

The Living Church

October 6, 1996 / \$1.50

The Magazine for Episcopalians



Historic chapel takes a hit
page 6



October 6, 1996

Pentecost 19

Features



The Concordat and Catholicism

Is there a threat to Anglican catholicity?

By R.W. Franklin



page 8

Marriage: A Foretaste of Heaven



By Warren E. Shaw

page 10

Departments

Letters: Time of peace (p. 3)

News: Checking damages in North Carolina (p. 6)

On the cover: Hurricane Fran caused severe damage to St. Athanasius Chapel, on the grounds of the Church of the Holy Comforter, Burlington, N.C.
David Williams photo

Editorials: The Concordat: a very important issue (p. 11)

Viewpoint: A moderate's point of view

By James P. Haney (p. 11)

People and Places (p. 14)

Quote of the Week

The Rt. Rev. Graham Walden, Bishop of Adelaide (Australia) on the reaction of parishioners to an image, said to be of the Virgin Mary and Child, which appeared on the wall of one of his churches: " 'Nice to be here' would sum up their response."

In This Corner

Prayer Book With Many Choices

Although it has not received the attention in this country as its counterpart from New Zealand has, the new prayer book of the Anglican Church of Australia is equally fascinating. Titled *A Prayer Book for Australia* (APBA), it succeeds *An Australian Prayer Book* (1979) and the *Book of Common Prayer* (1662), but it does not supersede them. Indeed, the title page says APBA is "for use together" with those volumes, and describes it as "liturgical resources authorized by General Synod."

The book offers an attractive variety with three orders for celebrating the Eucharist, three forms of Morning and Evening Prayer, and some services which are unfamiliar to Episcopalians.

The first observation I had while paging through the Australian book is that it uses inclusive language. Masculine pronouns which refer to all human beings have been eliminated, but references to God such as Lord, Father and King have been retained. So have such masculine pronouns as "he" and "him," although some have been avoided altogether. For example, in the Magnificat, "God has mercy on those who fear him." The inconsistency of this practice will be unsatisfactory to some.

There are also examples of feminine imagery for God. In a canticle attributed to Anselm of Canterbury, one finds, "Jesus, as a mother you gather your people to you . . ."

For the most part, Elizabethan language has disappeared in APBA. The First Order for the Eucharist retains the order of the 1662 liturgy, but uses contemporary lan-

guage. The Second Order resembles our Rite II, and has five different "thanksgivings." The Third Order uses a plain and simple language, more flexible rubrics, and has the Gloria in Excelsis following communion.

The two Daily Offices are printed together, which can be confusing to someone who doesn't read them regularly. The third order of the offices is called "A Service of Prayer, Praise and Proclamation," again using more flexible rubrics. Unfortunately, psalms and readings for daily Morning and Evening Prayer are not included. Australian Anglicans apparently have another source for the daily readings.

Like the New Zealand prayer book, APBA offers a section of Daily Services of Morning and Evening Prayer with seasonal themes offered for each day of the week. For example, Sunday celebrates the Resurrection, Monday focuses on the Holy Spirit, and Friday emphasizes the cross.

In the section titled Sunday Services, one finds Reception into Communicant Membership, in which the bishop asks a candidate, "Do you desire to be admitted into communicant membership of the Anglican Church of Australia and accept her doctrine and order?" Later, the congregation states, "We receive and welcome you into the communion of the Anglican Church."

A Prayer Book for Australia provides a wide variety of forms of worship. For the most part, it is easy to follow, and worth looking at the next time this church considers prayer book revision.

David Kalvelage, editor

Sunday's Readings

From the Past, for the Present

Pentecost 19: Isaiah 5:1-7; Ps. 80; Phil. 3:14-21; Matt. 21:33-44

We do not know a great deal about Jesus' life before he began his public ministry. We can say with some surety that Jesus as a boy received a better than average rabbinic education. Often Jesus used materials from the Old Testament to teach, or exhort his friends and the crowds who came to hear him. Such are the lesson and gospel for Sunday.

The lesson comes to us from the first section of the book of the prophet Isaiah. This is a collection of materials dating from the last 30 years of the eighth century B.C. The Assyrians were the most powerful nation at this time. These fierce warriors stormed

down on the almost defenseless Israelites and conquered them. It was easy for some Hebrews to sell out to the Assyrians. Isaiah's prophecy is directed at those who would become apostate. Some among the Hebrews saw the Assyrian conquest as judgment upon Hebrew life. The story of the vineyard is an allegory covering this situation.

We find Jesus using this same story to instruct the chief of priests and elders on the proper attitude toward God. Jesus tells his audience that the sense of superiority is misplaced and is inappropriate before God. We have no standing before God except as he grants it to us as his children. Humility, rigorous personal honesty, is the only right posture before God.

Time of Peace Might Build Community

I write to applaud Dean Turner's comments and suggested moratorium in the Viewpoint article, "The Division is Widening" [TLC, Sept. 8]. I too find the present practice of hurling snippets of scripture at one another like javelins to be decidedly unchristian, unproductive, indeed counterproductive. A moratorium on both polemical resolutions and "controversial" episcopal actions, to give us all time to reflect and reach a sense of community once again fits with the gentle leadership of Christ.

I am pessimistic about the prospects of any such moratorium being effective. The present willingness of some of our family to ignore existing tradition and canons by their unilateral actions leads me to think any such moratorium would be similarly ignored. Assuming such a time of peace were instituted and a rebellious action were taken, one can envision the "response" in the form of resolutions, position papers and such, and we would be off and running again, pursuing human agendas and issues of power rather than seeking to discern God's will for his people.

*(The Rev.) Robert D. Woods
Bakersfield, Calif.*

In reference to Dean Turner's Viewpoint article, what seems missing in the discussion is beyond the question of are, but whether there ought to be. Why do some continue to work so hard to keep two incompatible world views under one institutional roof? Shared history did not stop the American Revolution. For centuries churches have merged and divided.

The Episcopal Church is now caught in the middle of the most fundamental theological realignment since the Reformation: Is God's truth revealed once and for all in scripture, or is such truth experiential, thus requiring us selectively to reinterpret scripture? There is really very little intellectually tenable middle ground. (Dean Turner's barbell analogy is apt.)

In the not-too-distant future, conservative (revealed religion) groups will form new cross-denominational communions, as will progressive (experiential religion) groups. This move away from empty juridical (non-confessional) communion toward communion of belief appears to be honest, natural, empowering, irenic and inevitable.

Because scripture admonishes us to

avoid unfaithful teachers and not to be yoked to those who do not share the faith, it is ultimately impossible to maintain the anomaly of a rigid catholic/episcopal structure in a church of barbell-shaped theology. It is not fair either to bishops or to their flocks to pretend that prelates can be all things to all people without a common theology/belief system.

If we cannot reform the structure through parallel jurisdictions to create overdue firewalls (legal separation), then we should be honest enough to consider the regrettable but tangible benefits of divorce in a family doomed by inexorable circumstance to escalating dysfunction.

*David W. Rawson
Berwyn, Pa.*

Regarding Dean Turner's Viewpoint article, I can only give thanks that he was not around Nicea in 325 to influence a young priest named Athanasius, who was unafraid to do battle for the faith that had been handed down to him.

And I would also give thanks if Dean Turner would go to the library and check out a book on the life and times of Sir Neville Chamberlain, who said after returning from a conference with Adolf Hitler, "Now we can say that we will have peace in our time!"

To plead for peace in the face of a deadly enemy is perhaps the most vicious danger of all!

*(The Rev.) Lee M. Adams
Houston, Texas*

MONEY AND MINISTRY

SECOND ANNUAL INTERNATIONAL CHURCH STEWARDSHIP & FUND RAISING SYMPOSIUM, NOVEMBER 16-19

Come to Kanuga Conferences to learn from 30 of the most successful stewardship educators and fund raisers in the Anglican Church of Canada and the Episcopal Church.

Newcomer or veteran, you will learn techniques, network with colleagues and strengthen your theology of stewardship. Explore annual giving, planned giving, annual church stewardship and capital campaigns for churches and church-affiliated organizations.

Featured speakers are Episcopal Presiding Bishop Edmond Browning and James Cruickshank, Bishop of Cariboo.

Sponsors: The Anglican Church of Canada, The Episcopal Church Center Office of Stewardship, The Episcopal Church Foundation, The National Association of Episcopal Schools, Kanuga Conferences, Morehouse Publishing and Holliman Associates Inc.



Kanuga

Write Kanuga, Dept. LC
Postal Drawer 250
Hendersonville, NC 28793



Telephone: 704-692-9136
Facsimile: 704-696-3589
e-mail: kanuga@ecunet.org
<http://www.dgandf.com/kanuga>

LeaderResources



Vestry Retreats...

