

THE LIVING CHURCH

AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS ♦ NOVEMBER 7, 1999 ♦ \$2.00

SHAPERS OF THE CHURCH
IN THE 20TH CENTURY



A Passion for Unity

BISHOP CHARLES PALMERSTON ANDERSON

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MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts. THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI.

SUBSCRIPTION RATES: \$39.50 for one year; \$54.60 for 18 months; \$70.72 for two years. Foreign postage an additional \$15.00 per year. POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the church. All gifts to the Foundation are tax-deductible.

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Volume 219 Number 19

Features



In the Name of the Father, and of the Son, and of the Holy Ghost, Amen.
Diocese of New York
Church of the Incarnation,
New York City.

✠
This is to Certify

that Franklin Delano Roosevelt
and Eleanor Roosevelt

are united in Holy Matrimony

10 A Visit to the Past

New York City parish launches capital campaign by honoring Eleanor Roosevelt
BY RETTA BLANEY

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

A Passion for Unity
BISHOP CHARLES PALMERSTON ANDERSON
BY MARCY DARIN



12 'How Can We Afford This?'
(One of a series)
BY WILLIAM TUDOR

News

6 The Rev. D. Bruce MacPherson becomes Bishop Suffragan of Dallas.

7 Mission is the focus at Province 7 Synod.

Opinion

13 From the Editor
Lighten Up



14 Editorials
They Are the Church



15 Viewpoint
Finding Consensus
BY ROB SLOCUM

16 Letters
An Old Policy

Other Departments

- 4 Sunday's Readings
- 5 Books
- 21 People & Places

The Cover

BISHOP CHARLES PALMERSTON ANDERSON

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SUNDAY'S READINGS

When the Time Comes

'Keep awake therefore, for you know neither
the day nor the hour.'

Matt. 25:13

Pentecost 24, Proper 27

Amos 5:18-24; Ps. 70; 1 Thess. 4:13-18; Matt. 25:1-13

Interestingly, with only two Sundays left in the A cycle of lessons, the readings in Matthew end almost where they began in Advent (24:37-44). Jesus declared, "No one knows about that day or hour, not even the angels in heaven ..." (Matt. 24:36). Because of this, each should be prepared for the coming of the Lord.

To press the point further, Matthew records our Lord's parable of the Ten Virgins. The key element in this parable is the delay of the groom. In the parable, all 10 virgins (bridesmaids) fall asleep, and as D.A. Carson points out, "the point (as with the two servants in 24:45-51) is not that we should be on constant alert but that we must have the necessary provision for when the time comes." And what will that provision be? The parable doesn't say, but Reginald Fuller writes

that when the kingdom finally dawns, "Those who hear Jesus' message ... respond with repentance and faith will be accepted ... while those who reject his message will find out their mistake too late." Surely, this must be right. John the Baptist prepared the way for the Lord by saying, "Repent, for the kingdom of heaven is near" (Matt. 3:2).

"God's creatures have had the coming kingdom proclaimed to them for 2,000 years, and still so many turn their backs on it. It is a cause for celebration that God has given us all so long before the time of reckoning" (Greg Clarke in *The Briefing*). Our world is vastly different from the world of the 1st century, but, like them, we do not know when the Lord will return. Therefore we must be ready.

Look It Up

In the gospel of Mark we read that John the Baptist came "preaching a baptism of repentance for the forgiveness of sins" (Mark 1:4). In Luke 24:46, Jesus said, "This is what is written: The Christ will suffer and rise from the dead on the third day (47), and repentance and forgiveness of sins will be preached in his name to all nations..." Repentance is a "must." Why is that so?

Think About It

As much as we now know about our world, we still stand with those of the 1st century and wonder when the Lord will return.

Next Sunday

Pentecost 25, Proper 28

Zeph. 1:7, 12-18; Ps. 90 or 90:1-8, 12; 1 Thess. 5:1-10; Matt. 25:14-15, 19-29

The Mystery of the Trinity

Trinitarian Experience and Vision in the Biblical and Patristic Tradition

By Boris Bobrinsky
St. Vladimir's. Pp. 330. \$19.95 paper

In his recent book, *The Mystery of the Trinity*, Boris Bobrinsky, professor of dogmatic theology at the French Institut St. Serge, plumbs the depths of what precisely Christians mean when they speak of and experience God in Three Persons: Father, Son and Holy Spirit.

He establishes the biblical basis and revelation of the Trinity, then moves on to the expression of Christian belief in the Trinity through liturgy and theology. Next, he summarizes the crises and controversies during which the undivided church successively codified the orthodox dogma of the Trinity through councils.

Some of Bobrinsky's most enlightening comments are on the *filioque*, the clause "and the Son" which was added in the West to the Creed after its

original formulation. He makes a number of positive evaluations of Western theological developments on the nature of the Trinity, though not on the interpolation in the Creed.

This book deserves a close and careful reading; and readers should be warned that it is not easy. Concerned as it is with the fundamentals of Christian orthodoxy, however, the effort put into reading *The Mystery of the Trinity* will be repaid many times.

Richard J. Mammana, Jr.
New York, N.Y.

Heidegger and Christianity

The Hensley Henson Lectures for 1993-94

By John Macquarrie.
Continuum. Pp. 144. \$15.95 paper.

The enigmatic writings of the German thinker Martin Heidegger (1889-1976) have influenced many recent theologians. This volume offers a clear introduction to Heidegger's views on metaphysics and theology, technology and art, language and poetry, thinking

and thinghood. His career and early works are dealt with briefly, and two chapters are devoted to his *Being and Time*, which Macquarrie and Edward S. Robinson translated into English. A bibliography of Heidegger's writings and writings about him is followed by brief essays on Heidegger and national socialism, Heidegger and mysticism, and translating Heidegger.

Macquarrie asserts that "broadly speaking Heidegger stands in the neo-Platonist tradition" and what "Heidegger says about the status of Being is remarkably similar to what Erigena says about God." What then does Macquarrie conclude about Heidegger and Christianity? "It would be wrong to claim that Heidegger's philosophy is a Christian philosophy — perhaps there is no such thing as a Christian philosophy. But it can be interpreted in a way that is compatible with Christian faith, and it can yield important insights into the faith."

(The Very Rev.) Charles Hoffacker
Port Huron, Mich.

KANUGA — A CROSSROADS OF THE EPISCOPAL CHURCH AND THE WORLDWIDE ANGLICAN COMMUNION

Christmas at Kanuga, December 20-26 Chaplain: the Rt. Rev. Robert G. Tharp. An old-fashioned Christmas celebration, including an opportunity to serve the needy.

Winterlight 24 – Nothing Can Separate Us, December 27 - January 1 Annual gathering for grades 9-12 since 1976. Coordinators: Kathy Rock Pfister, Penn Perry. Music leader: Fran McKendree.

Vestry Conference, January 7-9 Vestries learn from program leaders and each other. LaRue Downing, Stan Hubbard.

Bowen Conference – Celebrating Jesus, Our Center: The Episcopal Church at the Millennium, March 13-16, 2000 Keynoters: Presiding Bishop Frank Griswold, Denise Ackermann, a South African theologian who spoke at Lambeth, Stanley Hauerwas from Duke University Divinity School and James Fenhagen, retired dean, The General Theological Seminary. Chaplain: The Rt. Rev. Mary Adelia McLeod. Music leader: Horace Clarence Boyer. Coordinator: Barney Hawkins.

Iconography – Windows to the Heavenly World, April 1-8 complete an icon while on a devotional retreat; instruction by Louise Shipp. Prayer and meditation led by John Peterson, Secretary General of the worldwide Anglican Communion, London. Painting experience not required.

Lenten Retreat – A Passion for God: Finding Ourselves in the Passion of Jesus, April 10-13 with keynoter Fr. Peter Allan and coordinator Tom Macfie. Explore themes in the four passion narratives as a way of reconnecting with Jesus.

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Bishop Suffragan Consecrated in Dallas

The Rev. D. Bruce MacPherson was ordained and consecrated the 949th bishop in the Episcopal Church before 1,200 friends and well wishers Oct. 9 at Lake Pointe Baptist Church in Rockwall, Texas.

"I am deeply grateful and humbled by this expression of confidence," the new Bishop Suffragan of Dallas said. Eighteen bishops performed the ancient laying-on-of-hands consecration ceremony led by the Rt. Rev. William E. Smalley, Bishop of Kansas and president of Province 7.

