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Editorial and Business offices:
816 E. Juneau Avenue
Milwaukee, WI 53202-2793
Mailing address: P.O. Box 514036
Milwaukee, WI 53203-3436
Telephone: 414-276-5420
Fax: 414-276-7483
E-mail: tlc@livingchurch.org

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Volume 219 Number 16



Sea water six feet deep in St. Patrick's Church, Governor's Harbour, Eleuthera, Bahamas, an area struck hard by Hurricane Floyd [p. 7].
Ranfurly Brown photo

Features

9 Why Show Up On Sunday?

Why do we haul ourselves out of bed on a Sunday and head to church instead of a big breakfast and a leisurely look at the papers?

BY HAROLD R. BRUMBAUM

10 SHAPERS OF THE CHURCH IN THE 20TH CENTURY (One of a series)

Uncompromising Visionary

HENRY HOBSON

BY SALLY B. SEDGWICK

Opinion

11 From the Editor

It's Hard to Understand

12 Editorials

Value of Self-Governance

13 Viewpoint

Let's Keep It Real

BY BENJAMIN B. TWINAMAANI

15 Letters

A Great Evangelist



News



6 Bishops applaud cooperative spirit at meeting in San Diego

7 The damage of Hurricane Floyd

Other Departments

4 Sunday's Readings

5 Books

17 People & Places



The Cover

A bride's bouquet is left on a tombstone at Calvary Church in Tarboro, N.C. [p. 7]

E.T. Malone photo

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SUNDAY'S READINGS

A Loving and Sovereign God

'Give to Caesar what is Caesar's, and to God what is God's' (Matt. 22:21)

Pentecost 21, Proper 24

Isa. 45:1-7; Ps. 96 or 96:1-9; 1 Thess. 1:1-10; Matt. 22:15-22

A theme running through Isaiah 45:1-7 and Matthew 22:15-22 seems to be the biblical attitude toward the state. However, another prominent theme is the sovereignty of God. God is sovereign over the affairs of humankind. We are to give to Caesar his due. However, Caesar, as viewed from the perspective of Isaiah 45:1-7, is simply an agent serving a sovereign God. I am quite sure that the opening section of Isaiah 45 would have amused Cyrus. Unbeknownst to him, the Lord was taking him by the hand, enabling him to "subdue nations, strip kings and open doors that will not be shut." In Deuteronomy 8:17-18, the Israelites, fresh from victory over Egypt, might have been tempted to think more highly of themselves than was warranted, but they were reminded, "You may say to yourself,

'My power and the strength of my hands have produced this wealth for me.' But remember the Lord your God, for it is he who gives you the ability to produce wealth."

In a world in which we are encouraged to "believe in ourselves," the biblical perspective draws our attention first to our loving and sovereign God whose purposes cannot be thwarted by Caesar or by Cyrus. We are to believe in him. God's purpose in the time of Cyrus and now is that the world would acknowledge that there is no God except the Lord. Cyrus was an unwitting and unbelieving "anointed" one. How much more excellently is God's purpose revealed to us in his Son, the Lord Jesus Christ, God's own Son, the Messiah, and the Lord to whom the whole world will bow on the day of his return.

Look It Up

The Lord gave Cyrus "the treasures of darkness." Alec Motyer says this refers to the hidden purposes of God, once veiled, now revealed to Cyrus. How much more excellent a revelation we now have of God in Christ! (Look up 1 Peter 1:10).

Think About It

Reginald Fuller suggests that the preacher focus on a biblical view of the state. But might a more helpful focus be on the sovereignty of Christ over the affairs of humankind, including the power of the state?

Next Sunday

Pentecost 22, Proper 25

Exod. 22:21-27; Ps. 1; 1 Thess. 2:1-8; Matt. 22:34-46

BOOKS

Reading with Deeper Eyes

The Love or Literature and the Life of Faith

By William H. Willimon
Upper Room. Pp. 125. \$11.95 paper.

It becomes quite clear when reading this book that the author is both a talented preacher and a skilled academic. And, indeed, the Rev. William Willimon, dean of the chapel and professor of Christian ministry at Duke University, blends his preacher voice and his teacher voice harmoniously in this thin volume.

The author groups his penetratingly effective discussions about spiritual themes to be found in literature around such topics as "The Way Back Home," "To See Ourselves as God Sees Us," and "Ordinary Redemption." Each of the topics is developed in about a 10-page essay that reads much like a homily, and in each of the 10 separate chapters Willimon focuses on one specific literary work but moves comfortably in and out of several works, both of literature and theology. Each chapter ends with useful questions that readily invite discussion and prayerful reflection.

Reading with Deeper Eyes would work extremely well as textbook for a multi-week parish educational series. It would also work equally well as a text for private reading and meditation.

Jay Howard
Chicago, Ill.

Tuesdays With Morrie

By Mitch Albom
Doubleday. Pp. 192. \$19.95

Today's the Day to Eat Raspberries

Episcopal Media Center, Atlanta, Ga.
Videocassette, \$34.95

Life is through and through a commitment to death. As silently as we breathe, so silently we give up our life. Our attitude sets our sails in the direction of "forever."

Let me suggest that pastors

should not conduct another funeral until they have read *Tuesdays with Morrie*. Or before they have quietly watched "Today's the Day to Eat Raspberries."

During my 40 years of parish ministry, I conducted 820 funeral services, one every 18 days. It is with that background that I would urge every pastor to study the "Raspberries" video and Albom's *Tuesdays with Morrie*. In both of these presentations, we are confronted with a real-life observance of real death. We go to Morrie's moment of death and to Colin's conscious walk toward his grave. Morrie becomes real to us, Colin becomes real to us, and death becomes real to us.

From Morrie we hear truths which he authenticates in his slow dying of Lou Gehrig's disease. Note the following: Death is a cleansing flow of healing waters. Once you learn how to die, you learn how to live. As long as we can love each

other and remember the feeling of love we had, we can die without really going away. The meaning of life is learned by giving yourself to others.

Eating raspberries right now sets the mood of Colin Campbell's actual dying of cancer. He had prepared himself for life, and then discovered life's meaning as he learned the lesson of dying. He died a thousand times as an alcoholic, but he discovered new life in sobriety. As rector of St. Mark's, Palo Alto, Calif., he was a visible image of life becoming death, then finding life anew.

This video produces deep soul searching when viewed alone, and it produces questions and discussion in a group setting. In whatever manner it is used, the viewers will feel its vitality and realize the hope of life in this world bridging into life to come.

