

THE LIVING CHURCH

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Taking a Closer Look



Children at Palmer Memorial Church in Houston, Texas, crowd the steps surrounding the font to witness the baptism of several new members of their congregation. During any baptism at the family services at Palmer Memorial, all children are invited to come forward for a closer view [page 12].

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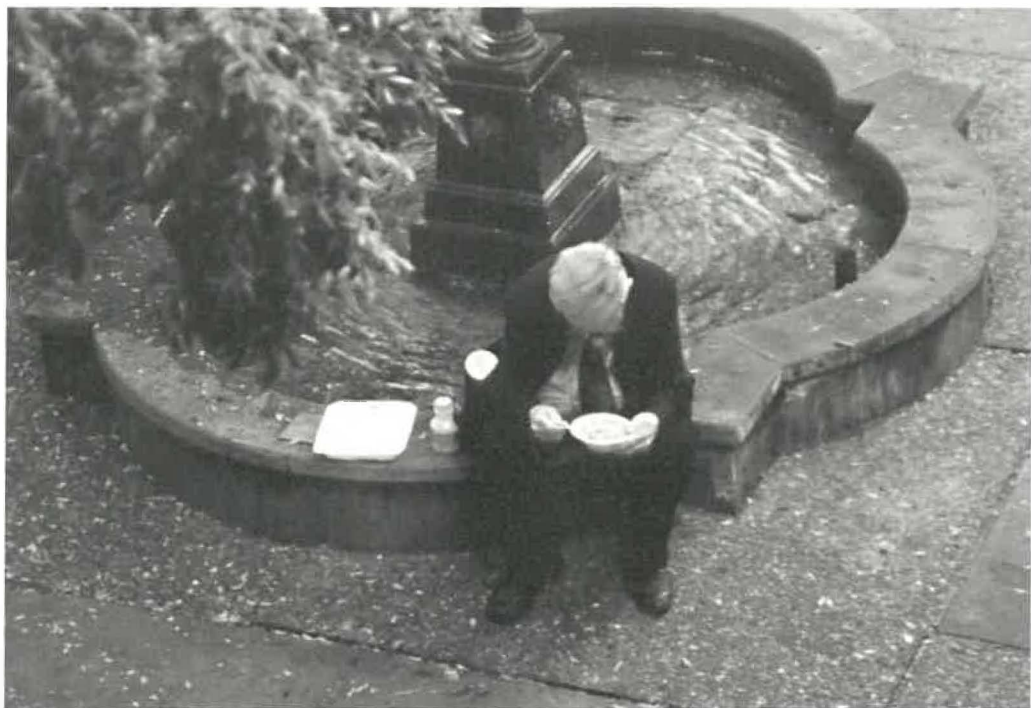
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MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts. THE LIVING CHURCH is published every week, except on the first Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave.,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

SUBSCRIPTION RATES: \$39.50 for one year; \$64.60 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 26



A guest of the Way Station at Palmer Memorial finds a quiet spot to have breakfast. The Way Station offers the only sanctuary some people living on the street have [page 12].
Carol E. Barnwell photo

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Carol E. Barnwell photo

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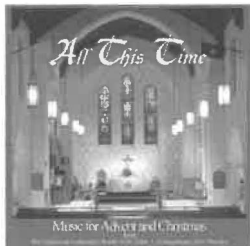
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SUNDAY'S READINGS

The Meaning of Jesus' Birth

'You are no longer a slave, but a child' (Gal. 4:7a)

The First Sunday After Christmas

Isa. 61:10-62:3; Psalm 147 or 147:13-21; Gal. 3:23-25; 4:4-7; John 1:1-18.

In all three of the liturgical years, the gospel for the First Sunday After Christmas is always the first 18 verses of the first chapter of John's gospel. Though the "Christmas stories" in Matthew and especially Luke present us with the familiar accounts of the birth of Jesus — the inn with no vacancy, the star over Bethlehem, the wise men, the shepherds, etc. — it is the passage from John that plumbs the depths of the meaning of Jesus' birth. It is probably the most profound passage ever written in any time, culture or religion. "The Word was with God, and the Word was God ... The Word became flesh and lived among us."

These simple words, all but two of a single syllable, capture the highest speculation of the Greek philosophy of the age and the monotheism which was the heart of Judaism, and proclaim the fulfillment of human hope and need in the Incarnation — God

with us. The Word (the Greek concept of the unifying, beautifying, and ordering principle in the cosmos) is, in fact, fulfilled in a Person, himself the God who revealed himself to the Hebrews, who made his home among us.

Even this impossibly marvelous proclamation does not complete the theme of this lesson. The lesson tells us that the reason the Word lived among us was to share his "fullness" with us, "grace upon grace," so that to "all who received him, who believed in his name, he gave power to become children of God," a divine adoption unlike anything earth could offer, even at its best.

The other lessons for today, as dim shadows of this unmatched passage, give the same message: "My God ... has clothed me with the garments of salvation." "God sent his Son ... so that we might receive adoption as children."

Look It Up

The epistle speaks of the law as a "disciplinarian," necessary before the coming of faith. Why was such a disciplinarian necessary? What is the role of the law now?

Think About It

"Abba" really means something like "Dad" or even "Daddy," rather than "Father." Why are so few people comfortable addressing God as Daddy? Why are we so uncomfortable with the level of intimacy with God that Jesus taught is our birthright as the children of God?

Next Sunday

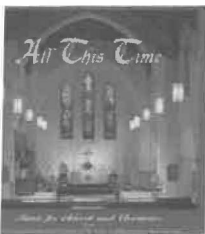
The Second Sunday After Christmas

Jer. 31:7-14; Psalm 84 or Psalm 84:1-8; Eph. 1:3-6, 15-19a; Matt. 2:13-15, 19-23

ALL THIS TIME

Music for Advent and Christmas

The Cathedral Church of St. John
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 Bruce J. Barber, II,
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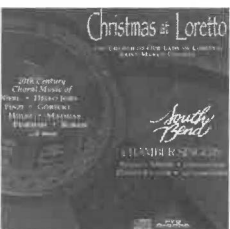
With Bach as an introduction and Messiaen as a coda, the musicians of St. John's Cathedral present beautiful seasonal music with some new touches. The all-volunteer choirs, including a children's choir, sing the 16th-century *Rejoice in the Lord Always*, David Willcocks' arrangement of *The Cherry Tree Carol* and Elizabeth Poston's *Jesus Christ the Apple Tree*. I particularly like Frank Boles' *Adam Lay Ybounden*, and the simplicity of David Hurd's *A stable lamp is lighted* sung by the children's choir with string quartet and Louise Bass at the organ. It sounds complicated, but the accompaniment never overpowers the sweet singing. The addition of pizzicato strings to handbells makes a sparkly *Sing We Now of Christmas*, and the tambourine and bells intensify the syncopation of the title cut, William Walton's *All This Time*.

All this music, and a Bach *Fugue on Magnificat* in the middle! Thanks, Albuquerque.

Patricia Nakamura

CHRISTMAS AT LORETTO

The South Bend Chamber Singers
 Nancy Menk, conductor



David Eicker, accompanist
 Pro Organo/Zarex CD #7079

The South Bend Chamber Singers have recorded a wonderful collection of more contemporary music; contemporary in the sense that the music was composed in this century, by Rorem, Pinkham, Dello Joio and others. It is uplifting, meditative, soaring, majestic, joyful – everything the music of Christmas really should be about. Recorded at the Church of Our Lady of Loretto, St. Mary's College, Notre Dame, Ind., it

covers the gamut of emotion of the Christian during Advent/Christmas. I was glad to see it included my all-time favorite – *Ave Maria* by Biebl. It is a piece to which I could listen for hours on end and still thrill to the wonderful chordal structure at the end of the day as much as at the beginning.

An interesting addition to the liner

notes is the listing of the publisher of each piece. As a choir director, it is good to find the source of the music if one wishes to introduce the piece to one's own choir.

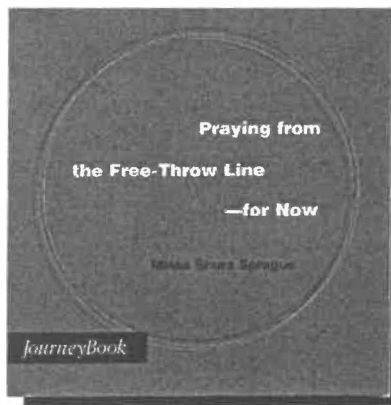
This CD will definitely be well worn by the end of this Christmas season!

