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Operation New Hope

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Melissa Pettit sands exterior of a New Hope Project.

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Larry Rollings (left), and Kevin Gay take a break on the stoop of a Jacksonville restoration project.

Cover and photo above by Skip Livingston

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TRAVELING?

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(SEE PAGE 19)

SUNDAY'S READINGS

Temples of the Holy Spirit

'You were bought with a price; therefore glorify God in your body.'

(1 Cor. 6:20)

The Second Sunday After the Epiphany

1 Sam. 3:1-10 (11-20); Psalm 63:1-8; 1 Cor. 6:11b-20; John 1:43-51

It is often said that the "sins of the flesh" are less important than the "sins of the spirit." Usually this means that sexual sins are less important than sins like pride, self-righteousness, etc. But this avoids a great truth: There is a good reason why most people are deeply ashamed of sexual sins, but often have a hard time even discerning sins like pride, judgmentalism, prejudice, etc. All sins are spiritual, including so-called "sins of the flesh." Paul's teaching about sexual sin in today's epistle says that "the fornicator sins against the body itself," which is also sacrilege, since he immediately adds that the bodies of believers are temples of the Holy Spirit.

The church errs seriously when it fails to teach chastity to all its members, young and old, in all states of life. Failure to do so is to preach a

diminished gospel. The first lesson, then, emphasizes how important it is to listen to God. Eli, who wisely counsels Samuel to listen to the voice of the Lord, is known himself as an ineffectual leader of the people. He knew how to listen to the Lord, but did not do so, if one can judge by the disastrous results in his life.

The gospel lesson features several people who listened to the call to come and follow Jesus, and responded. They became disciples, and Jesus promised that they would see "heaven opened and the angels of God ascending and descending upon the Son of Man." The upward call of God in Jesus Christ is a call truly to love God and neighbor in purity, honor, self-discipline, joy, mercy, and delight, which are attributes of the holiness to which all are called.

Look It Up

Sexual sins are the result of improper answers to the right desire for intimacy. See what the first verse (and following) of today's psalm says about desire for intimacy.

Think About It

What are your thoughts when you consider your sexual sins in the light of the first line of today's epistle?

Next Sunday

The Third Sunday After the Epiphany

Jer. 3:21-4:2; Psalm 130; 1 Cor. 7:17-23; Mark 1:14-20

'Some Truths to Take Care of'

By Travis Du Priest

OPENING THE BIBLE: What It Is, Where It Comes From, What It Means for You. By Robert Kysar. Augsburg Fortress. Pp. 129. \$10.99 paper.

All the "big" questions are here: What can we expect from the Bible? In What Sense Is the Bible Authority? Why So Many Different Interpretations?

In What Sense Is the Bible Inspired? How Can I Find Meaning in the Bible? Responses by an Emory University New Testament professor are excellent as he does not dodge the complexity of the issues.

DAILY PRAYER AND BIBLE STUDY WITH THE BOOK OF COMMON PRAYER. By Joseph P. Russell. Forward Movement. Pp. 20. \$0.85 paper.

This pamphlet introduces — and reminds long-time Episcopalians of — the Daily Office and lectionary in the Book of Common Prayer with an emphasis on prayerful reflection of scripture. Includes a section on What Is the Apocrypha? By the retired canon to the ordinary for education and program in the Diocese of Ohio.

LIVING GOD'S WORD: Reflections on the Weekly Gospels. Year B. By David Knight. St. Anthony Messenger. Pp. 269. \$14.95 paper.

Handy and helpful in its arrangement and content: two pages of commentary on the Sunday gospels throughout the year and daily passages for extended meditation, followed by exercises to live the gospel as Christian, disciple, prophet, priest, king. By a Roman Catholic pastor and retreat leader.

GENESIS. By Murray L. Newman. Forward Movement. Pp. 16. \$0.45 paper.

The retired professor of Old Testament Studies at Virginia Theological Seminary (re)acquaints us with the Book of Genesis from three vantage points: literary, historical and theological. Good concise overview of the dynamics of this famous book.

BIBLE STORIES REVISITED: Discover Your Story in the Old Testament. By Macrina Scott. St. Anthony Messenger. Pp. 292. \$13.95 paper.

I like the author's concept of "revisiting" many of the Old Testament stories we know from childhood, but now with the



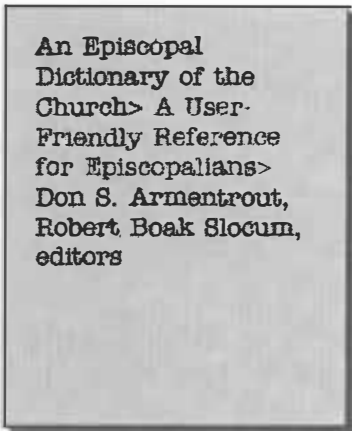
overlay of our own life story. I particularly appreciated the chapters The Young Joseph and The Mature Joseph and His Father. Good questions on dreams and favoritism.

WHAT DO YOU WANT TO LEARN TODAY?

Cella: A small memorial chapel built in early Christian cemeteries. It was used to commemorate those buried in the cemetery and for ordinary worship.

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Bishop Harte of Arizona Dies

The Rt. Rev. Joseph M. Harte, 85, second Bishop of Arizona, died in Phoenix, Dec. 19, two days after the 60th anniversary of his ordination to the priesthood, and 10 days after the death of Alice, his wife of 58 years.

Bishop Harte was born in Springfield, Ohio. He graduated from Washington and Jefferson College, General Theological Seminary and Notre Dame University. He was ordained deacon and priest in 1939 and was consecrated Bishop Suffragan of Dallas in 1954.