(The Rev.) Paul Z. Hoornstra
Savannah, Ga.

After Alpha....

Christian Formation

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December 3-4, 1999

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Dean Emeritus of Trinity Episcopal School for Ministry

Workshop Leaders: The Rev'd. Canon William E. Blewett, Ph.D.
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Bishops Discover Spirit of Cooperation

"This was the best meeting I've ever been to ... For the first time in my memory we really had dialogue about the issues that concern us," said the Rt. Rev. Catherine Roskam, Bishop Suffragan of New York, of the House of Bishops' meeting in San Diego, Sept. 16-22.

Veteran bishops as well as newer members of the house applauded Presiding Bishop Frank T. Griswold's plan for community building and privacy for discussion of serious issues such as racism, world debt and human sexuality. In a letter sent prior to the meeting, Bishop Griswold said he wanted to bring the participants "to a deeper place of conversation and mutual understanding."

"I think (Bishop Griswold) is really trying to find a way to build community," said the Rt. Rev. William D. Persell, Bishop of Chicago, who was

attending his second meeting of the house. He indicated that the Presiding Bishop is helping members of the house to talk together and treat one another with deeper respect, caring and understanding.

"I don't get the sense that the House of Bishops is ducking or avoiding sensitive issues," said the Rt. Rev. Charles G. vonRosenberg, Bishop of East Tennessee, also attending for the second time. "Clearly (working toward consensus) has been and will continue to be hard work. If we can do it, the result will be healthy and far reaching for the church."

The Rt. Rev. Keith L. Ackerman, Bishop of Quincy, said, "One of the most moving things was the theological conversation between (Professor) Tim Sedgwick and Fr. (Philip) Turner," who discussed the impact of homosexuality on the entire church.

"The Presiding Bishop was quite moved by the quiet passion conveyed by Fr. Turner," who provided the conventional point of view. "It was very, very moving. It caused all of us to be moved when we heard the pain experienced." Bishop Ackerman said Fr. Turner pointed out how so much of this has contributed to the many splits in the church, helping the participants to be in touch with the pain on both sides of the issue.

Bishop Ackerman said it was helpful to see the process of theological discussion being modeled. He said it displayed how one can talk to people with whom one disagrees and respect them. Such discussion has now been placed on a theological level rather than a purely sociological level, he said.

Several bishops remarked on the positive spirit of the meeting. The Rt. Rev. Daniel W. Herzog, Bishop of Albany, said the framework for the meetings was "very spiritual." Noting that each day started with Morning Prayer and the Eucharist in community, he said, "praying together goes a long way in how we relate to one another in Christ."

The Rt. Rev. Clarence Coleridge of Connecticut, preparing for retirement soon after the meeting, said what was demonstrated was "the art of dialogue, instead of debate. People really listened, instead of choosing up sides. It feels new." He wondered whether the same "graceful conversation" would hold "on the legislative floor, when they have to make decisions."

"I think in this house the worship really formed the center in a new way," said Bishop Roskam, "and that was because of the spirit in the house, a spirit ... of deep desire for reconciliation — the hard work of true reconciliation — (we) brought that to the Eucharist and made it more central than ever before."

Suffragan for the Armed Forces Elected

The Rev. George E. Packard, a Vietnam veteran, was elected the fifth Bishop Suffragan of the Armed Forces during the House of Bishops' meeting in San Diego, Calif., Sept. 21.

Fr. Packard, 55, was awarded a silver and two bronze stars during his military service. As an Army reservist, he served assignments at the Pentagon during operations Desert Shield and Desert Storm. He is a native of New Rochelle, N.Y., and a graduate of Hobart College and Virginia Theological Seminary. He was rector of Christ Church, Martinsville, Va., 1975-80, and Grace Church, Hastings-on-Hudson, N.Y., 1980-89. He was canon to the ordinary of the Diocese of New York

from 1989 to 1995. He has been involved in interim ministry in recent years, most recently at Christ Church, Rye, N.Y. He is the father of two children.

"I'm stunned," Fr. Packard told the *Episcopal New Yorker*, "yet this extraordinary honor confirms a direction in my life first begun when I was a scared and bewildered recruit headed for Vietnam."

The Rt. Rev. Richard F. Grein, Bishop of New York, nominated Fr. Packard from the floor. He was elected, on the eighth ballot, from a slate of five candidates. Bishop Grein called Fr. Packard "a legitimate hero" and anticipated his relationship with the military would be "excellent."

Assuming consents of the standing committees, Fr. Packard's consecration is scheduled for Feb. 12 at Washington National Cathedral. He will succeed the Rt. Rev. Charles L. Keyser, who will retire.

Debra Wagner, *The Episcopal New Yorker*



Fr. Packard

Migrants of Special Concern in Flood Relief

What do the Bahamas and the Eastern half of North Carolina have in common? Water.

Two weeks after massive Hurricane Floyd swept up the East Coast [TLC, Oct. 10], flooding continued and the total extent of damage was not yet known. This is particularly true in the Diocese of East Carolina, where rivers were still above flood stage in most areas as September came to a close.

In the week since TLC's last report, the diocese has been in touch with "almost everyone," said canon to the ordinary Phil Craig. St. Thomas' in Windsor, he said, was severely damaged. Overall, "We were very fortunate in terms of physical plants."

As of Sept. 29, more than 40 persons were known dead in North Carolina as a result of the flooding, with more unaccounted for or missing.

The dioceses of East Carolina and North Carolina share a concern for their joint ministry to migrant farm workers.

"The agriculture season is over," Canon Craig said, adding that workers in some camps are just trying to get on buses back to Mexico. "They're just starving to death. We're also concerned that some camps are not yet accounted for. We don't know the loss in terms of human life." Thousands of migrant workers in North Carolina harvest primarily tobacco, cotton, cucumbers and tomatoes.

The Rev. Kathleen Awbrey, Christian social ministries coordinator for the Diocese of North Carolina, said, "There is no work, no work no pay, no pay no food." The diocese had sent truckloads of supplies to migrant camps in the Newton Grove area and planned to send more.

Canon Craig said that from an ecological point of view it would take North Carolina years to recover from the flooding in yards of pork and poultry producers. More than 100,000 pigs died in the floodwaters and overflow-

(Continued on next page)

'Come Hell or High Water'

Determined couple in North Carolina marry during flood

As the waters of the Tar River rose rapidly outside, parishioners at historic Calvary Parish, in Tarboro, N.C., sloshed through the flooded churchyard to attend what was to have been one of the biggest weddings of the year.