Roberta Monson
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Bishop Suffragan Elected in Albany

For the second time in three years a first-ballot election of a bishop took place in the Diocese of Albany. The Rev. David J. Bena, 55, rector of Calvary Church, Burnt Hills, N.Y., was elected bishop suffragan Dec. 4 in the Cathedral of All Saints' in Albany, N.Y.

Prior to his service at Calvary, Fr. Bena was a career officer in the U.S. military, eventually serving as executive assistant to the Bishop Suffragan for the Armed Forces. He is married to Mary Ellen Knott Bena. The couple has three children, Laurel, 31, Christopher, 28, and Sarah, 14.

The bishop-elect will serve with the Rt. Rev. Daniel W. Herzog who asked for a "... strong partner to help lead the diocese into the next millennium."

Fr. Bena's role will be to assist Bishop Herzog in achieving the diocesan goal of operation as one church with 130 parishes. His consecration, subject to necessary consents, is scheduled for June 3, 2000, as part of the diocesan convention.

He is a graduate of Stetson University and Virginia Theological Seminary. Following ordination in the Diocese of East Carolina, he was assistant at Christ Church, New Bern, N.C., 1973-75; associate at St. Matthew's, Austin, Texas, 1975-78, and served in various military chaplaincies until 1992, when he became assistant to the Bishop Suffragan of the Armed Forces.

Others who were nominated are: the Rev. Lance B. Almeida, rector of St. Andrew's, Millinocket, Maine; the Rev. Joseph A. Caron II, chaplain for the New York State Department of Correctional Services; the Rev. Mark R. Cole, rector of St. James', Oneonta, N.Y.; the Rev. William R. Hinrichs, rector of St. George's, Clifton Park, N.Y.; and the Rev. Joseph Keblesh, Jr., rector of St. Matthew's, Toledo, Ohio.

Youth Minister Claims She Was Fired Unlawfully

The Rev. Don Henderson, rector of St. Aidan's Church, Boulder, Colo., is at the center of a lawsuit alleging invasion of privacy, defamation, violation of state anti-discrimination laws and violation of an implied employment contract. The complainant, Lee Ann Bryce, said she was fired from her position as youth minister at St. Aidan's after telling Fr. Henderson of a November 1998 "commitment service" with her same-sex partner.

Ms. Bryce, who is preparing for ministry in the United Church of Christ, was reportedly well liked and was described as "an excellent employee at St. Aidan's," receiving favorable evaluation and reviews.

After Ms. Bryce's commitment service became known, the suit alleges, Fr. Henderson held a series of parish meetings in which parishioners were "allowed and even encouraged" to ask questions about Ms. Bryce's "private life and sexual habits," according to a news release from the Colorado Legal Initiatives Project, a group which defends gay and lesbian people from discrimination.

Reportedly, several parishioners left St. Aidan's in protest over the character of the meetings.

One former parishioner and parent said, in a letter written to *The* (Boulder, Colo.) *Daily Camera*, "I resigned

my membership with St. Aidan's and moved on to another Episcopal church in protest of the church's firing of Lee Ann ... I felt uncomfortable with the church leadership on this issue." He said, "the majority of St. Aidan's parishioners were supportive of Lee Ann at these sessions. Unfortunately, it became clear that the rector would not change his mind."

It was after these forums that Ms. Bryce was told she would have to leave her employment at St. Aidan's. Fr. Henderson and the diocese grounded their decision on Lambeth Resolution I.10 on human sexuality, telling Ms. Bryce that she was "violating Episcopal doctrine requiring that people be either 'married and faithful' or 'single and celibate,'" according to a report in the *Daily Camera*.

The Rev. Bob Franken, speaking for the Rt. Rev. Jerry Winterrowd, Bishop of Colorado, and for the diocese, also named in the suit, said the case is "fundamentally about civil rights ... the pastor's right to speak freely and the church's right to select and supervise" its employees. It is about the "fundamental rights of every diocese and every church," he said, adding that "the first amendment traditionally gives the church a lot of autonomy" in such cases. Fr. Franken declined to comment on the specifics of the suit.



Saying Farewell

The Rt. Rev. John Buchanan, Bishop of West Missouri, greets guests following a service at Grace and Holy Trinity Cathedral, Kansas City, which celebrated his ministry to the diocese and his retirement.

Laura F. Wilson photo

Mission-Minded Leaders Address 'How To' Questions

Camp Allen, situated in the piney woods of the Texas Hill Country, again played host to bishops and their staffs seeking a new, revitalized vision for their dioceses. "Encore, A Clear Vision of One Church," drew more than 250 participants Nov. 21-23, with the dioceses of Texas, Virginia, Maryland and Tennessee as hosts.

Sixteen workshops and interactive panel discussions augmented sessions on visioning and church planting. "This year's conference was primarily a 'how to,' building on the "big picture view" from last year's conference, said Carolyn Dicer of East Tennessee.

Stuart Entwistle, director of financial development of the Diocese of Maryland, was delighted at the "cross section of church leadership" at the conference. "It's critical to have insights about the strength of the church — to get a more global view," he said. "It's also rewarding to have the opportunity to share my ministry with a different group and get feedback."

"We plan to plant a new church



Carol E. Barnwell photo

During the conference, Bishop Payne receives a proclamation from the city of Houston for his work with a program that serves at-risk children.

every year," said the Bishop of Spain, the Rt. Rev. Carlos Lopez, who brought four clergy and four lay leaders with him. For 40 years, the Anglican Church in Spain was forced underground by the government, he

explained. "This conference has helped us identify our maintenance mentality and systemized our thoughts about what we must do to transform the culture of our church."

During a panel discussion on leadership, the Rev. Hugh Magers, evangelism officer for the Episcopal Church, called for commissions on ministry to become proactive in seeking younger postulants. Calling the clergy shortage "a crisis," he said a bias against those younger than 35 has caused the problem. The dichotomy between clergy and lay leadership was also raised.

The Very Rev. Jim Lemler, president and dean of Seabury-Western Theological Seminary, said more education is needed for leaders. "Theological education must equip leaders," he said, a sentiment echoed by the Rev. Canon Kevin Martin, canon for mission and congregational development in the Diocese of Texas.

"If ordination isn't about leadership, then what is it about?" Canon Martin asked, pointing out that much of the current leadership in the church is frozen in place by a maintenance culture. "If you look behind and no one is following you, you're just out taking a walk," quipped Fr. Magers in his characteristic dry humor.

"We are delighted so many people were able to join us in this most important work," said the Rt. Rev. Claude E. Payne, Bishop of Texas. "In this time of terrific spiritual hunger, we must move into the future, united in our focus on mission and in reaching those who are currently outside the church."

Bishops Peter J. Lee and David C. Jones of Virginia addressed church planting. The Rt. Rev. Robert Ihloff, Bishop of Maryland, and the Rt. Rev. Bertram Herlong, Bishop of Tennessee, led panel discussions.

Participants were from 39 dioceses including some from Mexico, Uruguay, Spain and Honduras. Representatives from the Episcopal Church Center in New York City also attended.

Carol E. Barnwell

Eastern Oregon Elects Sixth Bishop

The Rev. Alexander James MacKenzie, rector of Church of the Redeemer, Pendleton, Ore., was elected sixth Bishop of Eastern Oregon at a special convention Dec. 4 on the fifth ballot.

Bishop-elect MacKenzie said, "The reality of what happened this past Saturday at our electing convention is still sinking in for me. I am humbled and awed at what God is doing in my life and in the life of this diocese. What delights my heart above all else at this moment is that, having been a part of this diocese for the past seven years as rector ... I will now have the rich blessing of continuing my ministry in the Diocese of Eastern Oregon as we journey together into the future..."

Bishop-elect MacKenzie is a native of Anchorage, Alaska. He is a graduate of the University of Montana and Nashotah House. He served as assis-

tant at St. Andrew's, Tacoma, Wash., and assistant at St. Philip's, Waukesha, Wis., before his call to Pendleton.

Fr. MacKenzie is married to Kay Helen Evenson MacKenzie and the couple has three sons: Andrew, 18, Alex, 16, and Will, 13.

Other candidates for election were, the Rev. William O. Gregg, rector of St. James', New London, Conn.; the Rev. Kelsey G. Hogue, missionary of the Mountain Region and rector of Grand County Church in the Diocese of Colorado; and the Rev. David C. Moore, associate dean for programs and member of the faculty of the School of Theology, University of the South, Sewanee, Tenn.