- Vision
- Mission
- Planning

Adult Education...

- Listening for the Sacred
- Marriage Journey
- Christian Values

Pastoral Care...

- Lay Eucharistic Ministers
- Marriage Mentors

and our popular
youth program...

The Journey to Adulthood

Call for a catalog
and free demo disk of J2A
800-941-2218

INEXPENSIVE EPISCOPAL SOFTWARE

CANONICAL PARISH REGISTRY
'79 & '28 BOOK OF COMMON PRAYER
RSV & NRSV LECTIONARY TEXTS
CHRISTIAN EDUCATION
BOOK OF OCCASIONAL SERVICES
LESSER FEASTS AND FASTS
BIBLE TRANSLATIONS
SPANISH BCP & BOS
LECTIONARY INDEX
MEMBERSHIP & CONTRIBUTIONS
REVISED COMMON LECTIONARY

For DOS, Macintosh and
Windows compatible computers

SOFTWARE SHARING MINISTRIES
PO BOX 312
STERLING, CO 80751
970-522-3184

**Buy
Sell
Fill**

**Whatever your
need, you'll
find it in the
Classifieds
(see page 15)**

Letters

Valid Baptism

In response to the Rev. Kurt von Roeschlaub [TLC, Aug. 25], 15 years ago I raised the question of the validity of Mormon baptism. There was a new family whose background was Mormon. They wanted to fully participate in the life of the church, including receiving communion. We called the Episcopal Church Center and asked the question. The answer then was the validity of their baptism was questionable and that they should at the very least be baptized using the conditional form ("If you are not already baptized, N., I baptize you ..." BCP, 313).

Fr. von Roeschlaub's letter noted some of the elements required for a valid sacrament. The Mormon Church does baptize with water by immersion using the Trinitarian formula. However, there remains the question of proper intent.

Among the problematic issues are the following: First, the Mormon Church teaches that the true Christian church disappeared sometime after the death of the apostles until it was properly restored by Joseph Smith through a visitation of the angel Moroni in 1820. Second, its understanding of god is different, teaching that the universe is inhabited by different gods

who procreate spirit children who are in turn clothed with bodies on different planets. Joseph Smith taught that "God himself was once as we are now, and is an exalted man ..." (see *Journal of Discourses*, Vol VI, p. 3). Third, the Trinitarian formula may use the same words but mean something very different. "The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit" (Doctrine and Covenants, Sec. 130:22). This is really polytheism. Fourth, the appeal to the acceptance of Donatist baptism in the fourth century does not seem to apply.

I don't deny that many Mormons are sincere in their beliefs. If our church is now accepting Mormon baptism as the same as Christian baptism, then I wonder how this can be so.

(The Rev.) Eric D. Fenton
Dayton, Ohio

Improper Issue

St. Paul wrote to the Ephesians to "take no part in the unfruitful works of darkness, but instead expose them. For it is a shame even to speak of the things that they do in secret" (5:11,12). Harking back to his excoriation of homosexual practices

The Living Church

An independent weekly record of the news of the church and the views of Episcopalians, since 1878

David A. Kalvelage, editor and general manager
The Rev. Canon H. Boone Porter, senior editor
John E. Schuessler, managing editor
Patricia C. Nakamura, music editor
Julie L. Erkenswick, People and Places editor

Editorial and Business offices: 816 E. Juneau Ave.
Mailing address: P.O. Box 92936
Milwaukee, WI 53202-0936
TELEPHONE 414-276-5420
FAX 414-276-7483
E-mail: livngchrch@aol.com
Quest: livingchurch

The Rev. Travis T. Du Priest, Jr., book editor
Betty Glatzel, business manager
Barbara A. Pizzino, circulation manager
Lia J. Thurber, advertising manager

Board of Directors

The Rt. Rev. Donald Hultstrand, Bishop of Springfield (ret.), president; Miss Augusta D. Roddis, Marshfield, Wis., vice-president; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee (ret.), secretary; Howard M. Tischler, Grosse Pointe, Mich., treasurer; Jackson Bruce, Jr., Milwaukee; Leonard Campbell, Jr., Milwaukee; the Rev. Thomas A. Fraser, III, Riverside, Ill.; Mrs. John Hayden, La Crosse, Wis.; the Rev. Canon H. Boone Porter, Southport, Conn.; the Rev. Jeffrey Steenson, Fort Worth, Texas.

NEWS: THE LIVING CHURCH's chief sources of news are correspondents, news releases from church agencies, and syndicated news services. TLC cooperates with Episcopal News Service.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI.

SUBSCRIPTION RATES: \$39.50 for one year; \$54.60 for 18 months; \$70.72 for two years. Foreign postage an additional \$15.00 per year.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 92936, Milwaukee, WI 53202-0936.

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

©1996 The Living Church Foundation, Inc.

All rights reserved. No reproduction in whole or part can be made without written permission of THE LIVING CHURCH.

Volume 213 • Number 14

Letters

in Romans (1:24-27), we find it easy to pin-point "the things that they do in secret."

We Episcopalians, therefore, who have talked about homosexual practices 'til we are blue in the face, had better do a little reading of St. Paul. The fact that this subject has been debated in meeting after meeting should be a matter of shame to us all. It is an improper issue, with which we should have nothing to do.

Were we to stop and consider what actually are "the things that they do in secret," we should be nothing but revolted. To act as though they might be an acceptable lifestyle is to turn our eyes away from the obvious facts that they are unnatural, highly dangerous, and, most of all, disgusting.

If I hear one more recommendation that they should be studied, I will only cry out, "No!"

*(The Rev.) George W. Wickersham, II
Rockbridge Baths, Va.*

Only One

What disturbs me most about the viewpoint expressed in Don Brown's article on Islam [TLC, Aug. 11] is that he makes Christianity into just another religion which can be found superior or inferior on the basis of any quotation taken from a sacred text.

According to my understanding of our Anglican theological tradition, only Jesus, the Incarnate Son, is the true and living Word of God. In other words, Jesus left the church his Spirit in order for us to interpret and understand scripture; the Spirit did not inspire scripture to give us the prerogative to set limits on the scope of God's love or the power of Christ's atoning death.

Most of all, God did not send either the Son or the Spirit to give us any reason to believe any of us can sit in the judgment seat of Christ before the one and only great Pantocrator occupies that throne.

*(The Rev.) David Clemons
St. Luke's Church
Auburn, Calif.*

"Islam: Friend or Foe?" is an unfortunate contribution to the anti-Moslem and anti-Arab rhetoric so prevalent in the West. As Christians we do not have to denigrate Islam or any other religion in order to be faithful to our belief that "Jesus is the unique Savior of all mankind."

It would seem appropriate that we reject "nothing of what is true and holy"

in other religions (*Nostra Aetate*, Vatican II). We should certainly have high regard for Judaism and Islam because of their uncompromising monotheism. Islam should be especially honored because Moslems hold Jesus and his mother in high esteem.

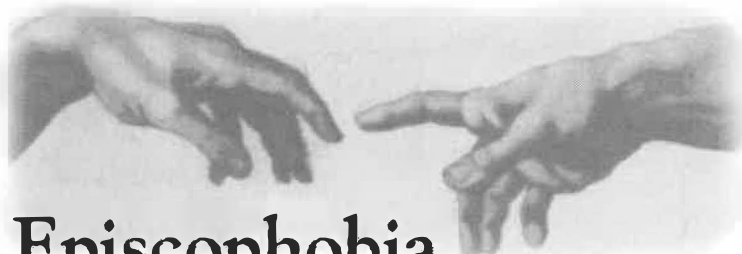
Presiding Bishop Edmond L. Browning and his wife, Patti, have done much to foster peace and mutual understanding in the Middle East. They are to be commended rather than criticized.

I am convinced that mutual respect and appreciation among the three Abrahamic faiths is an essential foundation of peace

and justice in the region. There has been enough arrogance, the likes of which permeate Mr. Brown's article.

*(The Very Rev.) John F. Flora
St. Stephen's Church
Wichita, Kan.*

To Our Readers: We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. Submissions that are typed with double spacing are appreciated and are more likely to be published.



Episcophobia.

You know what it is. It's your fear of the fall fund raising frenzy.

You try every trick in the book to reach out and touch the congregation as you try to raise next year's church budget.

Now there is a cure for Episcophobia. It's called TENS, the Episcopal Network for Stewardship. We'll show you the natural way to fund the church's budget.

The Episcopal Network for Stewardship offers resources for individuals, congregations and dioceses including newsletter, workshops and training to help transform the fall frenzy into a year-round stewardship way of life.

