

SPRING BOOK ISSUE

THE LIVING CHURCH

AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS ♦ MAY 9, 1999 ♦ \$1.50



Supper with Madeleine L'Engle

The news that *your* kid uses drugs hits you like a ton of bricks. Who do *you* call?

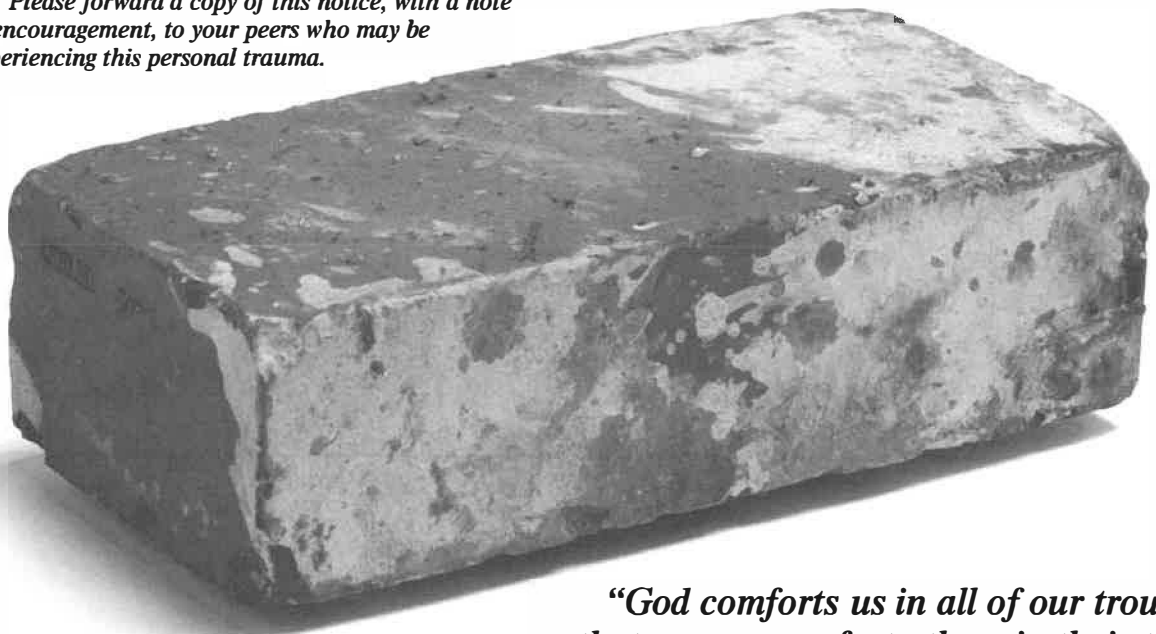
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On August 6 and 7, there will be a confidential, compassionate conference for pastors, missionaries, Christian workers, and their spouses who have kids who use drugs. John and Susan Vawter, fellow travelers on this painful journey, will host this tuition-free conference. John is senior pastor of Bethany Community Church in Tempe, AZ.

P.S. Please forward a copy of this notice, with a note of encouragement, to your peers who may be experiencing this personal trauma.

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so that we can comfort others in their troubles.”
2 Corinthians 1:4*

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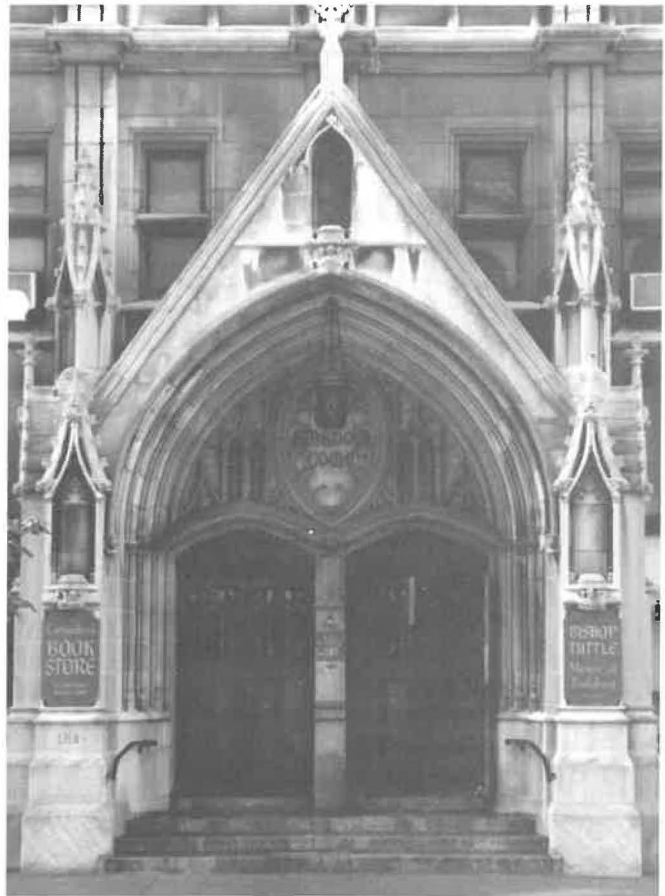
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Volume 218 Number 19

THIS WEEK

The Bishop Tuttle Building in St. Louis, which holds the offices of the Diocese of Missouri, will be restored with funds through a major financial campaign.
page 11



Andy Ruhlin photo

Features

13 SHAPERS OF THE CHURCH
IN THE 20TH CENTURY
(One of a series)
Strengthening the Spirit
ELI LILLY

Eli Lilly, a man with a passion for character formation and good leadership, provides a picture of what spiritual guides sometimes refer to as 'transformation.'

BY EDWARD W. JONES

14 *Supper with Madeleine*
Nine years of knowing Madeleine L'Engle

BY STEPHANIE COWELL

Opinion

16 From the Editor
Taking Sides

17 Editorials
Reading and Rejoicing

18 Viewpoint
Words Fail
BY CHARLES L. McCLEAN, JR.

20 Letters
False Allegations

News

10 Beyond Inclusion, an organization in support of gay and lesbian concerns, gathered in New York with a sense of urgency.

Other Departments

4 Sunday's Readings

5 Books

26 Short & Sharp

32 People & Places

The Cover

Madeleine L'Engle (left) with Stephanie Cowell, who writes in this issue about the friendship of the two writers [p. 14].

Photo by Russell Clay

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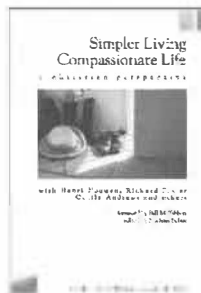
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SUNDAY'S READINGS

'All Things'

"... that men may see and know

... that the hand of the Lord has done this ..."

Isa. 41:20

Easter 6

Acts 17:22-31 or Isa. 41:17-20; Ps. 148 or 148:7-14; 1 Pet. 3:8-18 or Acts 17:22-31; John 15:1-8.

An elderly clergyman once criticized the wording of the Collect for the Sixth Sunday of Easter as it is found in the 1979 Book of Common Prayer. He said that he believed that the addition of the words "in all things" to the phrase of the prayer, "loving thee above all things," de-emphasized God's sovereignty. He could have been referred to Hatchett's *Commentary on the American Prayer Book* in which he would have read that the phrasing as it now stands is truer to the original Latin version. But even if that were not so, the notion of loving God "in all things" expresses something that is communicated in the passages of scripture read on this day.

The text from Isaiah speaks of the Lord establishing sources of water "in the wilderness" and bringing forth plant life "that men may see and know" the divine action for the sake of "the poor and needy." In all these things, it is to be understood "that the

hand of the Lord has done this." The psalm is a great song of praise, evoking the worship of all created things. Monsters, mountains, men and maidens, "all things" are exhorted to "praise the name of the Lord." In the reading from Acts, St. Paul's sermon to the Athenians proclaims "the God who made the world and everything in it." He goes on to quote a phrase of poetry that is familiar to many through reference to it in "A Collect for Guidance" in Morning Prayer, "for in him we live and move and have our being."

This idea is beautifully consistent with the teaching of Jesus in the gospel, "I am the vine and you are the branches." Our very life as his disciples is dependent on our willingness to accept Christ's invitation to "Abide in me, and I in you." Only in so doing will we love our Risen Lord "in all things." By this abiding, we will heed the apostolic charge heard in the epistle reading, "in your hearts reverence Christ as Lord."

Look It Up

The second and third chapters of 1 John speak of "abiding" in various ways. How might these abidings inform our loving of God "in all things"?

Think About It

Recognizing God as Creator evokes a reverent appreciation of creation as witness to his love. How might you regularly avail yourself of opportunity to spend reflective time in a setting in which awareness of nature might refresh your spirit?

Next Sunday

Easter 7

Acts 1:(1-7)8-14 or Ezek. 39:21-29; Ps. 68:1-20 or 47; 1 Pet. 4:12-19 or Acts 1:(1-7)8-14; John 17:1-11

BOOKS

The Meaning of Jesus

Two Visions

By Marcus J. Borg and N.T. Wright
HarperSanFrancisco. Pp. 288. \$24

Anyone who has been following the Jesus debate since the emergence of form criticism and on through the Jesus of history/Christ of faith discussions, will find this a fascinating book. Those who have not will find it a good catch up. It is written by Marcus Borg and the Very Rev. Tom Wright. Borg is the least radical of all the Jesus Seminar scholars, and Wright is hardly radical at all.

The book is made up of parallel chapters, dealing with the sources, the teaching of Jesus and central events in the records, Jesus' birth, death and Resurrection, though the two would not agree to call the Resurrection an "event." There are also chapters that broach doctrinal issues, Christology and eschatology.

All too often books in debate format are difficult to read and do not come over as would a living dialogue. This is



Donovan Maris photos

Marcus Borg and the Very Rev. Tom Wright debating the meaning of Jesus.

not the case here. A very interesting debate is clearly going on, but the parallel chapters tend to weave round similar questions bringing different presuppositions to bear.

The titles are instructive. In Part I, Borg's chapter is "Seeing Jesus," compared with Wright's "Knowing Jesus"; in Part IV, Wright considers "the Transforming Reality of the Bodily Resurrection," and Borg "The Truth of Easter." The titles of Part IV alone indicate one of the major differences between the two scholars.

Without doubt, the basic difference between Borg and Wright centers on how much of the gospel narrative was "formed" by the church. Wright allows

a small amount, Borg suggests (much?) more, and this difference is most sharply drawn over the long debated question, "Did Jesus think of himself as messiah?"

Their differences are obvious, but it is important not to overlook the agreements. Both express misgivings about the results of positivistic history writing and both agree that it is essential to admit preconceptions. How well they do this in practice is worth considering.

The writers are in productive dialogue, not in competition, and they challenge the reader to judge how each of them deals with concrete texts and their possible interpretations.

*(The Rev. Canon) Simon Mein
Middletown, Del.*

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BOOKS

The Mystery of Baptism in the Anglican Tradition

By Kenneth Stevenson
Morehouse. Pp. 183. \$15.95 paper

I finished reading this book late one evening. I laid it aside but did not get up from my chair right away. I sat back and began thinking about baptism. If the author's goal was to get readers thinking anew about the subject of this book, he succeeded with me. For the first time in many years, I spent some time thinking seriously

about my own baptism, what it means to be one who has been baptized, and about baptism's foundational place in the life of the church.

The Rt. Rev. Kenneth Stevenson is Bishop of Portsmouth in the Church of England. He is also an easy-to-read writer and gifted in storytelling. The heart of this book is research into the thinking of nine Anglican theologians of the 16th and 17th centuries. These writers were, for the most part, concerned that baptism be a part of public liturgy, that it be done in good view

of the congregation, and that it be a kind of renewal of baptismal vows by those present.

Stevenson introduces each theologian with an appropriate recollection from his own Christian experience: his baptism, the first time he presided at a public baptism, administering baptism to a near-death infant in a hospital, presiding at confirmation. Far more than just a literary device, his efforts in this regard serve to tie together the lives and thinking of those in the past with the life and thinking of a present-day counterpart.

"It is easy to see golden ages in the past and to approach the past with our own particular agendas," writes the bishop. I am happy to report that he avoids doing either of these.

(The Rev.) Richard J. Anderson
Corte Madera, Calif.

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Remembering John Krumm

By Charles Long
Forward Movement. Pp. 140. \$7.95 paper

"A Bishop among Bishops" is one of the descriptive tributes used to define the late John McGill Krumm in this biographical memoir edited by Charles H. Long.

Bishop Krumm enjoyed a long life and a 57-year career in the Episcopal Church. He served his ministry until his death in 1995.

A graduate of the University of California and Virginia Theological Seminary, Bishop Krumm also earned a Ph.D. in church history from Yale University. He served as rector of parishes in California and as the dean of St. Paul's Cathedral in Los Angeles. From 1952 to 1965, he was the chaplain of Columbia University in New York. He then became rector of the Church of the Ascension in New York. And in 1971 he became the Bishop of Southern Ohio, where he remained until his retirement in 1980. His activities were many and his retirement included interim work, travel, and university lecture assignments.

The author is the retired director of Forward Movement Publications, and it was in this capacity that he knew Bishop Krumm, who served on the executive committee for many years. Dr. Long has written an overview of

the bishop's life and included in it many memories submitted by people who knew and admired Bishop Krumm.