Assuming consents, Fr. MacKenzie will be consecrated in June. He will succeed the Rt. Rev. Rustin Kimsey, who plans a June retirement.

In the Cold of the Night, a Warm Christmas Meal

The people of St. Anne's Church, Stockton, Calif., have a novel way of expressing their thanks to law enforcement and other emergency services personnel during the holidays. "Code 7" is a way parishioners prepare and serve a hot meal to on-duty personnel working the overnight shift in a town that virtually shuts down on Christmas.

The meal is prepared ahead of time and served after the Christmas Eve service, about midnight, until the food runs out and clean up is done, about 4 or 5 a.m.

Named after the phrase police officers use to indicate that they are breaking for a meal, Code 7 provides an alternative to a cold bag lunch.

"It's just a wonderful thing to provide a hot meal on a cold night," said Gwyneth Gordon, who has volunteered every year since the Rev. Richard Reynolds, rector of the parish, started the program four years ago. Ms. Gordon cooks and serves and does "anything I can to make it festive." She would like other churches to think about offering similar programs. "It's a long day, but it's so appreciated," she said. "It's certainly worth the effort."

The idea came up a number of years ago when Fr. Reynolds served in the area of Dallas, Texas. It didn't work well there, he said, but "Dallas is a different community. It's been very successful here."

The number of emergency workers served has grown each year as word



Courtesy of St. Anne's Church/The (Diocese of) San Joaquin Star
Highway patrol officers stop for the meal at St. Anne's.

has spread. Last year St. Anne's served 50 or 60 people from nearby departments such as the Stockton police officers and ambulance drivers, San Joaquin Sheriff's Department, two college police departments, a local animal control officer and the California Highway Patrol.

The Stockton Police Department has four districts, said Fr. Reynolds. For Code 7 they allow officers to cover across districts so all the officers have a chance to participate in the meal. Fr. Reynolds serves as senior chaplain for the department.

Two years ago, many of the on-duty police in Stockton were at the scene of a shooting. Parish members took food to the site so the officers would not miss their meal.

Bill Harrison, a retired man who has served on St. Anne's vestry and is its former youth director, said he likes to talk and visit with the officers. "It's more a thank you than anything," he said. "It shows support to the officers — shows them that the people care."

Steve Bentley, the current youth director, said that about half the young people of the parish worked at Code 7 last year. "They've been pretty responsive . . .

enthusiastic workers." Last year the young people helped serve. This year Mr. Bentley hopes to have the 15- to 16-year-olds help with the cooking too.

"It's an excellent outreach," said Joanie Lockwood, who has worked every year. "It really makes your heart overflow." In addition to Code 7, Ms. Lockwood, who is the Sunday school superintendent, also oversees the Christmas pageant at the 6 p.m. service. "You start early in the day and you just keep going. You don't get tired, you get full of joy."

Ms. Lockwood said any leftover food is donated to a program called "St. Mary's Dining Room," which feeds homeless people underneath a downtown freeway. She sums it up, "This is what Christmas is all about!"

Judi Amey

Three Nominees Added to the Ballot in the Diocese of North Carolina

The Diocese of North Carolina has three additional nominees for its episcopal election [TLC, Nov. 28] in January, bringing the total to seven.

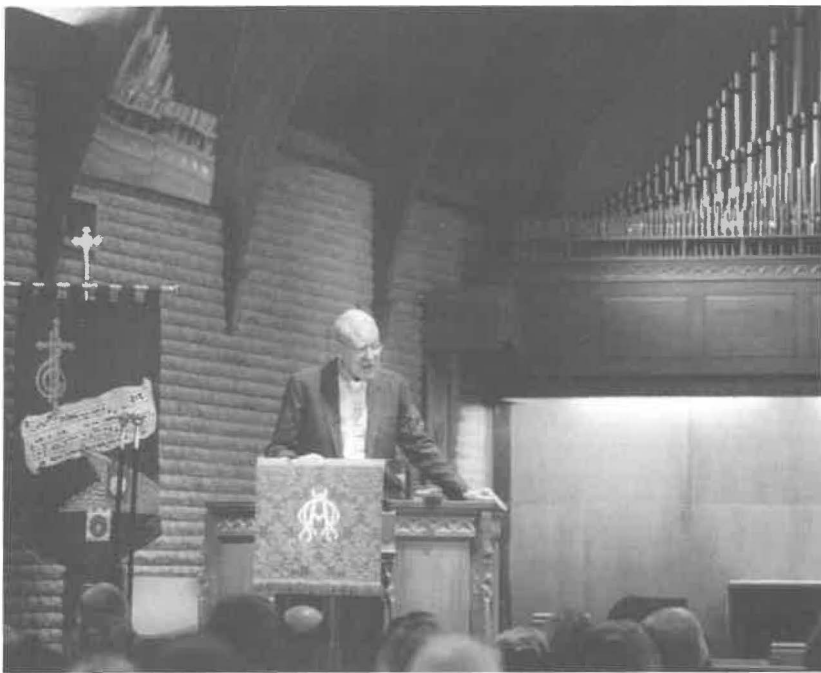
The additional nominees are the Rev. Stephen J. Elkins-Williams, rector of Chapel of the Cross, Chapel Hill, N.C.; the Rev. Virginia Norton Herring, assistant at Holy Trinity, Greensboro, N.C.; and the Rev. Jeffrey H. Walker,

rector of Christ Church, Greenwich, Conn., who withdrew his name and has re-entered the process. The other two persons were nominated during the period for additional nominations.

The Rev. Canon J. Neil Alexander, professor of liturgics and homiletics at the School of Theology of the University of the South; the Rev. Michael B. Curry, rector of St. James', Baltimore,

Md., and the Rev. Leslie C. Smith, rector of Trinity, Princeton, N.J., were the original nominees.

The bishop-elect will succeed the Rt. Rev. Robert C. Johnson, Jr., who will retire before mid-July. He has served as Bishop of North Carolina since 1994. The election will be held during diocesan convention Jan. 27-29 in Pinehurst.



Al. Jaruison photo

Fr. Packer: The prayer book offers a thorough example of evangelical doctrine.

Results of Lambeth Called 'Un-Anglican'

"Scripture is central to our lives as Anglicans," said the Rt. Rev. Douglas Theuner, Bishop of New Hampshire, to the annual convocation of Province 1, yet, "The Bible became a symbol of division rather than unity at Lambeth." Bishop Theuner told 180 participants at Mont Marie Conference Center, Holyoke, Mass., Nov. 19-20, that the Lambeth experience lay behind the choice of the theme, "The Bible: Who Knows What It Means?" "We cannot," he said, "come to scripture without interpreting it ourselves."

The Rev. Roger Ferlo, rector of St. Luke-in-the-Fields Church, New York City, said most Episcopalians know the Bible has authority, but "how it is supposed to wield it is uncertain. Lambeth didn't help. Lambeth did not recognize the real authority scripture has." Instead, it "distorted biblical authority. It rendered it authoritarian and the result was sinful and deeply un-Anglican, and it diminished all of us. True authority is not about diminishment but about growth."

The Rev. Mitties M. DeChamplain, Trinity Church professor of preaching at the General Theological Seminary, speaking on "The Word Preached and Heard," said, "Preaching is about making communion from the pulpit."

Opening Saturday morning's discussion on "The Bible: Holding us together or driving us apart?", the Very Rev. George R. Sumner, Jr., dean of Wycliffe College of the Toronto School of Theology, described scripture's authority as its power to call the church back to its fundamental marks of oneness, holiness, catholicity and apostolicity.

Timothy Sedgwick, professor of Christian ethics at Virginia Theological Seminary, spoke about the interplay of authority and faith, of purpose and practice, and how each is understood in light of the other. Describing his understanding of the ends and purposes of human sexuality, Mr. Sedgwick said that in scripture, marriage is living in covenantal terms of faith, love and justice, and being bound to care for one another. Sex is placed in this context of love and care for one another. He said he has come to see that the "covenantal vows of lesbians and gays draw them into divine love and they can be called an embodiment of divine love."

Anne Clarke Brown

For the Love of the Prayer Book

All Souls' Church, Oklahoma City, celebrated the 450th anniversary of the Book of Common Prayer by holding a theological conference featuring some of the church's most prominent theologians on Nov. 20.

The Rev. J.I. Packer gave the opening address. Fr. Packer, a widely read and prolific author whose book *Knowing God* has sold more than 2 million copies, spoke of the traditional prayer book liturgy as a faithful expression of the gospel of Christ. Speaking to the nearly 200 participants in the conference, the Canadian theologian argued that as a product of the reformed catholicism of the English Reformation, the prayer book offers a clear and thorough example of evangelical doctrine.