Sound interesting? Get in touch with us. There's a better world just waiting.



For membership information and a free brochure about how TENS can cure your Episcophobia, please contact:

Tom Gossen
The Episcopal Network for Stewardship
405 S. Roosevelt
Wichita, KS 67218

Or call 1-800-699-2669, or E mail: tomgossen@aol.com
Visit us on the Internet at <http://www.fn.net/~tens>

Damages Minimal in North Carolina

It could have been a lot worse.

Despite winds from Hurricane Fran that penetrated more than a hundred miles inland and inflicted widespread property damage in their path, most Episcopal churches in North Carolina suffered nothing more serious than downed trees and leaking roofs.

The major exception was in Burlington, in the eastern piedmont, where a 117-year-old frame, carpenter Gothic parish house of the former St. Athanasius Church was crushed by a massive limb of a giant oak tree that fell during the storm. The building, on the National Register of Historic Places, was currently being used as a meeting place for Girl Scouts. It is on the property of the Church of the Holy Comforter, where an ad hoc committee was quickly formed to decide whether to attempt to repair the building, valued at about \$25,000.

"Contractors have told us that it would take about \$100,000 to fix it," said the Rev. David Williams, rector of Holy Comforter. "And the parish has been through two recent capital campaigns."

Preservationists hope to save the building, but others are reluctant to spend that much money when the parish's other buildings, used for the day-to-day operations of the congregation, are in need of renovation, he said.

Another parish, St. John's, in the town of Wake Forest near the capital city of Raleigh, lost part of its roof and had heavy water damage. Despite that, the congrega-



David Williams photo

The cost to repair St. Athanasius Chapel in Burlington, N.C. is estimated at four times the building's value.

tion was serving free hot meals to the community, which was particularly hard hit by the storm. "We want people to feel welcome and know that we're open to everybody who's in need," said the Rev. Jerry Fisher, priest-in-charge.

Sunday attendance was down at churches in Raleigh, but during services the peace was longer than usual, said the Very Rev. Winston Charles, rector of downtown Christ Church. "There were much smaller crowds in each parish, but they were very good because everybody who was there was happy and thankful to be there," he said.

On Monday following the storm, faculty, staff, parents and students at St. Timothy's School in Raleigh were busy raking

and gathering leaves and limbs. Scott Hadley, a parent, climbed onto a classroom building roof and wielded a chain saw to remove a fallen tree. The Rev. Jay James, rector of St. Timothy's, cut up large, fallen pines in the parking lot on Saturday.

St. Mary's College and High School in Raleigh had no significant structural damage, but lost several large oaks along the serpentine wall on Hillsborough Street — some so massive they had to be removed by cranes.

St. Augustine's College also lost a number of trees on its east Raleigh campus.

In Erwin, 30 miles south of Raleigh, the Rev. W.S. "Tom" Taylor, Jr., interim rector, directed parishioners around a large fallen pine that blocked the front door to St. Stephen's Church and smashed an antique iron fence. He spent the day Sat-

urday checking on parishioners and helping to move trees from their yards.

The only reported "casualty" of Hurricane Fran occurred before the storm hit, when the Rev. Gregory Proctor fell from a ladder in Oxford and broke his leg while cleaning gutters in anticipation of the predicted heavy rain.

The Presiding Bishop's Fund for World Relief, having already responded with a \$25,000 grant to address needs in North Carolina, was sending another \$25,000 to the Dominican Republic to help repair damage from Hurricane Hortense. The fund staff is also in communication with the Diocese of Puerto Rico, also hurt severely by Hurricane Hortense.

(The Rev. Canon) E.T. Malone

Bishop Haines: 'It Is Best Just to Say Something — and Leave!'

"I don't think that it is a world issue on whether we use Rite I or Rite II, nor are the sexual proclivities of many of us; if known, they would be so dull, no one could be interested," said the Rt. Rev. Ronald Haines, Bishop of Washington, in an address to the Washington Episcopal Clergy Association Sept. 10.

"We are, however, in the precarious position of doing the Lord's will," he con-

tinued, "but I want to remind you, paraphrasing St. Paul, that ministry to self is essential to ministry to others. It is said that when you look at your checkbook, you can see your priorities."

On recovering from a broken leg when hit by a car on May 15, Bishop Haines said that in his convalescence he had learned that "when calling on the sick, it is best just to say something — and leave!"

In concluding remarks, he said, "We have shifted responsibilities on clergy deployment, and I will be more involved and the Suffragan Bishop (the Rt. Rev. Jane Dixon) will do other things." He introduced the new deployment officer, Will Seals, 26, a Baptist layman from Austin, Texas, who recently graduated from Colgate-Rochester Divinity School, Rochester, N.Y.

(The Rev.) James B. Simpson

CDSP's Dean Is a Teacher First

Donn Morgan, dean of Church Divinity School of the Pacific, finds that his greatest strength is as a teacher. And so he is taking a sabbatical this semester, to go to a different classroom.

At Chinese University of Hong Kong, Dean Morgan will conduct a course on how to teach, how to present a "user-friendly Bible" to students, and a companion course on the book of Ezekiel. In his spare time, he will visit the Anglican University in Seoul, Korea.

He sees CDSP as having a "special relation with Pacific Rim nations," and hopes to increase collaboration with the Pacific School of Religion, a non-denominational seminary. During the spring semester, Dean Morgan will return to Berkeley, but leave the dean's office long enough to teach the Introduction to the Old Testament course.

"I was at Yale Divinity School before it was Berkeley," he said. He was "exploring," considering ordination and other vocations, and "I fell in love with the Old Testament."

As a lay person leading a seminary, he

said he perhaps has "a broader perspective. I think about all CDSP's programs, not just the M.Div." But he's excited by the fact that new Master of Divinity enrollment is up this year, to about 30 from last year's 18. The entire class, including Master of Arts candidates and special students, is about 40, and "such a large entering class is challenging and pleasurable."



Dean Morgan: "I fell in love with the Old Testament."

In recent years, Dean Morgan said, M.Div. numbers have been down everywhere. "Many of these [new students] are for lay vocations, not for the priesthood. Some are part of a discernment process; they may lead to ordination, or to other vocations — teaching, law, social work." He expects enrollment in other programs, such as the Master's of Theological Studies, to increase as well.

"Theological education should be for everyone," he said in a recent telephone interview. "There are theological issues in

politics, medicine. These people become resources in their church. They become lay leaders, in their local parish, the diocese, the national church." Theological knowledge "helps in their lives." CDSP's Center for Anglican Learning and Life is "trying old programs and new ones," including Business of God luncheons for community business leaders.

He said the seminary has been working, on and off campus, with Lutherans, in reference to the proposed Concordat of Agreement with the Evangelical Lutheran Church in America. In addition, CDSP is part of the Graduate Theological Union of nine seminaries — Lutheran, Baptist, Presbyterian, Roman Catholic, Unitarian-Universalist and non-denominational — which offer degrees such as Master of Arts with emphases in biblical history, spirituality, religion and the arts.

Dean Morgan said CDSP's enrollment is widening, also. "The 'Seminary of the West' tradition is changing," he said. "In our incoming class we have two from Mississippi, one from Virginia, two from the Carolinas, one from Maine and one from New York state. It's a good mix, for the Episcopal Church too.

"The West' itself is a diverse place. The church in Nevada and the church in San Diego — different as night and day."

Patricia Nakamura

Ad Criticizes Presiding Bishop's Views on Homosexuality

Eight bishops and two bishop's wives were among the signatories in a full-page advertisement which appeared in *The Washington Times* Sept. 9 and was critical of the Most Rev. Edmond L. Browning, Presiding Bishop.

The ad, placed by Concerned Clergy and Laity of the Episcopal Church (CCLEC), was signed by 45 persons. It is centered upon a statement made by Bishop Browning at the last meeting of the national Executive Council [TLC, July 7]:

"I can say that I not only believe, I know, that it is possible for gay men and women in committed relationships to be wholesome examples. We see such examples every day. Let us remember that Jesus said precious little about homosexuality, being more concerned with hardness of heart. Would that we could turn our attention similarly."

The ad took the form of an open letter to Bishop Browning and said, "Devout Episcopalians were shocked by what you, as the Presiding Bishop, told the Executive Council ..."

Eleven points of contention were listed in the ad. Among them, accusations that Bishop Browning departed "from what recent General Conventions called 'Christian Marriage'," and that "You were talking about same-sex partnerships or unions."

In addition, Bishop Browning is challenged for his use of the expression "wholesome example," and "your acceptance and spreading of the homosexual propaganda."