He served as rector of All Saints' Church, Miami, Okla., 1939-40; curate at Trinity, Tulsa, Okla., 1940-42; rector of St. George's, Rochester, N.Y., 1942-43; rector of All Saints', Austin, Texas, 1943-51 and chaplain for the Texas National Guard, 1948-51; and



Bishop Harte

dean of St. Paul's Cathedral, Erie, Pa., 1951-53. He was elected Bishop Suffragan of Dallas in 1953, serving until 1962, when he became Bishop of Arizona. He retired from that ministry in 1979. In his retirement he was bishop-in-residence at All Saints', Phoenix.

His episcopate was distinguished by the extraordinary growth of the church in Arizona. Bishop Harte's heart was in mission, and he worked to establish many new congregations. In the late 1960s and early '70s, as the nation was torn by violence, he worked with Rabbi Albert Plotkin and Msgr. Robert Donohoe to successfully prevent rioting in

Phoenix. As a result, they were honored with the Brotherhood Award from the National Conference of Christians and Jews.

The Book of Common Prayer was one of Bishop Harte's great loves. He is the author of several booklets about the development of the prayer book, and rejoiced in the opportunity to serve the Standing Liturgical Commission, 1968-72.

Bishop Harte may be remembered most as an extraordinary lover of people. His ability to recall names was renowned.

He is survived by three children: Victoria Harte Money of Eugene, Ore., the Rev. Joseph M. Harte, Jr., of Flagstaff, Ariz., and Dr. Judith Harte of Albany, Calif.; and five grandchildren.



Keith Merritt, director of Episcopal Farmworkers Ministry, explains crude conditions under which some migrant workers live.

North and East Carolina Dioceses Aid Flood Victims

The dioceses of North Carolina and East Carolina, which suffered enormous damage during the devastating floods caused by Hurricane Floyd last September [TLC, Oct. 10, 17, 24] have helped to provide thousands of dollars in programs and assistance to victims, many of whom cannot return to their homes.

The Diocese of East Carolina focused its resources on those who may have slipped through relief safety nets or have been ineligible for government aid, especially non-English speaking

migrant workers and their families and the elderly.

Many migrant farm workers were working in the rural areas bounded by both dioceses. The workers were affected by not only Hurricane Floyd, but also by the two other hurricanes that hit the area, causing crop damage and eliminating employment for the workers. Many were left in the United States with no money and no way to get back to Mexico or to Florida for the winter citrus harvest.

In the Diocese of North Carolina, most of the nearly \$400,000 received by the diocese was distributed to the discretionary funds of clergy in the Rocky Mount convocation. With that money, clergy in Rocky Mount, Wilson and Tarboro could distribute monies where most needed.

The Rev. Kathleen Awbrey, Christian social ministries coordinator for the Diocese of North Carolina, said \$25,000 was given to the Episcopal Farmworkers Ministry, and \$10,000 to an organization that assists farmers in completing the paperwork needed to obtain government assistance for

their losses. She said a small amount of money has been set aside for other needs as they arise. Ms. Awbrey noted that many donations went directly from parish to parish and the diocesan total does not include those donations.

In East Carolina, \$430,000 had been raised for flood relief and \$337,000 distributed by mid-December. The remainder of the fund, as well as any new contributions, is being earmarked for long-term relief efforts and will be distributed as those needs arise.

Some recipients of donations from the Diocese of East Carolina are San Mateo, Yeaterville, N.C., which received \$50,000 for Hispanic outreach ministry, the grant helping provide much-needed transportation back to Mexico where migrant workers have their families, and to Florida for citrus season; Episcopal Farmworkers Ministry Newton Grove, N.C., whose \$45,000 grant purchased a new van for deliveries and transportation at migrant farm worker camps, as well as food, clothing, medicine, blankets and rent and utility assistance; and Episcopal Hispanic Ministries Washington, N.C., which received \$35,000 to provide assistance to families.



Lives and Buildings Rebuilt in Jacksonville

A new program launched by FreshMinistries to restore homes and put Jacksonville's "forgotten" people to work has chalked up three like-new homes to its credit and, more important, once-broken lives on the mend. Headed by Kevin Gay and called "Operation New Hope," the program is but a few months old and thus far has focused on work in the Springfield section of the north Florida city.

Operation New Hope has a two-fold objective. First is to put to work and train the homeless and destitute, people often overlooked in terms of employment. The second objective is to continue FreshMinistries' drive to restore Springfield as a viable mixed neighborhood for middle and working class families.

'We recruit folks to work in the project who are having difficulties, but who've made a commitment to change their lives.'

— *Kevin Gay, director of 'Operation New Hope'*

— *Kevin Gay, director of 'Operation New Hope'*

middle and working class families.

"This is a win-win program," Mr. Gay said. "We recruit folks to work in the project who are having difficulties, but who've made a commitment to change their lives. They learn a new trade and get counseling along the way. Then we look for old homes — just like the people who will work on them — broken and forgotten but with plenty of potential."

Robert Henry, a 47-year-old former communications consultant, is rebuilding his once alcohol- and drug-ridden life by learning carpentry on the job in a two-story Springfield home. Melissa Pettit, 27, is considering the possibility of training for a contractor's license as she works among other recovering addicts and alcoholics.

"What we do through God's grace for the lives of those involved in the long run is even more important than what we do for the buildings and the neighborhood," said the Rev. Robert V. Lee III, chairman of FreshMinistries. "Little by little, we are trying to restore not just buildings, but life and hope in the inner city."

The first pilot homes are expected to sell for about \$130,000, said Mr. Gay. Each is approximately 2,000 square feet. One home was built in 1904, another in 1922.

Mr. Gay anticipated 10-12 people would be employed on the project by the end of 1999. They would be trained in a building trade, paid above minimum wage, and have the opportunity to save some of their income for possible investment in a home for themselves.

Since its kickoff, Operation New Hope has added eight homes to its inventory, said Mr. Gay. Targets for employment and restorations are 20 workers, 12-18 restorations in 2000 and 24 workers and 18-25 restorations in 2001.

Skip Livingston

Operation New Hope carpenter-in-training fits floorboards for a porch.