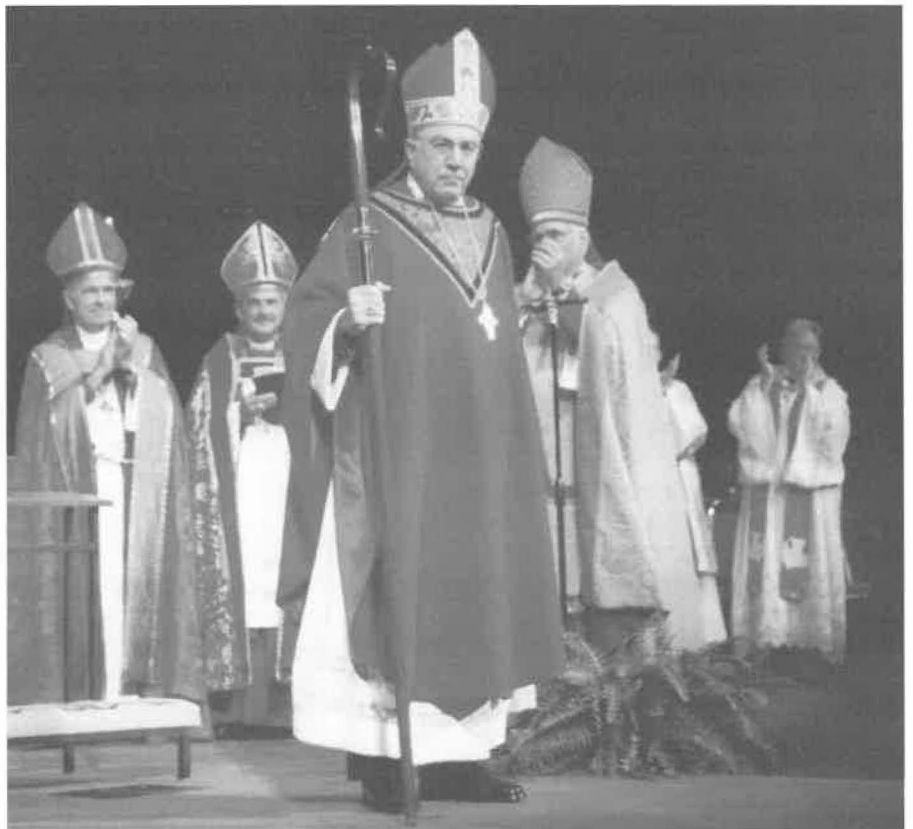
Co-consecrators were the Rt. Rev. Frederick H. Borsch, Bishop of Los Angeles; the Rt. Rev. Jack L. Iker, Bishop of Fort Worth; the Rt. Rev. Harry W. Shipps, retired Bishop of Georgia, and the Rt. Rev. James M. Stanton, Bishop of Dallas.

The Rt. Rev. Gethin B. Hughes, Bishop of San Diego, was the preacher. He talked about the necessity of building dioceses, churches and missions "based upon a model of mission and evangelism rather than maintenance.

"We must teach our priests the skills necessary to empower congregations toward a posture of mission, evangelism and growth," he said.

Bishop MacPherson was elected June 5, gathering 84 percent of the clergy vote and 77 percent of the lay vote during a special convention at St. Luke's Church, Dallas.

He is Dallas' sixth bishop suffragan



Bishop MacPherson receives the applause of fellow bishops.

Jim Goodson photo

and the first since the Rt. Rev. Robert E. Terwilliger (1975-1986).

As canon to the ordinary, now-Bishop MacPherson has guided the day-to-day administration of the diocese since 1993. From 1988 to 1993 he served in a similar capacity in the Diocese of Los Angeles. During the past 11 years he has participated in the min-

istry of more than 225 churches in the dioceses of Dallas and Los Angeles.

"I look forward to faithfully serving the Lord for many years to come," Bishop MacPherson said.

Bishop MacPherson is married to Susan D. Hegele. The couple has two daughters and three granddaughters.

Jim Goodson

Lay Persons May Celebrate Eucharist in Australian Diocese

The Diocese of Sydney of the Anglican Church of Australia has become the first to authorize lay persons and deacons to celebrate the Holy Eucharist. The diocesan synod voted Oct. 19 to endorse lay presidency for a five-year trial period.

Voting in secret ballot, clergy voted 122 to 66 and lay persons 228 to 124 to approve the measure. The resolution will allow suitably trained lay persons and deacons to be granted permission

by the archbishop and parishes to preside at the Eucharist. Unless the synod approves the bill again within five years, the trial period for lay presidency will be revoked.

The Most Rev. Harry Goodhew, Archbishop of Sydney, has 28 days to assent to the resolution or to override it.

"In considering this matter, I need to reflect on it from every aspect before I take my decision," Archbishop Good-

hew said. "I cannot ignore the strength of support for the matter in the synod, but at the same time I must keep in mind my constitutional responsibilities as a diocesan bishop of the Anglican Church of Australia. I must also consider the implications for this move for the Anglican Communion throughout the world, and the strain which this might place upon our relationships as a diocese with other parts of the Anglican Communion."

Bishop Browning Speaks of 'the Holy' in Anglicanism

The Bishop Hare/Calvary Cathedral Conference, initiated by the Very Rev. Bill Winters, dean, was held at Calvary Cathedral in Sioux Falls, S.D., for the first time Oct. 8-10. It is expected to become an annual event.

The inaugural speaker was the Rt. Rev. Edmond Browning, former Presiding Bishop, who led the conference titled "How We Encounter the Holy: The Anglican Experience." Focusing on acceptance themes, Bishop Browning talked about accepting the diversity of mankind, the pain and anger that may be part of accepting ourselves, and accepting God's invitation to love and wholeness.



Bishop Browning: "The only boundaries are love, acceptance and redemption."

Bishop Browning disclosed his life through storytelling. He challenged participants to come to a level of interpreting and understanding God's ways through the Anglican focus of scripture, reason and tradition. He added a fourth focal point of experience, recognizing that traditions are formed and influenced by present-day experiences. Quoting from *Fiddler on the Roof*, Bishop Browning said, "All of our traditions were at one time new." As he expressed to the participants, "The only boundaries are love, acceptance and redemption."

Bishop Browning also was present at a Sunday morning confirmation service. The confirmands included members of the cathedral parish and several congregations that share space at the cathedral: the Tiospaye Wakan, an Indian congregation; the Sudan Calvary Unity Church, a Sudanese congregation; and St. Matthew the Martyr, a gay and lesbian congregation.

Mission a Primary Concern at the Province 7 Synod

As St. Francis knelt in front of the crucifix in the Church of San Damiano in Assisi, he heard the words, "...go, build my church!" He initially thought that God meant for him to rebuild the rundown edifice. He ultimately was drawn into a life of mission and ministry, of extreme poverty and service.

"Rebuilding the church is a profound concern of mine," said the Most Rev. Frank T. Griswold, Presiding Bishop, in his opening address to the 40th Synod of Province 7, meeting at Camp Allen, Texas, Oct. 11-13.

"We live with idols of what the church should be. We objectify, we tend to defend traditions that can't unfold fully, or we insist on being technologically progressive, so living into the future that we make tomorrow's call today's vision," Bishop Griswold continued. "We are profoundly interrelated through our baptismal vows. God's design for us is dynamic: It has nothing to do with liking each other, but rather is concerned with being bearers of God's Word to each other, bearing one another's burdens, bringing us to ever deeper relationships with each other and with God."

The Rt. Rev. William T. Smalley, Bishop of Kansas and president of the Province 7 council, echoed the notion that our differences are secondary to our mission to live into our baptism, where we received our commission as missionaries.

"The special part that Province 7 has in advancing the mission of the church includes sustaining a servant organization that celebrates diversity and seeks the reconciliation of all people with God and one another in Christ," Bishop Smalley said.

The theme for the three-day meeting was "A Bridge to Building a

Missionary Culture."

Shelley Simpson Vescovo, Executive Council member from the Diocese of Dallas, noted that the province puts a face on the Episcopal Church by connecting the church center to dioceses and parishes.

"It basically provides a place for networking beyond the parish and diocese, a place where leaders can be raised up from the grass roots," she said. "In addition to providing a forum to exchange ideas and programs, the synod can interpret to the church the cultural differences amongst the dioceses."

'New Direction'

In his comments in the business session Bishop Smalley noted that the new mission statement for the province "represents a new direction for us, a deliberate effort to affirm commitments, to promote ministry and education of all the people in our province, in addition to seeking reconciliation of all with God and one another in Christ."

Time was allocated for deputies to the provincial synod to gather with deputies to General Convention 2000, to learn about their functions in the province and in the church.

"I really rejoice in this effort to assist us in our office as deputies," said Claudine Wooldrige, of St. Mary's Church, Lampasas, Texas. "All of our lay deputies this year were new to being representatives to the synod. This ongoing process of education and greater involvement over the next three years will be very exciting."