The advertisement claimed many Episcopalians "have concluded that you and your staff are not interested in open, honest discussion of the matters. You could change that very easily by holding open

discussion with both sides represented, free to present whatever evidence they saw fit."

Among those who signed the ad are Bishops Terence Kelshaw, Rio Grande; William Wantland, Eau Claire; Jack Iker, Fort Worth; John W. Howe, Central Florida; Alex Dickson, West Tennessee retired; Maurice Benitez, Texas retired, and John-David Schofield, San Joaquin. Mrs. Howe and Mary Terrell Haines, wife of the Rt. Rev. Ronald Haines, Bishop of Washington, also signed.

Others included Donald P. Moriarty, president of the Episcopal Synod of America; John H.W. Rhein, III, president of the Prayer Book Society; the Rev. Canon Bill Atwood, general secretary of the Ekklesia Society, and the Rev. Rebecca Spanos, president of National Organization of Episcopalians for Life (NOEL).

The Concordat and Catholicism

By R. WILLIAM FRANKLIN

This week the House of Bishops of the Episcopal Church and bishops of the Evangelical Lutheran Church in America (ELCA) are meeting together in Pennsylvania, along with the Archbishop of Canterbury and other leaders, to talk through concerns and practical matters related to the Concordat of Agreement. This Concordat, which would bring the two churches into full communion, will be acted on by our General Convention, and the ELCA's Churchwide Assembly, both meeting in Philadelphia in 1997. It will be one of the major decisions facing the Episcopal Church in the 20th century.

As we enter the final year of debate on this issue, an important question for Episcopalians is, "Will the Concordat allow us to continue to uphold the essentials of the one catholic and apostolic faith?"

For Episcopalians, the definition of the "essentials of the one catholic and apostolic faith" for purposes of entering into full communion with another Christian body were outlined in 1886 in what has been called the Chicago Quadrilateral,

R. William Franklin is professor of church history at The General Theological Seminary in New York City. A longer version of this article appeared in the July 1996 number of The Anglican: A Journal of Anglican Identity.

subsequently adopted by the entire Anglican Communion at the Lambeth Conference of 1888 and re-stated in a variety of ways by every Lambeth Conference since then.

A central feature of the Episcopal Church as it was understood by William Reed Huntington, the original author of the Quadrilateral, was never to act as an exclusive sect, intoxicated, in Huntington's phrase, by "a fluttering of surplices and the distant vision of church spires, and a somewhat stiff and stately company of deans, prebendaries, and choristers," but rather to act as a branch of the Catholic Church, seeking to bring to ever fuller concreteness the catholicity of the church and its organic unity. Huntington was inspired by a catholicism which would be completed by what God would do in the future, not a catholicism imprisoned to past tradition.

Huntington outlined four catholic essentials necessary to the unity of the church which God wills. The aim of the Concordat — establishment of full communion with the ELCA — seems to be an attempt to fulfill the goals of the wider catholicity envisioned by Huntington: common agreement on scripture, creeds and sacraments, and specific achievement of unity on the historic episcopate.

A summary of the four points of the Quadrilateral:

1. The holy scriptures as the inspired

record of God's self-revelation to humanity;

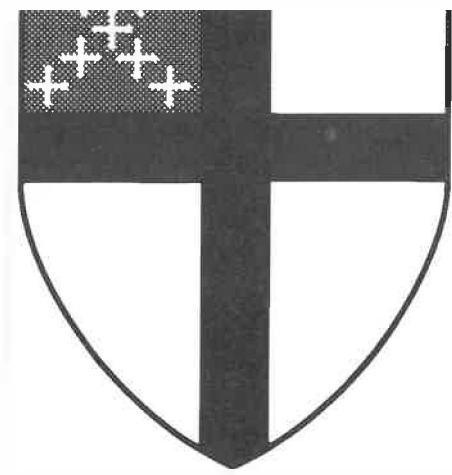
2. The Apostles' and Nicene Creeds as witnesses to the faith of the historic church in its assertion of fundamental Christian truths;

3. The sacraments of baptism with water, and the Supper of the Lord, ministered with the unfailing use of Christ's words of institution and the elements ordained by him; and,

4. The historic episcopate as a fact deeply rooted in Christian history.

As early as 1909, and based on the four points of the Quadrilateral, the Lambeth Conference began an official dialogue with the Church of Sweden. But the theological consensus presented in the Concordat is based on three rounds of more recent conversations in the United States: LED I (1969-1972); LED II (1976-1980), leading to Interim Sharing of the Eucharist and announcement of full communion as a goal of the dialogue; and LED III (1983-1988), leading to the publication of *Implications of the Gospel* (1988) and *Toward Full Communion and Concordat of Agreement* (1991). These texts from LED III contain the theological convergence on which the Concordat is based.

By 1972, LED I had quickly issued consensus statements of summary agreements on scripture, worship, baptism and apostolicity. LED II, by 1980, could issue



It is important to stress that this convergence does not mean total theological agreement between the two churches.



additional joint consensus statements on justification, the gospel, the eucharistic presence of Christ, the authority of scripture, and apostolicity. By 1988, LED III, in *Implications of the Gospel*, could give expression to agreement on the gospel, dogma, ecclesiology and mission.

Even from this brief outline it is obvious that the four points of the Quadrilateral, the essential definition of catholicism within the Episcopal Church, have guided the dialogue at every stage:

1. Holy scripture — In LED II (1980), both churches acknowledge the normative character of the scriptures as “the rule and ultimate standard of faith.” LED III (1988) states this slightly differently: “Only the scriptures of the church give us normative access to the authentic gospel.”

2. Creeds — *Toward Full Communion* of 1991 speaks of both churches recognizing the “normative doctrinal authority of the Apostles’ and Nicene Creeds,” but the document also states that we can affirm together as gifts for unity “the creeds and the conciliar decisions of the ancient church.”

3. Sacraments — LED III called baptism the sacrament par excellence of justification by faith, for it initiates into a community which lives in the “land of promise.” Eucharistic convergence is

expanded significantly in LED III, which says, “The Eucharist is the normative rite of the community of the baptized.” It is thanksgiving, anamnesis, invocation of the Spirit, and communion of the faithful.

Then comes this important sentence for Anglicans which points to the sacrificial dimension of the Eucharist affirmed by both churches in the dialogue: “Lutherans have agreed that in the Lord’s Supper Christ is present ‘as the once-for-all sacrifice for the sins of the world who gives himself to the faithful’.”

4. The historic episcopate — By 1972, in LED I, representatives of each church had agreed that the other had preserved “the succession of the gospel” at the time of the Reformation. By 1980, LED II made explicit the distinction between apostolic succession and the institution of the historic episcopate. The two successions — apostolic and historic episcopate — were seen as neither identical nor antithetical.

A 1984 Lutheran Council study occasioned by the introduction of the title of “bishop” for regional leaders elected to the ministry of “oversight” concluded that when the historic episcopate faithfully proclaims the gospel and administers the sacraments it may be accepted as “a symbol of the church’s unity and continuity through the centuries, provided that it is not viewed as necessary for the validity of

the church’s ministry.”

This led to the solution of LED III in regard to point 4 of the Quadrilateral in 1988. Episcopalians came to understand that they do not lose the historic episcopate by acknowledging the existing ministry of the ELCA as a true gospel ministry. Lutherans came to understand that they can “revise their ordination rites for the future without the integrity of their present ministry being challenged.” Thus LED III could agree that “the three-fold ministry . . . in historic succession will be the future pattern of the one ordained ministry of word and sacrament.”

It is important to stress that this convergence does not mean total theological agreement between the two churches. As William G. Rusch, a leading Lutheran architect of the Concordat has made clear, in accepting these recommendations the Episcopal Church does not become a Lutheran Church. The Concordat acknowledges that the catholic and apostolic faith has been, in his words, “differently interpreted, experienced, and expressed in both the Anglican and Lutheran traditions.” In other words, theologically and practically (in the process through which our church shares the historic episcopate with another American church) this is an agreement almost exactly like that envisioned for the Episcopal Church by William Reed Huntington more than a century ago. □



Marriage

A Foretaste of Heaven

By WARREN E. SHAW

Not everyone is called to the holy estate of matrimony. Jesus himself was not. But those who are exercise a sacramental ministry of great importance in the church.

Two sayings of Jesus on the subject are particularly important: “For your hardness of heart Moses allowed you to divorce your wives, but from the beginning it was not so” (Matt. 19:8). And, “In the resurrection they neither marry nor are given in marriage, but are like the angels in heaven” (Matt. 22:30). These two texts refer to the beginning and to the end of the sacrament of holy matrimony.