Skip Livingston photo

Mississippi Nominees for Bishop Coadjutor Announced

The Diocese of Mississippi has released the names of five nominees for election as its bishop coadjutor.

The candidates are: the Rev. Duncan M. Gray III, rector of St. Peter's Church, Oxford, Miss.; the Very Rev. Henry Hudson, dean of Trinity Cathedral, Little Rock, Ark.; the Rev. Elizabeth Claiborne Jones, rector of Epiphany, Atlanta, Ga.; the Rev. John R. Price, rector of St. Anne's, Annapolis, Md.; and the Ven. Leslie C. Smith, rector of Trinity Church, Princeton, N.J.

The electing convention will be held Feb. 26, a reconvening of the diocesan convention held in January. The bishop coadjutor will succeed the Rt. Rev. Alfred Clark Marble, Jr.

Partner with Rwanda

Deputies at the convention of the **Diocese of Pittsburgh** Nov. 5-6, passed a resolution partnering the diocese with the Diocese of Shyira and the province of Rwanda.

"Praise be to God for the way you have committed to partner with Rwanda," said Augustin Ahimana, regional director of World Vision in Ruhengeri, Rwanda, and keynote speaker at the convention banquet. Passage of these resolutions is a fulfillment of God's promise to Rwanda that he will do great things, Mr. Ahimana said.

"'One church of miraculous expectation and missionary grace' is the vision God gave to us as a diocese when I became your bishop," said the Rt. Rev. Robert Duncan, Bishop of Pittsburgh, in his address. "We are so much more nearly 'one church' than we were before. Even when we deal with difficult and divisive issues we are doing it with so much more grace and godly affection."

The phrase "Anglican Christians Transforming Our World with Jesus Christ" now comes alongside Bishop Duncan's vision for the diocese to continue to expand its horizons beyond the corners of western Pennsylvania and into the whole world.

A resolution commending World Vision's initiative to sponsor Rwandan orphans was adopted unanimously. Before its passage, however, friendly amendments changed the language of the resolution so that it stated unequivocally that the diocese would undertake at least 1,000 child sponsorships.

Also passed were resolutions regarding environmental stewardship and energy choices, an invitation to the 2006 General Convention in Pittsburgh, and a resolution brought from the floor allowing the diocese to explore the possibility of additional episcopal oversight.

A resolution greeting the church in Chile (to which Pittsburgh is a companion diocese) and especially the Rt. Rev. Colin Bazely upon his retirement as Bishop of Chile and the Rt. Rev. Hector Zavala upon his installation was passed.

A 2000 budget of nearly \$1.3 million was approved.

Beth Bogard Vander Wel

The Council for Women's Ministries Restructures Gatherings

The Council for Women's Ministries (CWM), has approved restructuring that would open its gatherings to all Episcopal women. The council is comprised of more than 30 women's organizations.

"Now all Episcopal women can be part of one body," said Ann Smith, director of the national office of Women in Mission and Ministry, which has provided financial and organizational support for CWM. "We're doing real gospel-based organizing, guided by the Holy Spirit. We have no idea

what our structure will look like. Our structure will follow our function."

The new vision came in response to a question posed by Ginny Doctor, a Women in Mission and Ministry (WIMM) consultant from the Diocese of Alaska, who challenged the gathering, "We're only 44 of the 1.5 million women in the Episcopal Church. How do we reach the others?"

Attendees participated in groups designated by shared interests. "Global Home Economics" attracted many attendees to a forum that discussed ways to support efforts to improve conditions for workers in poor countries. Other groups discussed further efforts to bring women's ministries to closer unity.

Preliminary efforts to publish a magazine on spirituality for all Epis-

copal women, which will merge the existing *Journal of Women's Ministries* and the Episcopal Church Women's *Communique* was discussed. It is anticipated that the premier issue will be distributed at General Convention in July.

CWM participants signed a letter to Presiding Bishop Frank Griswold

'Now all Episcopal women can be part of one body.'

— Ann Smith, director of the national office of Women in Mission and Ministry

requesting restoration of funding for the national women's office, as well as its status as a separate program entity. Established as an executive-level program, the office has lost funding for a second staff position and now operates as part of the congregational development cluster at the Episcopal Church Center.

"Women's voices are not being heard at decision-making levels," said Marge Burke, chair of the national committee on the status of women and a former ECW national president. "In the secular world, generalists are not acceptable. Why then should we become generalists at the Episcopal Church Center?"

Marcy Darin and Episcopal News Service contributed to this article

Bishop Donovan Named Interim Anglican Observer

The Rt. Rev. Herbert A. Donovan, Jr., retired Bishop of Arkansas, has been named interim Anglican observer at the United Nations. The Rev. Canon John L. Peterson, secretary general of the Anglican Communion, in consultation with the Most Rev. George Carey, Archbishop of Canterbury, and the U.N. Observer's Advisory Council, announced the appointment.

Bishop Donovan, presently serving as Assisting Bishop of New Jersey, said, "Both the U.N. and the Anglican Communion are worldwide organizations committed to justice and peace. I am honored to serve and I hope that service will prove of value to the Communion."

Bishop Donovan will assume his new duties Feb. 1, when the Rt. Rev. David Joslin takes over as Assisting Bishop in New Jersey.



Sander Zulauf

Newark Names Poet Laureate

ers applied for the position. The poet laureate will conduct workshops and readings at Episcopal House and churches. A benefit reading by Mr. Zulauf and three others on the evening of Dec. 14 attracted 24 people on "a miserable rainy night," he said. It brought in 24 bags of food and cash for the food pantry at Grace Church, Newark.

Sander Zulauf has "been a poet since high school." He presently is professor of English at County College of Morris, and editor of the quarterly *Journal of New Jersey Poets*. He was instrumental in having published the works of his friend, the late poet Joe Salerno. His own first collection, *Succasunna New Jersey*, is in its fourth printing. (Succasunna is an Indian word referring to iron-rich black stone.) He is a lay reader and licensed eucharistic minister at St. Dunstan's in that town. "My search for poetry and my religious life are inseparably intertwined in my life's journey," he said. "I cannot imagine a life without either; I believe a life without poetry is essentially as spiritually hungry as a life without faith."