*Charlotte Booth
Nashotah, Wis.*



**The Thirty-Nine Articles
Buried Alive?**

By Samuel C. Pascoe
Latimer. Pp. 160. \$13

Living With History

By Fredrica Harris Thompson
The New Church's Teaching Series, Vol. 5.
Cowley. Pp. 200. \$11.95

It is surely easier to contrast than to compare these two books. Pascoe sees the church in danger, and his remedy is to restore the 39 Articles as a basic statement of Anglican belief. Thompson is concerned to introduce Episcopalians to the study and use of church history. And while her views will probably raise red flags in certain quarters, they are presented in a positive rather than a polemical fashion. At another level, Pascoe's theological platform is obviously Western and protestant, while Thompson's theological commitment is largely to the incarnational theology and the sacramental piety.

There is a degree of ambiguity in Pascoe's treatment of the Articles, both in his historical assessment of them and in his attempts to show how they might function for us. Sometimes we hear that the Articles are "clear, concise articulations of the Anglican faith." On the other hand, he can say that "they were apparently intended to provide a basis for the comprehension within a national church of the various shades of mainstream Protestantism" and for this reason "still have the

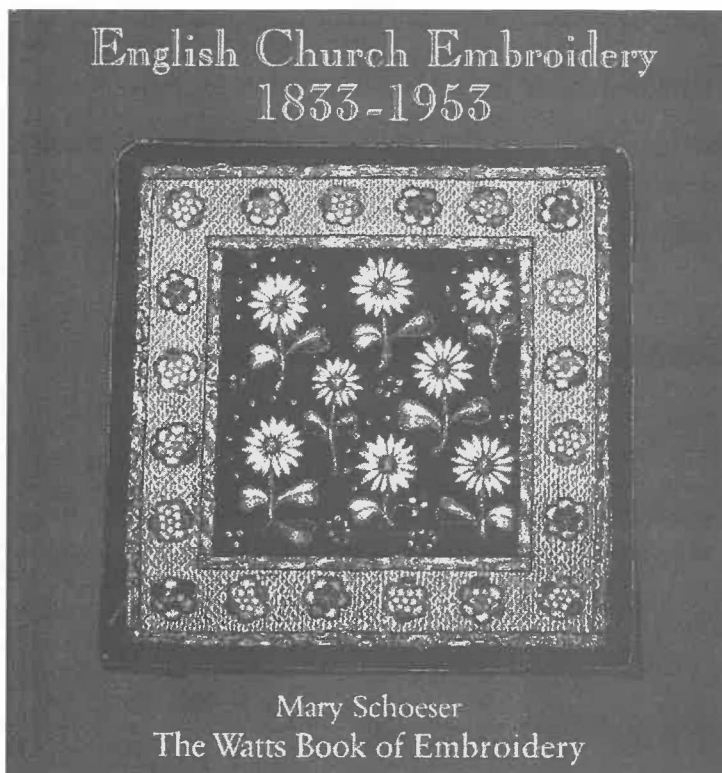
potential to unite various factions within the church."

Thompson's approach correlates history with memory, and that is where she locates the warrants for her understanding of Anglicanism. It might be possible to argue that this understanding is so personal in character that it runs the risk of being quite subjective. But Thompson is clear that she makes no absolute claims about

her views, and she recognizes there are other options and memories. She insists upon the importance of constructive conflict in the life of the church.

Can there be a dialogue between these two approaches? Can a "confessional" Anglicanism co-exist with an "inclusive" Anglicanism? Perhaps not. But there may be a way of bringing Pascoe's evangelical approach into

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conversation with Thompsett's incarnational theology. Pascoe may be correct in rejecting a *lex orandi, lex credendi* perspective, but he may need to recognize that the 1979 BCP has responded to the developments in Anglican theology associated with Gore and Temple by including Eucharistic Prayers B and D and by revising the baptismal liturgy in order to accommodate an incarnational theology. Thompsett may need to recognize that Eucharistic Prayer has preserved the Western and protestant theology of early Anglicanism.

(The Rev.) Rowan A. Greer
Charlotte, N.C.



To Shield the Queen The Doublet Affair

By Fiona Buckley
Scribner. Pp. 278 and 294. \$21 each

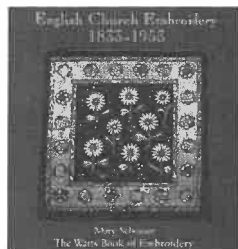
More and more serious historians and writers are venturing into the mystery genre, with entertaining and (painlessly) educational results. Following in the hoofsteps of Ellis Peters' Brother Cadfael and Sharan Newman's Catherine is Ursula Blanchard, a mother recently widowed, and lady-in-waiting to Queen Elizabeth I. Supporting herself and her young daughter by charm and wit, Ursula finds herself in the midst of the intrigue surrounding the protestant Elizabeth and the Catholic Mary Tudor of Scotland, and the romance-or-not between Elizabeth and Sir Robert Dudley, master of the horse.

The first of these two books explores the possible motives and *modi operandi* surrounding the death of Lady Amy Dudley, never quite explained in the history books. The second has Mistress Blanchard ("Mrs." is only just coming into fashion, and she does not like it) learning to use wire pick-locks from the dubious Master Bone.

Ursula and Elizabeth are drawn as young women navigating around their

complicated worlds, both confident and scared, resourceful but bumbling at times. There are references to Anne Boleyn and Henry VIII, tapestries and the Tower. The flavor of the 1560s in court and cot, well timed coincidentally with the movie *Elizabeth*, gives readers very pleasant escapes from 1999's cold weather and hot politics.

Patricia Nakamura
Muskego, Wis.



The Watts Book of Embroidery

English Church Embroidery 1833-1953

By Mary Schoeser
Watts & Co Ltd. Pp. 179. £27.99

This comprehensive survey of English Church embroidery from 1833 to 1953 is really two books in one — an illustrated church embroidery encyclopedia and a source book for researchers. One hundred and fifty full-color, well-annotated photographs exemplify work of embroiderers, designers, vestment supply firms and convent and embroidery guilds and schools in Victorian and Edwardian England. The photography is exceptional, with close-up detailed pictures of luscious gold and silk thread embroideries. The writing in this interesting book reads like a novel.

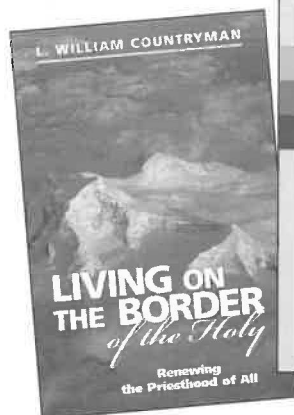
The author, a recognized textile design authority, is curator of the Liverpool Cathedral Embroidery Museum, with which Watts & Co. has been connected since the museum's inception. Her research, well documented from original sources, contains in-depth information about textile artists, designers and architects of the period and traces the integration of vestment decorative design to church interiors. This is an excellent resource for researchers and a beautiful book to enjoy.

Mrs. John Hayden
LaCrosse, Wis.

(More book reviews, page 24)

Spring Arrivals

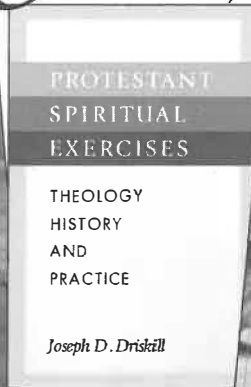
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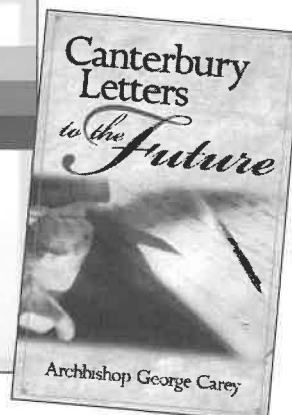
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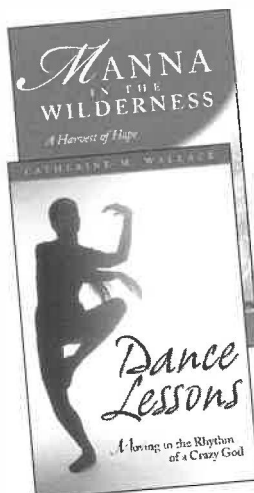
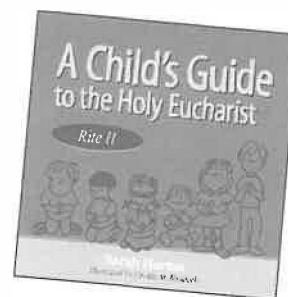


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by George Carey
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illustrated by Cecilia M. Murdoch
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by Bill Williams, author of *Naked Before God: The Return of the Broken Disciple*
illustrations by Martha S. Williams
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A Sense of Urgency at Beyond Inclusion Conference

Beyond Inclusion, an organization formed in response to the hearing in 1995 involving Bishop Righter, held a national conference at St. Bartholomew's, New York City, April 15-18. The organization is dedicated to celebrating gay and lesbian commitments and ministries in the Episcopal Church, with a special focus on convincing parishes and the greater church to perform blessings of same-sex relationships. Nearly 250 individuals from around the country attended the conference.

There was a sense of urgency that marked the papers, workshops, and worship. The organizers called the conference Making the Justice Connections in order to stress that homophobia is connected with other forces of division, such as sexism and racism. Last summer's Lambeth Conference, with its declaration that homosexuality was incompatible with scripture, as well as the Presiding Bishop's and House of Bishops' recent request for a postponement on any vote relating to issues of sexual orientation, were mentioned often and used as a basis for a call to action.

**'Hypocrisy,
of course,
is not dead
in the church.'**

The Rev. Michael Hopkins

The Rev. Michael Hopkins, president of Integrity, addressed what he perceived as the disparity between the 1976 General Convention resolution which proclaimed that "homosexual persons are children of God and, therefore, have a full and equal claim with all other persons upon the love, acceptance and pastoral concern and care of the church," and the recent events at Lambeth and in the Presiding Bishop's office. As he preached the opening sermon, Fr. Hopkins, a self-described country priest, proclaimed, "Hypocrisy, of course, is not dead in the church. It's alive and well ... I have been to Lambeth ... and I have seen it. I experienced it shoving me back in a closet and slamming the door of silence on me."

Fr. Hopkins ironically cuffed the ear of opponents of same-sex relationships by revealing that "The homosexual 'agenda' of the Episcopal Church is the baptismal covenant."

The conference was organized by the staff at All Saints', Pasadena, Calif., one of the largest Episcopal congregations in the country. According to Jim O'Donnell, a lay leader at All Saints', about one-quarter of the congregation is made up of gay and lesbian individuals and families. All Saints' has blessed same-sex unions since 1992, has openly gay clergy, and many straight parishioners. The church is a

paragon for many of the conferees. The Rev. Edward Bacon, rector of All Saints', who is straight but wore a button on his lapel bearing the message "Honorary Gay Man," served as the master of ceremonies.

The Rt. Rev. Bennett Sims, Bishop of Atlanta from 1972 to 1983, spoke of moving from "Convention to Conviction." Bishop Sims described how he, as a straight priest who once denounced homosexuality, had moved from "conventional," unexamined views of same-sex relationships to "conviction" that such relationships were ontologically correct; in other words, homosexuality isn't unnatural for some individuals as a state of being.

The Rev. Renée Hill, senior associate at All Saints', Pasadena, delivered an address, "Homophobia, Racism, Sexism: A Complex Design," in which she warned those assembled that single-issue strategies, such as focusing exclusively on same-sex relationships and the church, were "deeply flawed." She called for a justice movement that recognized homophobia as only one ring in a spiral of oppressive power.

Deirdre Good, professor of New Testament at General Theological Seminary, issued the event's final paper, "The Use of the Bible in Debates About Same-Sex Unions." Prof. Good said she desired to "rehabilitate the use of scripture in public debate." To the left, she asked for "us to find ways to take the proscriptive character of the biblical material about same-sex relations seriously." To the right, she stated, "let us understand that the gospel message cannot be reduced to proscribing same-sex relations." Quoting from the Proper 28 collect, she called for individuals to study the Bible together.

Each of the papers was followed by time for audience questions. These sessions resulted in many piercing inquiries. Katie Sherrod, vice-president of the Episcopal Women's Caucus and wife of an Episcopal priest, asked Bishop Sims "what role does righteous anger have in the cosmos of love?" Ms. Sherrod said later, "I came for the welcome, worship and because I want the Episcopal Church to stand up as a body without pain."

The conference concluded with a banquet keynoted by Col. Margarethe Cammermeyer, an army nurse who was discharged after she revealed her lesbianism during a security clearance. She fought the discharge and has been reinstated.

The Lavender Light Gospel Choir, a group whose mission is to sustain the black gospel music tradition in an environment supportive of lesbians and gay men, performed at the closing banquet.

David Killeen

\$4 Million Campaign to Expand Mission in Diocese of Missouri

The Diocese of Missouri launched a \$4 million campaign April 9 to aid in the restoration of the Bishop Tuttle Memorial Building, adjacent to Christ Church Cathedral in downtown St. Louis, and to renew and expand ministries within the diocese.