The Rev. A. Logan Craft, associate at the Church of the Holy Faith, Santa Fe, N.M., presented the second paper, which dealt with the prayer book's treatment of the Christian theology of hope. In the

context of the prayer book's teachings, Fr. Craft emphasized traditional images of the kingdom of heaven and the hope of humanity in understanding God's love.

The Rev. Robert Crouse, a retired professor of classics and internationally known scholar in the fields of patristic and medieval studies, presented in the third paper a consideration of the prayer book as representing the essence of the Anglican ways. Fr. Crouse spoke to the prayer book's role historically as a bond of union within the church and provided insights into the underlying assumptions involved in the contemporary confusions in liturgy.

The meeting was one in a long series of such theological conferences jointly sponsored by All Souls' Church and All Souls' Anglican Foundation, a charitable organization founded to perpetuate and expand traditional Anglican worship and theology.

(The Rev.) Dale Petley

The Waters of Baptism

Delegates at the convention of the **Diocese of Iowa**, Nov. 5-6 in Des Moines, made decisions about programs, procedures and finances. They also exercised baptismal ministry. How these activities meshed is part of the ongoing process of baptismal renewal under way in the diocese.

The Rt. Rev. A. Theodore Eastman, retired Bishop of Maryland, and the Rt. Rev. C. Christopher Epting, Bishop of Iowa, put "Living Waters, Living Baptism: evangelism and the baptizing community" into perspective.

In his keynote address, Bishop Eastman stated, "The baptismal covenant declares in essence that every baptized Christian is called to be an evangelist." He prefers the term "evangelization" which for him means "making the good news as clear and compelling as possible in every context in which the church is represented." He believes there are activities appropriate at every age and stage of life.

Bishop Epting incorporated some of the findings of the Zacchaeus Project from the national Episcopal Church Foundation into his address. He said if baptism really is central and if we really are called always to "walk wet" in the waters of that baptism, then lay persons must live into the responsibilities of their baptismal promises and clergy must seek to challenge them and then set them free to exercise those responsibilities.

The sense of being together as the baptizing community carried over into the business sessions as delegates debated funding methods and allowed congregations to decide whether to be designated as parishes or missions. There were provisions for a church to work its way out of a financial bind without reverting automatically to mission status.

The convention approved a budget for the year 2000 of \$1,034,449, which includes a full-time youth minister. The funding formula adopted is to be

an "asking" for a "pledge" rather than an assessment.

Nancy Morton

10-Year Anniversary

Nearly 500 clergy and laity from the **Diocese of Olympia** gathered Oct. 29-30 in Silverdale, WA, to consider the theme, "Answering God's Call to Serve and to Lead." The convention also celebrated the 10th anniversary of the



Rt. Rev. Vincent W. Warner's consecration as Bishop of Olympia.

Three major reports responding to resolutions from the 1998 convention were presented. The commission for congregations made a report in response to the call for 50 percent growth in church membership by 2004. The assessment review task force also presented its findings on a review of the current diocesan assessment system indicating "no consensus or even a majority opinion for changing or maintaining the existing assessment system." A third group, reviewing actions by the 1998 Lambeth Conference, presented its report which focused mainly on the Jubilee 2000 campaign and issues of world debt.

A resolution affirming diversity in matters of human sexuality was adopted after an extended debate. The resolution affirmed a "mutual process of respectful listening to one another as we seek to discern our church's mind on matters of human sexuality" and an agreement to defer further attempts at legislative resolutions on these issues. The resolution's third clause, the most debated, stated that the resolution "would take precedence over all previous convention resolutions on matters of human sexuality."

In his address, Bishop Warner spoke of his recent surgery for kidney cancer, his time away on sabbatical leave, and his renewed vision of the church, noting, "One of the things that

I learned while I was on sabbatical is that those beyond the church care little for the debates within the church. They want to see us reaching out beyond ourselves, rather than focusing on ourselves."

Delegates passed a \$1.4 million budget for 2000.

Scott Larson and Dede Dunn

Three Strengths

Delegates to the convention of the **Diocese of Utah** gathered Oct. 8-10 at Grand County High School in Moab.

In her convention address, the Rt. Rev. Carolyn Tanner Irish, Bishop of Utah, focused on three strengths of the Episcopal community that speak to the people of Utah of its evangelical witness. Those strengths are the church's rich, beautiful and scripturally grounded tradition of worship; its strong, diverse, and open intellectual tradition; and its active tradition of service to all God's people in Christ's name.

Three resolutions were adopted:

- An authorization to explore realignment of diocesan boundaries to include Page, Ariz., and the congregation of St. David's;

- That regional meetings among the parishes be re-established throughout the diocese; and

- That the diocese submit to General Convention a resolution requesting that the Standing Commission on Constitution and Canons "undertake a comprehensive review" of ecclesiastical discipline as described in Title IV.

Adopted with amendment was a resolution regarding the status of congregations, including a new canon addressing transitional provisions for unincorporated parishes. The new canon will be repealed and deleted next year.

Referred to the standing committee was a resolution requiring the cessation of clergy contracts, as impediments to due process under church and diocesan canons.



Leader at Many Levels

CHARLES METCALF CRUMP

By Patricia Nakamura

His *curriculum vitae* is almost a parallel history of General Conventions and the Episcopal Church since 1958. His degrees *honoris causa* would make a world diplomat envious. At the age of 86, he is actively practicing law in Memphis, and is chancellor of the Diocese of West Tennessee. He is so vitally involved in the life of the church that he will be in his accustomed role as deputy to his 15th General Convention in 2000.

In the words of the Rt. Rev. William Sanders, retired Bishop of East Tennessee, Charles Metcalf Crump is "a magnificent church leader at every level," from parish to national church.

In the "civilian" world, Mr. Crump was commissioned ensign in the U.S. Navy in 1943 and served as Air Combat Intelligence Officer aboard the oddly named aircraft carrier Shangri-La. He is a founding member of the Sheltered Occupational Shop for mentally retarded citizens, and of the interracial community organization, Memphis Community Leadership Training. He is a life Boy Scout and holder of the Silver Beaver Award, and he's led four tours to China. He served three terms in the Tennessee state legislature which, he has said, "really sparked my interest in parliamentary procedure."

Although his legal training naturally placed him on Constitution and Canons, and Rules of Order committees of General Convention, his most vital service, according the

Very Rev. David Collins, was as a member of the Council of Advice to the President of the House of Deputies, a position he holds today.

"I can't think of a president who didn't want him there," said Dean Collins, who, having held the posts as vice president and president from 1976 through 1991, speaks from experience.

Bishop Sanders describes him as "a reconciler, someone who listens to varying points of view, even while

ization and affairs of the church and his ability to share this knowledge with others; for his able and courteous leadership of this House when he has had occasion to preside over its deliberations; and, above all, for his devotion to and valiant support of the church."

On that occasion, the president of the House of Deputies, the Rt. Rev. John Coburn, now the retired Bishop of Massachusetts, spoke of Mr. Crump: "I count myself — as do all

**"A lot of people seek the church to advance
their own cause. He advanced the church's cause."**

being strong in his own views."

The Rt. Rev. James Coleman, Bishop of West Tennessee, where Mr. Crump has been chancellor since 1982, recalls his involvement in the Civil Rights movement. "He was one of the leaders in Memphis in the dialogue between black and white, before and after the assassination of Dr. King," working for reconciliation between the communities after that awful event. At General Convention, Bishop Coleman said, he's shown a rather unlawyerly talent for "clarifying language to move the debate, move the convention, along."

In 1970, General Convention honored Mr. Crump with a resolution of appreciation which noted "his wide and unique knowledge of the organ-

his associates — a better Christian because of my association with him."

Mr. Crump has, by many accounts, a photographic memory, for dates, places, details. He is the one to ask about what resolution, what year, and what result. The skill no doubt serves him in good stead when he finds himself in a strange place. "He loves to navigate a new city, and serve as guide for others," Bishop Sanders said. "He's a natural-born leader" who knew more of the church's leadership than probably anyone in the 20th century.

The difference, Dean Collins said, between Charles Crump and others in high positions is this: "A lot of people seek the church to advance their own cause. He advanced the church's cause."