"He's an absolutely wonderful person, and so is his wife, Madeline," said Bishop Spong, who finds the idea of a diocesan poet laureate "rather fascinating."

"Sandy has an impish sense of humor ... he's pretty normal for a poet." The bishop said the poet once

gave him the present of a fountain pen. "We're the only people I know who are fountain pen aficionados. I write everything in longhand on legal pads, with a fountain pen."

While he has not seen the finished work, Bishop Spong said Mr. Zulauf had shown him some ideas for the retirement poem. "I loved it," the bishop said.

Poems take on a life of their own when others read them, Mr. Zulauf said. "The reader completes the poem," and the writer sees things in it he never saw before. His poems have won three Pushcart Prizes and been published in journals and magazines including *The Voice* and the *Christian Science Monitor*. These lines from "In Memoriam: Howard Nemerov," published in the Spring 1993 *Sewanee Review*, are used with the author's permission:

As summer slipped out of the harbor
And the beach ball floated out of reach,
I let you go, mourning
A brilliant understander and explainer,
Modest, honest, funny.

...

Able to provoke thinking as easily
As laughter, utterly in control of all that,
Your mind played words
Gracefully as Mozart played notes,
Wove thoughts as Bach wove fugues.
Knew the score in the game pitting
Realists vs. Nominalists.

Patricia Nakamura

He will be, he says, "an old-fashioned poet laureate." But Sander Zulauf will occupy a new and probably unique position, that of diocesan poet laureate. His first official poem will honor the January retirement of the Rt. Rev. John Shelby Spong, a reasonably well-known writer himself, as Bishop of Newark. His next will welcome Bishop John P. Croneberger at his February installation.

The position grew out of an informal poetry group formed by another New Jersey poet, Johanna Young. They meet for lunch and poetry monthly, and sometimes perform readings at churches. Observing national laureate Robert Pinsky increase awareness of the art, she said, "I thought it would be great to have someone do that for the diocese." The motion to create the position "was the only controversial one" at the convention, Mr. Zulauf said. "Maybe everyone thought, 'There's so much good poetry in the Bible, who needs poets around?'"

Ms. Young said eight excellent writ-

Landslides of 'Incredible Magnitude' Cause Damage in Diocese of Venezuela

The Rt. Rev. Orlando Guerrero, Bishop of Venezuela, sent a letter via the Internet following days of heavy rain, which caused flooding and "landslides of incredible magnitude." He spoke of thousands of people dead, missing and displaced from their homes.

During a telephone interview, Bishop Guerrero said that the diocesan offices were safe, but that two missions - San Mateo and Caraballeda -

were heavily damaged.

Bishop Guerrero has asked the Presiding Bishop to send a team to Venezuela to help assess damage and how best to help.

A spokesperson for the Presiding Bishop's Fund for World Relief said an initial grant of \$25,000 had been sent to assist in relief efforts and that a fund has been started to provide further assistance. She expected more information would be available in January.

Correction: Because of an editor's error, one name was not included with the list of nominees for the episcopal election in the Diocese of North Carolina [TLC, Dec. 26]. That person is the Rev. Pierre W. Whalon, rector of St. Andrew's Church and School, Fort Pierce, Fla.

Not By Accident

Some of those squirming infants in the pews on Sunday morning may be future acolytes, and headed for outstanding careers that make their parishes proud.

By Glendon C. Coppick

A 2-year-old boy sat in the pew in front of me one recent Sunday morning and squirmed through the entire service. Two pews behind me there was another one. While I couldn't see him, his presence could hardly be missed, especially when he dropped a prayer book the third time.

Across the aisle, another child, only a few months old, was fussy. He (or she) would squirm and almost cry but not quite, just enough to distract the people nearby. And then there are the ones who had to be taken in and out during every service. Are there no bathrooms at home?

In time, many of these infants will turn into acolytes. That particular morning, as I watched the kids and missed the sermon, my mind began to wander. Memories of acolytes, wonderful kids of two and three decades ago, began to surface. I wondered where they might be now, so I began recalling specific names.

There's the story about the crucifer who used to lead the choir in procession, then sneak out of the church and go to a nearby pool hall (in vestments), and return just in time to lead the choir in the recessional hymn. He now lives in a western state, where he is a lawyer deeply dedicated to working with troubled youngsters.

One boy was a magician. He liked nothing better than to pull a little sleight of hand on another acolyte at the most sacred moment of worship. He now heads a team of scientists whose task it is to dismantle nuclear armaments to make the world a safer place.

Long ago, girls were not permitted to serve as acolytes. It wasn't considered ladylike. One young lady, an early teenager, thought things should be different. One morning she tucked her hair inside her collar, donned some vestments, kept a straight face and served at the altar. Only one person noticed. She now owns her own architectural firm in another city, with several professional architects on her payroll.

One of her friends followed close behind, also ignoring tradition. She is

now a vice president of one of the world's largest oil companies.

All of this took place in a little church, Trinity, in a small town, Owensboro, in western Kentucky.

Just after the cold war cooled, a large American bank chain bought a bank in a former communist country. It was a former Trinity acolyte who blended the two organizations into a working unit. Actually, several banks have vice presidents out of Trinity's former acolyte squad.

If you are a baseball fan, you will sometimes see one of Trinity's acolyte alumni on television. He's a National League umpire who spends part of the off-season training younger men. Or if your passion is basketball, you can see a former Trinity acolyte playing professionally with the Phoenix Suns.

One ex-acolyte is currently in seminary. He will be ordained soon, and some

When one acolyte missed a candle, another would inconspicuously light it.

of his future will be devoted to training young acolytes. Another "ex" is now a Roman Catholic priest. His published writings sometimes reflect his earlier Episcopal Church training.