The Diocese of Texas submitted a resolution requesting that the synod enthusiastically support the

(Continued on next page)

'Futility of Resolutions'

A deadlocked vote on how best to battle racism showed the futility of dealing with issues via convention resolutions, the Rt. Rev. James M. Stanton told delegates Oct. 16 during the convention of the **Diocese of Dallas**.

Ironically, the racism debate came just minutes after Ugandan Archbishop Livingston Nkoyoyo praised the diocese for its "tireless and consistent commitment to our people" during the past four years, when an entire tribe of Ugandan Batwas was rescued, resettled and renewed with diocesan help after being removed from their forest homes at gunpoint.

The debate over racism came after a resolution from the diocese's peace and justice commission called for an agency to be established to study the causes of racial segregation and how to end such practices within the diocese, the city and the world.

A substitute resolution by delegate Sam Dealey condemned racism and called upon each Episcopalian to "search our hearts individually and teach others not to judge people on the color of their skin."



Mr. Dealey offered the resolution after describing the original resolution as "nonsense as to its description of racism as the combination of prejudice and social power.

"This is always the contention of the peace-and-justice crowd — that only by yielding money and power can racism be erased. They would have you believe you are guilty by reason of status."

Neither resolution was adopted.

"Allow me a personal indulgence — or call it episcopal commentary," Bishop Stanton said. "But we have just allowed people to leave here and say that the Diocese of Dallas decided not to do anything about racism.

"This demonstrates the utter futility of dealing with difficult issues with convention resolutions. Three years ago I asked this convention to observe a moratorium on resolutions. We almost made it. But now because of the wording, political views — or whatever — we have given people the opportunity to criticize our efforts on racism.

"Meanwhile those of us who have dedicated our lives to Christ and who minister to individuals regardless of race or social position or anything else become open to criticism."

The bishop said he would entertain a motion that "condemns racism unequivocally." Delegate Jim Cole offered a resolution that "condemns

racism in all forms and prayerfully engages each person to personally enter into dialogue with those who disagree and with those who suffer from racism." It passed unanimously by voice vote.

The convention adopted a \$3.02 million budget.

Jim Goodson

Formidable Challenges

Episcopalians in the **Diocese of Springfield** are called upon to face and conquer some formidable challenges in the coming millennium, the Rt. Rev. Peter H. Beckwith, Bishop of Springfield, told delegates to the diocesan synod Oct. 8-9 at Gateway Convention Center in Collinsville, Ill.

In his opening address, Bishop Beckwith said that although there are signs of great things to come in the diocese, "it is not appropriate to think we have turned the corner." He cited the overall numerical loss of church members in the past seven years as visible proof of the tough challenges ahead. But, he reminded delegates, "We serve the sheep, not just keep track of the numbers."

On the positive side, he said, are such encouraging signs as Vision 2000, which encompasses a wide area of diocesan life and points the way for-

(Continued on next page)

Province 7 Approves Seating of Youth Representatives

(Continued from previous page)

Evangelism and Domestic Mission Commission's goal of doubling national church membership by the year 2020. This resolution received unanimous support.

The Rev. Mary Halem, Episcopal chaplain at Oklahoma State University in Stillwater, was particularly interested in reaching out to youth. "When we build bridges now, we need to update our vocabulary," she said. "The

youth speak a different language. They have been leaders and are capable of learning to be leaders in the church. 'Gen Y,' especially, is used to the community aspect we have been talking about. When I see them as university students, they welcome prayer groups — Taizé services — they are searching for that same community within the church."

The province also approved the seating of youth representatives from each diocese. The seating of Kathryn

Crotzer, Oklahoma, and Jesse George, Western Louisiana, at this synod was a visible sign of the future.

The synod also:

- re-elected Bishop Smalley president;
- re-elected Bishop Claude Payne of Texas as bishop-at-large;
- elected the Rev. Ken Kesselus of Texas as secretary;
- approved hiring a provincial coordinator.

Peggy Metcalf

(Continued from previous page)

ward into the new millennium. The bishop also noted the new building construction and present structure renovations going on throughout the diocese as a sign of good health within the Episcopal community.

However, he said that there is a need for solidarity in the diocese and within congregations.



"We are less than regular in our weekly worship," Bishop Beckwith said. He said it is essential

that Episcopalians gather at least weekly. "By absenting ourselves from corporate worship, we and the corporate body are both diminished. We betray our heritage and squander our inheritance."

Among the five resolutions adopted by the synod was one urging the General Convention to include the name of the Rt. Rev. Philander Chase to the calendar of the church on Sept. 22.

The synod passed a budget of \$884,466.

Don Gillen

Hunger for Mission

"Sometimes success generates circumstances that feel like failure!" With these words, the Rt. Rev. Mark MacDonald, Bishop of **Alaska**, summarized the past year in his address to the diocesan convention in Fairbanks, Sept. 29-Oct. 2.

Bishop MacDonald recapped last year's commitment to engage the gospel daily and be about the business of being disciples and making disciples. One mark of that commitment was the approval of a faith budget which called for increased giving to meet an increase of nearly \$200,000 in costs.

Despite the fact that the diocese had been unable to meet the faith budget in 1999, "we have seen some

(Continued on page 20)



Sharon L. Davenport photo

From Lutheran to Episcopal: Prior to being purchased recently, the building for St. Augustine of Canterbury Church in Edinboro, Pa., belonged to First Lutheran Church of Edinboro (ELCA), which was disbanded.

BRIEFLY

The Rt. Rev. **George Browning**, Bishop of Canberra and Goulburn, Australia, resigned in late September, after he admitted to having an affair with a parishioner 15 years ago, before he became bishop in 1993.

The Consortium of Endowed Episcopal Parishes has named **Cynthia Cannon** as its executive director. Ms. Cannon moves to the consortium from Episcopal Charities and Community Services, which is in the Diocese of Chicago.



Ms. Cannon

The Roman Catholic Church and the Lutheran World Federation, through their official representatives, were to sign a Joint Declaration on **Justification by Faith**, Oct. 31 in Augsburg, Germany. The declaration outlines what the churches can accept and confess together on the cru-

cial issue of salvation in Christ and it achieves significant agreement on justification, the central theological concern of the Protestant Reformation.

The **School of Theology** at the University of the South, Sewanee, Tenn., is a recipient of a \$10,000 planning grant from Lilly Endowment, Inc. The grant funds a national initiative addressing the needs of seminaries to gain access to and to use important technological resources. A total of 40 theological schools received the planning grants.

The family of the Rt. Rev. **John Shelby Spong**, Bishop of Newark, has presented the Diocese of Newark with a 12- by 8-foot aluminum sculpture of the seal of the diocese. The gift honors Bishop Spong's ministry to the church in the diocese. It was installed on an outside wall of Episcopal House in June and it will be dedicated in December.

A Visit to the Past

New York City parish launches capital campaign by honoring Eleanor Roosevelt

By Retta Blaney

Eleanor Roosevelt's soul knew the Church of the Incarnation well. It was at this midtown Manhattan church she was confirmed, her marriage to FDR was registered, and from which she buried her third child, who died in infancy, and her mother-in-law.

On a recent fall evening, her spirit returned.

Tony- and Emmy-award winner Sada Thompson brought the former first lady to life narrating "Eleanor Roosevelt: A Destiny to Be Different." Mrs. Roosevelt was an even more fitting subject for the event than just a former parishioner — part of the more than \$3,000 raised will replace the antiquated wooden ramp the church built to accommodate her husband's wheelchair for his mother's 1941 funeral.

"I found I was in love with this woman," says M.A. Young, who wrote the original text. "I could hear her giggling. I wanted her to enjoy it."

Ms. Young, who is married to the church's rector, the Rev. J. Douglas Ousley, was challenged to write a show about Mrs. Roosevelt by Ronald Gibson, a member of the parish until his death two years ago. Mr. Gibson had read a letter to the editor Ms. Young had had published in *The New York Times* and suggested she write about one of the church's most famous members. Having never published anything other than that letter, Ms. Young didn't take the idea seriously.

"It went in one ear and out the other, but I never forget things said in church," she says. At Mr. Gibson's funeral, she decided to make the commitment. "I said, 'OK, Ron, I'll do this'."

She began reading biographies and, to learn timing, a public television transcript of a show about the Roosevelts. With the help of slides of rare photographs from the National Park Service, Roosevelt-Vanderbilt National

Historic Sites, the 90-minute show was born. It marked the official launch of CIRCA 2000, the church's capital campaign for its 150th anniversary in 2002.

"I believe in life after death," Ms. Young says. "I believe Ron and Eleanor Roosevelt are part of this thing."