About \$1 million of the monies will be contributed to the restoration and updating of the Bishop Tuttle Building, which serves as the diocesan center. Several years ago it was decided to keep the diocesan offices in St. Louis, bearing witness to the



Andy Ruhlin photo

The diocesan center is next to Christ Church Cathedral in St. Louis.

importance of revitalizing the city center. Beyond diocesan offices, the building houses the Cathedral Mission Society, which provides child care for the working poor; and is host to diocesan events and other community activities. Christ Church Cathedral will provide \$3 million of the estimated \$4 million needed to update the building.

Another \$1 million of campaign funds is earmarked for an endowment fund for those in need. Born of an ecumenical effort in 1939 in support of decent housing for sharecroppers in rural Missouri (now called the Delmo Housing Corp.), the diocese's efforts now include low income housing in the St.

Louis area through St. Michael's Houses. This \$1 million will assist the diocese in developing programs in response to changing social needs in all areas of eastern Missouri.

A second \$1 million endowment would enhance the diocese's work at colleges through campus ministries. There are existing campus ministries at five undergraduate schools in the diocese, and the diocese hopes for ministries at four more schools, if the funding becomes available.

The fourth \$1 million will support new and expanding churches in growing areas of the diocese such as South County, St. Charles County, and Jefferson County, as well as areas where church growth has not kept up with population growth.

Episcopal-Lutheran Relations Viewed From Two Perspectives

The Rev. William Rusch, Lutheran minister and one of the drafters of the Concordat of Agreement, spoke April 8 at Berkeley Divinity School at Yale about the status of Lutheran-Episcopal relations.

He discussed *Called to Common Mission*, a revised document developed by the Evangelical Lutheran Church of America (ELCA) that will be considered at the Lutheran Church-wide Assembly this summer. However, some Lutherans oppose *Called to Common Mission*, and its passage this summer is far from certain. If it is passed, Episcopalians will consider it at General Convention in 2000.

R. William Franklin, dean of Berkeley Divinity School at Yale, also spoke, adding his perspectives gained from many years' participation in Episcopal ecumenical efforts, particularly in Anglican-Roman Catholic dialogues.

At stake is whether or not the historic vision of two churches, sharing in full communion of worship and ordained ministry while remaining distinct in their traditional and institutional identities, can be realized.

Mr. Rusch, currently the director of the Commission on Faith and Order

for the National Council of Churches, said the Concordat is without precedent in ecumenical relations in both churches, and involved real sacrifices on both sides. The greatest area of discord has been over the issue of the ordering of ministry — bishops, priests and deacons — in the context of apostolicity, and the Anglican view of the historic episcopate as essential.

It is in this area that Dean Franklin believes the dialogues have produced exciting ecumenical movement.

"The theological breakthrough that ... I think will be remembered in church history, is essentially this: to separate the understanding of the apostolic succession from the understanding of the historic episcopate," he said. "That is to say that the apostolic succession can be preserved through eucharistic communities worshipping faithfully through time without necessarily a linear progression of bishops, hands laid on one after another."

If *Called to Common Mission* is accepted in both churches, the Episcopal Church will allow for the full interchangeability and reciprocity of all Lutheran pastors and deacons

without any further ordination or rites. The ELCA, at least in previous documents, has been called upon to affirm the threefold ministry of deacons, priests and bishops in historic succession, and to understand bishops in life service to the gospel. In the Concordat, the ELCA would have dispensed with its ordination requirement of subscription to the unaltered Augsburg Confession for Episcopal clergy serving Lutheran parishes, to allow for the relationship of full communion. That concession is not in the text of *Called to Common Mission*.

The speakers pointed out ecumenical gains risk being obscured as the discourse centers on the historic episcopate instead of the goal of full communion. The 1996 Concordat provided for the historic succession to be passed on through the participation of three Anglican and three Lutheran bishops in the consecration of a Lutheran bishop. If *Called to Common Mission* passes unaltered, the succession would come rather through the agency of Swedish Lutheran bishops, achieving the putative goal at the cost of greater union between the two churches.

Same-Sex Unions Discussed During Forum at CDSP

Approximately 30 lay and ordained persons, including seminarians, gathered at Church Divinity School of the Pacific, Berkeley, Calif., April 9-10, for open discussion of blessing same-sex unions. The forum was facilitated by the Rev. Edwin Bacon, rector of All Saints' Church, Pasadena, Calif., and the Rev. Kathleen J. Van Sickle, deacon-in-charge of Good Shepherd, Berkeley, Calif.

The gathering divided into working groups for discussions. Concerns varied widely. Most participants stressed the importance of including everyone in parish life and the life of the larger church, even in the midst of disagreements that are divisive and sometimes painful. Others expressed concerns about how many people would leave the church if it said yes to same-sex unions, and noted that the church

should consider pastoral care strategies for those who would wish to leave in that case.

Groups explored pastoral care for same-sex couples and their local parishes, recognizing that periods of significant change require communities to support each other in new ways. Some attendees wondered if pre-blessing counseling for same-sex couples would be different from that for heterosexual couples, or how the church would approach ministering to children parented by same-gender couples.

Groups also investigated questions of the institution of marriage itself. Some



Greg Paxton photo
Deacon Van Sickle
and Fr. Bacon

participants wondered if the church should get out of the marriage "business" altogether, perhaps letting relationships be blessed in the church and placing legal issues in the hands of civil authorities.

No formal statement resulted from the discussion. It was apparent, though, that education and pastoral care of all concerned were of primary importance to try to mini-

mize further division while moving forward in debate.

The main message was that regardless of persons' positions on this issue, they must remain in dialogue with one another.

Oonagh Ryan

BRIEFLY

The Rt. Rev. **Onell Soto**, Assistant Bishop of Atlanta, will become Assistant Bishop of Alabama, effective Aug. 1. The appointment has changed his previously announced plans to retire in August. Bishop Soto was born in Cuba. He has spent much of his ministry in Latin America. He became Bishop of Venezuela in 1987 and assistant in Atlanta in 1995.



Bishop Soto

ney and founding member of St. Peter's Church, Arlington, Va., who died in 1972. The bequest, given after the last beneficiary of a trust fund died in January, is meant "for the education and support of such needy students as may be candidates for the Episcopal ministry while they are students ..." according to Mr. Adams' will.

In the name of his diocese, the Rt. Rev. **Peter James Lee**, Bishop of Virginia, has donated \$20,000 to the Presiding Bishop's Fund for World Relief, to assist the agency in aiding refugees fleeing Kosovo. Bishop Lee has asked the 185 congregations of the diocese to make individual contributions as well.

The Rt. Rev. **Claude E. Payne**, Bishop of Texas, has filed two charges against the Rev. Tony Tripi, former rector of Church of the Advent, Stafford [TLC,

Nov. 8]. Fr. Tripi has been charged with violation of his ordination vows by not being obedient to his bishop, and with violation of a godly admonition from his bishop to recant his statement, "... as a priest, I can no longer be under your episcopal authority..."

Two retired bishops, the Rt. Rev. **Maurice M. Benitez** of Texas and the Rt. Rev. **Alex D. Dickson** of West Tennessee, have signed "A Declaration of Broken Communion" with bishops who signed the Koinonia Statement, which specifically addresses those "who have knowingly ordained non-celibate homosexual persons or condoned the blessing of same-sex unions in their dioceses." Bishops Benitez and Dickson affirm their intention to remain participants the Episcopal Church, the House of Bishops and General Convention.

The **Episcopal Booksellers Association** has been formed. The organization is comprised of 63 private, seminary and church-owned bookstores. The association's purpose is to provide networking among booksellers, and to increase the exposure of Episcopal booksellers to publishers and others in the trade.

Virginia Theological Seminary has received a \$17.9 million bequest made by the late Allen C. Adams, an attorney

More News • page 28



Photo courtesy of Christ Church Cathedral

Strengthening the Spirit

ELI LILLY

By Edward W. Jones

Eli Lilly, a man with a passion for character formation and good leadership, provides a picture of what spiritual guides sometimes refer to as ‘transformation.’

In the field of philanthropy there are few names more recognizable than that of Eli Lilly. Historian and biographer James H. Madison, in a chapter of *Eli Lilly: A Life, 1885-1977*, entitled Philanthropy and the Quest for Character, writes, “Eli Lilly accumulated many millions of dollars. Most of it he gave away.”

As one-time Archdeacon Frederic Williams remembers it, “Much of Lilly’s philanthropy was private. An Episcopal clergyman would call at Lilly’s home and explain a new program in adult religious education. Lilly knew the subject and the clergyman, who would soon leave with a personal check for \$25,000.”

Just as generous, to churches in general and to the Episcopal Church in particular, has been the Lilly Endowment, founded in 1937. Throughout its life the Endowment has continued to concentrate on three areas — education, religion and community service. It is no accident that, unlike many charitable foundations, the Endowment should have given such priority to religion. In part this stems from Eli Lilly’s active participation in Christ Church, the pro-cathedral parish for the Diocese of Indianapolis. But it reflects also his concern with how moral and spiritual values are formed and how such values can be strengthened. “Our spiritual development has a hundred-year lag behind our material progress,” Lilly once asserted, adding that the fields of education and religion need “all the power they can borrow, beg, or steal to teach humanity that it is not what we have but what we are that is of real importance.”

But moral and spiritual values had not always been uppermost among Lilly’s concerns. During his early years, beginning with graduation from college and the return to Indianapolis, Lilly is described by Madison as having been “a hard-working, intense young man, whose active and forceful drive for efficiency and productivity was apparent to all.” Later on in life he would admit to having been “sometimes so intent on my job that I would look serious and people would take that for anger and they would worry about it and wonder, ‘Who’s going to get hell now?’” Not surprisingly, if there was one time in his life when church was not at the center of things, this was it.

All of this began to change following the termination of an unhappy marriage in 1926, a joyful second marriage in 1927, and the subsequent development of a new interest in

archaeology, anthropology and historic preservation.

An even more significant transition occurred during the 1930s, described by Madison in Lilly’s biography as “the quest for character.” It was then that Eli Lilly, churchman and humanitarian, emerged. While his relationship with the church would remain constant and involved throughout the rest of his life, there were times, especially during the 1960s, when Lilly’s conservatism and the expanding social action frontiers of the Episcopal Church came into conflict. Nonetheless, he never abandoned the statement of purpose he had written in 1958, in establishing a fund for social and welfare work in the city. “The vocation of Christ Church Cathedral,” he wrote, “is not only to minister to its own, but also to serve the city.” Earlier on Lilly is credited with having influenced considerably the parish’s decision to remain in the city at a time when many churches were fleeing to the suburbs.

In retrospect this writer asks himself, “What is it like to live in a city and to be part of a church so closely associated with the legacy of Eli Lilly?” Briefly then, these three reflections:

First, Eli Lilly would be among the first to testify that money is no substitute for character and vision — a principle taught in the church, acknowledged in the extensive grants program of the Lilly Endowment, and reflected in the cooperative spirit that has led to the renewal of a once-upon-a-time dying city.

Second, anyone who accumulates many millions of dollars and then gives most of it away is worth noting as a model for good stewardship. One would hope that the newly wealthy, and there are many in our society, might follow where Lilly has led the way.

Third, Eli Lilly’s life journey is a story of someone who grew in spirit as he grew in age. The transition from the young man so consumed with success that nothing else seemed to matter, to Lilly the archaeologist and historian, to Lilly the churchman with a passion for character formation and good leadership, provides a picture of what spiritual guides sometimes refer to as transformation.

The Rt. Rev. Edward W. Jones is the Bishop of Indianapolis, retired.

“[E]ducation and religion need ‘all the power they can borrow, beg, or steal to teach humanity that it is not what we have but what we are that is of real importance.’”



Russell Clay photos

Madeleine L'Engle and Stephanie Cowell.

Supper with Madeleine

Nine years of knowing Madeleine L'Engle

By Stephanie Cowell

Things of her house have become old and familiar to me and I look for them when I go there. The heavy silver water pitcher, decorated with silver flowers, which was her mother's and which we always fill with ice and the coolest, purest water. The Russian eggs on the side table in the dining room, the platter precariously placed atop a cupboard (my husband, rushing by, once sent it crashing to the floor). The portraits on the wall, family pictures in the hall, old posters of her late husband's theatrical career in the kitchen, a framed advertisement with a young, pretty, dark-haired Madeleine L'Engle in the guest bathroom, marking the publication of a book. Everywhere are thousands of books, high cases lining the hall. Some of the dining room silver was hidden in the dirt while Southern ancestors fled the approaching Union armies a long time before. I have forgotten the details.

She, on the other hand, remembers nearly everything. The names of a thousand or more friends and writers who depend on her and love her, anecdotes of history, the day on which a certain psalm falls in the monthly office readings, the living and the dead. What she does not recall precisely sends us to concordance and other books. The spirit of eclecticism, a mind shockingly young and curious in a body just celebrating the conclusion of her 80th year. That 5-foot-10-inch frame possesses twice my energy, endurance and creative stamina.

Each of the many relationships in our lives is a journey, and we meet each other at different passages on the way. Ours began nine years ago when I first saw her across a chapel in an Episcopal convent in the upper west side of New York sitting quietly, hands in her lap, waiting to begin her writing class. I was a student, in my middle 40s and desperately trying to find a publisher for my first novel. She had been through the pain of such publication rejection

well over 20 years before, which ended when *A Wrinkle in Time* was taken by Farrar, Straus and Giroux. I was her daughter's age, raising sons in their late teens; her house was filled with granddaughters hardly older. I was to begin a new marriage in the next few years; her long and much adored one had recently ended in her husband's death.