The bride, Lane Anderson, 28, wore pearls and soggy, cut-off bib overalls. The groom, Brett Taylor, 30, was stylishly clad in khaki shorts. Both were barefoot. But then so were most of the choir and the guests.

The Rev. Bill Smyth, rector of Calvary Parish, was vested and wearing his hunting boots. Former rector, the Rev. Douglas Remer, now in Atlanta, Ga., who was to assist, was prevented by flood waters from reaching the town, as were several of the groomsmen and bridesmaids.

The stylish wedding was planned for Saturday, Sept. 18, but with the rampaging Tar River rising to a 500-year flood stage, Ms. Anderson and Mr. Taylor realized around midday on Friday the 17th, that if they were to be married at Calvary, only a few blocks from the river, it couldn't wait until Saturday. The Charlotte residents declared, in the words of the cliché, that they were going to get married "come hell or high water."

They decided to get married that very afternoon, before the church was under water. "It was kind of cut to the chase," said Calvary choir member Sylvia Nash.

"The word was spread by mouth, the wedding's going to be at 4:30 p.m. and come as you are. That's what people did, although a few ladies came in their Sunday best and were ferried in by four-wheel drive vehicles," said Ginger Bishop, an in-town guest.

The bride's parents, Tom and



The bride deposited her bouquet atop a 19th-century tombstone awash in the rising waters.

Lawson Anderson, live in the village of Leggett across the river. They were cut off from Tarboro because all the bridges were out. All parties were communicating by cell phone, including the bride, who told Mom and Dad to keep the car running and stay on the line.

Robert Bonner, grandfather of the bride and formally dressed except for bare feet and pants rolled above his knees, escorted

Lane down the aisle. The church, which had already lost its power, was lit by candles. When Fr. Smyth asked, "Who gives this woman in marriage?" he held up a cell phone and Tom Anderson shouted for all the church to hear, "I do!"

"We sang two songs, a cappella, rather poorly," said Ms. Nash. "There were lots of cheers and laughing out loud."

"It seemed like everything was in fast motion because we didn't want to be marooned in the church," Ms. Bishop said.

Someone rang the bell as everyone hurried out, and the bride deposited her bouquet atop a 19th-century tombstone awash in the rising waters. Children threw rice straight out of hastily ripped open plastic rice bags.

"It was happy and fun, but it did have a certain style and grace and dignity," Fr. Smyth said. "For me, I see it in terms of how Calvary Parish always rises to the occasion and does things with style and devotion. It was a marvelous service of worship."

When the newlyweds return from Spain, they plan a kind of post-wedding party in Charlotte. And this time the bride will wear her wedding dress.

(The Rev. Canon) E. T. Malone, Jr.



E.T. Malone photos

The churchyard gate is nearly submerged at Calvary Church, Tarboro, N.C.

(FLOODS - continued from previous page) ing sludge ponds mixed with rising river water and flowed downstream.

"Pretty well," was Ms. Awbrey's first response to how people in flooded areas of Diocese of North Carolina were doing. Then she said, "It depends on the perspective ... when all your worldly possessions are piled up in the street ... and now more rain all week has not helped."

Ms. Awbrey said that people in



The Rev. Bill Smyth, rector of Calvary Church, Tarboro, N.C., pulls a canoe at the edge of town.

Rocky Mount were beginning to get into their homes and get cleaned out, as were some in Tarboro. But there were still people in shelters. Canon Craig said there was still flooding "pretty much everywhere" in East Carolina, including Kinston, where the diocesan offices are located.

While the Diocese of Southeast Florida was spared Floyd's wrath, its companion Diocese of Nassau and the Bahamas suffered, in some places, "physical devastation," according to the Ven. Ranfurley Brown, Archdeacon of the East Central Bahamas. No lives were lost.

The hardest hit areas were Eleuthera, Cat Island, Abaco and San Salvador, which were in the direct path of Hurricane Floyd. Most of the damage was caused by the storm surge, 30 feet at Governor's Harbour, Eleuthera. Crops were destroyed in the coastal farming communities of Cat Island and the well water is contaminated with salt. Many Anglican churches were damaged and — because of age or previous storm damage — were not insured to replacement value.

"It's supposed to stop raining tonight (Sept. 29)," Ms. Awbrey said, in beleaguered North Carolina, "I hope it does."

Mary Cox contributed to this article

Consultative Council Eyes Plight of Cities

As the Anglican Consultative Council (ACC), meeting in Dundee, Scotland [TLC, Oct. 10], came to its close, the focus of meetings turned to the challenges facing churches in large cities everywhere.

Council members attended the opening of St. Matthew's, a non-residential rehabilitation center in Possilpark, which is one of the most economically deprived areas in Glasgow. St. Matthew's is part of a larger project helping in the regeneration of the Possilpark area.

During the ceremonies, the Most Rev. Richard Holloway, Primus of the Scottish Episcopal Church, spoke to those in attendance of the "harrowing descriptions" the council had heard "of the effect of the global economy on the poor of the Third World." He said, "we also have to acknowledge that the Third World is with us in the midst of the developed world." Using examples of economic imbalances in Scotland, he said, "the system that has made most people in this country more prosperous has plunged a significant proportion of our fellow citizens into poverty and despair."

On the last day of the meeting, members discussed how churches in the United States, Mexico, Uganda and Hong Kong witness in neighborhoods coping with crime, unemployment and unsatisfactory housing. The council made a resolution asking for the formation of an Anglican Urban Network as a resource for the Communion and for a commission to work with ecumenical bodies to be called "Faith in an Urban World."

Other resolutions included:

- Agreement that the two priorities for the Anglican Communion are mission and ecumenism;
- An expression of deep concern for the tragedy in East Timor.

Anglican Communion News Service contributed to this article

Why Show Up on Sunday?

By Harold R. Brumbaum

Recently I took down a book which, dutifully acquired in seminary a half-century ago, I had managed to put off reading ever since. The product of an eminent Anglican divine, its Dedication arrested me for its old-fashioned, unbuttoned piety: "To the Church/One Holy Catholic/The Body of the Spirit/of Jesus Christ/Very God of Very God/Incarnate/Which Is the Regeneration and Hope/of the Whole World."

Could this be the church I was acquainted with as it had been in palmier days before my time? It sounded more like St. Paul's picture of the church triumphant, bearing neither "spot nor wrinkle nor any such thing," than the scruffy one he had to deal with, and the likes of those Galatian rednecks, those dissolute left-wingers over in Corinth, those New-Age Colossian space cadets — in other words, than the dear old derelict institution I'm familiar with.