Salt, Light and Leaven

Spiritual growth and ownership of parish ministries mark Houston congregation

By Carol E. Barnwell

Ten a.m. Monday morning and the remnants of breakfast overflow from the garbage cans set under the archways of the stuccoed patio. Many of the homeless men and women still cluster in small groups on the cedar garden furniture protected by an umbrella of oak trees. It is a scene in sharp contrast to the scrubbed and polished parishioners who mingle here over coffee on Sunday morning. But there is common ground in that all are seeking sanctuary and find it here in community.

The Edward Albert Palmer Memorial Chapel was originally donated by Daphne Palmer Neville as a memorial to her brother, who died in 1908 while attempting to rescue her from drowning. The chapel, intended to serve Rice Institute, now Rice University, was established as a parish in 1929.

Palmer Memorial Episcopal Church resides on a narrow island of land between Houston's Hermann Park and Zoological Gardens and Rice University. One of the world's pre-eminent medical centers sprawls to its immediate south. The plaster and carved stone, Italian Renaissance-style building was designed by Boston architect William Ward Watkin and is based on the Church of Santa Maria dei Miracoli in Venice, Italy. It is a progressive, urban church with ties to both nearby established and well-heeled neighbors as well as those who live under the park's shrubbery, clutching their worldly possessions in tattered bags.

Longtime parishioner Conrad Bering believes the unique ability of "Palmer's" to focus their ministry beyond the church walls gives Palmer its resonant identity. Mr. Bering, a Houston realtor and member of Palmer since the early '60s, describes the church's maturation from a congregation of "wealthy, upper class with a nearly country club air, to a refuge for all peoples."

The congregation founded the Palmer Drug Abuse Program in the late '60s. The treatment program for young addicts soon spread across the country. Palmer was one of the first churches to establish a "family service" during the prayer book's trial period in the late '70s. This service (one of six on Sunday) continues to draw more than 360 worshipers, Hot Wheels and coloring books included. More than 3,300 meals are served monthly at



the Way Station, Palmer's onsite, weekday program for homeless men and women. More than 70 parishioners volunteer in the program and many of its clients attend daily Bible study. Several have been confirmed at Palmer.

A confident smile pops from the chiseled features of the Rev. James Nutter, Palmer's rector, although he readily admits things haven't always been as affirmative. When he came to Palmer five years ago, he found much resistance. "For two years, it was very lonely. I was in way over my head," he says, explaining, "the scale was a huge change for me." Stewardship and membership were down and it was felt by many in the parish that there was a lack of focus. Fr. Nutter arrived with a clear call for conversion and transformation. Today the church has 2,400 members and visitors and included in that number is a 33 percent increase in confirmed mem-

**"We are called to make a difference
and translate Sunday into Monday."**

— *The Rev. James Nutter*



bers. The church has also doubled its stewardship giving. The average annual pledge is around \$2,800. He believes the spiritual dimension of the church is what is attracting newcomers and sustaining longtime members.

"The Lord Jesus Christ is here moving in, through and



with us," he says. "We are called to make a difference and translate Sunday into Monday."

Two participants of the men's Bible study described how their spiritual growth has changed their work. "One corporate lawyer told me that being in the men's Bible study means he can't be the lawyer he once was," Fr. Nutter relates. "He said he can't treat people the same way and doesn't take some cases now that he otherwise might have. A doctor has grown to see himself as a servant and healer for Jesus Christ. He views his patients as children of God and has told me 'if I don't get here [to Bible study] I lose track of whose I am and what I'm called to do.'"

Palmer is also reaching people who, for one reason or another, do not connect with the institutional church, but "have a hunger for transcendence," says Tony Pryor, an attorney and longtime parishioner. Mr. Pryor and a group of Palmers have started an alternative service on Friday evenings using music, drama and reflective meditations.

PSALM (Palmer Society for the Appreciation of Liturgy and Music) concerts invite the public into the church's sacred space, offering a *tour de force* of beauty and music in this expansive nave with its vaulted, hand-painted ceiling.

Equipping the laity for ministry is Linda Shelton's job. As parish life coordinator, she and others at Palmer are working to transition the entire community from being committee-based to gifts-based. "It's not a question of creating a spot for someone," she explains. "God has sent them here and there is already a place for them. We just do an inventory to find that place."

Moving from one crisis to another or focusing on what "we are against" is not the nature of the clergy or staff at Palmer. "Many clergy work this way," the rector says, adding, "It can wipe you out!" All meetings begin with prayer and scripture. Not only does the practice keep everyone focused on the same goal, but Palmer's vestry now spends less than a third of the time on business than previously.

"The people in the pews are not spectators," Fr. Nutter emphasizes. "We are called to be nothing less than a New Testament Book of Acts church. I believe the parish church is the hope of the world. We need to be the salt, light and leaven

for our culture and society."

From college student to doctor, homeless outcast to energetic, privileged pre-teen, Palmers are becoming just that. Palmer Memorial Church is becoming a beacon to its neighborhood and beyond as a place of sanctuary for all. □

Carol E. Barnwell is the communications director of the Diocese of Texas.



Clockwise from upper left: The interior of Palmer Memorial; the children's choir; guests of the Palmer Way Station gather on the patio weekday mornings for breakfast and to attend Bible study; Kate Graham, executive director of the Way Station, greets guests as they wait to be served breakfast.



By Patricia Nakamura

The turn of the Western calendar seems somehow to pull our gaze out into the universe and infinity, but themes of space and time have occupied hymn-text writers long before millennial competitions. The most striking reference, pointed out by John Speller of St. Mark's Church, St. Louis, is an interior verse of a familiar Christmas carol.

It Came Upon a Midnight Clear (#89, 90, H82)

v.3 Yet with the woes of sin and strife
the world has suffered long;/
beneath the heavenly hymn have
rolled 2,000 years of wrong;/and
warring humankind hears not the
tidings which they bring;/O hush the
noise and cease your strife and hear
the angels sing.

Edmund H. Sears, Massachusetts Unitarian minister, in 1849 apparently had little hope for the improvement of "humankind" in the 20th century.

Mr. Green, in the "Musicians' hymn," gives us credit for trying.

When in Our Music God is Glorified (#420, H82)

v.3 So has the Church, in liturgy and song,
in faith and love, through centuries of wrong,
borne witness to the truth in every tongue,
Alleluia!

Fred Pratt Green, 1972

Amazing Grace (#671, H82)

v.5 When we've been there ten thousand years,
bright shining as the sun,
we've no less days to sing God's praise
than when we'd first begun.

John Newton, before 1779.

The former slave-ship captain mentions in earlier stanzas that he had survived "dangers, toils, and snares" and foresees the same grace that "brought me safe" as perpetuating the human race.

O God, Our Help in Ages Past (#680, H82)

v.4 A thousand ages in thy sight are like an evening gone;/short as the watch that ends the night before the rising sun.

v.5 Time, like an ever-rolling stream, bears all our years away;/they fly, forgotten, as a dream dies at the opening day.

Isaac Watts, around 1719.

"Like an evening gone" sort of puts all the millennial hype into perspective, as does the following, one of the most ancient texts in our hymnal.

Praise to the Living God! (#372, H82)

v.1 Praise the living God! All praised be his Name/who was, and is, and is to be for ay the same./The one eternal God ere aught that now appears:/The first, the last, beyond all thought his timeless years!

Medieval Jewish liturgy. From the articles of faith as set down by Moses Maimonides, 1130-1205.

And have the bright immensities (#459, H82)

v.1 And have the bright immensities received our risen

Lord,/where light-years frame the Pleiades and point Orion's sword?/Do flaming suns his footsteps trace through corridors sublime,/The Lord of interstellar space and Conqueror of time?

Howard Chandler Robbins. The "light-years" theme of the first stanza narrows to a more homely "altar candle" in the second. It first appeared as a poem titled *Via Lucis* in an Easter issue of TLC, April 4, 1931.

Peace among earth's peoples (#789, WLP)

v.1 Peace among earth's peoples is like a star beaming just above us,/so near, so far. Though out of grasp, we long to clasp it:/peace among earth's peoples, so near, so far.

Margery Stomne Selden. This paraphrase of James 3:16-4:6 was written on Christmas Eve, 1984, and echoes the "we haven't gotten it right yet" theme, but as with the previous, holds out hope.

Turn back, O man (#536, H40)

v.1 Turn back, O man, forswear thy foolish ways.