Intimacy, as she says, takes time. Though she says many true and wise things, there is none more than this. Yet how any person can keep in her heart so many thousands of her fellows is beyond me. One day I found her in bed, somewhat tired; she had been a little ill, but still managed to dictate some 70 letters that day. Each year her New York writing students gather for a potluck dinner in the house and we fill the rooms. In this extraordinarily full life she had somehow found a place for me.

But I do not want to write an ordinary thing about her (if such a thing is possible) or to recount the chronicles of the rich life which she has portrayed herself in her books, but to share something of the small personal story of our friendship since I walked into that convent writing class and after the first session, blurted, "Will you read my novel?" and, at her consent, floated the two miles home without feet touching the ground.

My novel was about a 16th-century actor who is a friend of Shakespeare and who becomes an Anglican priest, subjects which interested her. When W.W. Norton gave me a contract, her huge bouquet of flowers arrived next day at my door. Since then she has read all my books in manuscript. Her belief in my work has been everything to me.

Once I called her with some now forgotten author's angst, and then slunk away when I understood I had taken her from her own writing. From her class came my writing group which has been meeting eight years. Yet

*Madeleine L'Engle's writing
is but one facet of her generosity.*



"... with pure cool water in the silver pitcher ..."

God has worked in even more mysterious ways since we have met, for I would never have known the man who would become my husband but for her. An admirer of her work, Russell had corresponded with her for many years. He then introduced her writing to his close friend whom I subsequently met at one of Madeleine's retreats, and who introduced me to him. Madeleine had us to her house for a sumptuous meal, and guessed before we did that we would make a life together. Some year and a half later she stood up with her cane at our wedding (her knees have long been troublesome) and gave me away.

Sometimes I call her Mamma Madeleine. At a wiltingly hot wedding reception we both attended a little time ago I called her my Melting Mentor. I shall never forget her extraordinary generosity before I met my husband when she lay in her hospital bed, hardly days since both knees had been replaced, and summoned me to her, hearing rumors of a disaster in my life. As I sat there gasping out the story, she lay quietly listening. Later she invited me to sleep some nights in her apartment. Between her mending knees and my wretched, weeping heart, we comforted each other, though most comfort came from her ... there was someone to take care of and she did it.

Her writing is but one facet of the woman's generosity. In those days, as I recall, her granddaughters who had lived with her for many years were moving out. Someone else would soon come. She draws people. Her hands and heart are open to give; though sometimes disillusioned (she can be dismissive and scathing when appalled or hurt), she believes in the goodness man can achieve and the total mercy of God.

What can you give to someone so beloved? I like to think that we who are her New York writers (and we range from journal writers to those, like myself, who publish a great deal) are fortunate by our proximity to form a

kind of family about her. She sees us in love, married, the birth or adoption of children, the success or failure of our writing projects. She also lives through our heartaches, perhaps a dubious result of caring. As if her hours extended indefinitely, she seems always somehow to have enough for those who need her. She travels a great deal, and we are always glad when she returns to the city.

"Come to supper!" she says buoyantly a few times a year, and when I ring the apartment bell I hear her bellow "Coming!" as she makes her way on long legs under some exquisite, embroidered skirt down the hall of books. My husband and I have arrived with food to cook, but more often she has cooked herself which she loves to do (and she is a superb cook) as long as we will manage the dishes. Once I sat near her bed with our friend the novelist Isabelle Holland and ordered Chinese food and then her other friend Barbara Braver came in and we had a startling, sudden conversation about families and parents and longing. Generally, though, we dine at the gracious, heavy table in the room overlooking the river, with pure cool water in the silver pitcher and candlelight shimmering on goblets and Russian eggs and homemade food. There is the blessing and then the company. Sometimes at the end of the evening we read *Compline* together. I borrow some book of hers and leave her one I know she'll like.

Walking to my own home afterwards in the darkness down West End Avenue, I sometimes think of the mystery of how people come into each other's lives and grow into a kind of family. Hers ranges over the world. It enriches me, and I am glad to be part of it.

Stephanie Cowell is the author of several novels set in 17th-century London. She is a parishioner and lay reader at St. Thomas' Church, New York City.

Taking Sides

Did You Know...

The Rt. Rev. David Bowman, recently retired Bishop of Western New York, carried a crozier purchased from a farm supply catalog.

Quote of the Week

The Most Rev. Frank T. Griswold, Presiding Bishop, on issues facing the church: "I wonder if human sexuality can be resolved by a vote."

Even from about 900 miles away I am able to sense how difficult life is in the Diocese of New Jersey. I have friends there who have kept me somewhat up to date on what's happening, and not happening, in that conflicted diocese. But even without those friends, the communications received here have made it painfully clear how deep the division is.

Letters, e-mail correspondence, faxes and phone calls have come to this office daily following our news articles, Viewpoint article and editorials on the conflict and resignation of the bishop, and our interview with Bishop Joe Morris Doss. The anti-Doss forces are angry with us. So are the pro-Doss folks. Both sides feel TLC was against them and took the opposite side of their position.

"Irresponsible journalism," said one of those opposing the bishop. "A low blow," chided one of the bishop's supporters.

The persons who insisted Bishop Doss should leave the diocese have been most upset with the fact we published a Q&A with Bishop Doss, that we wrote that there were troubles in the diocese before Bishop Doss was elected, and that our editorial suggested it might be a good thing if members of the standing committee and diocesan council resign.

Those on the other side objected to the space we gave to letters to the editor from those seeking the bishop's ouster. They felt we were unfair to the bishop in more than one editorial, and they objected to the fact we were so presumptuous as to print what the accusations against Bishop Doss were without any substantiation.

People on both sides of the matter accused us of not printing enough details. If we had published more of the story, they reasoned, surely other persons would come to their points of view.

I think you get the idea. There's a lot of hurt in the Diocese of New Jersey no

matter which side of this issue one takes. Anger, too. It is unfortunate that Delbert Glover's proposal for mediation [TLC, March 21] came too late to have an effect on the matter. Hopefully, between now and the election of the next bishop issues of contention will be discussed thoroughly, openly and hon-

People on both sides of the matter accused us of not printing enough details [of Bishop Doss' resignation].

estly. In the meantime, our prayers for all members of the Diocese of New Jersey would be appreciated.

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Another matter which has stirred up some controversy is the Viewpoint article written by Robin Jordan [TLC, April 11]. It seems that no matter what the subject, when we're dealing with church music, strong opinions will be brought forth.

To review, the author of that article feels that when people are receiving communion joyous music should be sung. No soft organ music or quiet hymns and anthems – "joyful singing of the people."

As you would expect, this article has led to some strong reactions on both sides of the matter. Our letters to the editor in this issue (p. 20) are reflective of the feedback we've received.

Strangely enough, along with pro and con opinions, TLC has come under criticism for publishing the article. By publishing this piece, the reasoning goes, we are criticizing and even belittling the way persons receive communion.

We would respectfully remind readers that publication of an article by TLC does not mean that we endorse its contents or the beliefs of an author. Rather, we believe TLC should provide a forum in which issues of importance to the church may be discussed and opinions shared.

David Kalvelage, executive editor

Reading and Rejoicing

Throughout the latter days of Lent and the early days of the Easter season, we have offered several articles and columns on the Great Fifty Days, sometimes called Paschaltide or Eastertide. As a liturgical church, we are quite adept at “keeping Lent,” at least through our church appointments or lack thereof: Some churches follow either the “Lenten array,” using unbleached cloth, wooden crosses and candlesticks and symbols such as the crown of thorns. Other churches, rather than remove brass and silver and signs of Resurrection, cover them with purple, black or passion red veils.

Most of us try some form of personal discipline, and quite a few of us take on some plan of spiritual reading. But does the church do as well — outwardly — and do we do as well as individuals — inwardly — in celebrating the Great Fifty Days of Easter, from Easter to Pentecost? Do we sustain the celebration through song and liturgy, through church decoration? The Council of Nicea, for example, forbade fasting or kneeling in worship during this period.

Do we formulate an Eastertide “discipline of celebration,” as it were? Or consider choosing a book or books for Paschaltide reading? Reading for rejoicing?

Our Spring Book Issue, which falls in the midst of the Great Fifty Days, is dated May 9, the sixth Sunday of Easter and the week of the Feast of the Ascension. There’s still ample time to “claim the season” which is actually one-seventh of our church year. So we invite our readers to consider the feature on Madeline L’Engle by novelist Stephanie Cowell (p. 14) and one or more of the books under review as Eastertide as well as springtime reading.

Good reading nourishes our inner spiritual growth, paralleling both the new life of plants and flowers and fields, as well the new life and hope offered the world in our Lord’s Resurrection.



[Ascension Day] does not receive the attention it deserves.

Attention to Ascension

In some parts of the Anglican Communion, Ascension Day is still treated as a major holy day, with large turnouts for the Eucharist. Sadly, in most places, this great feast does not receive the attention it deserves. It is often not well publicized and sometimes is treated as any mid-week Eucharist might be — with a handful of worshipers and without any of the “extras” a feast of this magnitude warrants.

Sunday after Sunday, or day by day, we recite in the creeds that Jesus ascended into heaven. The Ascension is an essential part of our belief. It is the crowning glory of the life of Jesus. He goes to his rightful place to be at the center of all lives. Ascension Day has wonderful hymns and inspired readings — good topics for effective sermons. Let us give this feast the attention it deserves and be present for the Eucharist. It’s important.

VIEWPOINT

One can only wonder if our bishops have ever read the old vows:

“Are you ready, with all faithful diligence, to banish and drive away from the church all erroneous and strange doctrine contrary to God’s word; and both privately and openly to call upon and encourage others to the same?”

(BCP 1928, p. 555)



— Words Fail

By Charles L. McClean, Jr.

Reflection on some recent events at Washington National Cathedral and Grace Cathedral, San Francisco, brought to mind the words of our Lord:

“I am the Way, and the Truth, and the Life; no one comes to the Father but by me” (John 14:6).

“Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you” (Matt. 28:19, 20).

Judging by these events, it would seem that these words of our Savior have been forgotten at these two cathedrals, or that they have been “reinterpreted” in a way that would do honor to Humpty Dumpty of *Alice in Wonderland* fame: “Humpty Dumpty said in a rather scornful tone, ‘When I use a word it means just what I choose it to mean — neither more nor less.’”

At the investiture of Presiding Bishop Frank T. Griswold at Washington Cathedral in 1998, Bishop Griswold received as a symbol of his ministry a copy of the Koran, presented to him with the words: “Frank, receive these sacred writings. As fellow offspring of Abraham and as people of the book, we invite you to join us in seeking God through these sacred texts.” And the Primate answered, “My brothers and sisters, may God renew in us today a spirit of companionship with all who seek to hear and do the word of God.”

One scarcely knows where to begin

in drawing out the deeply troubling implications of all that is said here. The Koran, a book whereby millions have been deceived and led astray, is here described as sacred writings. There is also this: Christians believe they have been found by God through his Son Jesus Christ, the Good Shepherd who came seeking them, and therefore have no need whatever to “seek God” in the writings of a false prophet who has deceived many. In all of this there is not the slightest hint that it is our privilege and obligation to proclaim also to Mohammed’s followers repentance and forgiveness of sins (Luke 24:47). Are not the followers of Mohammed also included in our Lord’s command — not suggestion! — to make disciples of all nations?

An equally troubling scene took place in Grace Cathedral, San Francisco, on the Fourth Sunday after the Epiphany this year during the 11 o’clock Eucharist. The following unbelievable formula was chanted at the breaking of the bread: “We break this bread for those who journey the way of the Hindus, for those who follow the path of the Buddha, for our sisters and brothers of Islam, and for the Jewish people from whom we come.” This formula could of course be made authentically Christian by the insertion of three words: “We break this bread for the conversion of those who journey the way of the Hindus...” Then the formula would express the truth that we plead the Lord’s sacrifice for the conversion of

those who know him not, that they may be delivered from their darkness and brought into his marvelous light. But it is clear that no such thing is intended.

This becomes plain when one discovers that the authorities at Grace Cathedral now invite even the unbaptized to partake of the Holy Mysteries of Christ's Body and Blood. Twice in the service leaflet we find these words: "All who seek God and are drawn to Christ are welcome at God's table." Such an invitation reveals a complete failure to understand both the sacrament of holy baptism and the sacrament of the altar. The Holy Eucharist is communion. Communion is by its very nature exclusive of all who are not united in faith and love. This is the teaching of the New Testament as we find it in 1 Corinthians 10. The Eucharist is not a magical rite which can mean whatever one wants it to mean, for — as the apostle says — "As often as you eat this bread and drink this cup, you proclaim the Lord's death until he comes" (1 Cor. 11:26). One who does not believe Jesus Christ to be both God and Lord cannot do that.