Since, like Hosea's wives, the bride of Christ has often enough played the bawd across the years, why on earth, far from paying her such homage, should we even give her the time of day? Why might we haul ourselves out of bed on a Sunday and head on down to St. Tim's instead of addressing ourselves to the only civilized breakfast of the week and a leisurely look at the papers? Why, after 45 years' incumbency on the far (read holy) side of the altar rail, do I now find myself still showing up and, like a kid at a magic show, expectantly sitting out front? It has, I think, something to do with getting in touch with home.

Let's see, now ...

It gives our good angels a fighting chance, against the odds, to keep us in line. In a time when the secular gods with their withered consciences rule the roost, and sinister forces keep urging the ape in us to come on out and play, they need all the moral support they can get. So to provide them with that reinforcement you attend to the reading of scripture, where ethical imperatives

are still to be met with, and, if it happens to be an authentic one, to the sermon for bringing them to bear upon your daily round. Small matter, furthermore, if you don't have a liking for the preacher: An unsavory chef can still serve up a savory dish.

And because it is our story, that biblical tale, tracing the line of march as it does from the Old Adam to the New, it helps us unravel a mystery which otherwise seems destined to remain unsolved. The mystery of who we are, and those strangers over there, and why we came to be, and what might lie in the offing, beckoning to us beyond oblivion. So our identity crisis appears to be resolved. We are reminded of our heritage (the Old Testament), apprised of our destiny (the New), and instead of living out our lives braced in the crash position, we are welcome to enjoy them in "a sure and certain hope." A hope which finally entails, among other things, alliance with "all the company of heaven" — whose ranks keep on swelling with our increasing years — and which commences even now with fleeting reunions at the communion rail.

Again, and to speak impolitely, the church is the pre-eminent recycling center, the place to get rid of our spiritual trash, rather than dump it on our friends and neighbors or store it in the basement where in time it will smell

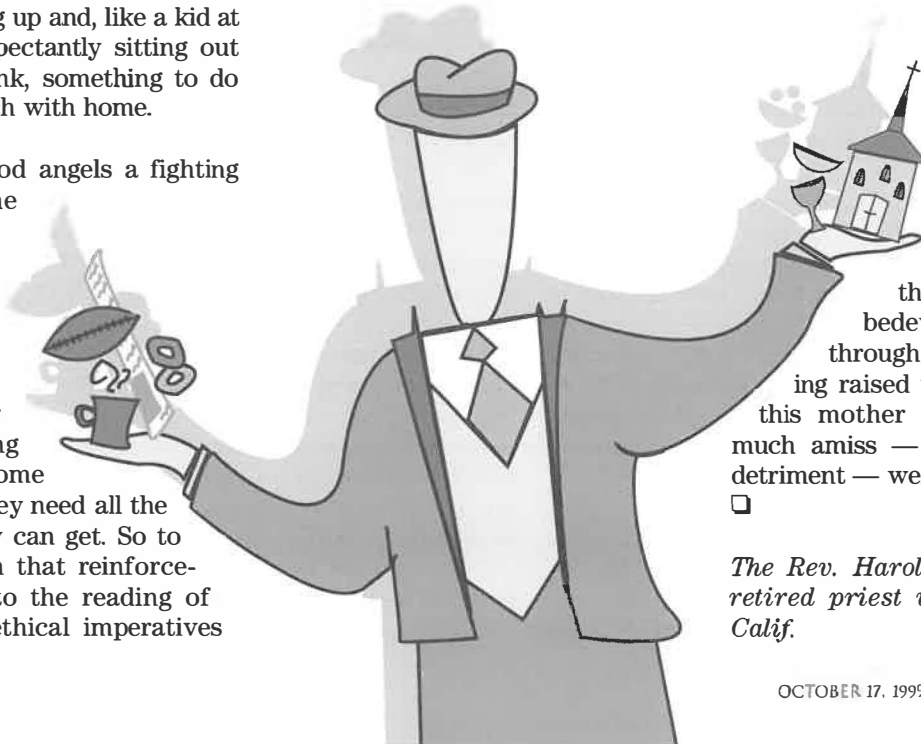
up the house. More than "acceptance," we have access to forgiveness there; and that not conditional but absolute. For those who buy into the process, then, it's the ultimate therapy, by whose means we are redeemed and commuted into fresh and finer versions of ourselves.

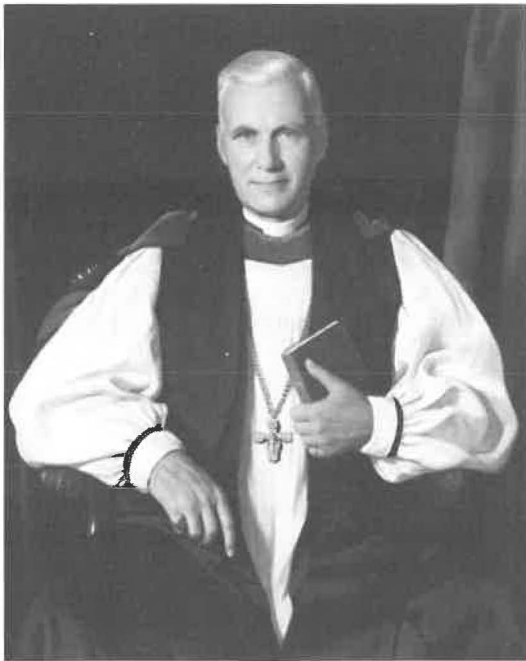
But no less important in an egoistic era such as ours, going to church invites us to get rid of ourselves. When so much of our attention is devoted to the cause of self-improvement — to meticulous dining, physical fitness, mental health, stress management (or, going overboard on the other side of the boat, draconian disciplines in self-denial) — in addressing ourselves to the ultimate Thou those importunate first-person pronouns are ushered off-stage. Then, conveyed beyond self-concern, we are freed to center on the author and producer of the piece, and, in the words of the hymnal and of smitten young lovers to exclaim, "My God, how wonderful thou art!"

One might readily go on, by noting, for instance, that in corporate worship we stand reminded of the nature of that God of ours when, reviewing our theology, we recite the creed — something we are not all that apt to do on the ski slopes or the golf course. But this partial list may sufficiently suggest why I stay doggedly devoted to dear old Mother Church, whose like never has been, nor is, nor likely ever shall be, this side of the Trump of Doom. How much the worse for her unruly children then, were she not around, with all her wrinkles (we her offspring put them there!), now for them to bedevil, now to defile — and through it all to cleave to. Having raised us up, this alma mater, this mother of souls, it would be much amiss — and to our own final detriment — were we to let her down.