Two young acolytes were active and busy twin boys. They were deeply dedicated to the acolyte's disciplined and structured procedures. Later they found a home in the disciplined structure of the military community, and are now dedicated to critical front-line work defending our freedom.

Silicon Valley, that place of computer fame, has enough ex-Trinity acolytes to form its own alumni chapter. At least two masters degrees and one Ph.D. would be included. Meanwhile, on the other coast, a major city has a former Trinity acolyte who leads a city-wide initiative involving several hundred youth in various arts programs. It's a model for other cities. Another former acolyte is a downtown Chicago lawyer. One's a dermatologist in a prestigious medical firm. One girl is in the home office of a major brokerage firm. Another girl was vice president of a

regional manufacturing company. One man is a professor at a well-respected university. Nurses, lawyers and teachers abound, including one dedicated to teaching underprivileged students in Appalachia. At least three are pharmacists.

One "ex" was employed by the firm of the famous senator Howard Baker, but now does research for the law professors at Harvard Law School. One former acolyte was an officer in the Army's elite Rangers and is now specializing in military law.

When some of those acolytes were born, the scientists of the world were barely aware of the extent of God's created life in the depths of the ocean. Now a former Trinity acolyte with a Ph.D. in

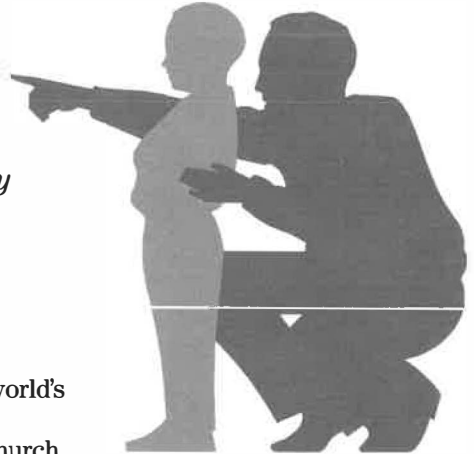
oceanography is director of one of the nation's outstanding oceanographic research projects.

These kids, from a small parish in a small town, "made it" by dedicated work, ambition, and an insightful understanding of the structures of society, some of which they learned by being acolytes. Call it mutual dependence. When one acolyte missed a candle, another would inconspicuously light it.

No doubt this litany of accomplished acolytes has missed many who deserve to be mentioned for their achievements, including those who lead salt-of-the-earth but heroic lives. Some of those are now serving as parish leaders.

Such success stories do not happen by accident. They happen when a parish family loves its kids, squirms and all. A lot of those squirming infants are future acolytes, and headed for outstanding careers which will make their parishes proud. □

The Rev. Glendon C. Coppick is a retired priest who lives in Owensboro, Ky.



Demanding Attention

If your memory is even a little keener than mine, you're likely to remember a letter sent nearly a year ago by a group of Anglican primates to the Most Rev. Frank T. Griswold, Presiding Bishop. That letter expressed concern that the sexuality resolution adopted at the Lambeth Conference was being ignored by some American bishops. That resolution declared homosexuality "incompatible with scripture," and said that Lambeth "cannot advise the legitimizing or blessing of same-sex unions nor ordaining those involved in same-gender unions."

Bishop Griswold responded with a generous invitation. "Come and see," he said to the archbishops, inviting them to come to this country and to visit with Episcopalians of all sorts. A group of five bishops and archbishops did visit during September, traveling to such places as Trinity Parish, Wall Street, the dioceses of Pennsylvania, Massachusetts, Central Florida and Virginia, and Virginia Theological Seminary. They have summed up their visit in a lengthy report released last month.

"Clearly we encountered only a part of the mosaic of the Episcopal Church," the report

stated, "it is not surprising to find their reactions reflected their theology. They dwelt on the fact that the 'revisionist' American bishops, who seem so anxious to promote new ways, are the first to turn to the canons in order to take action against a traditionalist, and they encouraged the Presiding Bishop to 'find ways to strengthen the framework that will make possible both obedience and dialogue.'"

Some of the more interesting remarks in the report:

"Some local churches felt threatened by their bishops and unsupported in the national church."

"We were made aware of fears that the General Convention to be held next year in Denver would see changes made in areas of accepted moral teaching."

"We also became aware of a widespread appreciation of the conciliatory role of the current Presiding Bishop."

"If there is any truth in these observations, the Church in America — and the Church in our homelands — will need to be alert to the danger of being captive to culture rather than the voice to advance a proper critique from the perspective of divine revelation."

"The failure to recognize the biblical revelation of marriage between a man and a woman as the proper place for sex expression appeared to us to be widespread."

"We found it hard at times to know what made the content of the faith for some to whom we spoke."

"We were impressed by the concern displayed for the isolation and discrimination experience of homosexual and lesbian people."

The Anglican visitors identified four issues which they felt were important and demanding of attention: Sources of authority (are they still scripture, reason and tradition?); coercion being applied in places concerning "the notion of homosexuality" and the acceptance of the ordination of women; local option (what can a diocese decide on its own?); and the need for dialogue when differences arise in the church.

The archbishops and bishops, representing South America, Tanzania, Kenya, Rwanda and Sydney (Australia), have given us lots to think about. Their wisdom is badly needed.

David Kalvelage, executive editor

Did You Know...

Sarah Knauss, a member of Church of the Mediator, Allentown, Pa., is 119 years old, and is believed to be the world's oldest living person.

Quote of the Week

The Rt. Rev. Andrew D. Smith, Bishop of Connecticut, on the episcopate: "Episcopacy, I am learning day by day, is a most strange animal."

"We found it hard at times to know what made the content of the faith for some to whom we spoke."

acknowledged. "Nevertheless we encountered a wide spectrum of convictions that were competently represented to us and we learned much. Our impression is that an extension of our exposure would not necessarily have introduced us to a great deal that was new. We certainly have been made aware of the diversity to be found within the Episcopal Church."

