on page 18*

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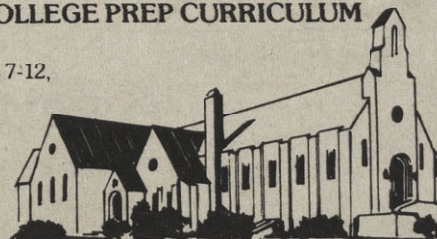
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Schools for Boys





Dynnelle Kozlowski, at left with book, helps distribute government surplus cheese and honey to public assistance recipients as part of her work at Caring Hands in Los Angeles.

## Students

Continued from page 17

Gurniak, who took a leave of absence from Oberlin for the 1985-86 academic year. In exchange for her work in the hospital, she received room and board in a Trinity College dormitory.

Last February, the college junior from Litchfield, Conn., was an eyewitness to the political turmoil surrounding the departure of Ferdinand Marcos and the election of Corazon Aquino as president of the strife-torn country. "When Marcos left," she recalls, "we heard surveillance planes overhead, but our campus was removed from the main fracas in Manila." As a result of that exposure to third-world politics, Gurniak says she is now much more skeptical of U.S. news coverage.

A 20-year-old English major at Bryn Mawr, Dynnelle Kozlowski found out about Learning Service Opportunities through a parish near her campus. Having served as a volunteer delivering hot dishes to homeless people in Philadelphia, Kozlowski channeled that experience into crisis counseling at Caring Hands, an emergency food and housing program based at St. James' Church in Los Angeles, a city that has been called the "homeless capital of the United States." During her two months last summer as a counselor in the Return to Life project, the prospective seminarian listened to the problems homeless

men and women face and made referrals for detoxification, medical, and mental health services.

Kozlowski says the experience left her with an "understanding of different priorities. For me, it was important to graduate from college; for the people I saw at Caring Hands, it was a matter of getting through the night."

This semester, Kozlowski is a volunteer with the Philadelphia Committee for the Homeless, doing "casework" on the street.

Other students agreed that their internships did more than sharpen professional skills. "It taught me about who I am as a person," observes Gurniak. "And now when I hear about third-world poverty, I know what it means."

Unlike most Church-sponsored voluntary service programs, Learning Service Opportunities does not require participants to have a specific theological commitment. According to Chisholm, this characteristic is one of the program's greatest attractions. "During college, many students are still Church shopping. They are not ready to make a faith commitment, but they want to be useful in some kind of Church-related service."

In addition to service placements, the Association sponsors programs which offer credit for academic study while requiring an average of 20 hours of voluntary work at a Church-related agency. Placements may be for the summer, semester, or longer periods

negotiated by the student. Costs vary according to program site; in many cases, financial aid and student loans can be applied to the program.

Besides placements in Liberia, the Philippines, and Los Angeles, the Association sponsored 1986 service with the Winant-Clayton Volunteers in Great Britain; in Jamaica, through the Caribbean Conference of Churches; at the Kanuga Conference Center in Hendersonville, N.C.; at the Episcopal Camp and Conference Center in Ivoryton, Conn.; at the Holy Trinity Program for Children in New York City; at St. Jude's Ranch for Children in Boulder City, Nev.; and in a ministry in the national parks.

Two new sites will be added to the summer roster in 1987: Chimaltengo, Guatemala, and Washington, D.C. In Guatemala, students will work at a medical clinic sponsored by the Behrhorst Development Program. Es-

tablished 25 years ago by American physician Carroll Behrhorst, the clinic has pioneered an approach to rural health care that ties the local economy and land policies to the well-being of villagers. Among other tasks, volunteers will do maintenance chores and serve as health and development extension workers in outlying villages.

Bread for the World, an ecumenical lobbying organization to combat world hunger, is seeking volunteers for its Washington, D.C., office. The application deadline for this internship is February 15; for most other placements the deadline is March, 1987.

For application forms and more information on Learning Service Opportunities, contact the Association of Episcopal Colleges, 815 Second Ave., New York, N.Y. 10017.

Marcy Darin is a journalist who works at the Episcopal Church Center.

## Jubilee Centers: Effective because 'we thank our volunteers'

by Barbara Hall

*"The spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives, and recovering of sight of the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord."*— Luke 4:18-19 (The Jubilee Year)

Since Jubilee Ministry was founded by the 1982 General Convention, it has made "steady progress" in carrying out its mandate to recognize and support parish-based services to the poor and oppressed, according to the Rev. Peter Golden, Jubilee national staff officer at the Episcopal Church Center.

Church Center support for Jubilee ranges from funding to providing in-

terns for diocesan-designated and Executive Council-approved centers. Two of the 83 Jubilee Centers across the United States—House of Prayer, Newark, N.J., and Grace Church, White Plains, N.Y.—illustrate how Jubilee serves in adverse environments.