Ms. Thompson agreed to volunteer her talent as the narrator thanks to a parishioner's intervention. She also seemed an appropriate choice, having as a young actress in summer stock met Mrs. Roosevelt while performing an O'Neill play on the Vanderbilt estate near Hyde Park. She sat in the church's pulpit before 150 people and told the story of the shy, awkward child who would one day reach out to people around the world in her campaign for human rights.

It was Mrs. Roosevelt's determined efforts on behalf of the United Nations' Declaration of Human Rights in 1948 that really struck Ms. Young as she was researching her subject. She saw Eleanor Roosevelt's prudence in



John T. Gill photo

Actress Sada Thompson brings the former first lady to life narrating "Eleanor Roosevelt: A Destiny to Be Different."

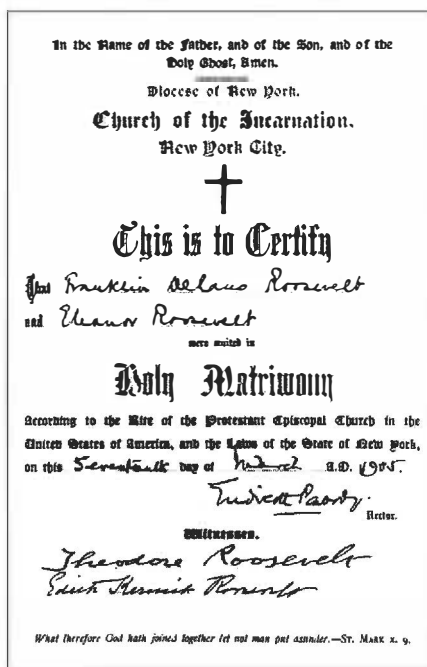
deciding what should be included. An issue in drafting the document in those post-World War II years was whether to include religion. Mrs. Roosevelt decided that with so many countries and cultures involved, it was better to leave God out, refusing to put it to a vote. Ms. Thompson drew a laugh from her audience as she quoted Mrs. Roosevelt: "I didn't want God to lose by a vote."

In spite of all she had done in her life, Mrs. Roosevelt said she was most proud of her involvement with the Declaration of Human Rights. "She was so humble," Ms. Young says. "I never use the term First Lady of the World. Without question she would have felt that was over the top."

She says the Roosevelt fund raising event had "taken on a life of its own," with parishioners designing fliers and invitations. "Everyone jumped in."

In addition to all that human help, Ms. Young knew she also would have some special support. "I thought, 'It's God's house and it will go.'" □

Retta Blaney, an arts and religion writer, is editor of the anthology *Journalism Stories from the Real World*.



SHAPERS OF THE CHURCH
IN THE 20TH CENTURY

(One of a series)

A Passion for Unity

BISHOP CHARLES
PALMERSTON
ANDERSON

By Marcy Darin



Courtesy of the Archives
Diocese of Chicago

When a donor withdrew a hefty contribution because he disagreed with diocesan policy, the Rt. Rev. Charles Palmerston Anderson reportedly responded to the disgruntled gentleman with rapier-like brevity. "Dear Sir," he wrote, "Your money be damned."

Bishop Anderson's meteoric rise in the church hierarchy — from missionary in isolated logging camps to Bishop of Chicago and eventually Presiding Bishop — was characterized by a willingness to be an outspoken prophet and determination to move the universal church toward unity.

The son of Methodist farmers in

he is buried) and in expanding what is now the nationally respected Rush-Presbyterian-St. Luke's Medical Center.

"Bishop Anderson strongly believed in bringing the church kicking and screaming into the 20th century," observes Richard Seidel, historiographer for the Diocese of Chicago. "The church at that time attracted several strong leaders who would have been heads of corporations had they not been in the churches."

Indeed, Bishop Anderson himself mused that had he not been a church leader, he would have chosen politics.

An outspoken prelate, he made pub-

personal plea by Bishop Anderson, Pope Benedict XV refused to participate in the 1927 Lausanne Conference, the forerunner of the World Council of Churches. Bishop Anderson grew increasingly impatient with what he viewed as the parochialism of Western churches. In an impassioned sermon preached in 1907 before the Laymen's Missionary Congress, he pleaded: "We can give up pride ... We can give up congregational jealousies ... And perhaps by the grace of God we can give up some of our ignorance."

His passion for church unity was perhaps matched only by his advocacy for international peace, championing the doomed League of Nations proposed by President Woodrow Wilson. Following World War I, which claimed the life of his only son, Charles Patrick, in an air battle over France, he sounded anew his call for church unity. "The only inspiration that war can give to the churches is a fresh challenge to stand together and to stand solidly for those principles of universal brotherhood and righteousness and justice that make war impossible," he told a Chicago audience after his return from the European battlefields.

He died Jan. 30, 1930, three months after his election as Presiding Bishop, a position he held while remaining bishop of the Chicago diocese. *THE LIVING CHURCH* at the time published this tribute: "As a preacher, he ranked among the leading men in the pulpits of America."

Marcy Darin edits the Journal of Women's Ministries and is a parishioner of Grace Church, Oak Park, Ill.

"Bishop Anderson strongly believed in bringing the church kicking and screaming into the 20th century."

Ontario, Canada, he was elected coadjutor of the Diocese of Chicago in 1900 after serving a 10-year rectorship of Grace Church in Oak Park, Ill. During his 30-year tenure as bishop, he compiled an impressive list of ecclesiastical accomplishments in a boom era when Chicago grew into the "City of the Big Shoulders" made famous by Carl Sandburg. Forty-eight new churches were built, 25 missions organized, and the number of communicants doubled.

It was under Bishop Anderson's leadership that several diocesan institutions sprang up, among them Cathedral Shelter, whose ministry with the homeless continues today, as well as Lawrence Hall and Chase House, both agencies working with children. He was instrumental in organizing Seabury-Western Theological Seminary (in whose chapel

lic statements on prohibition and lawlessness ("The American people are determined to have prohibition and determined not to practice it."); on collective bargaining ("I believe in God, therefore I believe in the right of collective bargaining."); on the church's role in society ("People are not kept out of church so much by its creeds as by its lack of deeds.")

But it was his quest for church unity that carved Bishop Anderson's niche as a spiritual leader of the early 20th century. As chair of the Episcopal Church's Commission on Faith and Order, he led a delegation to the Eastern Orthodox churches and eventually to the patriarch in Constantinople in preparation for an international conference attended by representatives from 90 churches and denominations. Despite a

(One of a series)

'How Can We Afford This?'

By William Tudor

It is showtime at St. Simon's, otherwise known as the annual parish meeting. The rector's wife, Marjean, is looking desperately for somewhere else to be. She can't stand to sit in the pew and keep her strong opinions to herself when she would like to speak up, especially when it comes to the budget.

Though it irks her, she is resigned to silence. She expresses herself by sitting in the last pew, and hoping desperately that old Mrs. Evans will have one of her slight falls, so that Marjean will be forced to tend to her. How dreadful that she would have to miss such an important meeting.

The budget is presented, and as Marjean absolutely, positively knew, Dan Pelligrow stands and questions the budget amounts for the diocese, the Interdenominational City Mission Fund, and the Companion Diocese Camp Fund. The amount of the last two items is \$645.

Mr. Pelligrow notes that the Sunday school budget is only a 1.3 percent increase over last year, and that the rector's salary is 1.7 percent higher. His remarks are underscored by Henry Martin, who also adds that though the budget for 1998 was balanced at the end of the year, the heat and light portion exceeded the budget. Mr. Martin moves that the two mission items be stricken, and that the amount be divided evenly between the Sunday school and the rector's salary in order to do justice to budgetary needs. Mr. Pelligrow seconds.

The rector asks if anyone wishes to speak on the motion. Henry Martin speaks: "No church with a budget this size has any business spending its tiny income outside of itself when it has so many needs of its own. It's just like a family. Would you take food out of your children's mouths to give to somebody yammering for food on the front stoop who could just as well go to a soup kitchen? We know the right thing to do."

Mr. Martin calls the question. "The question has been called for," says the rector. Martha Green quickly stands and says, "Now, Henry, that's not fair. I object. It may not be parliamentary procedure, but no other speaker has had a chance. This is not a railroad train we are running here. Some of

us are just gathering our thoughts." Marjean grins.

The rector confers with the parliamentarian, who says "Sorry, but I have to overrule you, Martha." The rector announces a vote on the question to end debate. The vote is taken, and it loses. Martha Green stands.

"Thank goodness," she says. "I think I have my thoughts sorted out now. You see, we can't be thinking of ourselves all the time. That's what I think. I thought we were part of the world outside our doors, and that we were supposed to do something about it, no matter how little."

Mr. Pelligrow, appealing to the logic and common sense of the assembly, interrupts patiently in five distinct syllables "We-can't-af-FORD-it."