The bishops visited with advocates of homosexuality, as well as opponents, both lay and clergy. Despite those contrasting positions, they found a "strong sense of loyalty that is expressed to the Episcopal Church." They reported finding "a strong desire on the part of many" to hold the Episcopal Church together.

Given the fact that all of the visiting bishops and archbishops are known to be conser-

Christian Unity

The Week of Prayer for Christian Unity is widely observed from Jan. 18, the Feast of the Confession of St. Peter, through Jan. 25, the Feast of the Conversion of St. Paul. Some churches give considerable attention to this week, scheduling ecumenical programs, holding joint services, and asking their members to pray for other churches. The week often goes by without a sizable portion of the Episcopal Church even being aware that the observance exists. This, of course, is unfortunate, for the opportunity to participate in some form of ministry with other churches is something for which we should all strive.

This special week may receive more attention than usual this year because of Called to Common Mission (CCM), the proposed agreement with the Evangelical Lutheran Church in America (ELCA) which would establish full communion between the two churches. There may be more interest than usual because the ELCA already has approved the proposal and the Episcopal Church will deal with it at General Convention in July.

There is no need to wait until CCM is approved for Episcopalians to have a closer relationship with Lutherans. There are countless examples of members of the two churches being involved in joint ministries. They may share a building or even a pastor. They may be involved in running a local food pantry. They may worship together on special occasions, especially during the Week of Prayer for Christian Unity.

Ecumenical endeavors can, of course, be carried out with other churches beside the ELCA. Many Episcopal churches have covenant relationships with Roman Catholic congregations, some of which are renewed during this week. There are examples of joint congregations of Episcopalians and Presbyterians. Some Episcopal churches have established formal relationships with Orthodox churches in Russia. In many places Episcopal clergy meet regularly with clergy from other churches.

Not all of our ecumenical adventures are popular. The Episcopal Church's participating with the churches of the Consultation on Church Union (COCU) has had little support from most Episcopalians, and the church's involvement with the National Council of Churches (NCC) and World Council of Churches (WCC) attracts little or no interest.

For ordinary Episcopalians whose congregations are not taking part in any observance of the Week of Prayer for Christian Unity, there is still an opportunity to participate. Offering prayers for the unity of the church is most appropriate. We can put the matter into God's hands as to how unity might be achieved. In this, as in other matters, prayer means asking that God's will be done. Our Lord himself prayed for his followers, "that they all may be one" (John 17:11). In making this prayer we join him.

"Holy Father, keep them
in thy name, which
thou hast given me,
that they may be one,
even as we are one."

(John 17:11)



THE WEEK OF PRAYER FOR CHRISTIAN UNITY
IS FROM JAN. 18, THE FEAST OF THE CONFESSION
OF ST. PETER, THROUGH JAN. 25, THE FEAST
OF THE CONVERSION OF ST. PAUL.





Differing Gifts of Lutherans

Episcopalians can learn much from Lutherans who opposed the revised Concordat

By J. Robert Wright



As the Episcopal Church now moves, leading up to the General Convention in Denver in July, to consider whether it wants to enter the new relationship of full communion that the Evangelical Lutheran Church in America (ELCA) is proposing on the basis of the revised Concordat of Agreement now known as Called to Common Mission, I as one of the Episcopal Church's consultants to the Lutheran drafting team that prepared that document, as well as a veteran of several years' experience now in the official and unofficial dialogues with the ELCA, write these thoughts to express a particular hope.

This hope is that Episcopalians will consider seriously the many but differing gifts that the approximately 30 percent of Lutherans who were against the CCM (some of whom still are) may have to offer the Episcopal Church. It is my thesis that, although we probably feel most at home right now with the approximately 70 percent of Lutherans who did support the revised Concordat, we have even more to learn from the minority of those who did not. I urge that, in addition to giving thanks with the 70 percent over its passage, we also reach out to those who did not support it — not for the purpose of arguing with them over the points that were most in dispute, but rather in order to appreciate the differing gifts they bring to the table, and to seek to learn from them. We need to get to know them.

In an essay of this brevity, there is not room to do more than to list briefly some of those gifts, some of those emphases. When I do so, it will at first sound as though they are not unique to that group of Lutherans, as though they are gifts or emphases that all Lutherans, and we too, possess or at least seek to pursue. But the fact is that these particular gifts are found, not exclusively but with a singular intensity, in the sorts of Lutherans who

opposed the CCM. Some of these have been associated (again not exclusively) with Luther Seminary in St. Paul, Minn. I have had the privilege of getting to know some of these people and their emphases as they have graciously invited me to speak with them, because they wanted to have some conversation, even some dialogue, with an ecumenically minded Episcopalian who comes from the more Anglo-Catholic tradition within Anglicanism.

I have seen among them a number of particular strengths in such areas as their emphasis upon the priority of God's word in holy scripture, the centrality of Jesus Christ and his gospel, the doctrinal criterion of justification by grace through faith, and a tradition of theological integrity that is quite distinct from generic protestantism, as well as in their concerns for preaching, evangelism, church growth, Christian education, mission both domestic and foreign, and lay ministry. Their opposition by the 30 percent may have been in part because they feared a diminishment of those emphases if the CCM's

largest ELCA seminary, with several hundred students. It has numerous specialized courses in Christian education and homiletics and church growth, in teen-age ministry, youth and aging, Hispanic studies, ecology, and the Holocaust, as well as an institute for Global Mission and Islamic Studies (beginning and advanced Arabic are taught). It has an extensive program of continuing and off-campus education. It has a superior collection of archives for American Lutheran history, a superior on-line microfilm collection for Reformation research. Its faculty and course offerings are especially strong in Bible and systematic theology. It is a member of an ecumenical consortium of theological schools that includes two Roman Catholic seminaries as well as faculties of Baptists and the UCC.