Old now is earth, and none may count her days,
Yet thou, her child, whose head is crowned with flame,
Still wilt not hear thine inner God proclaim,
"Turn back, O man, forswear thy foolish ways."

v.2 Earth might be fair, and all men glad and wise.
Age after age their tragic empires rise,
Built while they dream, and in that dreaming weep:
Would man but wake from out his haunted sleep,
Earth might be fair, and all men glad and wise.

Clifford Bax, 1919.

The brother of composer Arnold Bax, the hymnist, a painter who later "devoted his energies to dramatic productions" (*The Hymnal 1940 Companion*). There has been speculation that the author was a Buddhist, at least at the time of writing.

Once to every man and nation (#519, H40)

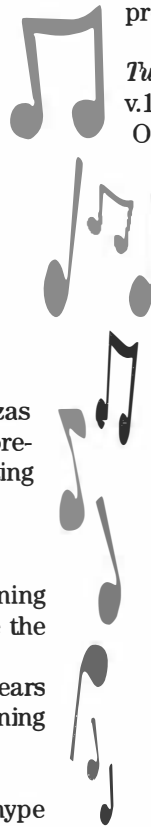
v.1 Once to ev'ry man and nation comes the moment to decide,/In the strife of truth with falsehood, for the good or evil side;/Some great cause, God's new Messiah, offering each the bloom or blight,/And the choice goes by forever 'twixt that darkness and that light.

v.4 Though the cause of evil prosper, yet 'tis truth alone is strong;/Though her portion be the scaffold, and upon the throne be wrong,/Yet that scaffold sways the future, and, behind the dim unknown,/Standeth God within the shadow, keeping watch above his own.

James Russell Lowell

Written in 1845, as part of a poem protesting the war with Mexico. Another late-lamented text; surely the millennium could be seen as "the moment to decide."

These hymn writers of old and not-so-old had "long eyes."



Yes, You Do Have a Prayer

If you think the Y2K problem is alarming, ponder the problem of Y2.

Fingernails all over the world are being nibbled away before they can tap computer keyboards, gnawing reminders that the future is especially uncertain at the approaching turn of the digital century.

Y2K is Billgatespeak for Year 2000, when it is prophesied that countless computers will think not of 2000 but of 1900. Christians faced a similar anxiety over the Y2 problem. Stripped of scholarly language, it was a concern that the Lord Jesus, having risen from the dead, might soon return in glory, perhaps before the Year 2. In the 24th chapter of Matthew's gospel, the Lord Jesus describes his future return and says, "Truly I tell you, this generation will not pass away until all these things have taken place."

What Jesus meant, what the writer meant, is a spiritual particle of atomic promise that still has to be split. There is no counter at the bottom of a computer web page anywhere to record how many times Jesus has been asked about this. He is asked as recently as this moment.

Batteries are not extra but extraneous when Christians speak to Jesus and he speaks to them. It is so simple. There is no need to learn Aramaic or Hebrew or Greek, no need for instruments, no need even for fingers to punch in a number, no need for a tongue.

Christianity is about faith, love and truth, but prayer is about communication. Isn't it interesting that it took a couple of millennia to achieve the tap, tap, tap of typewriting and then the zap, zap, zap of e-mailing? The most fruitful of all communication had been around almost forever, the rap, rap, rap of prayer.

Could it be that the era of television sound bites, phone messages that have to be finished in half a minute or the recorder hangs up, and take-out food ordered in a hurry, is also a time of fast prayer? Does that explain the excitement about the Jesus Prayer, adapted on the eve of the 21st century from earlier endless repetitions of a formula that might win a heavenly lottery to quick, earnest assertions of love and faith?

"Lord Jesus Christ, Son of God, have mercy on me, a sinner." *Reader's Digest* could hardly improve on that. Christians adapt the prayer creatively and effortlessly.

The choices, when driven by a sense of the Spirit or a sensation of pain, are unrestricted: "Lord Jesus Christ, Son of God, enable me to be a better Christian."

A spiritual particle of atomic promise still has to be split.

"Lord Jesus Christ, Son of God, bless my spouse in this time of need."

"Lord Jesus Christ, Son of God, give me the courage to be honest with myself."

The faith that moves mountains has another side, a flawed faith that fears mountains. Prayer communicates proactive faith, something conveyed to me one day when the Roman Catholic Archbishop of Cracow asked for a first-hand demonstration of the latest in electronic communication. He was a Polish cardinal visiting the United States. He wanted to see how the Catholic News Service in Washington, D.C., had become a state-of-the-art wire service, speeding the word by teletype to the media.

Cardinal Karol Wojtyla had come by for a look. Within a couple of years he was the pope, presiding over the prayer of his church, prayer which is called liturgy, and confidently communicating the idea of prayer as communication to and from God.

The world has never been more preoccupied in communicating with itself, often loudly, brashly, even fearfully. Prayer communicates beyond the stretch of anything Cape Canaveral can blast toward the sun.

And it can be so simple to say Yes to the kingdom of God: Y2K.

Our guest columnist is A. E. P. Wall, the retired communications officer for the Diocese of Central Florida. He lives in Orlando, Fla.

Did You Know...

All Saints' Church, Brookline, Mass., has a weekly Celtic Eucharist.

Quote of the Week

Diane Knippers, an Episcopalian and executive director of the Association for Church Renewal, on the 50th anniversary of the National Council of Churches: "Rather than a birthday party, the NCC should be given a funeral service."

Our thanks
to all who made
suggestions
or comments
on the Shapers
of the Church.



SHAPERS OF THE CHURCH IN THE 20TH CENTURY

**52 people who made a difference
in the Episcopal Church**

Series Comes to a Close

With the profile on Charles Crump [p. 11], we conclude our series on Shapers of the Church. In weekly installments we have presented articles on significant persons whose ministries have made lasting contributions to the Episcopal Church. We are grateful to the many persons who mailed, faxed, telephoned or e-mailed suggestions of additional persons. We received probably enough names to extend the series for another year. Obviously, some persons will be disappointed that the person whose name they submitted was not included in the series. Some of those suggestions were worthy of inclusion, but we limited the series to 18 lay persons, 17 bishops and 17 priests or deacons. Our thanks to all who made suggestions or comments on the Shapers of the Church.

Millennium Offers a Fresh Start

It is difficult to go anywhere these days without being confronted by the news of some sort of end-of-the-millennium observance. We have heard the various warnings — computer failures, end-of-time predictions, etc. — from both religious and secular communities, for months, but now that the third millennium is only a few days off, we would be wise to give the matter some thought. Despite the hype and commercialization of Y2K in the media and websites, the fact remains that the real meaning of the celebration is 2,000 years of Christianity. That, of course, is worth celebrating.

Some of us are being confronted by well-meaning Christians who view themselves as apocalyptic prophets. Repent, they tell us, for the end is near. Fortunately, the words of the gospel for Advent 1 are fresh in our minds: “But about that day or hour no one knows, neither the angels in heaven, nor the Son, but only the Father” (Mark 13:32).

We would be better served to be optimistic about the new millennium. The themes of reconciliation and forgiveness come to mind as particularly appropriate to the arrival of 2000. A new dawn, a fresh start, can give us hope and help us to live beyond our fears. This is a time when we could focus on young people, for their generation will provide the leadership for much of the 21st century. We are called to a new beginning. We have an unparalleled opportunity to share our faith, to present the good news of God in Jesus Christ to those around us. Let us make the most of it.



THE BIG EVENT

Reasons for Concern and Hope as 2000 Approaches

By Kendall S. Harmon

Millennial fever rages more vigorously in Britain than it does over here, hard as it may be to believe. On the bridge on the way over to Edinburgh is a big number indicating the number of days until the third millennium A.D. begins. Often visible are clocks on sale which give you the time left down to the tenths of a second. In London the Millennium Dome has been constructed to be ready for the big event, and stories about it are regular fare. All this focus on the millennium offers us as Christians a chance to pause and reflect about what our posture should be as the big event approaches.

For the people of God, the big event is not some specific date but a person. The faith of the church is that he who came is he who is coming. And if the secular world can ask people to be as prepared as possible for the coming of the next millennium, we can re-listen to all the Advent readings which ask us to get ready for

the coming of Christ.

One part of getting prepared is that our hearts and minds should be filled with a proper concern for our own culture and the world in which we live.

Look around and what you see is "affluenza" everywhere. A recent *Fortune* magazine cover story asked "So what's it like to be worth \$400 million when you're 27 years old?" The hottest TV show is Regis Philbin's "Who wants to be a millionaire?" The air we are breathing bears a striking resemblance to the gilded age near the turn of the last century, in which public apathy ran rampant, and focus on money and material possessions was all the rage.