'No church with a budget this size has any business spending its tiny income outside of itself when it has so many needs of its own.'

Mrs. Green continues, "Look, this is not exactly a good example, but we pay taxes because we are part of a community. And another thing, we in this country are

noted for our volunteerism. We volunteer our time and answer appeals for money for causes and people sometimes in our back yards and sometimes a long way away.

"I think we should think of our church in the same way. We are part of a community. We give voluntarily to help others outside of ourselves."

Mark Farrell stands. "I don't know how we can even make a distinction in where our giving goes," he offers. "How can we do this but not that? A little to all is what matters. That's what I think. And something else. Have you ever noticed the language of the prayer book? It's 'we this' and 'we that.' We confess. We believe. Our Father. How does it go? 'We celebrate the memorial of our redemption.' And 'Cleanse the thoughts of our hearts.'"

"My mother always taught me that 'we' and 'us' and 'our' referred to all of us, all the time, everywhere. The whole world. We are part of all of them. What's the difference between us here and them there? We are one."

Dan Pelligrow moves the question.

The Rev. William Tudor is a retired priest living in Tacoma, Wash.



Don't you wonder, at least once in a while, how the U.S. Postal Service gets all that mail delivered correctly, right to the place where you live? Aren't you amazed that you don't get other people's mail more often? Think of it. Those

little envelopes arrive safely at their destination, yet your luggage is likely to go to Vladivostok while you're traveling to San Jose. As examples, I cite the following correspondence which arrived safely on my desk:

From Western Massachusetts: TLC looks more like a church newsletter than a magazine.

Dear Western: Have you ever seen any church newsletters with license plates inside? Ed.

From Pittsburgh: I'm tired of your wishy-washy, middle-of-the-road editorial position in dealing with the heresies of the 1990s.

Dear Pittsburgh: Rest easily, the '90s are almost over. Ed.

From Virginia: TLC has gotten gradually effete and arch-prissy. It needs more of what *Open* and *The Witness* offer.

Dear Virginia: The last time I heard someone use the word "effete," one of our presidents was involved. Ed.

From Mississippi: Your magazine is so hide-bound conservative that I've lost interest in it.

Dear Mississippi: When I was a little boy my aunt and uncle brought me an alligator hide from their trip to Florida. I hung it on the wall in my room until it began to shrivel up. Ed.

From Eau Claire: Please stop giving only the liberal views of the church.

Dear Eau: Your perception of liberal and that of, say, the Bishop of Pennsylvania are entirely different. Ed.

From Rhode Island: The magazine

promotes a surreptitious note by its silence on important issues.

Dear Rhode: A few weeks ago I visited a parish and thought its choir hit lots of surreptitious notes. Ed.

From Chicago: I wish you would drop your support of the silly Lutheran/Episcopal document. Most of us don't want to be Lutherans.

Dear Chicago: Surely you don't think the Lutherans want to be Episcopalians. Ed.

From Alaska: How about some news from the West? There are Episcopalians on the other side of the Mississippi.

Dear Alaska: Sure there are. And I suppose there are some west of the Hudson. Ed.

From Louisiana: The letters to the editor either make me cheer or get hot under the collar.

Dear Louisiana: We wouldn't have it any other way. Ed.

From Central Florida: Unless you lose your arrogant and unChristian editor, you won't improve what has become a rather banal magazine.

Dear Central: It probably will be of no comfort to you to learn that the editor actually was lost in early September, but found his way out of some thick woods in the Finger Lakes region of New York. Ed.

From Arizona: I'm baffled. All I know is that those of us who subscribe to TLC groan when we talk about it.

Dear Arizona: Don't fret. Some of our employees groan when they talk about it. Ed.

From Oklahoma: Isn't it time for TLC to find an editor who has even a little sense of humor?

Dear Oklahoma. Perhaps. The problem is, our board of directors insists the editor must be an Episcopalian. Ed.

David Kalvelage, executive editor

Did You Know...

Shelly and James Hodges, members of St. James' Church, Newport Beach, Calif., recently became parents of quadruplets.

Quote of the Week

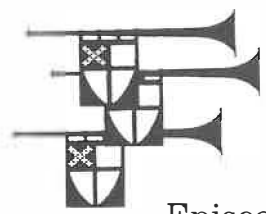
The Rt. Rev. Josiah Idowu-Fearon, Bishop of Kaduna (Nigeria), on church attendance: "Stay-at-home Christianity is not real Christianity. It insults Christ and cannot survive."

They Are the Church

Episcopal Communicators, a national organization whose members serve the Episcopal Church primarily as journalists, has taken on a leadership role in calling to our attention the problems that young people deal with today. The Communicators have titled their project "Taking a Stand for Youth," and hope to offer recommendations for congregations, organizations and individuals. When the Communicators held their annual meeting last spring and wound up discussing violence to and between young people, the shooting deaths of 14 students and a teacher in Colorado was fresh in their minds. Since that gathering, we have had the senseless killings of teenagers in a Fort Worth church and other scattered acts of violence among young persons all over the country.

This publication has long held the position that young persons are not the future of the church; they are the church. Their thoughts, opinions and reactions to the tragedies of recent months are vital as the church struggles with how to respond to the violence. It is no longer enough for the church to be idle in the development of young persons, waiting until there is a tragedy in order to provide pastoral ministry. Churches need to let young persons know how much God loves them, and that the church cares about them. Churches should be able to provide guidance to children who are growing up in an environment which is often confusing, sometimes terrifying. Churches should be places where young persons not only feel safe, but also should be able to express their thoughts and fears, both to peers and caring adults.

Churches may not be able to prevent tragedies like the ones we've experienced in 1999, but they may be an important factor in helping young persons cope in a fractured society. We are pleased to see Episcopal Communicators make this effort in support of young people. We hope bishops and other church leaders will join their endeavor.



Episcopal
Communicators
have created
"Taking a Stand
for Youth,"
a project that offers
recommendations
for congregations,
organizations
and individuals.

Serious Business

At this time of year, many churches are actively involved in their stewardship campaigns. Every-member canvasses, pledges by mail and wrestling with the tithe are commonplace as our congregations plan for 2000 and beyond. It is always surprising to learn of the large numbers of persons who do not pledge to their church. In many cases, they are regulars — in church every Sunday and active participants in the life of the congregation. But for some reason, they choose not to pledge.

The main means of the financial support of most churches comes from stewardship. Yet all too many churchgoers are content to place a couple of one-dollar bills in the plate whenever they go to church, figuring, apparently, their pittance is enough. The standard of giving for the Episcopal Church is the tithe — an ancient expectation found in the Old Testament. It means one-tenth of one's gross income is returned to God in thanksgiving for all the blessings of this life. Many persons work toward the tithe by proportionate giving. For example, they give 2 percent of their income to start, then 5 percent, finally, through sacrificial giving and commitment, achieving the tithe.

Stewardship time is serious business. It may make us uncomfortable to hear about it, especially from our pulpits, but it is a necessity for all congregations. We need to give serious thought and prayer to the matter of stewardship as pledge time approaches. Our churches are depending on it.

Finding Consensus

By Rob Slocum



What is “consensus”? Is consensus just a technique, or a useful tool for group decision-making? It seems to me that consensus is much more — especially for people who believe that God is at work in our world, and that the church is being called and guided into all truth through the Holy Spirit.

A dictionary tells us that the word “consensus” is derived from the Latin verb *consentire*, which means to feel together or agree. When we as members of the church must respond to an

“Feeling together” means something more than choosing up sides so the majority can beat the minority by winning a vote.

issue or question as a group (whether that group is a vestry or a parish or a diocesan committee or the church as a whole), we’re called on to “feel together” and agree if we can. “Feeling together” means something more than choosing up sides so the majority can beat the minority by winning a vote. Feeling together means listening. This means giving people the chance to share their views in a group process where they will be heard and taken

seriously. At an interpersonal level, this is simply an outward sign of the respect we have for others as our brothers and sisters in Christ. They may have something valuable for us to hear, which we’ll miss if we don’t listen. Because we can’t always predict who will have a valuable comment to offer, we may have to resist our tendency to “tune out” the people we disagree with or dislike.

But there’s more to the process of feeling together for consensus than good interpersonal skills. It may be that we’re being called by God to see a truth, and our consideration will lead us to that truth. In this regard, we may feel that there’s a call from God “above” which one or more of us may discern “below.” Sometimes discerning is easy, but sometimes the “signals” below may be equivocal. Some may feel that we’re called to go in one direction on an issue, while others may feel we’re called to do the opposite. Consensus seeking is possible when we can listen to diverse positions and see if we’re moved by the truth that others perceive. We may find new depth and strength in our position; and we may also discover unsuspected weaknesses or flaws in our thinking. If the process is going to work, we have to embrace the risk of this openness. We’ll also need the will-



Commitment to consensus seeking in the church would be a serious step for any group, because this process is not a tool of efficiency.

ingness to move to new or modified positions if our discerning should come clearer and lead us in the right direction.