Only the baptized may partake of the Holy Mysteries because participation in Christ's body and blood presupposes that one has in being baptized acknowledged God's just judgment on sinners, placed his whole trust in Jesus Christ as the only Savior, and received the new birth of water and the Holy Spirit. Only those who by baptism have been made members of Christ's mystical body, the church, may partake of his true body and blood in the Blessed Sacrament. The implications of the events at Washington Cathedral and Grace

Cathedral for the church's God-given mission of bringing Christ's saving gospel to all poor sinners are — and I choose my words with deliberation and great seriousness — devastating.

The late Bishop Stephen Neill, who was himself a missionary in India for many years, wrote:

"What is it that the contemporary convert has found in Jesus Christ that drives him to face exclusion, obloquy, peril, isolation, entrance into an alien world which he often finds sadly cold and unwelcoming? Why is it that he so rarely speaks of his former religion as a preparation for the gospel and much more often as a hindrance, as a world of darkness, from which he has escaped with great joy? Many would answer precisely that they have found here a salvation such as they have not found anywhere else, and that therefore they must run to receive it, whatever may be the cost."

At the root of all our difficulties is the inability — or is it the refusal? — of our church's leaders to answer the question addressed by our Lord to his disciples, "What think ye of Christ? Whose Son is he?" The implication of recent events at Grace Cathedral and Washington Cathedral is that there is at best the most critical uncertainty and at worst heresy, even apostasy, among those who are called to proclaim Christ's only saving gospel. Given these circumstances, faithful Christians can only pray *de profundis*: "From all false doctrine, heresy, and schism; from hardness of heart and contempt of thy Word and commandment: Good Lord, deliver us."

The Rev. Charles L. McClean, Jr. is assistant to the interim rector of the Church of the Advent, Boston, Mass.



"From all false doctrine, heresy, and schism; from hardness of heart and contempt of thy Word and commandment: Good Lord, deliver us."

False Allegations

As clergy, each of whom has been canonically resident in the Diocese of New Jersey for more than 30 years, we take exception to the description of our diocese in an editorial [TLC, April 11].

The editorial claims that long before

the election of Bishop Doss the diocese was beset by congregationalism, lack of vision, clericalism, lack of accountability, divisions run rampant, ineffective diocesan leaderships and other problems too numerous to mention.

We have lived and ministered in this diocese for decades and we beg to differ. These were not problems in the past and for the most part were not the real problems during Bishop Doss's tenure. Rather, they are false allegations put forward as a smoke screen to deflect attention and shift blame away from the inadequate leadership of Bishop Doss.

Bishop Albert Van Duzer (1973-1982) guided the diocese through the controversies of women ordination of women and prayer book revision with uncommon grace and pastoral skill. He also raised millions of dollars with a remarkable Venture in Mission campaign. Bishop Mellick Belshaw (1983-1994) continued in the same vein.

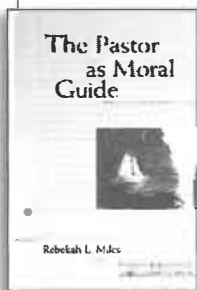
We also disagree with the recommendation that the standing committee and diocesan council resign en masse. Why should they? The last two diocesan conventions have given overwhelming votes of confidence to them and to their request for the bishop's resignation. They understand full well what our diocese needs, and we are confident that they will continue to lead courageously and successfully in the days ahead.

The Revs. James E. Purdy, Edward Daley, Robert E. Sullivan, Jr., William V. Rauscher, Bruce A. Weatherly, William H. Paul, Laurence D. Fish, Elmer L. Sullivan, Frank K. Jago, Alan K. Salmon, Dudley D. Pendleton, Harry N. Collins, W. Kenneth Gorman, John R. Neilson, Gilbert D. Martin, Jr., J. Wesley Vanaman, Edwin R. Sumner, Jr.

The editorial remarks regarding the history of the Diocese of New Jersey — "Divisions of various sorts have run rampant, and diocesan leadership has seemed powerless to do anything about them" — caused me to wonder about the credibility of your sources. I have resided in New Jersey for 69 years (45 as a priest), and am not acquainted with the diocese which you describe.

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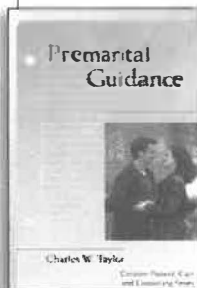


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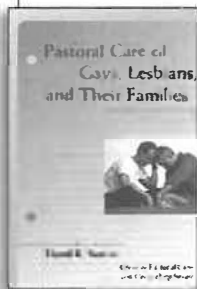


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ments needed probably could refer to any diocese in the church. Certainly there is room for improvement of these categories in New Jersey, as there is anywhere.

But I take exception to the implication that the Diocese of New Jersey has been in need of major surgery for many years. That is just plain not so. If this is what you have been told, I think that it might be well for you to reexamine your sources.

*(The Rev. Canon) Ronald G. Albury
Southampton, N.J.*

As an ardent supporter of THE LIVING CHURCH for at least 50 years and as a priest of the Diocese of New Jersey for 46 of those years, I am deeply offended by the editorial, "Time for Healing." As canon residentiary and dean of Trinity Cathedral in Trenton for 34 of those years, I find the editorial's description of our diocese during that time to be arrogantly false. I served at the cathedral with three diocesan bishops under whose leadership the Diocese of New Jersey grew and prospered.

During those years this diocese was a real family in Christ. Of course, all families have their differences but TLC's description of my family — the family of Christ in the Diocese of New Jersey — is not one that I recognize.

*(The Very Rev.) Lloyd G. Chattin
Trenton, N.J.*

I have been a member of the Diocese of New Jersey since 1959, and I resent the editorial on the resignation of Bishop Joe Morris Doss. While I am a great believer in the freedom of speech, I also believe that opinions by editors should be based on facts and not on opinions gathered from questionable sources.

Bishop Van Duzer appointed me as lay chairman of Venture in Mission in 1982, a job that continued when Bishop Belshaw became diocesan. In that capacity I visited every parish, large and small, in our diocese and I talked to almost to every vestry and parish priest. I was not aware that there ever was a division between north and south, and the results of our

Venture in Mission belie the editorial's statement that this diocese lacked vision or accountability. This diocese was so united and so intent to follow the leadership of Bishops Van Duzer and Belshaw that they provided more than \$3.5 million for Venture in Mission.

The suggestion that our council and standing committee should resign borders on the ridiculous. They were elected by a vast majority during our diocesan convention. They represent the large majority of our congregations.

*Ernest G. Stolper
Moorestown, N.J.*

Just Like the Office

The Diocese of New Jersey got off cheap in its settlement with Bishop Joe Morris Doss [TLC, April 4]. In the age of CEOs, many leadership lay peo-

ple are used to firing their leader if they don't like the cut of his jib. If the directors don't like the president of the company, they simply fire her, giving her a golden parachute.

Joe Doss committed no crime, was sound in Christian doctrine and was morally sound. But some of the folks just didn't like their elected leader and got rid of him, just as they do down at the office.

I am glad Bishop Doss got as much as he could from the diocese. What do you expect from a church whose ethics these days reflect those of the world rather than those of the Lord Christ's?

*(The Rev.) Robert Warren Cromey
Trinity Church
San Francisco, Calif.*

My granddaughter, Ruby Julien, was born March 12, the very day Bishop Doss resigned as head of a former dio-

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LETTERS TO THE EDITOR

cese of mine, the Diocese of New Jersey. Ruby Julien arrived with a little medicinal encouragement, with kind-hearted pushing from both her father and her mother, at a bit of an uncomfortable angle, with boisterous enthusiasm and in a totally unadorned state. She was immediately placed in loving arms and has been the center of parental attention ever since.

Bishop Doss left with pushing from council and standing committee, with obvious reluctance, at the beginning of his convention and with the promise of 85% as much money for himself as the diocese itself took in last year.

We call this "apostolic succession"? The size of the bishop's \$1.27 million settlement package is unholy. Give me Ruby Julien's wide-eyed, unencumbered innocence any time!

*Alan O. Dann
Marlboro, Vt.*

'With Contempt'

In Robin G. Jordan's "Breaking the Monotony" [TLC, April 11], TLC has published yet another article that belittles and treats with contempt the manner in which many Episcopalians worship. The author writes that because these people do not receive the Blessed Sacrament with musical accompaniment, or with Jordan's sort of musical accompaniment, that the Holy Communion is like a funeral, that these people "have not heard the good news that Christ is risen from the tomb." Jordan belittles that holy procession as a "shuffle," and denigrates it as a "monotony" that must be broken.

At one of our Easter services, communion was received in silence, at another to that choral singing of anthems and hymns that Jordan seems to view with contempt, and at yet another as the congregation sang many of the songs Jordan prefers. What decent person would say that the sacrament was any the less effectually received at one service rather than the other? What reverent person would presume to judge that the real Presence of Christ or the joy of the Resurrection was any the less in the

hearts of the communicants?

*(The Rev.) Henry Presler
St. Paul's Church
Monroe, N.C.*

Robin Jordan thinks it's a good idea to "reserve the first one or two songs [not hymns?] during communion for the people." I must confess that my state of mind at that point in the Eucharist is in deep meditation as I prepare to receive the holy elements [consecrated bread and wine], and not singing hymns. I sometimes return from the altar rail still in a meditative mode and often do not join in singing at all. In fact, it's a rare occasion when I do. This, to me, is the appropriate attitude at this point in the Eucharist.

*R.F. Mullen
Brookline, Mass.*

"Breaking the Monotony," by Robin G. Jordan, gets my heartiest endorsement. Hopefully, the implementation of these suggestions would remedy a longtime concern of mine, i.e. the demeanor of many communicants approaching and departing the communion rail. Are they anticipating or have they just received the "wormwood and the gall"?

*Nancy Sullens
Bethany Okla.*

In response to Robin Jordan's "Breaking the Monotony," I appreciate the supplements which are named. However, seeing the author refer to "One Bread, One Body," and "Taste and See" in the Roman Catholic hymnal made me wonder why two other hymnbooks within our own tradition have not been mentioned.

"One Bread, One Body," as well as many other very accessible and familiar hymns are in *Lift Every Voice and Sing*. Further, the 1997 supplement to Hymnal 1982 — *Wonder, Love and Praise* — contains "Taste and See" as well as several Taizé chants — some with two languages — which can easily be learned and sung by congregations during the Eucharist. Mr. Jordan is correct in saying that "clergy and church musicians do not have to look

far for communion songs that will transform the Holy Communion into a communal celebration of the resurrection and the real presence."

However, if clergy and church musicians go too quickly to other sources outside the Episcopal Church for that music, we will miss the rich diversity offered within our own tradition.

*Sheila Nelson-McFilton
Virginia Theological Seminary
Alexandria, Va.*

Robin Jordan's enthusiastic article, promoting ever more singing during the Eucharist, landed here with a dull thud. I hereby break the news to him that not everybody shares his conviction that, with church music, more is better. While he is happily making his joyful noise unto the Lord there may be others in his congregation wishing fervently that he would put a sock in it.

A somewhat nomadic life has led me to Episcopal worship in various places. In the Episcopal church in which I felt closest to God there was no music at the 8 a.m. service. We had the spoken word (not chanted, spoken) of the liturgy. We had holy silence. It was more than enough to let us "shuffle" to the rail with thoughtfulness, reverence and awe as we received the sacrament. We were not distracted from concentrating on this by singing voices assailing our ears.

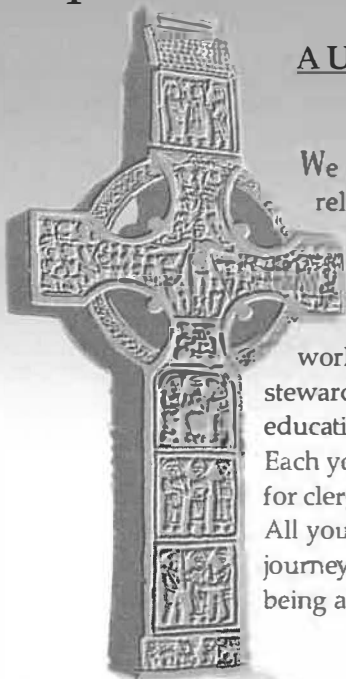
It might be interesting to know when, and by whom, it was first decided that an already beautiful liturgical service needed the presumed enhancement of music and singing.

Whatever happened to, "Be still, and know that I am God"?

*Virginia Myers
Longview, Wash.*

To Our Readers: We welcome your letters to the editor. Each is subject to editing and should be kept as brief as possible. Letters may be sent via email to tlc@livingchurch.org. Letters sent through the postal service are more likely to be published when typed and double spaced. All letters should include an address and phone number.

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BOOKS

(Continued from page 9)

The Professor and the Madman

By Simon Winchester
HarperCollins. Pp. 242. No price given

Members of the ordained ministry are by necessity wordsmiths. We write sermons, bulletins, lectures and whatever every week. This fascinating book is clearly described by its subtitle, "A Tale of Murder, Insanity and the Making of the Oxford English Dictionary," pressed into whose 12 volumes are the precise, authoritative and inarguable definitions of "well over half a million words," the lexicographical treasury of the English language.

Dictionaries are so much a part of our desktops that we can hardly imagine a time without them. The distinctive difference of this monumental work is not only that it defines the words of our language but it shows by many quotations "exactly how a word has been employed over the centuries; how it has undergone subtle changes

of shades of meaning, or spelling, or pronunciation; and, perhaps most important of all, how ... each word slipped into the language in the first place."