In the 1950s, in a similar time of surging prosperity, John Steinbeck wrote a letter to *The New Republic* under the heading "Have We Gone Soft?" in which he wrote: "If I wanted to destroy a nation, I would give it too much and I would have it on its knees, miserable, greedy, sick." He could have written it yesterday.

It would be one thing to be slouching toward the next millennium, but we are doing so at the end of the 20th century in which more horror and evil have occurred than in all previous centuries combined (Hitler, Khmer Rouge, Hiroshima, and on and on). As Robert Conquest observes in his recent book, *Reflections on a Ravaged Century*, this has been the century of three Ts: total war, totalitarianism, and terror. Yet at the end of the century which has been stunning in its brutality and cruelty, we are still consumed by the breathtakingly naïve notion that human beings are basically good, or if slightly amiss we can be fixed through — fill in the blank (therapy, self-help, education, government programs, etc., etc.).

Into such a context, Jesus bravely offers us a message which is

God initiated and cross shaped.

Our lives do not consist in the abundance of our possessions. What will it profit us if we gain the whole world and we lose our soul?, he asks. Out of the hearts of men and women evil comes, Jesus says (Mark 7) and so we need redemption and nothing less than a whole new start through God's own Spirit being placed within us. Anything less than this is the equivalent of giving Band-aids® to a cancer victim, and we Christians need to have an aching concern for a culture and world being robbed of this truth.

And yet the very same Jesus who died to redeem a desperately lost world lived a life filled with hope. This marvelous biblical world means confidence grounded in the character of God. As he approached the crucifixion, Jesus had all sorts of reasons to be led astray into apathy or despair, and yet he could entrust his

May we all find the right balance between genuine concern and heart-piercing hope.

spirit to the Father and calmly utter the words, "it is finished."

And the one who said "it is finished" is coming back to the world created through him and redeemed by him, so that the world may be transformed by him.

Our hope of a new creation comes not through any of this world's or our own potentialities, but through a fresh and powerful act of God himself, the same God who raised Jesus from the dead.

As the millennium comes, behold, he comes, and as we await that wondrous prospect, may we all find the right balance between genuine concern and heart-piercing hope. □

The Rev. Kendall S. Harmon is theologian in residence at St. Paul's Church, Summerville, S.C.



Shaper or Demagogue?

The editorial explaining the inclusion of sensitive material [TLC, Nov. 28] was well done and appreciated. It is, nevertheless, disturbing to think of Bishop Jack Spong as a "shaper." He likes to portray himself as a reformer, when he is in fact a DEformer. His Koinonia statement characterizing homosexual activity in the context of monogamous love as "holy" is disquieting enough, but the fact that 80-odd bishops could sign and agree with such a heresy blows my orthodox mind.

My revulsion at his ministry emanates from the fact that Bishop Spong says what he says and does what he does from beneath the miter of a bishop of the Episcopal Church. I have no quarrel with his concern for our rejection of minorities or, for that matter, anything he cares to say or believe as one of God's creatures with the gift of life and free will. But not as an Episcopal bishop presenting his twisted fantasies as a valid theology of the church. Having ravished holy scripture, there is nothing beneath his "theological" theories for support but his own imagination.

I cannot personally classify Bishop Spong as an Episcopalian or a Christian under my own understanding of these terms. Others may, and he himself certainly strives hard to do so. But it seems he has renounced every Christian oath he ever took, from baptism through consecration, in his various utterances.

*Robert N. Hancock
Glen Allen, Va.*

Thank you for including Bishop Spong in the Shapers of the Church series. If you had not, I would have protested loudly; but I would not have had a temper tantrum and canceled my subscription as apparently some have so done. You have done well to include him because whether we want to admit it or not, he is a household name in most church circles.

Bishop Spong will be remembered as one of the prophets of the church in the latter half of the 20th century. Like most prophets he annoyed people. But he made you think.

His books are all over the religion section of Barnes & Noble. How many other Episcopal authors can make that claim? Bishop Spong doesn't write "dry" treatises for the edification of theologians. He has written for ordinary persons without biblical or theological training. Hence the popularity of his writings.

Bishop Spong's brilliance and maturity as the ordinary in this diocese for almost a quarter century is that he did not expect everyone, clergy or lay, to agree with him. He didn't exclude any-

one who held opposing views, to the best of my knowledge. He always allowed his clergy to challenge him, especially in print, within the diocesan newspaper or other medium.

I shall always be grateful for John Shelby Spong's leadership. He has been an exceptional leader.

*(The Rev.) Steven M. Giovangelo
St. John's Church
Union City N.J.*

I was dismayed to see the inclusion of Bishop Spong as a "shaper of the Church."

Bishop Spong will not be remembered for his intellectual contribution. Most of his "ideas" are readily recognizable as warmed-over remnants of the 19th-century rationalists. They are nothing new to serious theologians. The church had digested them and moved away from their simplistic world-view long before Bishop Spong arrived on the scene.

Sadly, when the history books are written, Bishop Spong will be remembered not for his ideas, but for the arrogant and irresponsible way in

I think Bishop Spong has served the church well by raising issues and forcing those of us who do not share his views to think through the matters for ourselves.



which he advanced them. His condescending comments at the last Lambeth Conference regarding the African bishops were a case in point. Being controversial does not make someone a "prophet." There is a marked difference between a prophet and a demagogue.

If Bishop Spong is to be honored as a shaper of the church, then perhaps we should honor Jerry Springer as a "shaper of television" and Donald Trump as a "shaper of politics."

*(The Rev.) David Keill
Christ Ascension Church
Richmond, Va.*

Thank you for the fine article by Bishop Ihloff about Bishop Spong. I disagree with Bishop Spong on almost every important issue. At the same time I think he has served the church well by raising these issues and by forcing those of us who do not share his views to think through the matters for ourselves.

*Charles Alan Wright
Austin, Texas*

I am certain that Bishop Ihloff's article on Bishop Spong will elicit a great volume of responses. Jack Spong does that to people. I would like to add my two cents.

I was a member of the Diocese of Newark from 1984 to 1989. In my ordained ministry, I have served in five different dioceses. Hands down, the Diocese of Newark was the most exciting. Bishop Spong invited a number of theologians and spiritual leaders every year to speak to the clergy and laity of the diocese. Each one of them was thought provoking and challenging as was Bishop Spong himself. He never insisted that I or any of his clergy agree completely with him. He respected our positions and expected respect for his right to push the boundaries.

More important, personally, than Bishop Spong's penchant for controversy was his pastoral presence to his clergy. My wife insists that Jack Spong is the most pastoral bishop she has ever known. He was never too busy to show his care and concern for us, no matter whether we had indicated a pressing need or not. His charm and

warmth are not known by the general public. We have known them and have been healed and grown from his touch.

The church has benefited from the intellectual ministry of Bishop Spong. He has challenged us time and again to make certain our own theologies are on solid ground. As he goes into retirement and on to Harvard, I suspect he will continue his challenges.

*(The Rev.) John Elledge
Louisville, Colo.*

I would like to volunteer to write the letters to the editor. You will need one letter berating you for including Bishop Spong in the series on Shapers of the Church, and one letter telling you how even handed you are for including him.

The minute I opened my issue of TLC and saw the table of contents, I knew you had a deep down desire to

be a lightning rod.

I have never subscribed to (or stolen other's copies of) TLC because I like everything I read in it. We have a responsibility to be informed Christians. In arriving at that status we don't have to like or agree with everything we read, but we do have an obligation to listen to opposing views. I have yet to find any Anglican/Episcopal periodical that doesn't get mail that both praises and criticizes the same article.

*(The Rev.) Peter R. Getz
Holy Comforter Church
Angleton, Texas*

Another Resource

While I applaud the editorial [TLC, Nov. 28], "Confronting Alcoholism," and mention of the close association the Episcopal Church has had with AA since that organization's beginnings, it

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LETTERS TO THE EDITOR

made no reference to Recovery Ministries of the Episcopal Church (formerly NECAD). I have the highest regard for RACA's ministry to alcoholic clergy and I served that association as president/director. However, Recovery Ministries came into being to serve the entire Episcopal Church after the 1979 General Convention.

The Church Pension Fund's excellent piece, "A Call to Action" serves as our agenda to this day. We are the organization that called for commissions on alcoholism in every diocese, and our publications speak to every aspect of addiction and recovery. Most of all, we are the ones responsible for the first-rate "Recovery Sunday Resource Guide" used by literally thousands each year in the American church. Our annual gatherings bring together both clergy and laity engaged in recovery and treatment of addiction. We know we have indeed made a difference in people's understanding of the disease of addiction. Know, too, that we work hand-in-hand with RACA and have again planned a joint program for General Convention 2000.