□

The Rev. Harold R. Brumbaum is a retired priest who lives in Nicasio, Calif.





SHAPERS OF THE CHURCH IN THE 20TH CENTURY

(One of a series)

Uncompromising Visionary

HENRY HOBSON

By Sally B. Sedgwick

Ask almost anyone confirmed in the Diocese of Southern Ohio from 1931 to 1959 what they remember about Bishop Henry Hobson and they'll mention his hands. Huge hands. Six feet, four inches tall, Henry Wise Hobson strode into Cincinnati to bring forceful leadership and change, an effective involvement with the national church, and strong opinions about mission and international affairs.

After his election in Southern Ohio, at age 39, Bishop Hobson began diocesan innovations. These featured uncompromising support of

the national church, including a commitment, despite the Depression, to pay in full — and if possible beyond — the diocesan quota for program and mission, a commitment grounded in prayer and a deepening spirituality (then called "devotional life"). Ecumenically he reflected his own Presbyterian/Episcopal upbringing by establishing a dual congregation in Indian Hill, a suburb of Cincinnati. Enraged protests nationally resulted in the realization he had carefully followed the canons.

In 1931, the General Convention passed a resolution requiring a balanced church budget, but as the 1934 convention approached there was a deficit of almost \$1 million. With Bishop Hobson's encouragement, lay persons raised the money necessary to erase the deficit. In response, the convention passed a resolution to establish a "Forward Movement Commission" to keep the church moving forward. Not surprisingly, the young Bishop of Southern Ohio was appointed as its chair. The 20 members met in Chicago and decided that what was needed was "something that would be used very widely by church members — not just to stimulate giving but to stimulate religion as a whole." This resulted in publications such as the devotional *Forward Day by Day* and visits to individual dioceses. In 1940, the program elements of the commission moved to the

national church. The publishing arm stayed in Cincinnati as Forward Movement Publications under the direction of an executive committee with Bishop Hobson as chairman.

One of the last monarchical bishops, he was uncompromising in his vision, which always included prayer and a commitment to mission in addition to any fund raising. Working closely with Presiding Bishop Henry Knox Sherrill, Bishop Hob-

He was always clear in his beliefs and supported what he believed.

son and Bishop Sherrill were known affectionately as "Little Henry" and "Big Henry," although "Little Henry" was bigger!

Along with this unflagging commitment to the Episcopal Church, he is known for his support of his *alma maters* Yale University and the Episcopal Theological Seminary (now Episcopal Theological School). When World War I interrupted his seminary studies, he set off to serve, considering it a more valuable preparation for ministry than continuing his education uninterrupted.

He was unrepentantly prophetic, now often appearing inconsistent. When pacifism was popular before World War II, Bishop Hobson supported becoming involved. He was against Vietnam, was active in the early days of what is now Planned Parenthood, with its commitment to birth control, and favored capital punishment. He was always clear in his beliefs and supported what he believed. Toward the end of his life he was almost blind, but read everything Forward published, sending each week an encouraging letter to the editor. He died quietly at the age of 91, a legend who left the church a legacy of commitment. □

Sally B. Sedgwick is the associate director of Forward Movement Publications.

It's Hard to Understand

In this space three weeks ago, a column about the Primus of Scotland received very unfavorable reviews. Letters and e-mails arrived, phone calls were received and subscriptions were canceled. I was unfair to Bishop Richard Holloway, the correspondents claimed. I didn't understand him. Apparently I did not. Nor I am unable to understand his latest.

It seems Bishop Holloway, the Bishop of Edinburgh, was visiting a church-run care center for persons who have been plagued by drug abuse and have been through rehab. The bishop was posing for photographs at the opening of the center's new gardens and was asked to grab a shovel as a tree was planted. "This is hard work," Bishop Holloway remarked. "Has anybody got a joint?"

*

From England comes the strange tale of a 10-year-old who found a vicar for his church through a search on the internet. After All Saints' Church, Dickleburgh, Norfolk, had spent nine months in vain searching for a priest, James Harrowven, 10, took it upon himself to enter the process. The lad posted details of the opening on a website and sent a message titled "Calling All Vicars" to clergy through church websites. The Rev. Janice Scott, 55, liked what she saw and she's now the vicar of All Saints'. "I just feel that God worked through that e-mail and wanted me there," she said.

*

The Rt. Rev. Claude Payne, Bishop of Texas, tells this amusing tale in a recent issue of his diocesan newspaper: He was visiting one of the congregations in his diocese and was introduced to an unchurched 8-year-old. Later the lad was asked how he enjoyed meeting the bishop. "Fine," he remarked, "and when do I get to meet the pope?"

*

The Rev. Paul E. Meglathery of Port Alleghany, Pa., and his wife found the following

inscription on the gravestone of "a long-time mayor" in his area: "there is a green hill far away without a city hall."

*

The Rev. Mervyn Roberts, an English priest, attempted to preach for 48 hours as



'I just feel that God worked through that e-mail and wanted me there.'

he tried to raise money for a charity. In his bid to enter The Guinness Book of Records, he lasted 36 hours. *Church Times* reported the vicar stopped preaching because was feeling unwell.

*

A deacon friend of mine said she missed not seeing evangelistic license plates for awhile, so here goes: My only contributions are ATONED, LUKE1 37 and RD BIBLE. TLC staffers Barbara Pizzino saw GZS SAVS and Liz Tokarski spotted HE LOVES U.

William Paulk of Cullowhee, N.C., saw LOOK4HIM, and what he believes was a gospel group tour bus which carried the tag WERSNGN. The Rev. Bill Bellais of Chillothe, Mo., saw HLY RLN. The Rev. David Baumann, Placentia, Calif., got a look at HERMNTX, and the Rev. Robert Crafts, of Poway, Calif., spotted TST GOD (he wonders if it's Test God or Trust God) and HMN 2NE, which he figures is Hymn Tune.

*

Note to Martha in the Diocese of Iowa: If this magazine published only good news, we would not be very responsible journalists.

David Kalvelage, executive editor

Did You Know...

The 1928 Book of Common Prayer was the first to omit in the marriage service the bride's promise to "obey" her husband.

Quote of the Week

The Rt. Rev. Jerry Winterrowd, Bishop of Colorado, in the *Colorado Episcopalian*, on young people and faith: "Youth are not interested in maintaining the church as an institution to serve its own needs."

While we might wish
for Anglican leaders
to speak with one voice,
we are at the same
time concerned that
Anglicanism not lose
sight of the advantages
of self-governance.