The Hebrew word “*adam*” means earth or dust or dirt. We have come to take it as a proper name and assume that it refers to a human male. But the Hebrew word for a human male is *ish*, and the word for a human female is *ishah*.

A proper noun is never used with the definite article. We do not say “The Mary”

(Continued on page 13)

The Rev. Warren E. Shaw is rector of St. Paul's Church, Chester, Pa.

*God intends his
creation to reflect
his image.*

Editorials

Very Important Issue

When the House of Bishops gathers in Pennsylvania this week, its members are taking part in a historic event. The Episcopal bishops are meeting with their counterparts from the Evangelical Lutheran Church in America (ELCA).

The bishops have a splendid opportunity to learn more about each other as they discuss the Concordat of Agreement, which would establish full communion between the two churches.

Those who attended the last meeting of the House of Bishops [TLC, April 7] went away from it feeling much more positive than usual, mainly because of the emphasis on the Concordat. Bishops are taking the lead in discussing the Concordat, and hopefully are sharing their findings with their dioceses.

The Concordat of Agreement is, as R. William Franklin states in an article on page 8, one of the most important issues to come before this church in this century. With this in mind, we are pleased to present Prof. Franklin's article, and other articles exploring various aspects of the Concordat will appear in future issues. Through study, discussion and prayer, all of us

can become more familiar with this document before it goes to General Convention.

Small Groups Play Vital Role

In a recent survey by the Gallup International Institute, four out of 10 adults said they currently are meeting in small religious groups. Of all the developments in American churches during the past quarter-century, the increase of small groups is one of the healthiest.

The most common small groups are those which meet for Bible study. Others meet to pray together. Still others gather on a social basis in an effort to get to know other Christians better. Some groups combine elements of all three.

Small groups can reinforce the common worship found in congregations. They can provide natural inroads into the parish family for those who might be hesitant to join a larger gathering. And they can foster a healthy fellowship which might be lacking, especially in large congregations. We commend small groups to our readers in hopes that such participation will enhance the experience of the Sunday Eucharist.

Viewpoint

A Moderate's Point of View

By JAMES P. HANEY

I find myself a moderate in the Episcopal Church — one who is sorely tempted to follow Plato's advice that in a conflict of extremes the one who preaches moderation and mutual understanding is like "a man fallen among wild beasts." If he is wise, he will "retire under the shelter of a wall while the hurrying wind and the storm go by."

I have not done this. I have served as a deputy to the last five General Conventions, and will go again to Philadelphia next summer. My perception of the Righter presentment and decision has been that it was a "no-win" situation, a mistake from the beginning for the church. And yet I have felt a strange sense of uneasiness and discomfort ever since the decision was announced. This summer I have had some time to reflect on and try to process these feelings following a reading of Stephen Carter's very helpful new book, *Integrity*, and have arrived at the following place in my thinking:

What we have are some people in the church who have concluded that a current

position of the church regarding homosexuality is very wrong and unjust, and therefore needs to be changed. The question then becomes one of deciding upon what course of action to take in order to try to accomplish the desired change.

The first and most obvious option would be through the normal processes of General Convention legislative action. (And here I suspect that if General Convention had passed a resolution favoring the ordination of persons living in committed same-sex relationships or permitting the blessing of same-sex unions, the arguments and positions might be quite different in the debate over whether such resolutions are truly binding or merely recommendatory. This polity issue has still not been satisfactorily addressed or resolved.)

My concern is not over what we want the position of the church to be, but rather the integrity of how we go about trying to arrive at a position, particularly when the decision is made not to work through the normal process, slow and tedious though it may be, of General Convention legislative action.

A second option would involve a strategy that would fall under the broad heading of civil disobedience (acknowledging the awk-

**The
integrity
of the
church
is at
stake.**

The Rev. James P. Haney is rector of St. Christopher's Church, Lubbock, Texas

(Continued on next page)

It is assumed the Episcopal Church is basically unjust.

(Continued from previous page)

wardness of using the word "civil" when referring to ecclesiastical matters), by which an effort is made to persuade other church members of the justice and rightness of a position or cause by an act of disobedience so as to bring about reform. The assumption underlying this strategy is that the church, though imperfect, is basically a just institution, composed of people with some sense of decency and integrity.

A major premise of this strategy is that if a person defies or disobeys a policy of the church, that person has an obligation to accept the consequences or submit to punishment for such disobedience in order to dramatize the situation so that it can no longer be ignored. Such willingness still shows respect for the church by the very act of accepting the consequences of one's actions, while resorting to convoluted legal arguments to avoid punishment does not do so. Here is where I think the source of my uneasiness and discomfort lies. For I suspect that some of

our bishops have come very close to or have indeed crossed the line from a strategy of civil disobedience to a strategy of circumvention.

This is a third and far more troublesome option. It assumes that the Episcopal Church is not only imperfect, but is basically unjust, and therefore if any member disagrees with a policy or position of the church, that person is free from any obligation or responsibility to abide by it without being required to bear the consequences of such a decision. Such a strategy of circumvention, whether intending to do so or not, shifts the focus of attention and attack from the particular policy or position perceived as being unjust to a perception of the entire church as unjust.

When a person chooses to act in this way, the statement is being made that the system, because it is unjust, deserves little or no respect. When a bishop or other leader unilaterally chooses to act in this way (whether it be by defying canons, General Convention resolu-

tions, House of Bishops agreements, or whatever), the statement is made that the nature and structure of the church is so unjust that it is worthy of very little respect, but rather is to be circumvented at will without any consequences being expected to follow. Such a message is truly ironic, if not devastating, when it issues forth from the very people at the core and heart of the church's power and leadership. It tragically points far more toward anarchy than it does to reform, and looks far more like rebellion than a form of civil disobedience.

Such has been the basis of my malaise during recent months. My fear is that this is the message being sent to the church by the unilateral actions of some of our bishops, and is a large part of the reason why so many are losing respect and trust and hope for the church and its leadership. I can only pray that we can find a way to come together and commit to corrective action to begin sending a different message, so that we might get on with our common life and ministry together. □



Give a gift subscription
to *The Living Church* this
Christmas for only \$35.55

Each new gift subscription will start with the January 5, 1997 issue unless requested otherwise.

Check Credit card amount \$ _____

Please send a gift subscription to:

A gift subscription from:

Name _____

Name _____

Address _____

Address _____

City _____

City _____

State _____ Zip _____

State _____ Zip _____

Credit Card # _____

Please send a gift subscription to:

Exp. _____ Signature _____

Name _____

We are happy to send a handwritten gift card to each recipient. Please specify your greeting below.

Address _____

City _____

State _____ Zip _____

The Living Church, P.O. Box 92936, Milwaukee, WI 53202-0936
attach sheet for additional subscriptions



A Foretaste of Heaven

(Continued from page 10)

or "The William" or "The Richard." That is also true in Hebrew. But in the opening chapters of the Bible, *adam* is used with the definite article. It is correctly translated as "the man." It would be more correctly translated as "the earthling" or, more accurately yet, "the creature made of dust."

The *adam* contains both maleness and femaleness, undifferentiated, just as angels do. But God decided to separate the male part of the creature from the female part of the creature. Why did he do that? Because, he said, "It is not good for the *adam* to be alone."

It was God's intention that the creature of dust should be a reflection of the creator. "Let us make the *adam* in our own image." But since God is love, and because love is impossible where there is only one person, God himself must be and is a community of persons, distinct from each other but perfectly united and of one substance. That is precisely what the doctrine of the Trinity asserts. If the *adam* is to reflect the nature of God, then there must be at least two persons perfectly united and of one substance.

So God reached into the *adam* and extracted the feminine nature that was there from the beginning. This is the meaning of the well-known removal of the rib. It is comparable to the eternal begetting of Son by the Father. God gave the feminine part of the *adam* a form of its own which is complimentary to the form that the masculine part now assumes. It is at this point that "Adam" and "Eve" become proper nouns (without the definite article). It is also at this point that the Hebrew words *ish* and *ishah* first appear.

Adam looks at Eve and says, "This at last is bone of my bones and flesh of my flesh." So we declare with our Lord that a man and his wife are one flesh (one substance, if you will).

We all know that every human being contains both masculine and feminine characteristics to some extent. There may be some validity in the old stereotypes that associate emotions with the feminine side of human nature and rationality with the masculine side. It also seems true that

the feminine side is more spiritually sensitive than the masculine side. It should be no surprise then that sin made its entry through the feminine side. The masculine side concurred and so the whole of human nature was corrupted.