(The Rev.) W.D. McLean
LaBelle, Fla.

For Emergencies

I wish to disagree with the assessment of Called to Common Mission (CCM) made by the Rev. Frs. Thompson and Kreft [TLC, Nov. 14]. I appreciate their concern for retaining the integrity of our catholic traditions. I do not believe, however, that the "emergency" clause amendment will become a doorway for pastors to ordain pastors.

It was explicitly stated in the commentary that went along with this amendment at the Lutheran Church-wide Assembly that this was intended for occasions that were true emergencies and not for planned ordinations. This understanding was affirmed by our ecumenical officer, the Rev. David Perry, on the floor of that assembly. If we need to, we can stipulate that in the case of such emergency ordinations, those so ordained would have to have their ordination confirmed by the

laying on of hands of a Lutheran bishop in the historic succession before they could serve as a priest in the Episcopal Church.

CCM is a Lutheran revision of the original Concordat of Agreement, but that work was undertaken along with a team of Episcopal Church advisors. Bishop Christopher Epting, Canon J. Robert Wright, and the Rev. Bill Norgren were there every step of the way ensuring that the revision was the same in substance as the original. The goal of the revision was greater clarity for Lutherans, who were being expected to take on something very new and controversial for them in America, the historic episcopate.

Both churches are taking risks and making concessions with this action, but we are doing it for the sake of the unity to which Christ calls us and for the common mission we share to communicate Christ to the world.

(The Rev.) Grant H. Abbott
St. Matthew's Church
St. Paul, Minn.

Poor Judgment

I am dismayed and appalled by the poor judgment and the lack of graceful taste in reporting the article concerning the Rt. Rev. Carolyn Tanner Irish [TLC, Nov. 28].

Unless the article was printed in consultation and with the permission of Bishop Irish, there is no plausible or justifiable reason for its being published. It could even be considered a careless and gross invasion of the bishop's right to personal privacy.

Every issue, concern and situation in the life of the church and of the clergy does not need to be splashed across the pages of church publications for the consumption of the general public. Is it newsworthy to advertise those who are experiencing misfortune? We who love and admire Bishop Irish are exceedingly displeased with such reporting in TLC.

(The Rev.) Sanford Garner
Washington, D.C.

To our readers:

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

PEOPLE & PLACES

Appointments

The Rev. Canon **Tony Buquor** is canon to the ordinary in the Diocese of South Dakota, 500 S Main, Sioux Falls, SD 57104-6814.

The Very Rev. **James Cardone** is dean of the Cathedral of the Incarnation, Cathedral Ave., Garden City, NY 11530.

The Rev. **Jamie Edwards-Acton** is rector of St. Stephen's, 6128 Yucca St., Los Angeles, CA 90028.

The Rev. **Jack Fleming** is rector of St. Timothy's, 808 N Mason St., Creve Coeur, MO 63141.

The Rev. **Earl Gossett** is priest-in-charge of St. John's, 2709 Ensley Ave., Birmingham, AL 35218.

The Rev. **Julie Gray** is assistant at St. Matthew's, PO Box 37, Pacific Palisades, CA 90272.

The Rev. **Betsy Hooper-Rosebrook** is associate at St. Mark's, 1014 E Altadena Dr., Altadena, CA 91001.

The Rev. **Thomas E.C. Margrave** is vicar of Grace Church, 13 Court St., Cortland, NY 13045.

The Rev. **M. Randall Melton** is rector of St. Michael and All Angels, 2117 E Jefferson Blvd., South Bend, IN 46617.

The Rev. **Eric Vawter Menees** is vicar of Grace Church, 1020 Rose Ranch Rd., San Marcos, CA 92069-1161.

The Rev. **John Dunne Millar** is rector of Trinity, PO Box 507, El Dorado, KS 67042.

The Rev. **Stephen Norcross** is chaplain at William Temple House, Portland, OR and interim of All Saints', Hillsboro, OR; add. 8949 SW Fairview Pl., Portland, OR 97223-4444.

The Rev. **Nathaniel Pyron** is rector of St. Matthew's, 1551 Bennett St., Warson Woods, MO 63122.

The Rev. **Vernon Raschke** is South Central Area Missioner for the Diocese of South Dakota. He also serves at Trinity, Winner; add. PO Box 468, Winner, SD 57580.

The Rev. **William C. Rhodes** is rector of St. Mary's, 6501 N 39th Ave., Phoenix, AZ 85019.

The Rev. **E. Page Rogers** is rector of St. John's, PO Box 810, Niantic, CT 06357.

The Rev. **Kathryn M. Ryan** is rector of Ascension, 8787 Greenville St., Dallas, TX 75243.

The Rev. **Elizabeth H. Simmons** is rector of St. Stephen's, 2310 N 56th St., Phoenix, AZ 85008.

The Rev. **Lee Walker** is rector of Christ the Good Shepherd, 3303 W Vernon Ave., Los Angeles, CA 90008.

Ordinations

Deacons

Easton - Sheila McJilton, Christ Church, Kent Island

Kansas - Patsy A. Abshier, St. James', Wichita, Walter H. Miescher, St.

Bartholomew's, Wichita

Los Angeles - Rick Byrum, Winnie Varghese, Kathy West

Western North Carolina - Ralph Delgadillo, St. Paul's, Smithfield

Vermont - John Perry, St. James' Memorial, Titusville, PA

Priests

Central New York - Jerome B. Wichelns, Shared Episcopal Ministry of Northern New York

Los Angeles - Argola Haynes
South Dakota - Paul Sneve, St. Matthew's, Rapid City

Change of Address

The Rev. **John-Michael Grothers**, SSC, 214 Burntwood Tr., Toms River, NJ 08753.

The Rev. **John T. Thomas**, St. Andrew's School, 8804 Postoak Rd., Potomac, MD 20854.

Resignations

The Rev. **John Cruse**, as campus chaplain at Auburn University, Auburn, AL

The Rev. **Mark Gardner**, as vicar of St. Michael's University Church, Isla Vista, CA.

The Rev. **Tony Morello**, as priest-in-charge of St. Luke's, Fontana, CA.

The Rev. **Joel Reed**, as vicar of Trinity Mission and other congregations on the Rosebud Mission, SD.

The Rev. **Anne Wolf**, as associate at St. Peter's, Ladue, MO.

The Rev. **Reed Wood**, as vicar of St. Katherine's, Martin, SD.

Retirements

The Rev. **Llewellyn Heigham**, as assistant at Grace Church, Kirkwood, MO.

The Rev. **Joe Sanderson**, as rector of Epiphany, Guntersville, AL.

The Rev. **James Tuohy**, as rector of St. Michael and All Angels', Anniston, AL.

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RECTOR—Small, 50-year-old parish in fast-growing Seattle suburb in Washington State seeking full-time rector. Inquiries to: Search Committee, St. Michael and All Angels Episcopal Church, PO Box 1319 Issaquah, WA 98027.

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THE CHAPEL HILL REGION NEW CHURCH PLANTING COMMITTEE of the Diocese of North Carolina seeks a priest called to plant a new and dynamic congregation in a fast-growing suburban area of Chapel Hill with the goals of empowering a laity-driven ministry and becoming self-sufficient in 3-5 years. Must be very motivated, have a heart for the unchurched and for extending ministry out into the community. Contact: The Rev. Stephen Elkins-Williams, Search Committee Chair, Chapel of the Cross, 304 E. Franklin St., Chapel Hill, NC 27514.

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TEACHER OF HOMILETICS. The Episcopal Theological Seminary of the Southwest in Austin, TX, seeks a teacher of homiletics starting in the fall of 2000. Candidates will have an advanced degree in homiletics or experience in the teaching of preaching with demonstrated expertise in theological communication. They should also be knowledgeable in the field of hermeneutics and familiar with diverse modes of sermon construction; able to contribute to the collegiality of a seminary faculty in scholarship, worship and theological development; and be committed to a multicultural approach in training for ministry and interdisciplinary teaching. Please send a letter of application with curriculum vita and four letters of recommendation by Feb. 10, 2000, to: Professor William Spong, Chair of Homiletics Search Committee, Seminary of the Southwest, P.O. Box 2247, Austin, TX 78768-2247. Job description on seminary web site—www.etss.edu—click on news tab.

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