As an institution it is well organized and well administered by a gracious and dynamic president. He, and the presidents of the other two Lutheran seminaries whose faculties did not endorse the CCM, have all signed a statement pledging to remain within

**Although we probably feel most at home right now
with the approximately 70 percent of Lutherans
who did support the revised Concordat, we have even
more to learn from the minority of those who did not.**

apparent concerns for catholic order and sacraments were to become too dominant. It was not so much an opposition directed against us as Episcopalians, as it was a passion and zeal for certain important facets of the truth that they treasure and that we ourselves are not widely perceived to emphasize.

As an example, let me name a few of the ways in which I observed these gifts in practice at Luther Seminary, the

the one Evangelical Lutheran Church in America and to respect the vote of its majority. There is a beautiful modern chapel (with daily worship and weekly Eucharist), an excellent program of church music, and an international student body with a number of Episcopalians. Its graduates already reflect these strengths and emphases in their pastoral ministries.

If the Episcopal Church approves the revised Concordat, which I hope it

will, a key role in the on going educational process about each other's church (that the CCM does expect) could well be taken by Luther Seminary. Of course it is not perfect. Of course there are also important gifts to be found in other Lutheran seminaries (such as Trinity and Philadelphia that I have come to know). But this is not my point in this essay. It is, rather, that if the revised Concordat is passed, we shall be in full communion with one Lutheran church, not two, and with the agreement in place about the fundamental doctrines of both churches being essentially the same, there are particular riches waiting to be discovered in some of the least likely Lutheran places for an Episcopalian to venture.

What I want to stress, therefore, is that these Lutheran gifts also are part of the fullness of the church, part of its total catholicity, and that we as Episcopalians will be strengthened for God's service as we begin, in our own way, to seek and appropriate them — just as Lutherans too, in their own way, begin to encounter some of our strengths.

Many Lutherans are probably feeling rather exhausted if not also somewhat battered from their arguments over the CCM among themselves, and it may be our own vocation to reach out gently and lovingly and respectfully toward that 30 percent in the next few months and to appreciate what they have to offer. In full communion, the whole may well become greater than the sum of its parts.

Without in any way gainsaying or discounting the vast majority of Lutherans who worked so hard for full communion with us, I urge that ecumenically minded Episcopalians in the near future should also seek to learn from those who were on the other side. God may have pleasant surprises in store. □

The Rev. J. Robert Wright is the St. Mark's Professor of Ecclesiastical History at the General Theological Seminary in New York City.

An Overstatement

I read with some amusement the article, "Needed: More Than One Kind of Liturgy" [TLC, Dec. 19]. The comment by the Rev. Charles Fulton that Generation Xers "hate our music" is a bit of an overstatement. As a member of this generation, I don't hate it. In fact, it's what led me to become an Episcopalian. And I know many of my friends and others (also of this generation) share my thoughts.

I find it interesting how often people of an older (perhaps even pre-baby boomer) generation seek to categorize us into one category of lazy, unenthused people who are interested in nothing deeper than face-value entertainment. Barbara Resch completed a study a few years ago, "Teenagers and Church Music," which came to conclusions at odds with Fr. Fulton's summaries.

Finally, I'm curious to know how many members of various diocesan liturgy and music commissions are under the age of 35. Stop telling us what we want, and start asking.

*M. Jason Abel
Huntsville, Ala.*

Too Lengthy

In the Great Litany, we say or sing "That it may please Thee to send forth laborers into Thy harvest, and to draw all mankind into Thy kingdom." So it is especially distressing to read the Rev. Sam Portaro's article, "A System That Fails" [TLC, Dec. 19].

The author's lament that the current system is too lengthy is certainly the case in the Mid-Atlantic area, where many diocesan processes are seven to eight years in length, from the beginning of the discernment process through seminary to ordination to the priesthood.

Contrast this with the example we have of St. Ambrose, who went from being an unbaptized person to a bishop in the space of about a week, so great and apparent were his gifts for ministry. Could that happen in the Episcopal Church today? Not likely.

But as distressing as that aspect of the process is, the more disturbing dimension is that we have lost sight of what should be the "first premise" in persons seeking a ministry in the church. The first and most important item on their resume ought to be that they are disciples of Christ. Unfortunately, all too often, the various gatekeepers of the current system discreetly choose or reject candidates for ministry on these secondary characteristics. We know that the early church was both Christ centered and

cross centered. If we do not have persons in positions of leadership who exhibit both of these qualities, we are in serious trouble.

*Gene Tucker
Arlington, Va.*

Another City

In my article, "Silent Night: A Christmas Story" [TLC, Dec. 19], the editorial omission of a key word alters the facts. The story is about the carol's origin, and John Freeman Young, author of the familiar English version, who was Bishop of Florida, 1867-85. My account stated that he "was ordained to the priesthood in St. John's Church, Tallahassee, Fla., as rector of St. John's Parish, Jacksonville, founded in 1834." In the published article, the omission of the word Jacksonville makes it appear he was rector of the Tallahassee parish.

*Dorothy Mills Parker
Washington, D.C.*

He Wanted to Partake

Boyd Wright writes in his admirable article about "What George Washington Believed" [TLC, Dec. 12] that while Martha Washington "took communion he usually did not."

I do not know Mr. Wright's authority for this statement, but since he is from Mendham, N.J., near Morristown where Washington and his army spent the winters of 1777 and 1779-80, he

and others will be interested to know of an occasion in 1777 when Washington sought communion. Hearing that the Presbyterian minister would conduct the half-yearly communion out of doors (because the Morristown church was used as a hospital at the time) Washington called at the manse the day before the service to ask if he might partake. He was assured it was the Lord's table and not exclusively Presbyterian. It is recorded that Washington was a communicant the next day.

(The Rev.) James Elliott Lindsley
Millbrook, N.Y.