The fallout of that corruption was a breach in the relationship between the two persons who emerged from the *adam*. No longer were they naked and unashamed, which is to say fully open and available to each other. They began to hide their flesh, the substance that they shared, from each other and from God. The fragmentation of the whole creation followed, including the animal king-

dom and what we call the forces of nature. We still see that today.

This fragmentation of relationships begins to be reversed when a man and a woman unite in holy matrimony. Their union begins the reintegration of *ish* and *ishah*. The nature of their union "in heart, body and mind" fulfills God's intention in two ways. First, it presents to God and to the world a reflection of the unity in love of the distinct persons of the Trinity. Second, the marital union connects with the creative nature of God when it results in the conception of a new life.

In the resurrection, the *adam*, the creature of dust, is transformed into a creature that partakes of the nature of angels, which is to say that fully integrates the masculine and the feminine in a non-material body. The flesh, which is the outward and visible part of the sacrament, is discarded as no longer needed. Only the inward and spiritual part remains. That means, of course, that there is no longer any sacrament.

But until we reach that happy state, God has given us a foretaste of it in holy matrimony. Like other sacraments, marriage has an eschatological dimension.

Those who make the commitment of marital vows reflect God's commitment to us. Those who are faithful to their vows reflect the faithfulness of God. By their union, they point to the future reintegration of the whole creation that has been so badly fragmented by sin. The whole church is blessed by witnessing this demonstration of faith. □



ESCORTS with potential group for '97 needed!
WONDERFUL itineraries
NEW Cruises or Cruise & Land
SCANDINAVIA!

**Scandinavia with cruise
NORWEGIAN COASTAL CRUISE**

NORTH or SOUTH BOUND

Cruise 5 or 6 nights + Land Pkg.

NEW Bergen ships!

**Visit a Mediaeval Cathedral,
Stave Church, Fortress Church
+ Bergen, Oslo & Helsinki**

Includes: Most Meals, Transfers,

1st Class Hotels or better

Traditional Sami (Lapp) Dinner &

Folklore Evening plus famous

"Norway in a Nutshell"

\$3,450 June 13 date includes

Mid-Summer's Eve Celebration

Air from NY via Finnair

More dates & itineraries + SAS Air

Flyers with details available

OPTION: \$749.00

ST. PETERSBURG RUSSIA

Priblitskaya Hotel, 7 meals, Eng

Speaking Guide, Air on Finnair,

Catherine's Palace - Pushkin,

The Hermitage, Petrodvorets

St. Isaac's Cathedral, & more -

+ Ballet or Opera Performance

New '97 cruise itineraries!!!

HOLY LAND &

"FOOTSTEPS of PAUL"

fabulous itinerary 14 day cruise

2 DAYS: ATHENS, ISTANBUL

ISRAEL & EGYPT + EPHESUS

CYPRUS, ROME & RHODES!

GREAT RATES!!!

OR

**3, 4 or 7 day cruise + land pkg to
Corinth, Mycenae & Phillipi, +++!**

For Information & References

Experienced Group Specialist

NEW ADDRESS & PHONE!

reJOYce in TRAVEL

PO Box 1407, Gloucester, MA 01931

(508) 281-6116 (800) 966-2617

Preach For The Poor...

And Bring
Light Into The Darkness

The poor of the Caribbean and Latin America suffer daily with hunger, homelessness and preventable illnesses. Hearing their cry for help, Food For The Poor responds with food, housing, medical care and more. Help us share this dynamic, Christ-centered ministry with others. Full-time positions are available for priests interested in preaching on behalf of the Caribbean's poor in churches throughout America.

- * Established in 1982
- * Join 20 Priests Currently on Staff
- * No Relocation Necessary
- * Salary, Expenses, Medical, Pension
- * Mission Opportunities

Serve the poor and enrich the personal ministry of American Christians. Join the outreach of Food For The Poor.

For more information, call Joan Vidal at
(954) 427-2222

Shrine of Our Lady of Clemency

Continuous Novena
Write for Information
S. Clement's Church

2013 Appletree Street, Phila., Pa. 19103

THE GUILD OF ALL SOULS

A prayer group pledged to pray for the departed members of the Guild and for all the Faithful Departed. Open to Communicants of the Anglican Church. Provide that prayers will be offered for the repose of your soul by joining the Guild.

For further information, address

The Secretary-General, Guild of All Souls
233 Grove Road South Orange, N.J. 07079



THE FINEST QUALITY LITURGICAL INCENSE

Sampler Pack: 1 1/2 oz. of each of our
four blends - \$12.95 (prepaid only)

HOLY CROSS INCENSE
P.O. Box 99 • West Park • NY 12493
(914) 384-6660

Traveling?
Take along your
TLC for the Church
Directory guide.
(See back cover)

People and Places

Appointments

The Rev. **James F. Kelly** is rector of St. Wilfred's, 3773 Wilkinson Rd., Sarasota, FL 34233.

The Rev. **Matthew Lawrence** is chaplain of Episcopal Student Ministry at the University of Michigan, 721 E. Huron, Ann Arbor, MI 48104.

The Rev. **Charlene Miller** is dean of All Saints' Episcopal School, Confederate Ave., Vicksburg, MS 39180.

The Rev. **Leewin Miller** is rector of St. Mary's, 1010 24th Ave. W, Palmetto, FL 34221.

The Rev. **Jess J. Petty, Jr.** is interim rector of St. Hilary's, 5011 McGregor Blvd., Fort Myers, FL 33901.

The Rev. **C. Thomas Raezer** is vicar of Nativity, 6990 S. Federal Hwy., Port St. Lucie, FL 34952.

The Rev. **J. Bernard Rosser** is urban missionary of St. Anne's, 3098 Northside Pkwy. NW, Atlanta, GA 30327.

The Rev. **Tom Rutherford** is rector of Mes-siah, Box 771044, Winter Garden, FL 34777.

The Rev. **Michael Schnatterly** is rector of St. Edward's, Box 455, Mount Dora, FL 32757.

The Rev. **Lee Shaw** is curate of St. James', 7486 S. Union Park Ave., Salt Lake City, UT 84047.

The Rev. **Harriette Sturges** is deacon of St. Philip's, Durham, NC; add: 406 Spring St., Louisburg, NC 27549.

The Rev. **Charles R. Summers** is interim rector of Trinity, Waterloo, IA; add: 3449 Kingswood Pl., Waterloo, IA 50701.

The Rev. **Brian S. Suntken** is vicar of St. Patrick's, P.O. Box 1491, Mooresville, NC 28115.

The Rev. **Robert Two Bulls** is vicar of St. Elizabeth's, Whiterocks, UT 84085.

The Rev. **Thomas Van Brunt** is rector of St. Peter's, Delaware, OH; add: 119 Homestead Ln., Delaware, OH 43015.

The Rev. **Kenneth Vinal** is assistant rector of Holy Trinity, 50 W. Strawbridge Ave., Melbourne, FL 32901.

The Rev. **Jonathan Voorhees** is chaplain of Oregon School, Portland, OR.

The Rev. **Robert Walker** is rector of St. Philip-in-the-Field, 397 S. Perry Park Rd., Sedalia, CO 80135.

The Rev. **Scott White** is assistant of St. Martin's, Charlotte, NC; add: 1510 E. Seventh St., Charlotte, NC 28204.

Deaths

The Rt. Rev. **Oliver Bailey Garver, Jr.**, retired Suffragan Bishop of Los Angeles, died Aug. 2 at his home in Westwood, CA. He was 71.

Bishop Garver was a native of Hollywood, CA. He graduated from the University of California at Los Angeles with a B.S. degree, Harvard University, (M.B.A.), Episcopal Theological School, (B.D.), and Church Divinity School of the Pacific, (D.D.). He served in the United States Naval Reserve, 1945-1946, and as a cost accounting manager for Lockheed Aircraft Corporation until 1959. In 1963, he was ordained priest and began his ministry as assistant of St. Alban's, Los Angeles from 1962 to 1965. He continued his

service at the Church of the Epiphany, New York, NY, 1965-1966, and at East Los Angeles Parish, 1966-1973. Bishop Garver was chairman of the Commission of Liturgics and Church Music.

Bishop Garver was committed to the resettlement of refugees from Central America and Southeast Asia through his service as a member of Episcopal Asian-American Ministers, the board of Neighborhood Youth Association, the Los Angeles County Refugee Forum, the Korean Service Center, the Citizens' Advisory Committee on Refugees, American Immigrations and Citizenship Council, and Hispanic Asian Pacific Island Ministry Development.

A dedicated supporter of AIDS ministry, Bishop Garver was influential in forming the Bishop's Commission on AIDS Ministries. He also supported numerous social agencies including the Center for Human Rights and Constitutional Law, the YMCA, the American Red Cross, and the Community Youth Gang Services.