The "Professor" of the title was James Murray, an Oxford professor and ex-schoolmaster and bank clerk. The "Madman" was an American surgeon from a well-known American family who served in the War between the States. When Murray conceived the idea of such a dictionary, he realized he could not do it alone. Inspired by the dean of Westminster Abbey, Murray sent out a general call for help.

The madman was a volunteer, Captain William Chester Minor, who was jailed in the Broadmoor Asylum for the Criminally Insane in Crowthorne, Berkshire. He was a graduate of Yale, incredibly inquisitive and anxious to repair the torn seams of his life in a productive endeavor for humanity.

In his early years with Professor Murray, he never identified himself as

a prisoner, but merely a resident of Broadmoor. His jailers allowed him the unusual privilege of occupying two cells — one for his books and the other for his cot and chair.

(The Rev.) Charles U. Harris
Carefree, Ariz.

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By Thomas Moore
HarperCollins. Pp 306. \$25

Moore offers an intense read on human sexuality and sensuality, from exploring the relationship between sexuality and celibacy to concerns about the physical size of sex organs and how our thoughts can move from the "secular penis to the sacred penis."

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sensually sexual. As a musician, I've usually identified my physiological and emotional performance energies as adrenalin induced. But perhaps adrenalin and sensuality are two sides of the same coin?

Can we determine whether Moore is biblically liberal or conservative? Frankly, he defies characterization. "We need to find the man or woman who can evoke this spirit (the 'nymph of sex') for us. Sexual attraction is not at all a purely physical event. The soul is always in search of whatever will complete its desire, and our physical eyes are never separate from the eyes of the soul."

Does that quote somehow endorse "liberal" same-sex relationships? Given his minimal references to heterosexual marriage in this book, we could suspect the answer is yes. Or does Moore speak to "conservative" original sin here? If our souls are indeed untamed seekers of desire, the answer is yes, also.

And while rightly identifying America's obsession for more sex in quantity rather than quality, Moore also pinpoints sexual pleasure as "a valid goal in life" reflecting a healthy attitude to body, soul and spirit within Christian marriage.

Some of Moore's lines brought unexpected insights. For example, "an evangelist might benefit from the sexual display of his luxurious coiffure — religion is full of [such] concealed erotic signals." Back when I regularly attended National Religious Broadcasters meetings, I often wondered why so many televangelists had such carefully nurtured, puffed and sprayed hair. Now, perhaps, I know.

*(The Rev.) Joel MacCollam
Carlsbad, Calif.*

An Open Window

By Patricia Schutz
Jackson-Harbor
Pp. 44. \$5 paper (plus shipping).

"Do you dare to look?/ The looking is a lifetime;/ it changes you forever./ Can you dare not to look?" So Schutz asks us in her poem, "Where to Look," about spiritual sight. But it could also be applied to her own book. Slight in size, its pages prim with an under-

stated, not-especially-inviting design, this modest chapbook is easy to dismiss. Until one reads it. For each creation leaps off its page with joy, fire, music, a life of its own.

In addition, the poet offers related scripture passages for each poem, both to support its truth and to further enrich the reader. Unlike those free verse writers who are prone to self-

indulgence, her writing is tight and carefully honed till each word shines. Several could be anthems of exaltation. In fact, aside from the too-plain packaging, and a few awkward commas here and there, I can find nothing but praise for this work. I want to read more!

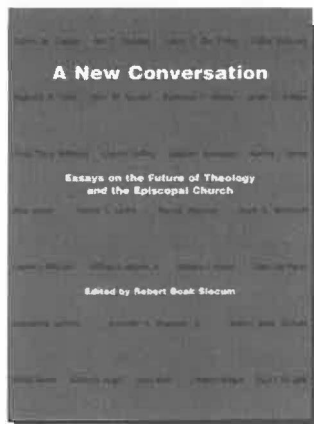
*Bonnie Compton Hanson
Santa Ana, Calif.*

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By Travis DuPriest

A SACRED PRIMER: The Essential Guide to Quiet Time and Prayer. By Elizabeth Harper Neeld. Renaissance. Pp. 201. \$17.95.

Literature scholar, retreat leader and consultant, Elizabeth Neeld encourages us to remember sacred moments and develop a spiritual attitude. Practical advice on stillness and quiet. In "Praying With Words," she suggests that often we are given "the gift of new question."

SPIRITUALITY AND THEOLOGY

Christian Living and the Doctrine of God



PHILIP SHELDRAKE

SPIRITUALITY AND THEOLOGY: Christian Living and the Doctrine of God. By Philip Sheldrake. Orbis. Pp. 244. \$20 paper.

The vice-principal of Sarum College in Salisbury, England (and the author of *Spirituality and History*), takes a close look at the often strange bedfellows — theology and spirituality, urging "living our theology." Wonderful examinations of Julian of Norwich on the Trinity and spiritual freedom of Anglican poet-priest George Herbert.

A LIFE OF PRAYER: Faith and Passion for God Alone. By Teresa of Avila. Edited by James M. Houston. Bethany. Pp. 252. \$9.99 paper.

St. Teresa of Avila's great work on prayer, edited and introduced by a leading evangelical scholar and editor of *Classics of Faith and Devotion*. Originally published in 1983, now back in print.



PIERRE TEILHARD DE CHARDIN. Selected by Ursula King. Orbis. Pp. 173. \$13 paper.

Selected writings by the French

Jesuit-scientist (1881-1955) under the headings of the Divine in the Depths of Blazing Matter, Living in the Divine Milieu, Christ in All Things and the Growth of the Spirit in the World. Prof. King teaches comparative religion and gender at the University of Bristol in England.



BROKEN-WINGED FLIGHTS: Forays Into the Realm of Truth, Joy & Freedom. By John R. Hughes (34109 Mapleton Rd., Oconomowoc, WI 53066). Pp. 148. No price given, paper.

Most of these homilies were delivered at St. Michael the Archangel, Lexington, Ky., beginning in 1993, the year Fr. Hughes' wife died. Spiritual insights and a delightful sense of humor: Responding to the concern that he might overdo yoga, he says, "I think I'll wisely maintain a little rigidity, anxiety, and feebleness ... for the sake of balance."

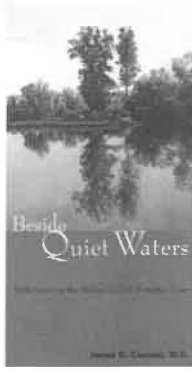


THE UNCHAINED SOUL: A Devotional Walk on the Journey Into Christlikeness from the Great Christian Classics. By Calvin Miller. Bethany. Pp. 246. \$10.99 paper.

New printing of a 1995 anthology of several landmark documents of Christian spirituality: St. Augustine, Brother Lawrence, Teresa of Avila, Julian of Norwich, John Bunyan, Bernard of Clairvaux. Selected and introduced by a protestant minister, this is one of many recent titles of protestant discovery of catholic spirituality.

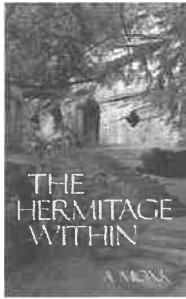
"We can mark the borders with a bow to God."

Donna Schaper in *Sabbath Keeping*



BESIDE QUIET WATERS: Reflections on the Psalms in Our Everyday Lives. By James D. Capozzi. Continuum. Pp. 205. \$16.95 paper.

Written by an orthopedic surgeon. Each page repeats a line from a psalm and follows with Dr. Capozzi's meditative commentary: "The world is firmly established; it cannot be moved," and then "Most of our problems stem not from the world around us, but from our trying to change the world." A lovely and thoughtful book.

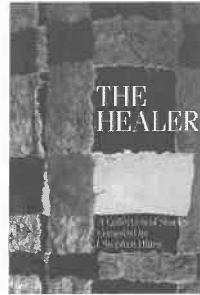


THE HERMITAGE WITHIN: Spirituality of the Desert. By A Monk. Trans. by Alan Neame. Cistercian. Pp. 152. No price given, paper.

First published in London in 1977, this important book is now available from Cistercian. The anonymous writer presses upon each of us the importance of an inner cell. He does so by paralleling literal and metaphorical "places": the Wilderness of the Exodus=Absence from the World; the Biblical Temple=the hermitage church. First rate.

THE PROMISE OF VIRTUE. By Eugene F. Hemrick. Ave Maria. Pp. 152. \$12.95 paper.

A Roman Catholic priest and columnist for the Catholic News Service clears away the fog from the abstract word "virtue" and asks us to consider our own virtues: humor, kindness, respect, clear-sightedness. Ends with an insightful chapter on silence.



THE HEALER: A Collection of Stories. Compiled by J. Stephen Hines. Forward. Pp.96. \$5.95 paper.

Twenty stories from a number of different writers. The Rev. Albert Kennington's piece, "Summer Worship" strikes delightfully affirmative chords: "The Episcopal Church is one big small town, and when viewed through the eyes of a summer Sunday worshiper, it is wonderful."

MARRIED SAINTS. By John F. Fink. Alba. Pp. 177. \$9.95 paper.

A long-time writer and editor in Roman Catholic circles presents the lives of more than 15 married saints, including Thomas More, Monica, Louis, Elizabeth of Hungary, Margaret of Scotland, Bridget of Sweden, and, yes, Mary and Joseph. I like the open-ended quality of the author's commentaries.

SABBATH KEEPING. By Donna Schaper. Cowley. Pp. 94. \$8.95 paper.

"We can mark the borders with a bow to God," says Donna Schaper, UCC minister and writer, about going and coming home from work, that is, keeping sabbath amidst our work and daily lives. A Very Good Theme to pick up: finding as many things and reasons to be thankful for each day.

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This superb Celtic style window was designed for St. Martin's Episcopal Church, Radnor, PA., U.S.A. and was displayed at the 1998 Lambeth Conference. The window depicts Saints Augustine, Patrick, Hilda, Ninian and Margaret.

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Diocese of Olympia Spends a Day Exchanging Ideas on Ministry



Dede Dunn photo
The Rev. Allan Parker, diocesan historiographer, demonstrates the use of an amice during the diocesan altar guild's traveling trunk exhibit.

Bleak weather could not dampen the spirit of the 400-plus lay and clergy leaders from across the Diocese of Olympia who participated in the second annual Ministry Resource Day, March 13, at the Tacoma Community College (TCC).

The purpose of the day was to offer a variety of workshops on many ministry topics in one location at one time, not only to provide information, ideas and resources for congregations and individuals, but also to encourage dialogue and the exchange of ideas among a large group of people used to working only within a single ministry area.

Thirty-nine workshops were offered, sponsored by diocesan commissions, committees and ministry groups. Topics ranged from youth issues, such as resources and curriculums, youth ministry, early adolescence, setting up preschools, and safe and caring nurseries;

to developing web pages. There were workshops for congregation treasurers, Sunday school teachers, altar guild members, vestry and bishop's committee members, and outreach coordinators, to name a few.

The large variety of workshops also looked at adult faith formation in small groups, singles ministry, hospitality to the uprooted, leadership and organizational systems, ministry to persons with AIDS, and stewardship and planned giving issues.

Two workshops which garnered considerable interest and high attendance dealt with bringing in and keeping new members, attended by more than 70 persons in the course of two sessions; and the history of vestments offered by the diocesan altar guild, which attracted more than 40 to its two sessions.

Dede Dunn

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Goal to Double Attendance

Members of the **Diocese of Georgia** traveled to Dublin and heard a bagpiper lead its opening convention service procession. For the parish family of Christ Church, Dublin, Ga., the celebration of its 100th anniversary and the meeting of the 177th convention seemed like a perfect match. The Rt. Rev. Henry Louttit, Bishop of Georgia, rededicated the church building and the entire delegation processed through the streets of Dublin to First United Methodist Church for a service of Evensong and to hear Bishop Louttit's address to convention.

In his address the bishop called for a new vision for the diocese and offered a proposed vision statement for discussion. Bishop Louttit asked those gathered "to consider that no issue should be off limits to discussion. Let each side try to explain the strength of their position, their understanding. And unless we have an action which would change how we do business in this diocese, let's not cause the minority to be badly hurt and the victors lulled into complacency believing we've accomplished something by passing a resolution which does not change a single heart." The vision statement calls, in part, on the diocese to double average Sunday attendance by 2005.

During convention business, the bishop's words were recalled as two resolutions supporting the Lambeth Conference resolutions on human sexuality were tabled. In other business, delegates approved the \$1,532,705 budget with no discussion.

The convention Eucharist homily, on the great commission, was delivered by the Rev. Marc Robertson, rector of Christ Church, Savannah, substituting on short notice for the Rt. Rev. Creighton Robertson, Bishop of South Dakota.