Our openness and flexibility is also a statement about who we think we are relative to God and to each other. Openness to God “above” means that none of us — individually or collectively — has all the answers “below.” Openness also reflects our belief that God is at work in the world and may from time to time call us to a truth or a certain response. Openness to others “below” likewise helps us avoid the arrogance of seeing our own opinions in absolute terms. Our willingness to listen can reflect the awareness that others may discern real truth in ways we couldn’t imagine. God may even be at work on me through another person with opposing views — and vice versa.

Commitment to consensus seeking in the church would be a serious step for any group, because this process is not a tool of efficiency. We may believe the Holy Spirit will lead us into all truth, but that leading may take us on a circuitous path. And that’s all right. We shouldn’t try to “hurry along” the process of consensus seeking. Indeed, any attempt to force the issue at the expense of others may obscure all our discerning. A process of consensus seeking will call for patience and charity as we try to listen to each other and find the truth.

We also have to face our imperfections, and the imperfections offered us in the situations we encounter. We may never agree on all points. We may never be able to feel together and find the truth — at least to a certain degree of precision concerning all details and implications. After all, we’re imperfect

instruments, and much of the truth may remain unrevealed at a given time. We try our best as we peer “through the glass darkly” and seek the truth together. Similarly, we may be able to “feel the truth” up to a certain point, and then diverge beyond that point. What we are looking for is the recognizability of truth that we can discover in sharing our opinions and perceptions. With few exceptions, this discerning will require an ongoing process in which there’s need for all kinds of people to be heard.

Consensus seeking is not just a means to an end. As a process, it’s an important end and statement in itself. However, our process of consensus seeking can serve to inform our decision making as a body of Christians. When the participants in our body can honestly feel together and recognize the truth, we can let that discerning shape our decisions. Such consensus doesn’t require unanimity. It calls for a willingness to see when the body is essentially moved in a direction by feeling together. It likewise calls for a willingness to wait and suspend final judgment when discernment hasn’t come clear — even when an election might yield a majority vote for one side or the other. Finally, there’s the continuing need for openness and a willingness to hear — even after apparent consensus. As our discerning is always partial, we may yet encounter truth that we didn’t anticipate. Consensus seeking is therefore a process that continues. □

The Rev. Rob Slocum is the rector of the Church of the Holy Communion, Lake Geneva, Wis., and a lecturer in the Department of Theology at Marquette University, Milwaukee.

An Old Policy

In his Viewpoint article, “A Critique of Pure Pluriformity” [TLC, Oct. 3], D. Lorne Coyle evaluates the Presiding Bishop’s policy of “pluriformity,” which he characterizes as “all alike are welcome.” He concludes “the Episcopal Church needs a strategy for the longer term. Pluriformity is not it.” Pluriformity is not acceptable because “it does not believe in an absolute truth.”

The situation of the modern Episcopal Church is not unique. Exactly 1,950 years ago, the nascent Christian church faced an even more divisive internal conflict. One group within the church, based squarely on the scriptures, maintained that all Christians must first be Jews and must follow all the multitudinous religious and social practices of Judaism that are so explicitly set out in the Old Testament. Another group of upstarts proclaimed that all of these practices were pointless (going so far as to call them “dung”) and that Christians need not even adhere to the most basic Jewish custom of circumcision. The differences were monumental and both positions could not be true.

In the year 49 A.D., Paul, Peter and James the brother of the Lord met in Jerusalem to settle the question. Their decision was that both groups would continue to co-exist within the church and recognize each other as brothers, without resolving the differences (see Acts 15). Alas, this policy they chose appears to be remarkably close to “pluriformity.”

Many members of the modern Episcopal Church have great confidence in their ability to uniquely apprehend absolute truth and its implications for who should be in the church and who should be out of it. Paul, Peter and James seem to have been both a little more humble and a little more tolerant. The name “pluriformity” may be an innovation, but the policy was

devised long ago. Paul, Peter and James were willing to live with their differences. Perhaps we could also give it a try.

*Fred M. Phillips
Socorro, N.M.*

As an Orthodox Anglican and sociologist (retired), it was with dismay that I noted Bishop Griswold say, early in his tenure, that cultural norms, as they progressed, would determine his answer to certain issues facing the Episcopal Church. His response was to a particular question regarding the sexual issues facing the church.

Then we had the theology of "Pluriform Truth," never fully defined. Thanks to the Rev. D. Loren Coyle, I think I now understand. My question is, Why didn't Bishop Griswold say what he meant rather than try to obscure it? Why not say, "I ridicule absolute truth," "I am a pluralist," and be out front? Take a lesson from Jesse "The Mind" Ventura.

*Jim Kirk
Nitro, W.Va.*

Off the Mark

I have long enjoyed the writings of Travis Du Priest, but I must confess to finding his most recent piece — "Holy Places" [TLC, Sept. 19] — a bit off the mark.

Yes, we have all, myself included, had moving experiences in our travel that were not associated with overtly "religious" places or people.

Travis and his wife found a sense of God's presence in the Chesapeake; my wife and I find it in coastal Maine. But to then say that because we find something of God, of his beauty, majesty, and transcendence, in such places, makes them "holy places" strains credibility. Such a view tends toward the presently popular beliefs that God is in everything, and therefore everything is God. A distinct Christian heresy.

Fr. Du Priest fails to make the distinction between his own spiritual experience in knowing a place where the beauty and majesty of God are conveyed and appropriated by the believer, and a place — in geography, not the mind — which has been sanctified by the witness of faithful Christians in their generations, and is

therefore qualified to be called a "holy place." The holy place of the Du Priests' minds does not make it such to anyone except them. It may be for them a special place, a place of particular inspiration. But to call it a "holy place" is an exaggeration.

This is just one more example of the rampant subjectivism and "feel do-goodism" that infects the church today. I am disappointed to find it coming from Travis Du Priest.

*(The Rev.) Vernon A. Austin, SSC
Norristown, Pa.*

A Lovely Joint

David Kalvelage's comment about Bishop Holloway's request for an illicit smoke while planting a tree [TLC, Oct. 17] brought back memories of a funny miscommunication between this American priest and an English hostess during a recent clergy exchange.

A wonderful lady, she came up to me after Sunday Mass and asked my

wife, Sandy, and me to come to lunch the following Sunday. This American thinks of "lunch" as a light meal, but it was not to be such. Apparently some English still think of Sunday lunch as a fine and full feast. "And," she continued, "We'll all share a lovely joint."

Well, I thought, I don't know about this. After a few moments of stunned silence, I realized that, of course, she meant a lovely roast.

Divided by a common language, are we not?

The meal was lovely and there was no smoking.

*(The Rev.) Steve Norcross
Lebanon, Ore.*


A Spiritual Writer

Thank you so much for publishing Gale Webbe's "Blessed Regret" [TLC, Sept. 19]. Fr. Webbe has acted for me as a sort of "spiritual mentor" for a goodly number of years. Anyone (and there are many) who has read *The Night and Nothing* and *The Shape of*

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Growth will recognize immediately how perfectly he exemplifies his own requirements for a spiritual writer: "... its author must have probed reality in depth, and he must have expressed his personal knowledge in such a way that truth is conveyed."

I would add one further quality he possesses in his writing: what the Renaissance critics referred to as "delight." This last quality comes about through his wit: e.g. in talking about our becoming set in our ways, he remarks that "... we incline to suffer fools less gladly than when we did-

n't seem to know so many of them."

Today when there so many religious hucksters vying for our attention and so many do-it-yourself cults, it is refreshing to find someone who so knowledgeably deals with reality.

*John R. Williams
Hammond, La.*

It's Already There

I write in response to Roger D. White's letter [TLC, Sept. 19], which opens with the sentence: "It would be appropriate for the next General Con-

vention to restore "protestant" to the official name of this church, in light of recent events." Please note that no restoration is necessary. I refer Mr. White to the first sentence of the Preamble to the Constitution of our church, which begins with "The Protestant Episcopal Church in the United States of America, otherwise known as The Episcopal Church (which name is hereby recognized as also designating the Church), is a constituent member of the Anglican Communion ..." Contrary to common parlance and current opinion, the official name of our church has never changed.

*Br. James E. Teets, BSG
Manager of Partnership Services
Office of Anglican and Global Relations
New York, N.Y.*

First Bishop

Bishop Chang's article about Bishop Browning [TLC, Sept. 26] packed much in a few words. It was fitting that a paragraph was given over to the Browning family's time in Okinawa and Kobe, Japan.