Vitally Important

Seldom has an article in these pages attracted the interest that “Stepping Stones to Stronger Stewardship” [TLC, Sept. 12] did. The article, written by the Rev. Marek Zabriskie, presented a list of 10 pieces of advice to develop a more effective stewardship campaign. Practical articles like this one often attract some attention, but we have had more requests for permission to reprint this article than any in recent memory. Many rectors, parish administrators and stewardship committee chairs thought the contents of that article were important enough to appear in their parish newsletters, so Fr. Zabriskie’s work will receive wide exposure.

We are delighted to see this kind of emphasis on stewardship at the local level. Many stewardship campaigns are being organized now, and the sound advice contained in this article should be beneficial to congregations of all sizes. We respectfully remind our readers that it’s not too early to think and pray about your personal stewardship. Chances are, it’s vitally important to your congregation.

Value of Self-Governance

On the last day of the Anglican Consultative Council meeting [TLC, Oct. 10], the Most Rev. George Carey, Archbishop of Canterbury, told council members he needed more power to carry out his ministry effectively. The archbishop’s appeal came during a meeting which spent time debating the question of authority in the church. Archbishop Carey said the Anglican Communion should accept a more centralized authority or risk falling apart. The Archbishop of Canterbury is titular head of the Anglican Communion, but he has no authority outside his diocese, or in any of 38 provinces of the Communion. He pointed out that church leaders and others often look to the Archbishop of Canterbury to speak with authority for the Communion on important matters.

The archbishop has raised an important, but difficult, issue. While we might wish for Anglican leaders to speak with one voice, we are at the same time concerned that Anglicanism not lose sight of the advantages of self-governance. For example, what’s best for the church in Wales may not be good for the church in Tanzania. We hope that when Anglican primates meet next March, they will hold some serious discussions on church authority.

Community of Bishops

If the House of Bishops is really planning to sidestep controversial issues at next General Convention as has been reported, or if it’s getting ready to meet the most delicate matters head on, its members are giving no indication. When they met in San Diego last month [p. 6], the bishops concentrated on building community. Considering the large number of new bishops elected during the last two years, that strategy would seem to be wise. Many of the participants spoke of the positive spirit and the respect for each other shown in the week-long meeting, and several of those contacted by TLC mentioned the effectiveness of the leadership of Presiding Bishop Frank T. Griswold. The building of community has been one of the early accomplishments of Bishop Griswold’s term in office, and it couldn’t come at a better time. With talk of division, schism and compromise being heard around the church, the bishops will need a strong sense of community to be able to provide the kind of leadership the church needs.

Let's Keep It Real

By Benjamin B. Twinamaani

For some reason I am yet to fathom, Ugandan bishops seem to be mentioned more often than others when it comes to the role of African bishops regarding the Lambeth Conference's resolution on sexuality. As a Ugandan priest serving in the Episcopal Church, I wish to enlighten the discussion with a few points:

The stand of the African bishops on sexuality was as much primed from their belief and understanding of scripture as it was from a cultural/world-view of human sexuality (this is not to give Bishop Spong's comments on African "superstition" any weight). In other words, if you had substituted the bishops at Lambeth for African political leaders, say, prime ministers or presidents, the result would have been the same, if not more stringent. If you had substituted African Moslem imams, the result would have been the same. If you had substituted African women feminist leaders, the result would have been the same.

It was not merely a vote from biblicist or conservative orthodoxy, but even more, in my opinion, a vote from a world-view/cultural understanding of human sexuality. The African bishops' stand also had an indirect "political" side, for if they had not made such a stand, none of them would have been able to face their sees, let alone stand and preach in their home churches. African Christians have definite ways of standing up to their bishops if the bishops are perceived to be in some error, notable examples being the closing of church doors to the bishops when they visit a parish, or even snatching away a bishop's crozier until he reforms.

The continuing and ongoing stand on sexuality by African bishops is founded on their

Ugandan bishops seem to be mentioned more often than others when it comes to the role of African bishops regarding the Lambeth Conference's resolution on sexuality.

understanding and experiences of sanctification. Most Episcopalians take baptism as the end all of requirements for inclusion in the body of Christ, but Africans see baptism as a mere entry point into the Christian family. The test of one's living membership is and remains sanctification, a word no one ever hears in the Episcopal church. In short, African bishops believe change is possible, nay, even demanded, by a living faith in Christ. One cannot claim "This is how I am and there is nothing anyone (God) can do about it." That sounds not only impossible and improbable, but incomprehensible to African ears, in light of their experience of the Christian journey, and its power to transform. The distinctive characteristic of a living Christian faith is a transformed life, marked by radical changed, that continue throughout one's life. This trait is so pervasive in African Christianity that one of the key ingredients in evangelism is the "personal testimony" in which the preacher calls people to witness their changes lives as proof of the validity of the gospel. One should expect any African bishop's stand on responsible sexual behavior to be stringent, because the African church lives with the impact of HIV-AIDS right in her face. Ironically, if African bishops knew the details and cultural ramifications of how straight sexuality among Episcopalians was played out, there would be another spin on the discussion. I can envisage African bishops

declaring many expressions of heterosexual sex practiced in the U.S. to be incompatible with scripture, even more so than homosexuality!

Let no one be surprised or chagrined when in the near future African bishops insist on the excommunication of the Episcopal Church from the Anglican Communion on the issues of human sexuality, their close ties and linkages notwithstanding. Standing for orthodoxy in clear, moral, Christian living is an ingrained trait in

Let no one be surprised or chagrined when in the near future African bishops insist on the excommunication of the Episcopal Church from the Anglican Communion on the issues of human sexuality.



African Christianity that has even led some bishops to their deaths, and will not be compromised.

That brings us to the question of money. If one is to be honest, the overriding characteristic dynamic of the relationship between the Episcopal and the African Anglican churches may be perceived as financial. But that is not because Africans are easily bought by “sausage and cheese;” rather it is just that apart from money, the American church does not have much to offer the rest of the world in terms of gifts for Christian witness.

When African churches receive all kinds of gifts like ministry models/ methods, materiel or personnel, there is a tendency to mistake the depth of traditional African hospitality for Christian love. The two are different, but may look the same to an outsider. A lot of critical ministries in Africa would shut down without continued assistance from Episcopal sources. However, many times the African church receives all manner of assistance from all manner of sources within the Episcopal Church that are not

adequate, or are mere Band-Aids, or are insultingly paternalistic and mere dumping of unwanted items, or are more of the “chicken feathers” instead of “the real chicken meat” that may be needed. The African church receives them all with equal humility and gratitude, because we have read our text of 2 Corinthians 8-9 well and we gladly obey. But we know the difference between what we are getting, what we really need, and what the giver could really give.