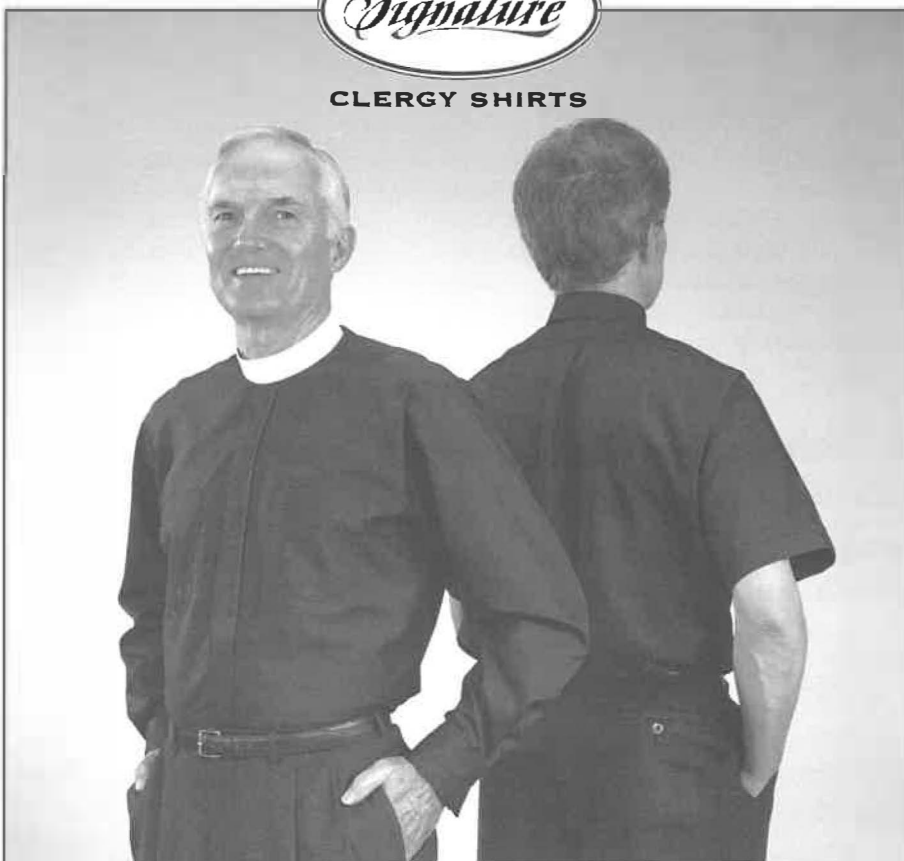
Youth were everywhere, giving two programs, joining in table discussions, leading "music breaks" and participating in the liturgies. Of particular note



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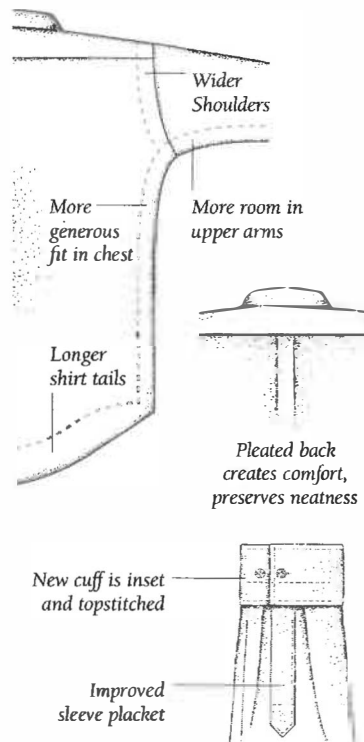
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was "A Day in the Life of a Youth Event," with audience (read that adult delegate) participation.

Betty Carr Pulkingham, music director for convention, drew upon her "Freedom Mass" to bring the rhythms of South African music into play with more familiar hymnody at convention liturgies.

(The Rev.) James N. Parker

'Seize the Moment'

The 20th annual convention of the **Diocese of Western Louisiana** met March 19-20 at St. Mark's Cathedral, Shreveport, with approximately 350 delegates and guests in attendance. The theme for convention was "Mission Y2K/Matthew 28.com."

The convention opened with the Eucharist, celebrated by the Rt. Rev. Robert J. Hargrove, Bishop of Western Louisiana. The sermon was given by the Honduras Mission Team from Western Louisiana who were caught in Hurricane Mitch when it hit and experienced some anxious times.

After the opening Eucharist the altar was prepared as a St. Joseph altar. Bishop Hargrove had asked all parishes in the diocese to collect food

on two Sundays before convention; to give 90 percent to the poor in their communities and to bring the remaining 10 percent to convention for the St. Joseph altar. This food will be distributed to the poor.

Bishop Hargrove's message to his people was centered on Jesus' final commission in Matthew 28: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." The bishop said, "in your heart burns the passion to make another one a Christian, but if we have not touched one spiritually, we have only done half the task. We are more inclusive than we have ever been, but not totally; but we will do it. Will we claim this moment for Christ or will we let it pass? We have reached all people like ourselves. We have played with evangelism and long-range goals long enough. Now is the time to seize the moment."

Bob Stevens, executive director of the Dominican Development Group,



spoke to convention about building churches and schools in the Dominican Republic, Western Louisiana's companion diocese. Approximately \$20,000 was pledged by individuals at convention to help complete a school now under construction.

A 1999 budget of more than \$1.1 million was approved, and a progress report was given on the rebuilding of the diocesan camp, conference and retreat center.

Ann Kidda

Church Planting

A huge banner proclaiming the theme, "One Lord, One Faith, One Baptism," greeted members of the **Diocese of West Tennessee** as they entered Grace-St. Luke's Church, Memphis, for the convention of the Diocese of West Tennessee. The theme of unity in Christ was repeated in word and song and action throughout the convention.

The opening Eucharist was held in the meeting space with delegates seated at round tables for Bible study on Romans 12:1-9 and the sharing of bread and wine. The Rt. Rev. James M. Coleman, Bishop of West Tennessee, addressed the convention during his sermon. Bishop Coleman spoke of the challenges for the diocese "facing a world searching for its soul, for wholeness, and for the living God." He urged the proclamation of 1999 and 2000 as "The Years of Evangelism," and called for the assistance of the larger, more resourceful congregations to plant new congregations in rapidly growing areas of West Tennessee.

A presentation was made on the diocese's involvement with and leadership in Jubilee 2000, an ecumenical and interfaith effort to celebrate the Year of Jubilee. The ability of a small church to make a significant impact on its community was demonstrated by St. Mary's, Dyersburg. This 130-member congregation has been involved in the startup of seven community agencies meeting community needs, and shared with delegates just how these agencies have improved the quality of life in their community.

The convention passed a resolution



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encouraging the 10-10-10 stewardship program as the standard of giving for the diocese. Finance committee chair James McGehee explained that if individuals tithed to the congregation and the congregation gave 10 percent to the diocese, many more dollars would be available for ministry both within and outside the diocese. The resolution as adopted contained an amendment encouraging the diocese to sustain, as a minimum, the present level of giving to the national church.

Guest preacher was the Rev. Loren Mead, founding director of the Alban Institute. In a lively sermon based on Ezekiel's vision of the valley of dry bones, he had the congregation singing about "them bones" and thinking about the future of the diocese. "I think God is calling us to new life," Fr. Mead said. "God calls the Diocese of West Tennessee to new life, new vitality."

During discussion of the proposed \$1,090,700 budget, two Memphis congregations, Calvary and Grace-St.

Luke's, proposed the addition of \$30,000 to the budget for new ministry, to be divided equally between new mission work in the diocese and national and international mission through the national church. The two congregations pledged \$15,000 and challenged the convention to raise \$15,000. Energy and excitement was generated as two additional congregations and five individuals quickly accepted the challenge and pledged \$5,250. The final \$1,120,700 budget includes funds for ministry with young adults, media evangelism using the new Episcopal Media Center ads, and funds for congregational renewal and evangelism.

Julie Denman

Education for Parish Leaders

Youth ministry and Christian education can soon be enhanced through a certificate program offered by the Episcopal Theological Seminary of the Southwest, Austin, Texas. The intensive three-level program combining scripture, theology and practical skills of ministry will begin in 2000.

"Trial and error is the most common way people learn about youth ministry and Christian education. As a result, frustration and burn-out occur too often," said Molly Bennett, a veteran director of religious education and consultant throughout Province 7, who will head the program. "Our new program will reduce the time it takes to develop a parish leader."

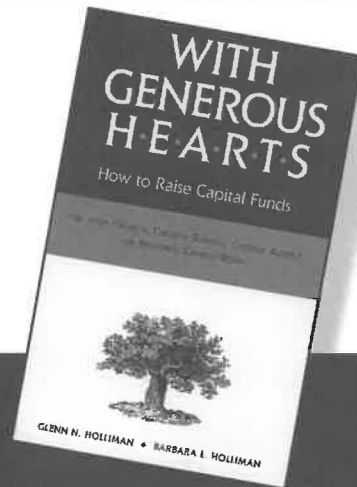
Connecticut Nominees

The Diocese of Connecticut has announced seven nominees to be considered in the June 19 election of the 14th Bishop of Connecticut. Other nominations, in accordance with a resolution passed at last October's diocesan convention, could be made by petition to the nominating committee for a period of two weeks following the April 15 announcement.

The following nominees were presented to the diocese on April 15:

The Rev. Leander Samuel Harding, rector of St. John's Church, Stamford, Conn.; the Rev. Canon John Kitagawa, canon to the ordinary of the Diocese of Maryland; the Rev. Martyn Minns, rector of Truro Church, Fairfax, Va.; the Rt. Rev. Andrew Donnan Smith, Bishop Suffragan of Connecticut; the Rev. Leslie Carl Smith, rector of Trinity Church, Princeton, N.J.; and the Rev. Edward Bevan Stanley, rector of Grace & St. Peter's, Hamden, Conn.

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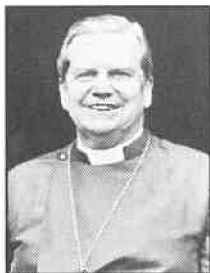
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For further information write or call the Rev. Robert Burch, Director of Development and Church Relations, Virginia Theological Seminary, 3737 Seminary Road, Alexandria, VA 22304 800-941-0083



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PEOPLE & PLACES

Appointments

The Rev. **Russell Allen** is rector of Holy Advent, 83 E Main St., Clinton, CT 06413.

The Rev. **Allison Cook** is rector of Immanuel and St. James', 123 Minerva St., Derby, CT 06418.

The Rev. **Wayne Fehr** is rector of St. Thomas of Canterbury, 7255 W Grange Ave., Greendale, WI 53129.

The Rev. **Reid Hensarling** is rector of Church of the Redeemer, 3100 Houston Levee Rd., Germantown, TN 38139.

The Rev. **Ronald N. Johnson** is regional vice-president (Western Kansas) of St. Francis Academy, 5097 W Cloud St., Salina, KS 67401.

The Very Rev. **John A. Macdonald** is dean of La Cathedral El Buen Pastor, Apartado Postal 586, San Pedro Sula, Honduras.

The Rev. **W. David McSwain** is rector of St. George's, 30 N Ferry St., Schenectady, NY 12305.

The Rev. **Janet Sturgis** is rector of St. Luke's, PO Box 2285, Kearney, NE 68848-2285.

The Rev. **Debra L. Trakel** is rector of St. James', 833 W Wisconsin Ave., Milwaukee, WI 53233.

The Rev. **Patricia E. Whittington** is rector of St. Peter's, 435 W 23rd St., Huntington, WV 25704.

Ordinations

Priests

Delaware – **Lois Keen**, on staff at St. John's Cathedral, Wilmington, DE.

Quincy – **James H. Warnock**, assistant at All Saints', Long Beach, CA; **James C. Blanton, Jr.**, a SAMS missionary in Honduras.

Retirements

The Rev. **Cliff Blinman**, as rector of Trinity, Ashland, OR.

The Rev. **R. Rodney Kirk**, as director of Manhattan Plaza Performing Arts Residential Center, New York, NY.

Changes of Address

The Rev. **Wendell B. Tamburro**, 222 E Broadway, #618, Eugene, OR 97401.

Deaths

The Rev. **John Louis (Jack) Gretz**, retired priest of the Diocese of Olympia, died of a heart attack at his home March 16. He was 76.

Fr. Gretz was a graduate of Lehigh University and Virginia Theological Seminary. He was ordained deacon in 1959 and priest in 1960. Fr. Gretz served as assistant at Trinity, Southport, CT, 1959-61; rector of St. Andrew's, Prineville, OR, 1961-66; rector of St. James', Kent, WA, 1966-68; interim of St. Matthew's, Tacoma, WA, 1988-89; and interim of St. John's, Gig Harbor, WA, 1990-91. He is survived his wife, Dorris, two daughters, three sons and 10 grandchildren.

The Rev. **Arthur Benjamin Narbeth**, retired priest of the Diocese of Maryland, died March 7 in Baltimore. He was 88.

Fr. Narbeth was born in Norton-on-Tees, England, and is a graduate of Duke and Drew universities. He was ordained deacon and priest in 1947. Fr. Narbeth served as a minister in the Methodist Church, 1936-46; as deacon-in-charge of St. John's, Ashland, PA, 1947, and priest-in-charge, 1947-49; assistant at Trinity, Binghamton, NY, 1949-51; priest-in-charge of Grace Church, Waverly, NY, and missionary of Christ Church, Wellsburg, NY, 1951-55; rector of St. Matthias', Philadelphia, PA, 1955-58; assistant at Trinity, Wilmington, DE, 1958-62, rector of St. John's, Shady Side, MD, 1962-65; and rector of St. James', Lothian, MD, 1965-73. Fr. Narbeth is survived by his wife, Dorothy, a daughter and three grandchildren.