Bishop Browning was one of my illustrious predecessors at All Souls' Church, Okinawa, where I was privileged to serve from 1991 to 1997.

From 1951 to 1967 Okinawa had not yet become a diocese so in 1959 Bishop Browning arrived in an area of islands administered by Bishop Harry S. Kennedy of Honolulu [TLC, Feb. 28] (appointed by the Presiding Bishop), to serve at All Souls' Church, on the main island of Okinawa. When Okinawa became a "missionary" diocese, Edmond Browning became its first bishop in 1968. In 1972 Okinawa was transferred from the Episcopal Church to become a diocese of the Nippon Sei Ko Kai.

*(The Rev.) Timothy M. Nakayama
St. Andrew's Church
Amori, Japan*

A Shining Light

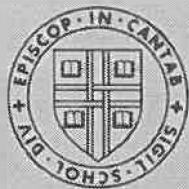
I was pleased to see the article on Vida Scudder [TLC, Oct. 5]. I have a couple of her books, now out of print. She was a shining light of incarna-

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tional, catholic Anglicanism in her generation. Her works should be rescued and reissued.

Not so pleasing was the editor's column on Richard Holloway [TLC, Sept. 26]. His fine book, *Dancing on the Edge*, prompted my wife and me to visit the bishop in Edinburgh last year. We talked with a prophet, a man of deep faith. Of course there are many who favor decriminalizing marijuana and establishing a carefully administered prescription program with people addicted to heroin or other drugs. Of course there are many who believe that God's blessing is not withheld from faithful, homosexual persons, clergy or laity. The column made Bishop Holloway to appear as a bit of a crank. In reality, he is one of many godly, sensitive voices who are tuned to God's increasing revelation of truth and grace.

*(The Rev.) James E. Carroll
All Souls' Church
San Diego, Calif.*

Heritage Eroded

I am a cradle Episcopalian, and I feel my church with her catholic traditions is leaving me. This prompts me to consider the option of my leaving her, which is something I never thought possible.

The recent agreement with the Episcopal Church approved by the Evangelical Lutheran Church in America (which will probably be approved at our convention) and the recent Lutheran approval of ties with a few other protestant bodies, coupled with revisionist practices on the part of many of our own clergy, such as ordination of homosexuals, has seriously eroded our precious catholic heritage.

It saddens me to see what is happening to the church I so dearly love, and I know I share these feelings with many of your readers. I wish to remain an Anglican, so joining our Roman friends is not an option for me. I seek the guidance and suggestions of others who have found themselves in similar circumstance and have made a decision.

*Bill Coulter
Marshfield, Mass.*

It's Similar

The statement on oppression attributed to Bishop Jane Dixon [TLC, Oct. 10], "Oppression is a stench in the nostrils of God," brings to mind the words of South African novelist and activist, Alan Paton, who said oppression is "a stench in the nostrils of the world."

*(The Rev.) James B. Simpson
Washington, D.C.*

Different Interpretations

The Rev. Chuck Collins [TLC, Oct. 10] appears to have misunderstood the letter by the Rev. Brian Taylor [TLC, Sept. 12]. Fr. Taylor never suggested that God's continuing revelation invalidates or supersedes the enduring truth of the scriptures. He suggested that in light of accumulated human knowledge as well as continuing divine revelation we understand and reinterpret the Bible differently. The balloon is still firmly tethered to

what we "progressives" believe is the enduring truth of the Bible; namely, the eternal love, mercy and forgiveness of an incomprehensibly gracious God.

*Nicholas Molnar
Santa Fe, N.M.*

The Perfect Start

The early arrival of the Oct. 17 issue of TLC was beautiful. "Come Hell or High Water" was the perfect start for a sermon on another wedding that didn't work out quite as planned. Thank you!

*(The Rev.) William D. Loring
Christ Church
Tashua, Conn.*

TO OUR READERS:

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



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(Continued from page 9)

amazing victories," the bishop told the delegates. "All across the diocese congregations are growing. We are getting calls from folks, who have heard that the diocese is on the move, asking that we come to their communities to hold services."

He continued, "All across the diocese we have large numbers of people who are hungry to be about the mission of the church, who are eager to be involved in something worth giving their lives for, the mission of Jesus — making disciples."

The convention approved a budget of \$949,214, which anticipates an income of \$745,583 and a faith offering of \$203,631.

"The budget committee sees this budget as a move from scarcity to abundance," explained the Rev. Kathleen Wakefield, assistant at St. Brendan's, Juneau. "We want to support the bishop and his vision for the diocese," she said. "His vision is one of the reasons we elected him."

(The Rev. Canon) Luis Uzueta



Forms of Leadership

The convention of the **Diocese of Wyoming** was held at St. Thomas' Church, Rawlins, Sept. 30-Oct. 3, under the theme, "Can God set a table in the wilderness?"

Taken from Psalm 78:19, the theme invited participants to consider the richness and vastness of Wyoming's ministry and territory, especially as alternative forms of ministry are explored under the title of "Mutual Ministry." This subject was undertaken by the Rt. Rev. Tom Ray, retired Bishop of Northern Michigan, keynote speaker. He challenged the people of Wyoming to exercise mutual ministry in parishes of all sizes, encouraging leadership that is not hierarchical, nor even delegational; but rather, leadership that is "circular, collegiate, collaborate and consensual."

In his opening address, the Rt. Rev. Bruce Caldwell, Bishop of Wyoming, calculated that Wyoming's churches could roughly be broken into thirds. One third are larger churches, organized in traditional forms of leadership, with seminary-trained clergy. One third are attempting to organize in the traditional model, with a degree of uncertainty as to how long they will be

able to maintain full-time, seminary-trained clergy. Another third are on a pilgrimage of discovering new models of leadership, with volunteer local leadership under the oversight of regional missionaries. The bishop upheld the principle of "self determination" for all parishes, allowing each congregation to discern its own future and model of leadership.

Delegates and clergy from Wyoming's 50 congregations passed a program plan and budget of \$1,025,703, which included a resolution to gradually lower congregations' assessments to the diocese, until such time as all congregations are assessed a 10 percent tithe.

(The Rev.) David L. Duprey

Together in Prayer

"Being the Church in Prayer" was the theme for the convention of the **Diocese of South Dakota**, hosted by Trinity Church in Watertown. Author Norvene Vest addressed the convention twice and preached at Sunday's closing Eucharist.

Her message challenged listeners to renew their commitment to Christ and community. First, she stressed, church members must strengthen their life together through prayer. Second, they must recognize the balance of solitude and togetherness. As Ms. Vest said, "The more uniquely we are ourselves, the more we are like one another." Third, she noted conflict is inevitable, but she added, "conflict is often the prelude to life in Christ for it makes us vulnerable and open."

Four workshops were offered Saturday afternoon.

Resolutions that were passed included the adoption of the Children's Charter, a directive to eliminate the term "squaw" from geographical locations in South Dakota, participation in Celebration 2000 which is an advocacy project for children-at-risk of the Presiding Bishop's Fund for World Relief, and several courtesy resolutions.

The delegates unanimously passed a budget of \$1,365,525.

Rita Winters

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PEOPLE & PLACES

Appointments

The Rev. **Pamela W. Dunbar** is missioner for Christian Education and Youth ministries, Diocese of Dallas, 1630 N Garrett Ave., Dallas, TX 75206.

The Rev. **Markus Dünzkofer** is assistant at St. Matthew's, 2120 Lincoln St., Evanston, IL 60201.

The Rev. **Thack Dyson** is rector of St. Mark's, 403 W College St., Troy AL 36081.

The Rev. **James Eichner** is assistant at St. Mary's, 10630 Gravelly Lake Dr. SW, Lakewood, WA 98499.

The Rev. **Drucilla P. Ferguson** is chaplain at Canterbury Episcopal School, DeSoto, TX 75115.

The Rev. **Peter L. Fritsch** is rector of St. Paul's-on-the-Plains, PO Box 2686, Lubbock, TX 79408.

The Rev. **Lois Hart** is assistant at Holy Cross, 11526 162nd Ave. NE, Redmond, WA 98052.

The Rev. **Tom Henry** is priest-in-charge of St. Elizabeth's, 1735 Leonid Rd., Jacksonville, FL 32218.

The Rev. **Suzann Holding** is assistant at Trinity, 130 N West St., Wheaton, IL 60187.

The Rev. **Herman Hollerith** is rector of Bruton Parish, Box BP, Williamsburg, VA 23187.

The Rev. **Kevin Huddleston** is rector of St. Barnabas', 601 W Creek St., Fredericksburg, TX 78624.

The Rev. **Alan James** is rector of St. Matthew's, 9549 Highland St., Brecksville, OH 44141.