Bishop Garver was consecrated Suffragan Bishop of Los Angeles in 1985 after the death of the Rt. Rev. Robert C. Rusack. He retired in 1990. Bishop Garver is survived by his mother, a brother, six nieces and one nephew.

Margaret Lodge Brady, wife of the Rt. Rev. William H. Brady, retired Bishop of Fond du Lac, died July 27 in Fond du Lac, WI, at the age of 77. Mrs. Brady was a native of Savannah, GA. She is survived by her husband, two daughters, two sons, a sister, and four grandchildren.

Jacqueline Spinks McLemore, wife of the Rev. William P. McLemore, died June 17, at home in Phenix City, AL. She was 57.

Mrs. McLemore was a graduate of Winthrop University and Florida State University. She and her husband were married at Virginia Seminary in 1963 and have shared ministry in Cedar Key and Pensacola, FL; Jesup, GA; Auburn, AL; and most recently in Phenix City, AL. She served on the Diocese of Alabama department of family and was a family therapist at a local mental health center. Mrs. McLemore is survived by her husband and three children.



Bishop Garver

Next Week ...

The Great Cloud Mystery

FALL BOOK ISSUE

Classifieds

BOOKS

ANGLICAN THEOLOGICAL BOOKS—scholarly, out-of-print — bought and sold. Send \$1 for catalog. **The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470.**

CATECHUMENATE

CHRISTIAN FORMATION: A Twentieth-Century Catechumenate by the Rev. William Blewett, Ph.D., and Cris Fouse, M.A. Detailed, biblically-grounded process for conversion, commitment, growth. Highly commended by bishops, priests, seminary faculty, laity. Leaders' Manual \$65. Workbook \$25, postage and handling. Quantity discounts. **Christian Formation Press, 750 Knoll Road, Copper Canyon, TX 75067. (817) 455-2397 or (817) 430-8499.**

CHURCH FURNISHINGS

TRADITIONAL GOTHIC chapel chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. **Oldcraft Woodworkers, Sewanee, TN 37575. (800) 662-4466 or (615) 598-0208.**

FOR SALE: 16 new chapel chairs with back book racks — kneelers can be added — in dark walnut finish. Call **1-800-662-4466. Ask for John.**

COMPUTER SOFTWARE

INEXPENSIVE EPISCOPAL SOFTWARE: 79 & 28 BCP, RSV & NRSV Lectionaries, Canonical Parish Registry, BOS, LFF, Christian education, Spanish BCP & BOS, music libraries, Lectionary Index, membership & contributions, Revised Common Lectionary. For DOS, Windows, Macintosh. **Software Sharing Ministries, P.O. Box 312, Sterling, CO 80751; (970) 522-3184.**

CONFERENCES

CELEBRATE 3,000-YEAR HISTORY of Jerusalem with Bishop Walker of Long Island. 10 days only \$1,698. December 2, 1996, deluxe hotels, round trip airfare, sightseeing, meet the Mayor of Jerusalem, walk the walls, full day conference/entertainment and more. Respond and receive gift with this ad. Special price for clergy. Call: **Everett, Journeys Unlimited 800-486-8359.**

NEEDLEWORK

BEAUTIFUL NEEDLEPOINT KITS: Designs for kneelers, chair cushions, altar/pulpit paraments hand-painted on canvas, wool yarns supplied. You stitch, then we expertly upholster. We expertly clean, repair, restore existing needlepoint. **Divine Designs, Ltd., P.O. Box 47583, Indianapolis, IN 46247. (800) 784-1958.**

ORGANIZATIONS

ANSWER ARCHBISHOP CAREY'S CALL to the Anglican Communion to revitalize Anglican Catholicism. Join **The Catholic Fellowship of the Episcopal Church, Conrad Noel House, P.O. Box 646, Sunapee, NH 03782.**

CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: **The Director of Vocations, Brotherhood of Saint Gregory, Dept. TLC, Saint Bartholomew's Church, 82 Prospect St., White Plains, NY 10606-3499.**

ORGANS

REED ORGANS for church, chapel, home. Beautiful, reliable. All sizes: 1-manual, 2MP, 3MP. Delivery everywhere. Since 1970. Specs: \$1.00 and SASE. **PHOENIX Reed Organ Resurrection, HC 33-28, Townshend, VT 05353. (802) 365-7011.**

PILGRIMAGE

RUSSIAN PILGRIMAGES FROM \$1,495! St. Petersburg—one week. Moscow—\$1,695. Combine both for \$2,195. Experience the rich spiritual, artistic, cultural and historic treasures of Russia. All inclusive hotels, meals and excursions. **The Teleios Foundation 1-800-835-3467.**

POSITIONS OFFERED

ALL SOULS' CHURCH, Okinawa, Japan, seeks a bilingual priest to minister to a predominantly English-speaking congregation. Must be male (by present canons of the Nippon Sei Ko Kai), energetic, with empathy to the congregation's cultural diversity. Write or fax **All Souls' Church, 101 Yoshihara, Chatan, Okinawa 904-01 Japan. Fax: 011 (81) 98 936-8970; Telephone: 011 (81) 98 936-7261.**

ST. THOMAS EPISCOPAL CHURCH in College Station, Texas, seeks director of youth ministries for our growing congregation. St. Thomas' active youth program requires a full-time youth director to provide continuity and future direction. Full-time position with benefits. Contact: **Nancy Street, Chair of Search Committee, St. Thomas Episcopal Church, 906 George Bush Dr., College Station, TX 77840. Phone: (409) 693-5563. Info at http://www.rtis.com/reg/bcs/org/st_thomas/**

THRIVING parish in rural community seeking full-time rector to help us continue spiritual and numerical growth. Strong interest in youth. Contact: **Richard Speck, P.O. Box 430, Alliance, NE 69301. (308) 762-4001.**

GROWING mainstream Episcopal parish committed to strong lay ministry and leadership seeks new rector to provide servant leadership into the next century. For more information, contact: **Tom Bozeman, 412 S. Willson, Bozeman, MT 59715.**

PROGRAM-SIZED PARISH seeks music director, 1/6 time, organist 1/4 time. Resume to: **The Rev. Carolyn L. Davis, 11202 W. Jewell Ave., Lakewood, CO 80232. (303) 985-7170.**

WANTED: Part-time priest who enjoys the outdoors. Eastern slope of the Sierras. Cash stipend plus newly redecorated home totals slightly less than half compensation. Contact: **Archdeacon of San Joaquin, 4159 E. Dakota Ave., Fresno, CA 93726. Phone: (209) 244-4828.**

ORGANIST/DIRECTOR OF MUSIC sought by the **Cathedral of All Saints, 62 S. Swan St., Albany, NY 12210.** Full-time position to start July, 1997. Musical experience in liturgy, program development, choir of men and boys (RSCM), organ and other instruments is essential. \$28,000 to \$32,000 depending on experience, plus benefits. Resumes must be received by November 1. For details write immediately to: **Chair, Director of Music Search Committee, at the above address.**

RECTOR: St. Francis Church, Great Falls, Montana, an active family parish, seeks energetic priest to fulfill spiritual needs and help parish to grow. Please send CDO/resume to: **Mike Croskrey, P.O. Box 6566, Great Falls, MT 59406.**

POSITIONS OFFERED

GRACE CHURCH in Haddonfield, NJ, is soliciting profiles for rector. Class III traditional Anglo-Catholic parish in historic suburban community. Please submit to: **Search Committee, Grace Church in Haddonfield, P.O. Box 2184, Haddonfield, NJ 08033-0907.**

FOR SALE

EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (904) 562-1595.**

WANTED

DATED, WORN, TORN or otherwise unusable vesture needed: vestments, paraments, burses/veils, linens, etc. We recycle the pieces into new vestments or wallhangings whose sale benefits an HIV/AIDS project. We send still usable vesture, vessels and appointments on to missions. **Eileen Freeman, Angelwatch Foundation, 226 Robinhood Rd., Mountainside, NJ 07092. 1-800-862-1350.**

Classified Advertising Rates

(payment due with order)

- 43¢ per word for one insertion; 39¢ per word per insertion for 3-12 insertions; 37¢ per word per insertion for 13-25 insertions; and 35¢ per word per insertion for 26+ insertions. Minimum rate per insertion is \$4.50.
- Blind Box (keyed) advertisements, same rate as above, add three words (for box number) plus \$3.30 service charge for first insertion and \$1.65 service charge for each succeeding insertion.
- Resolutions and minutes of church organizations: 34¢ per word.
- Copy for advertisements must be received at least 26 days before publication date.