Finally, in keeping it real, we all know exactly whose soul has been bought and paid for by simple cash: It is the soul of the Episcopal Church. Which bishops or rectors or vestries are yanked around not by the mandates of the gospel, but by the conditions or threats attached to the value of their endowments or big-pledging members or whomever happens to hold the note on their church buildings? Who dances to the tune of a certain constituency and has to say whatever those on his or her support list wants to hear or risk losing their support? Not African bishops, I can assure you.

Some of us are watching closely to see how the fight for property and money turns out between the so-called “orthodox parishes” and their “liberal dioceses.” If you claim you will stand for Jesus to the point of schism, why let a few buildings worth a few million dollars stand in your way? That may be selling your soul for wine, pate and cheese. On the other hand, if supporters of orthodoxy showed they were ready to pay the price of standing for the faith, including losing prestige, money and property, maybe some problems would be solved without having to rally African bishops for support from peer pressure. Orthodoxy is costly, and until one counts the cost in its various forms, one may not stand up to be counted. Discipleship at one’s convenience is a caricature, and our skeptical culture can see through its pretensions and may not take any part of it. □

The Rev. Canon Benjamin B. Twinamaani is a priest of the Diocese of Kampala, Uganda, who has served various parishes in the Episcopal Church.

A Great Evangelist

David Kalvelage's "Answers About Bishop Holloway" [TLC, Sept. 26] neglects to say that Bishop Holloway is among the most highly regarded church leaders in the United Kingdom; many (both inside and outside the church) look to the Primus — rather than the Primate of All England — as the most evangelistic Anglican voice in modern Britain.

The reason is simple: Bishop Holloway has dared challenge the church to engage with its culture not as an adversary, but as fellow pilgrims. His Christian leadership has repudiated triumphalism and social detachment, and has embraced a compassionate vision that sees God operating in many arenas and through many channels.

Certainly Bishop Holloway has been controversial, and even his many admirers have sometimes thought certain of his remarks intemperate. But controversy and the occasional intemperate remark should not seem unusual in a church which knows the story of Jesus and the money changers.

The truth is that in seeking to engage the contemporary world, Bishop Holloway has been one of Britain's greatest evangelists. His teaching and writing have inspired many to take a look at Jesus, and to hear the good news with an open mind and heart.

*(The Very Rev.) Michael L. Barlowe
Cathedral Church of St. Paul
Des Moines, Iowa*

In the future, please spare your readers any such "service" in attempting to answer questions about the Most Rev. Richard Holloway, Primate of the Scottish Episcopal Church.

I found the editor's comments [TLC, Sept. 26] to be snide and condescending, barely masking Mr. Kalvelage's contempt for one of our church's most creative and best-informed thinkers. Perhaps it would be more helpful in the future to recommend one or more of Bishop Holloway's excellent books and to ask this very intelligent and articulate bishop to speak for himself without the editor's self-serving gloss.

*(The Rev.) Stephen J. White
St. Andrew's Church
Newcastle, Maine*

I count David Kalvelage's "Answers About Bishop Holloway" [TLC, Sept. 26], a disservice, not a "service" to TLC's readers. In my opinion, the Primus of Scotland could well have been featured on the opposite page as one in the "Shapers of the Church in the 20th Century" series.

Having read many of Bishop Holloway's 22 books, I consider this "same guy" to be one of our best writers. If TLC needs an appropriate message for its Easter 2000 edition, it might consider obtaining per-

mission to use one of his sermons included in *A New Heaven*.

Please cancel my lifetime subscription to TLC. H. Boone Porter, pray for us!

*(The Rev.) Charles O. Ingram
Tucson, Ariz.*

A Public Commitment

The sentiments that underlie St. Bartholomew's policy of open baptism are laudable, for as the Rev. Gary Nicolosi states [TLC, Aug. 15], this is truly the foundation of the gospel: the absolute and unconditional love of God. However, his stated theological consistencies are inconsistent. I address two points.

First, the theology of baptism expressed in this policy seems fundamentalist and superficial. It is not about initiation into the body of the risen Christ, forgiveness of sin and rebirth. Communities that interpret scripture apart from the 2,000-year history of the church often do this form of baptism. In our tradition, baptism is not merely about accepting Christ as your personal Lord and Savior and being born again — although that is certainly part of it (BCP p. 302). It is also a public commitment to the faith community which makes the Risen Christ present in the world, to celebrating Eucharist, and to a process of *metanoia*. The fact that the author insisted candidates use the rite from

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LETTERS

the prayer book is confusing in that the “words of the baptismal service in the Book of Common Prayer” clearly conveys this three-fold theology.

Second, he writes, “the gospel is not primarily about morality ... rule keeping ... (but that) we fail miserably (and) God loves us anyway.” That last part is absolutely true, thank God! However, to accept Christ as Lord and Savior, as one does in baptism, is to publicly begin that life-long process of *metanoia* or discipleship. The baptismal covenant clearly indicates a behavioral response to accepting Christ and baptism.

While it may be attractive and tempting in light of our non-committal American culture to baptize anyone who steps forward, I fear that it conveys our growing tendency to relativize everything. And while the “sacraments of the church proclaim God’s grace to us who neither deserve nor merit such grace,” I question whether they are to be served out “cafeteria-style” with no formation as to their sanctity or efficacy. Should there not be responsibility?

*Bob Kaschak
Arden, N.C.*

They're Not Alone

St. Omni's members [TLC, Sept. 12] actually have very little to be concerned about in the Episcopal Church of today. Rite Two is apparently the preferred service at more and more churches, and the Decalogue is not even part of that service unless used with the Penitential Order. And when said (in very abbreviated form at that), the response is “Amen. Lawd 'a mercy” in the sense of “how quaint a thought.” Someone thought it very unimportant that we should ever “incline our hearts to keep this law,” let alone “write all these thy laws in our hearts, we beseech thee” as we had done for 420 years before the current so-called prayer book.

Last year I attended three major services at All Saints' Chapel at the University of the South, Sewanee, Tenn., which fancies itself as “the”



I question whether the sacraments are to be served out “cafeteria-style” with no formation as to their sanctity or efficacy.

Episcopal university. Not one time did we use a confession or have an absolution of sins.

These two considerations alone speak volumes about what is wrong with the church today, and not just at St. Omni's!