Newark, N.J., is undergoing a major civic renaissance in the downtown business district, but jarring poverty exists. House of Prayer and Apostles House, where most of the Jubilee programs are based, are just outside the business district. The buildings, tucked alongside the railroad and a roaring highway overpass, are of a separate time and place—refuge to many.

The Rev. James Snodgrass reflects

Continued on next page

## Cathedral Village

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on his church's Jubilee work. The Jubilee is present, he says, "when a local place really takes seriously the call to do what isn't being done, to dream dreams." He and his staff, through their Jubilee programs, have acted on faith that "being a Christian still makes a difference."

The programs, which led to House of Prayer's Jubilee Center designation in the summer of 1984, annually aid some 1,500 individuals, most non-Episcopalians from the surrounding community. House of Prayer has 300 parishioners. All its programs and worship are conducted trilingually to reach a large number of Spanish- and Portuguese-speaking residents.

Apostles House and House of Prayer together accommodate eight human service programs; a ninth is underway. In Parent Aid 36 families—each with an average of three children—receive 15 to 20 hours of counseling a week per family on such subjects as child abuse and neglect prevention.

For reasons that include gentrification and a dearth of low-income real estate, housing is a source of deep concern. The long-range answer, say the clergy, is construction of affordable housing; meanwhile they run an emergency shelter whose capacity they expect to double soon.

The Rev. Eric Duff, one of the Jubilee ministry's first appointed interns, today is executive director of Apostles House, which in two years has provided emergency shelter to 1,000 people. Between 300 and 1,000 others are turned away monthly, a fact Duff says simply underscores the city's housing crisis. "It's not biblical to have someone on the doorstep and you can't help him."

House of Prayer's other programs are a flea market and five ventures in

education: day care, after-school tutoring, Saturday church school for parishioners and neighbors, summer school, and an in-planning Episcopal grade school. These represent a parish goal "to become a sort of teaching center," Snodgrass explains.

Approximately 50 miles northeast of Newark is White Plains, part of the Platinum Mile, a confluence of national corporate headquarters that partly explains West Chester County's reputed affluence. "This area has the hottest real estate in the country at the expense of a lot of low-income people," says the Rev. Peter Larom, rector of Grace Church here.

Grace has eight Jubilee programs with a parishioner/individual served ratio similar to House of Prayer's. At Grace a soup kitchen supplies some 50 daily meals; Neighbors provides outreach for the homebound elderly; and Hispanic Advancement includes English-as-a-second-language courses and job placement. A Hispanic vicar provides for several hundred Spanish-speaking worshippers.

In addition, Grace operates day care, a summer day camp, service for the developmentally disabled, and Samaritan House, one of several programs for the homeless, which was established eight years ago "before homelessness became a fashionable issue," Larom says. Beneficiaries of homeless programs live within reasonable house rules and can receive church-furnished assistance such as job and alcoholism or drug counseling. The programs are run by a small professional staff and trained, dedicated volunteers.

Differences between these two Jubilee Centers are less significant than their common strengths.

Both churches have been able to apply the loaves and fishes principle

to finite resources. Dynamic leadership helps, says House of Prayer's senior warden William Clegg. Snodgrass adds that his church "since 1900 has had an unusual commitment to serving the needs of the neighborhood" and has had "a tradition of absolute integrity about the way we use money."

Neither parish's leaders have shied from the vagaries of politics when advocacy was necessary. Both churches have firm bonds with other local churches. Both churches make conscious efforts to treat their volunteers well. Grace, for instance, tends to administrative details and, says Robert Taylor, associate director of Grace's homeless program, "we honor our volunteers every year. People sometimes forget to thank them."

Finally, both churches have matched words of faith with deeds of faith, giving Scripture life through engaged local outreach. "It's in the Anglo-Catholic tradition of outreach to want to focus on the visible, relating the liturgy to what's around you," says Taylor.

Barbara Hall is a free-lance writer who often writes for *The Episcopalian*.

## Royal Music School offers January conference

The Southern California Branch of the Royal School of Church Music in America will hold a winter conference January 20-25 for organists, choir directors, choristers, and others interested in church music. Lionel Dakers, director of the Royal School in Croydon, England, and Frederick Swann, organist at the Crystal Cathedral, Garden Grove, Calif., will headline the conference. For information, write Robert Ramsay, Box 385, Arcadia, Calif. 91006.

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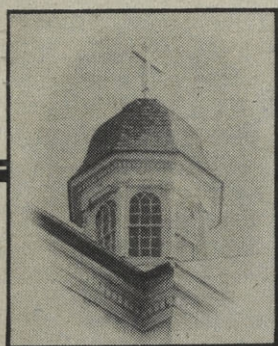
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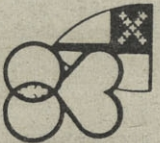
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