The Rev. **Ned Kellogg** is assistant at St. Bartholomew's, 16275 Pomerado Rd., Poway, CA 92064.

The Rev. **John Paddock** is rector of Christ Church, 20 W First St., Dayton, OH 45402.

The Rev. **Vicki Prescott** is rector of All Saints', 6301 Parkman Pl., Cincinnati, OH 45213.

The Rev. **Ernie Saik** is assistant at St. Luke's, 8833 Goodwood Blvd., Baton Rouge, LA 70806.

The Rev. **Robert Seawell** is vicar of a new congregation to be founded in Mobile or Baldwin County, AL; add. c/o St. Luke's, 1050 Azalea Rd., Mobile AL 36693.

The Rev. **Vicki Smith** is rector of St. Mark's, 2151 Dorset Rd., Upper Arlington, OH 43221.

The Rev. **David W. Stitt** is rector of Holy Spirit, PO Box 80085, Lafayette, LA 70508.

The Rev. **Meigan Thiel** is curate at St. Chrysostom's, 1424 N Dearborn Pkwy., Chicago, IL 60610.

The Rev. **Debra Vanover** is rector of St. James-the-Fisherman, PO Box 1668, Kodiak, AK 99615.

The Rev. **Rick Ward** is rector of St. Timothy's, 4105 Richey Rd., Yakima, WA 98980.

The Rev. **John R. Watson III** is rector of St. Peter's, 4714 NW 4th Ave., Amarillo, TX 79106.

The Rev. **Marc Wolverson** is assistant at St. Luke's, 8833 Goodwood Blvd., Baton Rouge, LA 70806.

Ordinations

Deacons

San Diego – **Cathy Testa-Avila, Fred Wood Southern Ohio** – **Susan Rebecca Michaelfelder**, missionary in Panama
Southern Virginia – **Patricia Davis**, St. Paul's, Norfolk, VA

Upper South Carolina – **Carol Anne Morris Phillips**

West Texas – **Adrian Amaya**, St. Bartholomew's, Corpus Christi, TX

West Virginia – **William Armstrong**, Southern Cluster, **Alma Beck**, Trinity, Huntington, WV

Western Louisiana – **Mary Petty Anderson, Robert Norman Cooper, Thomas Rand Morris, Letitia Lee Smith**

Priests

Rio Grande – **Logan Craft**

West Texas – **Thomas McKenzie**, Christ Church, San Antonio

West Virginia – **John Bailey**, North Central Cluster, **Fred Bird, Frank Coe**, Hampshire/Hardy Yoke, North Central Cluster, **Adam Kradel**, St. John's, Charleston, **Deborah Rankin**, River Bend Cluster

Resignations

The Rev. **Marvin Boyd**, as rector of St. Elizabeth's, Jacksonville, FL.

The Rev. **William Broome**, as rector of Annunciation, Gurnee, IL.

The Rev. **Caroline Diamond**, as associate at Good Samaritan, San Diego, CA

The Rev. **Joseph Harmon**, as rector of Epiphany, Chicago, IL.

The Rev. **Betty Anne Long**, as associate at Hickory Neck, Toano, VA.

The Rev. **Richard Pervo**, as professor of New Testament and patristics at Seabury-Western Theological Seminary.

Deaths

The Rev. **Charles P. Price**, longtime professor of Virginia Theological Seminary, died Oct. 13 in Alexandria, VA. He was 79.

Fr. Price was a native of Pittsburgh, PA, and a graduate of Harvard University and Virginia Theological Seminary. He was ordained deacon and priest in 1949. He served as priest-in-charge, then rector, of St. Michael's-in-the-Valley, Ligonier, PA, 1949-54 and assistant at St. James', New York, NY, 1954-56. He also served as chair of the board of preachers for Harvard, 1963-72. He was a long time member of the Standing Liturgical Commission, making significant contributions to the 1979 Book of Common Prayer, and contributed texts for the 1982 Hymnal. Fr. Price is survived by his wife, Betty Haywood Farley, a daughter and a grandson.

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ORGANIST/CHOIR DIRECTOR. St. Mark's Episcopal Church seeks a part-time organist/choir director to develop a comprehensive music program in growing downtown church est. in 1858. The successful applicant should have the ability to work with both children and adults, the willingness to work cooperatively with and under the supervision of the rector and the desire to maintain a strong musical presence in the community. Position requires one Sunday service, one weekly choir rehearsal, occasional seasonal services, weddings and funerals. Please send a current resume to: **The Rev. Liam Collins, 900 Gloucester St., Brunswick, GA or FAX (912) 265-0099.**

ST. THOMAS EPISCOPAL CHURCH, Medina, WA. We are a suburban, corporate sized parish whose current rector of 10 years is retiring. Position opens March 1, 2000. We are seeking a rector who embodies a love of youth, whose excellent preaching and liturgy are inspiring as well as applicable to our daily lives. We desire a rector who is warm and compassionate and who recognizes the importance of showing us how to care for all members of our parish and those in the world beyond. Demonstrated experience a must. Please reply to: **Rector Search Committee, St. Thomas Episcopal Church, PMB 426, 1075 Bellevue Way, NE, Bellevue, WA 98004.**

CONTINUED ON NEXT PAGE

CLASSIFIEDS

POSITIONS OFFERED

ASSISTANT RECTOR, Memphis, TN. The Church of the Holy Communion in Memphis, TN, is seeking an approachable, enthusiastic preacher and teacher for our large suburban parish. Primary responsibilities would be young adults, newcomers and outreach ministries. Experience of 5 to 10 years with strong organizational and program development skills. Interested persons should send their resume to: **Search Committee, 3607 Cowden Ave., Memphis, TN 38111.**

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RECTOR: Trinity Episcopal Church. South central lower Michigan suburban community parish, near state capital and adjacent Michigan State University, seeks rector. Religious beliefs and worship style tend to the Anglo-Catholic and traditional. Should want to see a small parish grow and be willing to actively pursue that goal. Send resume and letter of interest to: **Thomas M. Anderson, Chair of Search Committee, 6398 E. St. Joseph Hwy, Grand Ledge, MI 48837.**

RECTOR: St. Stephen's Episcopal Church, Oak Harbor, WA. Is this you? Rite I (1928) and Rite II (Spirit-filled praise and worship) sheep seek shepherd who hears the Father's voice, guides and disciples with discernment based on Holy Scripture and the leading of the Holy Spirit and joyfully would join us as we grow in ministry to our community. Position closes 31 January 2000. To inquire further, please contact: **Ms. Barbra Hertzler, 2398 Marie Way, Oak Harbor, WA 98277. Phone: (360) 675-1146 or (360) 675-0555 or e-mail tuckbox@whidbey.net**

RECTOR: St. James Episcopal Church is a small, stable, financially secure parish in rural West Tennessee with excellent facilities. We have an active membership working to provide a center of worship and Christian fellowship in the community. We are seeking a rector skilled in pastoral care, lay leadership, church growth and outreach service. The area offers quality schools, medical care and cultural events. If interested, please send letter and profile to: **Betty C. Edmundson, Search Committee Chair, 617 S. Fourth St., Union City, TN 38261.**

RECTOR WANTED: Small rural/suburban parish in rapidly growing community seeks a spiritually grounded, dynamic person to join us as we "Grow in Christ and share God's love." We are spiritually strong with active small group ministries, Christian Ed. programs and choir. Building project for classroom addition in progress. Local Christian community is active in ongoing programs and ministries, additional urban opportunities in Milwaukee. Join us. Please send resume and letter of interest to: **St. Alban's Episcopal Church, Maple Ave., Sussex, WI 53089; Attn: Search Committee.**

POSITIONS OFFERED

IT'S A CRISP FALL MORNING in Halifax, southern Virginia. A brisk walk from the Episcopal rectory on Mountain Rd., passing historic St. John's Church, takes one to the courthouse. Across Main Street is the Courthouse Café where one could well meet several parishioners. In this charming small town, county seat of Halifax County, the congregation of St. John's Church seeks to call a rector who preaches from the Bible, regularly administers the sacraments, and visits his people in their homes. Would you feel called to build upon such a tradition? For further information, interested parties may contact: **Jim Davis, P.O. Box 486, Halifax, VA 24558. (804) 476-1577. FAX (804) 575-1202.**

ST. DAVID'S EPISCOPAL CHURCH is currently seeking a director of student ministries. The candidate will exhibit skills in communication, relational ministry, organization and administration, also work effectively with children from pre-K through high school and adult volunteers. Interested persons may send resume to: **St. David's Episcopal Church, The Rev. Robert K. Smith, 145 Edgewood Dr., Lakeland, FL 33803-4014. FAX (863) 686-8665.**

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