They Make Fine Priests

I think David Kalvelage is off on the wrong foot in some statements in his column on lay presidency [TLC, Dec. 5].

He can't see Uncle Melvin in a chasuble? I've seen many fine priests who have been good uncles, good churchmen, good community leaders before ordination.

Can't imagine a woman college professor now pronouncing absolution? Wake up to many educated women now serving throughout the country in large parishes and small.

Jack Warner
Margate, Fla.

Another Resource

I am sorry to say that the Rev. James D. Chipps [TLC, Dec. 5] is absolutely correct. Arianism is not dead in the Episcopal Church, and the contemporary culture is Pelagian, to say the least — we are not perfectible by our own efforts. The Anglo-Catholics and evangelicals together are the only hope for our suffering church because they believe in the Trinitarian Godhead. To some extent the fault has lain with some of the clergy who have not taught, and the people who have ears but do not hear the word.

William A. Nickolds
Sanibel, Fla.

Another Witness

The Rev. Federico Serra-Lima, in his letter [TLC, Nov. 14], speaks as a logi-

cal conclusion of extending the "failure of leadership" to Jesus for not having appointed a female apostle. Perhaps he might recall that the early church regarded the qualification for apostles as being those who were witnesses to the Resurrection. Given that definition the gospel record is quite clear that Mary Magdalene was such a witness, and while not numbered

among the 12 would certainly qualify as a witness and thus fit the definition of apostle.

(The Rev.) Donald B. Hill
Buffalo, N.Y.

To our readers:

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

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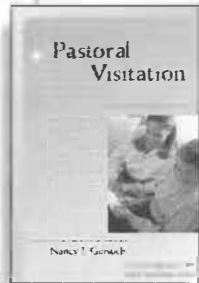
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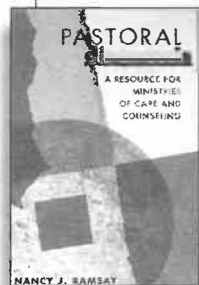
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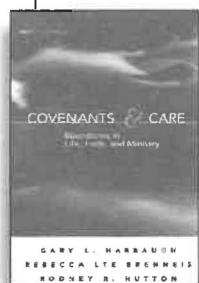
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PEOPLE & PLACES

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The Rev. **Nihal de Lanerolle** is visiting chaplain at Trinity College, Hartford, CT 06106.

The Rev. **Gary Durward Jones** is rector of Redeemer, PO Box 1030, Bryn Mawr, PA 19010.

The Rev. **Thomas Furrer** is rector of Trinity, PO Box 127, Tariffville, CT 06081.

The Rev. **Donald Royce Hickman** is rector of St. Matthias', 205 Willowbrook St., Athens, TX 75751.

The Rev. **Donald L. Jackson** is rector of St. Basil's, 814 N Vinita St., Talequah, OK 74464; add. 2139 S Norfolk, Tulsa, OK 74114.

The Rev. **Mary Ann Osborn** is associate at St. Paul's, 661 Old Post Rd., Fairfield, CT 06430.

The Rev. **Anna Waid** is rector of Grace Church, 4900 Concord Park, Wilmington, DE 19803.

Ordinations

Priests

Connecticut - **Peter Faass**, Trinity, Torrington, CT

Olympia - **Darren Elin**, St. Matthew's, Wilton, CT

Retirements

The Rev. **Arthur Kelley**, as rector of St. Augustine of the Covenant, Philadelphia, PA.

The Rev. **John Longo**, as rector of St. Mary's, Honolulu, HI.

The Rev. **John Morrett**, as vicar of St. Augustine's, North Kohala, Kapaau, HI.

Deaths

The Rev. **Clair Price**, 72, retired priest of the Diocese of Northern Indiana, died Dec. 10 in LaPorte, IN.

Fr. Price was a native of Clearfield, PA. He was a graduate of Niagara University and Nashotah House. He was ordained deacon in 1983 and priest in 1984. He served most of his ministry at St. Paul's, LaPorte; he also served as interim of St. James', Goshen, IN, 1991-92. Fr. Price is survived by his wife, Mary, and two children.

The Rev. **James Todd**, deacon of the Diocese of Connecticut, died Dec. 20 of cancer. He was 73.

Deacon Todd served at St. John's, Bridgeport, CT as coordinator of the Bridgeport deanery, and as head of Outreach Ministries, Stamford, CT. Deacon Todd is survived by his wife, Kathleen, and five children.

Next week...

The Church on the Web?

Epiphany Meditation #3

Mark 1: John the Baptist

Behold, I send my messenger before thy face ...

The fact is, When I sleep
I even dream about the river:

I see myself walking along the shore,
sometimes alone,
sometimes winding my way through a dense crowd
of men and women and children
who reach out at me, call my name.

Sometimes it's daylight,
in the dream, sometimes night:
but again, always the same river.
My obsession, you might say:
where I seem to need to be.

Across the endless brown ridge of the wilderness
she stretches, like a woman on a bed:
naked, yet mysterious, at once fact and poetry.

I would stand in her current
and let her wash over me.
I would stand there,
watching upstream
and thinking of nothing else
but that she might bring
some new thing.

— Bruce Monroe Robison



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 lowship Holy Eucharist/Supper

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To the Clergy:
 If your church serves in a college community, and your listing is not included, please contact the Advertising Manager for information on rates.

To Parents and Friends:
 The churches and chaplains listed in this directory welcome the names of students. Don't forget to write the students providing them with the names and addresses of the churches and clergy serving the area.

REFER TO KEY ON PAGE 19

CLASSIFIEDS

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ANGLICAN THEOLOGICAL BOOKS—scholarly, out of print — bought and sold. Request catalog. **The Anglican Bibliopole**, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470.

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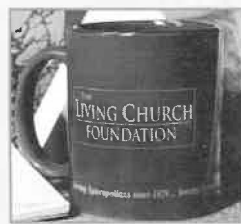
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