*Kenneth H. Kerr
Raleigh, N.C.*

Bearing Weapons

Regarding Fr. Mathes' assertion [TLC, Sept. 19] that “It is inconsistent to be the bearer of weapons and be a follower of Christ,” are we to believe that there can be no Christians in the military, no Christian police officers, and no Christian security guards? Does he mean to say that armed private citizens who seek to protect themselves and others from the likes of Ben Smith and other deranged murderers cannot be Christians? Indeed, Fr. Mathes' concern for the safety of his children would seem to be a compelling reason for him to be armed.

Peter's sin was not his attempt to defend the innocent, but rather his satanic effort (Matt. 16:23) to intrude on God's will that Jesus should go to the cross. In the Lord's Prayer, we pray that God will deliver us from evil. Is it inconsistent to believe that those who bear weapons might well be the instruments of such deliverance?

*(The Rev. Canon) John W. Penn
Episcopal Church in Lincoln County
Ruidoso, N.M.*

TO OUR READERS:

Letters to the editor are appreciated and should be kept as brief as possible.

PEOPLE & PLACES

Appointments

The Rev. **Stacy Alan** is assistant at St. Luke's, 247 W Lovell St., Kalamazoo, MI 49007.

The Rev. **Allan E. Belton** is rector of Christ Church, PO Box 657, Albemarle, NC 28002.

The Rev. **James Billington** is rector of St. Matthew's, PO Box 648, San Mateo, CA 94401.

The Rev. **Maggie Bourne-Raiswell** is vicar of Holy Spirit, 65 W Rimcon Ave., Campbell, CA 95008.

The Rev. **Carol J. Burgess** is deacon at St. Mary Magdalene, 721 Seven Lakes N, West End, NC 27376.

The Rev. **Martha Clark-Boothby** is associate at St. Margaret's, 1830 Connecticut Ave., NW, Washington, DC 20009.

The Rev. **Dana Colley** is assistant at St. Mary's, PO Box 637, Fox Hill Rd., Tuxedo Park, NY 10987.

The Rev. **Mabel Fanguy** is vicar of St. Thomas', 139 N Jefferson St., Canonsburg, PA 15317.

The Rev. **James E. Hampson, Jr.** is interim at St. Francis', 3506 Lawndale Dr., Greensboro, NC 27408.

The Rev. **James Derek Harbin** is a new church planter, Charlotte Region, Diocese of North Carolina; add. 6301 Hadley Green Ct., #308, Charlotte, NC 28210.

The Rev. **David B. Hodges** is rector of Holy Comforter, 2701 Park Rd., Charlotte, NC 28209.

The Rev. **W. Verdery Kerr** is assistant at Christ Church, PO Box 6124, Charlotte, NC 28207.

The Rev. **Greg Malley** is deacon for ministries at Ascension, 4729 Ellsworth Ave., Pittsburgh, PA 15213.

The Rev. **Rod McCauley** is associate at All Saints', PO Box 322, Palo Alto, CA 94301.

The Rev. **Robert McGregor Miller** is rector of Messiah, PO Box 127, Gwynned, PA 19436.

The Rev. **Clifford A.H. Pike** is rector of Holy Trinity, 917 Bridle Ln., West Chester, PA 19382.

The Rev. **George Poffenbarger II**, is interim at St. Mark's, PO Box 1071, Roxboro, NC 27573.

The Rev. **Mark Pruitt** is chaplain of St. George's School, 14 Rhode Island Ave., Newport, RI 02840.

The Rev. **Kay Rackley** is assistant at St. Paul's, PO Box 95, Wilkesboro, NC 28697.

The Rev. **Georgia Raines** is youth coordinator at the Cathedral of All Souls', PO Box 5987, Asheville, NC 28803.

The Rev. **Roderick Reinecke** is interim ministries coordinator, Holy Innocents', 210 S Chestnut St., Henderson, NC 27536.

The Rev. **Augusta Rowe** is assistant at the Cathedral of All Souls', PO Box 5987, Asheville, NC 28803.

The Rev. **David Sellery** is priest-in-charge of St. Bartholomew's, 82 Prospect St., White Plains, NY 10606.

The Rev. **Peggy R. Thompson** is deacon at St. George's, 98 Kip Dr., Salinas, CA 93906;

she continues as chaplain at Santa Cruz County Jail.

The Rev. **Janet C. Watrous** is interim at St. Andrew's, 2105 N Market St., Greensboro, NC 27403.

Ordinations

Deacons

Pennsylvania — **Judy Buck-Glenn**, St. Anne's, Abington, PA, **Donald Schulster**, Holy Comforter, Drexel Hill, PA.

Retirements

The Rev. **Joanne Hetrick**, as deacon at St. Thomas', Oakmont, PA.

The Rev. **George William Poulos**, as rector of St. Andrew's, Greensboro, NC.

The Rev. **Frederick J. Warnecke, Jr.**, as rector of St. Francis', Greensboro, NC.

Change of Address

The Rev. **Richardson A. Libby**, 235 King George St., Annapolis, MD 21401.

Deaths

The Rev. **H. Gordon Bernard**, retired priest of the Diocese of West Tennessee, died Sept. 18 at his home in Memphis, Tenn., following a long illness. He was 79.

Fr. Bernard was a graduate of Carson-Newman College, George Peabody College for Teachers and the School of Theology at the University of the South. He was ordained deacon in 1959 and priest in 1960. He served as assistant at St. John's, Memphis, TN, 1959-62; minister of St. Luke's, Cleveland, TN, 1962-80; and minister of St. Philip's, Brunswick, TN, 1980-88. Fr. Bernard is survived by his wife, Jayne, a daughter and two grandchildren.

The Rev. **James Egbert Imler**, 73, long-time associate at Grace and Holy Innocents', Albany, NY, (1976-99) and priest of the Diocese of Albany, died Aug. 14.

Fr. Imler was born in Cumberland, MD, and was a graduate of Franklin and Marshall College and Philadelphia Divinity School. He was ordained deacon and priest in 1953. Fr. Imler served as assistant at St. Mark's, Frankford, PA, 1953-54; curate of Grace, Haddonfield, NJ, 1954-60; rector of Christ Church, Rouses Pt., NY, and St. John's, Champlain, NY, 1960-61; assistant at St. John's, Ogdensburg, NY, 1961-62; assistant at Calvary, Syracuse, NY, 1963-64; assistant at St. John's and vicar of St. Luke's, Troy, NY, 1965-68. Fr. Imler was non-parochial, 1968-76.

Next week...

Music Issue

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