Receptions

West Tennessee – The Rev. **Jeffery Wayne Marx** was received into the priesthood from the Roman Catholic Church; add. 9646 Meadow Green Cove, Bartlett, TN 38133.

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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. Screening begins April 11, 1999. Position open until filled. To inquire further, please contact: **Mrs. Diana LaMee Edwards, St. Stephen's Episcopal Church, 555 SE Regatta Dr., P.O. Box 1800, Oak Harbor, WA 98277. (360) 679-3431 or e-mail ststephens@oakharbor.net**

ASSOCIATE RECTOR: The rector of St. James, Lancaster, PA, seeks to appoint an energetic, thoughtful leader to fill the position of an associate rector as soon as possible. St. James is a large (1,300+), growing, historic, downtown parish committed to the work of the gospel and to the living of the Christian life. The priest in this position will share the full priestly, pastoral and administrative ministry of the parish with three other full-time clergy, five professional lay staff and committed lay leadership of the parish. Special responsibilities will include, but not be limited to, our growing social and outreach ministries, congregational development and newcomer ministry. Commitment to the priestly life, to collaborative work with a clergy and lay staff, to an increasingly diverse parish, and to ministry to the city are more important than particular previous experience. Cover letter, resumes and CDO profiles to the rector: **The Rev. Canon Peter Eaton, 119 N. Duke St., Lancaster, PA 17602. Telephone (717) 397-4858. FAX (717) 397-7548. Peter@stjameslanpa.org**

POSITIONS OFFERED

DID YOU THINK that calling on parishioners in their homes had gone out of style? The people of St. John's, Halifax, VA, don't think so. They are looking to call a rector who will administer the sacraments, preach from the Bible and call on people. In this county seat of Halifax County, in the Diocese of Southern Virginia, there is the opportunity to be a pastor in a well-established community where gentle traditions are valued and gracious hospitality is a way of life. For further information, interested parties may contact: **Jim Davis, P.O. Box 486, Halifax, VA 24558. (804) 476-1577. FAX: (804) 575-1202.**

MINISTER FOR MUSIC: St. Paul's is seeking a person with a call to the ministry of music. Should be a person with strong choral and liturgical skills, and be an accomplished organist. The liturgical tradition encompasses the celebration of Holy Eucharist and Morning Prayer. Position involves musical and spiritual leadership by a dedicated Christian. Church has a vibrant children's and adult choral program including eight choirs. Applicants must be professional, with interpersonal skills, motivational with pastoral orientation, and able to work collegially with church and music staffs. Ability to administer music program, staff organization and large budget important. Music department has excellent facilities and offices. Church acoustics superb with an M. P. Moller organ, Opus 10768, 1971 (7 divisions, 63 ranks), a Flemish single manual Frank Hubbard Harpsichord, #72, a refurbished 1904 Steinway piano and DAT recording equipment. This large parish plays a leadership role in the community and diocese with a long tradition of good music. Full-time position is open and receiving inquiries. Send resume to: **Music Committee, St. Paul's Episcopal Church, 4051 Old Shell Rd., Mobile, AL 36608 or contact the Rev. Roger C. Porter (334) 342-8521.**

TRINITY CENTER, an Episcopal camp and conference center of the Diocese of East Carolina, located on the Outer Banks near Morehead City, NC, is seeking a new executive director. Candidates should have at least three years experience in camps and conference center management, or a background in the hospitality industry. Candidates must demonstrate broad skills in facilities' management, business administration and budgeting. Persons must be active, committed Christians. A college degree is desirable, although not required. The salary is negotiable based upon experience. A full package of benefits is available. Inquiries should be sent to: **The Rev. Matt Stockard, St. Paul's Episcopal Church, 215 Ann St., Beaufort, NC 28516.**

WANTED: SPIRIT-FILLED RECTOR. Medium-sized, upstate New York parish seeks FT priest to lead us in prayer, worship and growth through the Holy Spirit. Stipend conforms to Albany diocesan guidelines. Interested parties should remit resume to: **Zion Episcopal Church, c/o Gigi Abbott, P.O. Box 204, Hartford, NY 12838.**

ST. MARY'S PARISH, Asheville, N.C., seeks full-time rector. The applicant should be a caring and encouraging priest who will maintain St. Mary's Anglo-Catholic principles. Other strengths should include Christian education, youth ministry, pastoral care, preaching and liturgy. Please respond by May 15 with letter and resume to: **Dr. Bud Harris, St. Mary's Parish, P.O. Box 8425, Asheville, NC 28814-8425.**

REWARDING MINISTRY—El Hogar Projects, Diocese of Honduras, seeking new executive director/co-directors responsible for 3 homes/schools for abandoned boys, and for fund raising. **Perry Nies, Chairman, 30 Maitland Groves Rd., Maitland, FL 32751; e-mail: jnies@gdi.net**

YOUTH MINISTER—Program-sized, suburban parish one hour from New York City, is offering full-time staff position to coordinate and lead youth programs. Seeking innovative, organized and creative professional lay minister with the ability and desires to energize an enthusiastic group of youth. Offering competitive salary and benefit package. Send resumes to: **Don Carlson, St. Stephen's Episcopal Church, 351 Main St., Ridgefield, CT 06877.**

CLASSIFIEDS

POSITIONS OFFERED

PARISH NURSE—Large metropolitan congregation seeking part-time parish nurse to carry on existing health ministry, beginning June 1. Position is salaried with benefits. BSN required; master's preferred. Experience and education in parish nursing also desirable. Send letter of interest and resume to: **The Rev. David Shoulders, Rector, St. Paul's Episcopal Church, 10 W. 61st St., Indianapolis, IN 46208. FAX (317) 726-0569.**

BUSINESS MANAGER, Episcopal Diocese of North Carolina. Managerial position for Raleigh-based office which serves 39 counties of N.C. Manages the fiscal, accounting, purchasing, property and facilities, insurance, liability and investment functions. Serves as computer and human resources specialist and administrative support coordinator for the organization. Requires strong supervisory, planning, automation and people relationship skills. Graduation from a 4-year college with a major in accounting, business, or public administration with considerable experience in supervising a business for fiscal operation. Answers to the bishop. MBA a plus. Send resume and salary requirements by the week following June 1 to: **Bishop, Episcopal Diocese of North Carolina, P.O. Box 17025, Raleigh, NC 27619.**

DIRECTOR OF YOUTH MINISTRIES—St. John's seeks a director of youth ministries who exhibits a passion for the Gospel and a calling to minister to young people. We are looking for a person who will model and teach a loving relationship with God. Our parish of 2,000 people is located in a fast growing, suburban section of Charlotte. Our youth director will be on a mutually supportive team of ordained and lay persons who strongly affirm the ministry of Jesus Christ. Inquiries to: **The Rev. Martin F. McCarthy, St. John's Episcopal Church, 1623 Carmel Rd., Charlotte, NC 28226. (704) 366-3034. E-mail: mccarthy@perigee.net**

RECTOR: St. Barnabas', Glen Ellyn, IL. Growth oriented, pastoral-sized parish located in west suburban Chicago. Noted for its traditional and vibrant liturgical worship, strong children's formation programs (Catechesis of the Good Shepherd), and committed lay leadership. Parish sees Christ centered worship, Christian formation, healing and small group ministries as essential to its mission. Seeks leadership to enable laity to strengthen programs, mission and community, and complete building program. Previous parish experience necessary and program church experience helpful. Preaching, liturgical and administrative ability essential and vision for evangelism, stewardship and youth programs. Send resumes to: **St. Barnabas' Episcopal Church, Search Committee, 22W415 Butterfield Rd., Glen Ellyn, IL 60137. www.com/~barnabas.**

DIRECTOR OF YOUTH AND CHILDREN MINISTRIES: dynamic, growing parish, large community of young people (active core of over 50 teenagers and 120 enrolled in church school). Strong adult volunteers in place. \$28,000-\$32,000 plus full benefits. Contact: **The Rev. David Anderson, Rector, Trinity Church, Solebury, PA (215) 297-5135; FAX (215) 297-0987.**

GROWING CONGREGATION seeks an assistant rector. St. Thomas, Savannah, is undergoing an exciting time of growth and increasing participation. We are looking for an assistant rector whose primary mission would be the development of our youth ministry. Write to: **St. Thomas Episcopal Church, 2 St. Thomas Ave., Savannah, GA 31406; (912) 355-3110; or e-mail, Evangelone@aol.com.** Priests or transitional deacons are welcome to apply.

FULL-TIME YOUTH MINISTER: We are a suburban parish of 500 communicants located in the majestic mountains of West Virginia's capital city. We are seeking an energetic youth minister to revitalize our youth programs (pre-K through 12th grade). Position open to cleric or lay person. Must have a passion for sharing your Christian faith with youth. Competitive salary with benefits. Send a letter of interest and resume to: **Search Committee, St. Matthew's Episcopal Church, 1957 Parkwood Rd., Charleston, WV 25314.**

POSITIONS OFFERED

CHURCH OF THE APOSTLES, in Fairfax, VA, is seeking two full-time assistant clergy. The assistant for evangelism and discipleship will be motivated and experienced in reaching unchurched people, and helping a congregation grow by developing an evangelistic lifestyle and building evangelistic ministries. The successful candidate will also be motivated and experienced in growing a small-group ministry and developing effective discipleship structures for integrating new believers and growing existing members. The assistant for pastoral ministries will possess the background and skill to assess pastoral care needs and make appropriate referrals; provide expert training and supervision for the church's present and future lay pastoral care providers; and develop pastoral care systems both to support the congregation and also to reach out into the community. Both assistant clergy will share in the preaching ministry and help shape the overall life and direction of the congregation. For further information, write to: **The Search Committee, Church of the Apostles, P.O. Box 2306/3500 Pickett Rd., Fairfax, VA 22031. Tele: (703) 591-1974; FAX: (703) 591-1983. E-mail: barb_coa@yahoo.com. Website: www.churchoftheapostles.org**

ST. MARK'S EPISCOPAL CHURCH, MILWAUKEE, WI: Full-time rector sought for healthy, thriving, urban/suburban parish of 300 communicants on Milwaukee's East Side near Lake Michigan. Parish known for quality preaching, strong lay leadership, lively, thoughtful education, commitment to social concerns. Recent focus has been on balancing budget (completed), renovating plant (ongoing), strengthening program (progressing). Parish seeks confident leadership to continue our progress. Send inquiries, CV, and updated CDO forms to: **Search Committee, 5320 N. Lake Dr., Whitefish Bay, WI 53217.**

PROGRAMS

BENEDICTINE EXPERIENCE—June 3-6, Cerveney Center, Live Oak, FL—faculty Bishop Heath Light, Sr. Anne McCarthy, OSB. June 16-20, Bishop Mason Center, Dallas, TX, faculty Sr. Donald Corcoran, OSB, the Rev. George Luck. July 10-26. Bishop's Ranch, Healdsburg, CA, faculty the Rev. Suzanne Guthrie, Br. Bede Healey, John Renke. Contact: **Friends of St. Benedict, St. David's Parish, 5150 Macomb St., NW, Washington, DC 20016. (202) 363-8061. FAX (202) 966-3437. E-mail SaintBenedict@prospect-tech.com**

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June 27 - July 2

- CHRISTIAN SPIRITUALITY IN A DIVERSE CHURCH — Experience African-American, Hispanic, Native American and Celtic Christian spirituality unique to the Episcopal Church. Carol Gallagher, John Bryant, Herbert Arrunategui, Robert Haden, Monroe Freeman, Timothy Kimbrough.
- RENEWAL CONFERENCE, *BACK TO THE FUTURE: MAKING THE EARLY CHURCH PRESENT IN THE 21ST CENTURY*— Michael Lumpkin, Russell J. Levenson, Jr., Lou O'Brien

August 29 - September 3

- LITURGICAL ARTS: *HOLY WORKS FOR HOLY PLACES*, church needlework taught by great artisans: Pat Crane, Sally Boom, Marion Scoular, Karen Johnson. Worship/music: Elisa Wheeler, Elizabeth Hart, Marji Elzey.

AMONG OTHER PROGRAMS

- CAMP KANUGA (ages 7-15), June 5 - August 14
- TRAILBLAZERS (ages 15,16), June 17 - August 2
- SUMMER GUEST PERIOD, JULY 3 - AUGUST 27—Eight weeks with Week 7, August 14-21 and Week 8, August 21-27 offer best choice of accommodations. Variety of optional programs for all ages, chaplain in residence.
- PAINTING AS PRAYER, September 26-30—Requires basic skills in painting or drawing. Michael Doty
- JESUS—A FEMINIST/WOMANIST PERSPECTIVE, October 24-28 — Keynoters: Carter Heyward and Delores Williams
- TRANSFORMATION AND RENEWAL: MODELS AND RESOURCES FOR BLACK CONGREGATIONAL DEVELOPMENT IN THE EPISCOPAL CHURCH, November 14-17, keynoter D. H. Kortright Davis
- GAIL GODWIN, HER FAITH AND FICTION, November 13-16 — Spend several days with keynoter Godwin.
- WINTERLIGHT XXIV, December 27 - January 1, 2000 — For youth in grades 9-12.



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