The Living Church
P.O. Box 92936
Milwaukee, WI 53202-0936
Fax: 414-276-7483

Attention, Subscribers

When requesting a change of address, please enclose old as well as new address. Changes must be received at least six weeks before they become effective.

When renewing a personal or gift subscription, please return our memorandum bill showing your name(s) and complete address(es).



Church Directory

Washington, DC

CHRIST CHURCH, Georgetown
Corner of 31st & O Sts., NW (202) 333-6677
The Rev. Stuart A. Kenworthy, r; the Rev. Thomazine Shanahan, the Rev. Lupton P. Abshire
Sun Eu 8, 9, 11 (1S, 3S & 5S); MP 11 (2S & 4S); Cho Ev 5 (1S Oct.-May). Daily Eu (Wed 7:30), HS & Eu (Fri 12:10). Noonday Prayers (Mon-Fri 12), EP (Mon-Fri 6)

ST. PAUL'S, K Street
2430 K St. NW — Foggy Bottom Metro
Sun 7:30, 7:45, 9, 11:15 (High Mass) & 6. Daily: 6:45, 7 & 6. Prayer Book HDs: 6:45, 7, 12 noon, 6 & 6:15.
Parish founded AD 1866

Wilmington, DE

CATHEDRAL CHURCH OF ST. JOHN
10 Concord Ave., 19802 (302) 654-6279
The Very Rev. Peggy Patterson, dean
Sun H Eu 7:30 & 10:30, Tues & Thurs 12:10, Sung Compline Wed 9:10

Hollywood, FL

ST. JOHN'S 1704 Buchanan St.
The Rev. Hobart Jude Gary, interim r
Sun 8 & 11 (Sung). Weekdays as anno

Augusta, GA

CHRIST CHURCH Eve & Greene Sts.
The Rev. Theodore O. Atwood, Jr., r
Sun Masses 8 & 10 (Sung). Wed 6:30 (706) 736-5165

Honolulu, HI

ST. ANDREW'S CATHEDRAL Beretania & Queen Emma
Sun: 7 Eu, 8 Hawaiian Mass, 10 Cho Eu. Mon-Fri Eu 7. Wed Eu HS 12 noon. Ev (Last Sun) 5:30 (808) 524-2822

Riverside, IL (Chicago West Suburban)

ST. PAUL'S PARISH 60 Akenside Rd.
The Rev. Thomas A. Fraser, r
Sun Eu 8 & 10:15; Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

Indianapolis, IN

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun Eu 8 & 10

Baton Rouge, LA

ST. JAMES 208 N. 4th St.
The Rev. Fred Fenton, r; the Rev. George Kontos, the Rev. Bob Burton, assocs; the Rt. Rev. Robert Witcher, Bishop-in-Residence. Dr. David Culbert, organist-choirmaster; Lou Taylor, Director of Christian Ed
Sun 7:30, 9, 11, 4:30 H Eu

Brookline, MA

ALL SAINTS 1773 Beacon St.
The Rev. Dr. David A. Killian, r; the Rev. Lyle G. Hall
Sun H Eu 8 & 10:30

KEY — Light face type denotes AM, bold face PM; add. address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.

Kansas City, MO

OLD ST. MARY'S 1307 Holmes
The Very Rev. Bruce D. Rahtjen, Ph.D., r (816) 842-0975
Masses: Sun 8 Low; 10 Solemn; Daily, noon

St. Louis, MO

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown Blvd., at Ellenwood
The Rev. Kenneth J.G. Semon, r; the Rev. James D'Wolf, the Rev. Michael D. Kinman, the Rev. Steven W. Lawler, the Rev. William M. North, Jr.
Sun Eu 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S) followed by HC 12:15, Ev 5 (1S Oct. - May) Sun Sch 9:15; Daily 7:30 & 5:30 ex Sat 8:30 & 4:30

Hackensack, NJ

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Brian Laffler, SSC
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9

Newark, NJ

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. J. Carr Holland, III, r
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

New York, NY

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

ST. BARTHOLOMEW'S Park Ave. and 51st St.
(212) 378-0200
Sun Eu 8, 9 Cho Eu 11, EP 5 (Ev 1S). Mon-Fri MP 8, Eu 12:05 ("Sun on Thurs." Cho Eu 12:05), EP 5:30. Sat MP & Eu 10. Church open 365 days 8-6. For tours call 378-0252. Café St. Bart's: good food and hospitality 7 days a week.

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43rd St.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. William C. Parker, c; the Rev. Allen Shin, ass't
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat.) Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12, 4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rt. Rev. Herbert A. Donovan, Jr., Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15, Mon-Fri MP 7:45 H Eu 8 & 12:05, EP 5:15. Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4
Trinity Welcome Center (in Trinity Church, Broadway at Wall St.) Mon-Fri 10-12; 1-2:30 ex Thurs 10-12; 2-2:30.
Trinity Museum (in Trinity Church) Sun 1-3:45; Mon-Fri 9-11:45 & 1-3:45; Sat 10-3:45.
Trinity Churchyard (north & south of Trinity Church) Sun 7-3; Mon-Fri 7-3:45; Sat 7-3.
Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.): Mon-Thurs 8:30-6; Fri 8:30-5:30; call for weekend hours

ST. PAUL'S Broadway at Fulton
Sun H Eu 8 (212) 602-0800
St. Paul's Churchyard: Open Sun 7 to 3; Mon-Fri 9 to 3

Gettysburg, PA

PRINCE OF PEACE MEMORIAL CHURCH
West High and Baltimore Sts. 17325 (717) 334-6463
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by app

Philadelphia, PA

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts. (215) 563-1876
The Rev. Canon Barry E.B. Swain, r
Sun Masses 8, 9:15 & 11 (High); Matins 7:30; Sol Ev Novena & B 4. [June through Sept: 8, 10 (High), Ev & Novena 5:30] Daily: Matins 9, Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

Phoenixville, PA

ST. PETER'S 143 Church St.
The Rev. Thomas C. Wand, r
Sun H Eu 8, 10:15 (Sung); Tues H Eu 9, Thurs H Eu 7:30

Pittsburgh, PA

GRACE 319 W. Sycamore (412) 381-6020
The Rev. A.W. Klukas, Ph.D., v
Sun MP/Eu 9; Sol Eu 10; Ev & B 5. MP Mon-Fri 9; Wed Said Eu 12 noon; Thurs LOH 7:30, Bible Study 8. Sol Eu HD 7:30. C by appt

Selinsgrove, PA

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 9:30. Weekdays as anno

Whitehall, PA (North of Allentown)

ST. STEPHEN'S 3900 Mechanicsville Rd.
Sun 8 Eu, 9:15 Ch S; 10:30 Sung Eu; Tues 9:30 HS; Thurs & Fri 7 HC. Bible & prayer groups. 1928 BCP

Corpus Christi, TX

CHURCH OF THE GOOD SHEPHERD 700 S. Broadway
The Rev. Ned F. Bowersox, r
The Rev. Frank E. Fuller, ass't (512) 882-1735
Sun 8, 9 & 11. Weekdays as anno

Dallas, TX

INCARNATION 3966 McKinney Ave.
The Rev. Frederick C. Philpott; the Rev. George R. Collina; the Rev. Thomas G. Keithly; the Rev. Michael S. Mills
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP 6:45, EP 5 (214) 521-5101

Fort Worth, TX

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 9 MP (HC 1S), CS 9, 11 MP (HC 1S) 12:15 HC (ex 1S). 1928 BCP Daily as anno (817) 332-3191

Milwaukee, WI

ALL SAINTS CATHEDRAL 818 E. Juneau
The Rt. Rev. Patrick Matolengwe, dean (414) 271-7719
Sun Masses 8, 10 (Sung). Sat Celebration Eu 5. Daily as posted.

St. Croix, Virgin Islands

ST. JOHN'S 27 King St., Christiansted
(809) 778-8221
Fr. Keithly R.S. Warner, S.S.C., r
Sun H Eu 7 & 10; Wed 12:10 H Eu & Healing

San Miguel de Allende GTO Mexico

ST. PAUL'S Calzada del Cordo
Near the Instituto Allende
Mailing address APDO 268
Telephones: office (415) 20387; rectory (415) 20328
Rector, vacant; The Rev. Sibylle van Dijk, d ass't; Canon Richard C. Nevius, ret. r; the Rev. Dean Underwood, r-em
Sun: HC 9, Cho H Eu with sermon 10:30. Wkdys as anno. Spanish service Sat 6

Paris, France

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 011 331 47 20 17 92
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Rosalie H. Hall, M. Div., canon missionary; the Rev. George Hobson, Ph.D, canon
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu