

The Living Church

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The Magazine for Episcopalians



Who will be the next PB?



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June 15, 1997

Pentacost 4

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Quote of the Week

The Rt. Rev. Craig B. Anderson, dean of General Theological Seminary, in *Episcopal New Yorker* on the need for fewer seminaries: "I think what we are doing now, in support of theological education, borders on immorality."

In This Corner

Bishop Lee's Decision

Long after the announcement of the "final four" candidates for Presiding Bishop [TLC, May 4], people are still trying to figure out why the Rt. Rev. Peter J. Lee, Bishop of Virginia, withdrew from consideration less than a week before the nominations were announced. Many persons in all parts of the church considered Bishop Lee as the likely favorite for the election, to be held July 21 at General Convention in Philadelphia, and many were disappointed when he decided to withdraw.

Bishop Lee may have answered the perplexing question in an address to the Dean's Council at Berkeley Divinity School at Yale April 24, when he spoke about the Episcopal Church, and especially its House of Bishops.

"For nearly six years, the House of Bishops has met twice a year, trying to build a sense of trust and community among bishops who differ significantly on controversial issues," he said. "After nearly 13 years as a bishop in this church, I have many friends among my colleagues in the House of Bishops; indeed, they are men and women who are almost always courteous and friendly.

"But I come away from those meetings depressed rather than encouraged. The Episcopal Church has become at the national level a loosely connected assembly of competing interest groups.

"We spend little time as bishops affirming those basic functions of oversight that are required of bishops by our ordination vows. We spend more time wrestling with how to get along with those with whom we disagree on matters of sexuality, whether to

Sunday's Readings

The Enduring Kingdom

Pentecost 4: Ez. 31:1-6, 10-14; Ps. 92 or Ps. 92:1-4, 11-14; 2 Cor. 5:1-10; Mark 4:26-34

The legends, histories and myths of humanity are full of accounts of the fall and ruin of great empires. Legendary Atlantis sank beneath the sea. The Roman Empire covered most of the known world, then fell into corruption and was overrun. Before it, the Greek Empire rose and then was conquered. And before the Greeks, the Persians. Within living memory, we have seen the collapse of more than one empire which, for a time, dominated the world scene.

But what grows and endures and flourishes is the kingdom of God. Its signs are often small, as small as a mustard seed. The mark of the kingdom is an infant born in



Bishop Lee

penalize or to tolerate dissent by a few."

In that address, Bishop Lee shared an anecdote concerning the visit of a team from the Nominating Committee for the Election of the Presiding Bishop.

"One of the members of the team was one of the two young persons on the nominating committee, a college student," Bishop Lee recounted. "At the final lunch on Sunday afternoon with the team, this young person turned to me and said, 'We've seen a great deal of what is happening in your diocese. You seem to have a great deal of support. You seem to like what you are doing. Why in the world would you want to leave?' It was a straightforward and stunning question that helped break through my fog of ecclesiastical ambition."

Bishop Lee also said that "the church does not know what it wants in a Presiding Bishop, and is unwilling to clarify its expectations," and he asked, "Are we moving, or drifting, toward a form of national church government in which it really doesn't matter whether the chief spokesperson is a bishop, priest or a lay person?"

For the most part, Bishop Lee's address at Berkeley was positive about the future of the Episcopal Church. But his comments about the office of Presiding Bishop are clear and insightful.

David Kalvelage, editor

obscurity and poverty. It is a man hanging from a cross in the distant eastern reaches of a great empire. It is a small group of frightened men and women, mostly uneducated, common people, desperately hoping to be overlooked by the authorities of their capital city who had put their leader to death.

But God has always chosen the small, the undervalued, the frail, and the decidedly unobvious to be the heralds and first possessors of his kingdom. What begins small comes to move the world. Within a generation the church had members even in Caesar's household. Nearly two millennia later, members of every race and almost every nation claim allegiance to the King of kings, and one can find fellow believers almost everywhere. And still the kingdom grows, for the work is not yet done.

Backward?

I generally admire David Kalvelage's even-handedness in dealing with various issues that divide our sad church. That is why I was distressed at what appeared to be condescension in his column, "Distressed Anglicans" [TLC, May 25].

When he notes that the "mysterious body" of the Anglican Encounter in the South is comprised of "non-Western industrialized nations" should we read "backward"? Here we have, conservatively, 65 percent (but much more likely 80 percent) of all of the world's Anglicans, and they are Anglicans ("backward" as they may be) who have never found the necessity to debate the validity of holy scripture!

The Prime Meridian of Anglicanism is no longer Lambeth Palace nor "815." If I were the Presiding Bishop or the Archbishop of Canterbury, I would be having a hard rigor over the "Statement on Human Sexuality" issued by the Province of South East Asia and the (mysterious) Anglican Encounter of the South. The Lord God has a habit of putting down the mighty from their seat and exalting the humble and meek. The saving remnant is about to redeem the church. They own the future of Anglicanism. God reigns.

*(The Rev.) William H. Risinger, Jr.
St. Michael's Church
Fort Worth, Texas*

Things I have learned from David Kalvelage today:

1. Any group that meets without the presence of David Kalvelage or his representative is a "somewhat mysterious body."

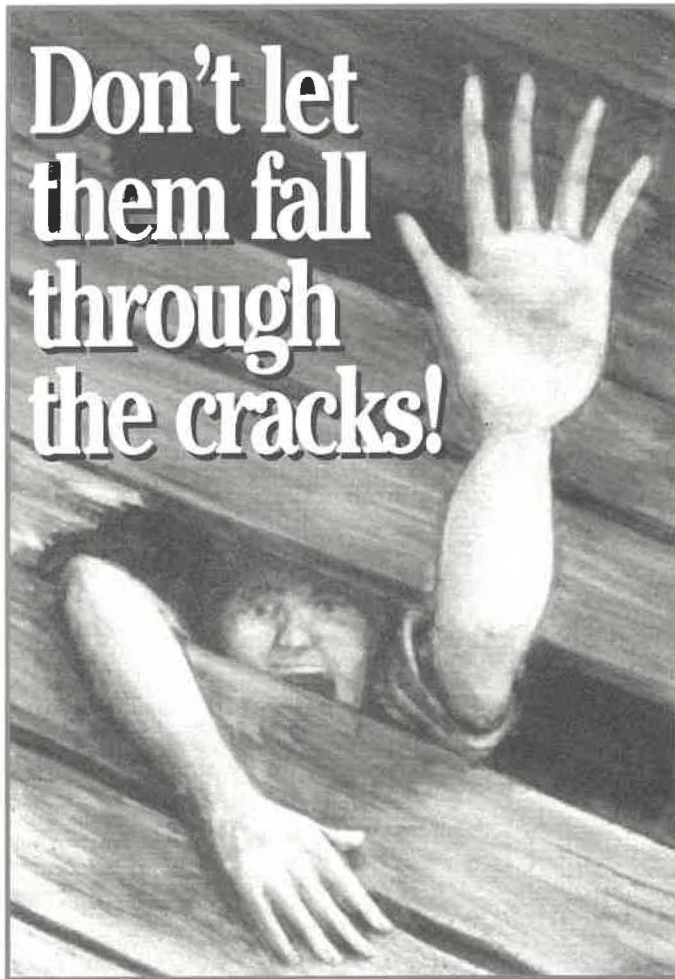
2. Episcopalians are supposed to rely on General Convention to make decisions rather than holy scripture, the Church Catholic, or the larger Anglican Communion.

3. A province of the Anglican Communion with only four dioceses ought not to be able to make decisions about its faithful witness to that which has been given it, or at least it is strange when it does.

4. Non-Western industrial nations (not including such as the United States, Canada, Britain, Australia and New Zealand) ought not to meet to talk about anything that has to do with understanding and proclaiming religious truths.

5. It is all right for TLC to talk about human sexuality, but when some little insignificant upstart group does so, it is

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(See p. 28)

Letters

appropriate to ridicule that group by asking what other kind of sexuality the church might be concerned with.

6. Disagreeing with the dictates of holy scripture may not be politically correct, but it is theologically acceptable.

7. David Kalvelage can read and discern the meaning of plain, concisely written statements but needs affirmation of his discernments.

8. He also believes that relatively few care what other provinces are willing for the Great Society of the Episcopal Church in the United States of America to say and do in the Name of our Blessed Lord and Savior Jesus Christ as members of the Anglican Communion.

*(The Rev.) James F. Graner, SSC
Larned, Kan.*

I am surprised and troubled by the tone of David Kalvelage's column, "Distressed Anglicans." It seems to me uncharacteristically supercilious toward a substantial number of Asiatic Anglican Christians. Presumably these people come from non-Christian backgrounds, and we know that many such converts take Christ more seri-

ously than they do their institutional churches — and God bless them for that.

The closing statement troubled me most, that a "sizable portion of the Episcopal Church will care not a bit whether some other Anglican province declares itself out of communion with the Episcopal Church." I can't guess how sizable that non-caring element in the Episcopal Church may be, but its very existence troubles me. Non-caring is non-loving, and non-loving is the final apostasy from Christ.

*(The Rev.) Carroll E. Simcox
Hendersonville, N.C.*

I must take exception to David Kalvelage's column, "Distressed Anglicans." "My guess," writes Mr. Kalvelage, "is that a sizable portion of the Episcopal Church will care not a bit" about the concerns of a group of third world Anglicans who are distressed by recent trends in the American Church concerning sexuality. Please note the following:

1. The vast majority of Anglican Christians live in the developing world. We westerners are a minority in a Communion numerically dominated by persons of

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Letters

color. On any given Sunday, you will find more Anglicans in church in the single nation of Nigeria than in the combined total of the United States, Canada, the United Kingdom, Australia and New Zealand.

2. Most of these third world Anglicans would be called "evangelicals" in this country. They are doctrinally conservative, biblically centered in their theological methodology, thoroughly traditional in their understanding of the Christian faith and its implications for daily life.

3. Anglicans in the third world who become aware of issues in the Episcopal Church — and especially about proposals to bless same-sex unions — react first with disbelief, then with horror. I speak as one with some knowledge of Anglicanism in the developing world. Our third world brothers and sisters, I know from personal experience, view developments in the American Church with increasing gravity.

All of this is to say that Mr. Kalvelage needs to re-think his dismissal of the Kuala Lumpur Statement. In many ways, the spiritual center of the Anglican Communion has shifted from the West to the developing

world. We must listen with great care to what our friends are saying to us.

*(The Very Rev.) Edward S. Little II
All Saints' Church
Bakersfield, Calif.*

The comment cited in Fr. Little's first paragraph was not a dismissal of the statement, but rather a personal observation that many Episcopalians won't be concerned if communion is broken (see editorial, TLC, June 1). Ed.

The Nominees

I am disappointed that only liberal and moderately liberal bishops were nominated for Presiding Bishop [TLC, May 4]. Is the nominating committee saying there is "no room in the '815' inn" for others?

My candidate would be a person like Ambrose of Milan, who was an able administrator, got along well with his constituents, made peace between warring factions of the church, and proved pastoral. While the people of Milan were acrimoniously searching for a bishop, opposing groups almost unanimously and

spontaneously endorsed Ambrose, who had attended the election as mediator. Protesting his selection, he finally acquiesced and was baptized, ordained and consecrated in a period of eight days. The Holy Spirit inspired this wise choice.

Hopefully, someone will nominate a truly faithful and orthodox person from the floor who will save us from ourselves and from each other. Is there a peace-making, reconciling Ambrose out there?

*(The Rev.) John F. Wall
Olney, Ill.*

We have four extremely gifted nominees for the office of Presiding Bishop. It is intriguing, and a bit disquieting that when asked about their sense of priorities for that important office for inclusion in a brochure, none of them makes a single mention of the Lord Jesus Christ.

*(The Rt. Rev.) John W. Howe
Bishop of Central Florida
Orlando, Fla.*

To Our Readers: We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible.



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Books

Believable Character

THE GOSPEL ACCORDING TO THE SON

By Norman Mailer

Random House. Pp 242. \$22

When a full page ad ran in the *New York Times* for this book, I was shocked. Mailer was not just writing a biography, but an autobiography of Jesus! I rushed to the dictionary to look up "blasphemy" and wondered how Mailer would fare had he chosen Muhammed as his subject.

But when a world class writer, with two Pulitzer prizes, 30 books, four screen plays and many wives to his credit, takes on the central figure of the Christian faith, he deserves a review in a church publication. I did not find what I expected.

Mailer's Jesus was born of the Virgin Mary, visited by Wise Men, walks on water, heals the sick, feeds the multitude (although he says it was only 500) and calls himself the Son of God. While Mailer discredits the gospel accounts as words that "were written many years after I was gone and only repeat what old men told them," he then goes on to paraphrase or quote the scriptures in better than 50 percent of his short novel; so much so that a copyright infringement case could be made by the four evangelists.

Mary and Joseph are cast as Essenes. This establishes them as super observant Jews who have their libidos under tight control. After the death of Joseph, Mary wants her son to go to the Qumran community, made famous by the Dead Sea scrolls, but Jesus chooses to visit his cousin John the Baptist instead.

Mailer develops a believable character who is in tension with his mother, the devil, his heavenly Father and his own sense of what it means to be the Son. He tampers little with the biblical story line, yet manages to keep the reader in a state of suspense, which is no small accomplishment. Although he quotes from the fourth gospel, for some unknown reason, he eliminates John, the beloved disciple, entirely. It is Timothy who is entrusted with Mary. His writing skill is at its very best when he delivers a first person account of the crucifixion. Then he says that the scriptural account of the Resurrection "may be close to the truth. For I know that I rose from the dead on the third day."

What is going on here? Is Mailer mellowing at 72? Is he cramming for his finals? Or is he making a subtle but nega-

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Books

tive point? The Son whose autobiography Mailer writes was begotten by a somewhat dysfunctional Father, who is "like Eve wanting knowledge of good and evil"; who does not even have the power to command his own Jews in their own land; and, "while he may be one god ... there are many." It is on a rather sad note that the Son ends by telling us, "The Father, however, does not often speak to me. Nonetheless I honor Him. Surely He sends forth as much love as he can offer, but his love is not without limits." Then the Son comforts himself with the "hope that is hidden in the face of the poor."

(The Rev.) Bob Libby
Key Biscayne, Fla.

Poet's Sensibility

THE CLOISTER WALK

By Kathleen Norris.

Pp. 384. Berkeley, \$12.50 paper
Riverhead \$23.95 cloth.

Cloister Walk is out in paperback. This is testimony aplenty to the growing popularity of the author. Again the reader ben-

efits by following Kathleen Norris through her "innocent" discovery of the richness of the catholic spiritual tradition. When the hardback edition came out last year, I winced because of its great bulk: I thought, Uh-oh, a typical second book; it's much too thick! But, remarkably, Norris has written a book every bit as good as *Dakota* (1993).

Norris is a New York City poet who once believed that great literature suffices to grow a human soul. Then she and her husband decided to move to a family farm in the middle of nowhere (South Dakota). She began to dig like a prairie dog into the substrate of the catholic faith, became a Benedictine oblate (though remaining Presbyterian), and, at last, began to write books which beautifully reach across conventional confessional boundaries.

What we loved about *Dakota*, we get more of in *Cloister Walk*. We are served a poet's sensibility embodied in excellent prose, we gain the naive perspective of the novice offered in memorable, penetrating words, for example, "Liturgical time is essentially poetic time, oriented toward process rather than productivity," and we

read here and there the words of the greatest writers and saints who ever lived.

As indicated in the title, Norris's second non-fiction book does not take place in the winds and leaning grassland of the Big Open, but in the cloistered atmosphere of a Benedictine monastery. As a committed oblate, Norris now invites us into her immersion in the world of prayer, study, work and play.

She did two nine-month stints at Collegeville: We follow her through the course of monastic days and seasons, thoroughly liturgical days and seasons invigorated by a strange sense of ineffable purpose in God's presence.

Kathleen Norris helps the rest of us recognize that the only thing that will save the world from chaos is a spirituality established by the God revealed in holy scripture, an all-mighty God who suffers in the darkness of his glory that beating time might be transfigured into the stillness of ultimate fulfillment for every creature seeking naturally for true love and eternal, joyful worship.

(The Rev.) W.L. Prehn
San Antonio, Texas

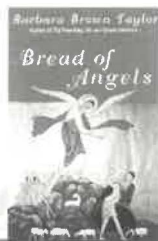
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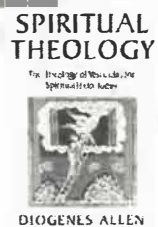
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Report: Not So Well in New Jersey

The Diocese of New Jersey has received the report of the consultant selected by its Wellness Committee to evaluate the feelings of clergy and laity in the diocese toward its bishop, the Rt. Rev. Joe Morris Doss. The Rev. Peter Steinke, a Lutheran minister experienced in conflict resolution, interviewed approximately 160 people, including junior and senior diocesan staff, the standing committee and diocesan council, members of various committees, commissions and groups, retired clergy and spouses. He twice conversed with Bishop Doss. In addition, he received letters, faxes, and printed material such as addresses by Bishop Doss, news stories, and comments from study groups.

The 20-page report cites descriptions of New Jersey as a "quiet, ingrown ... diverse diocese ... composed of places that do not have much to do with each other," with a history of a "dominant clericalism." Mr. Steinke points out that distrust of "808" (the office's address is 808 W. State St.) and financial problems existed well before Bishop Doss' arrival, as did, he writes, several geographic, social and political divisions. He quotes comments such as "a big dysfunctional system" with "a huge number of self-absorbed cliques."

At the time of Bishop Doss' election in 1993, the report continues, "the search committee placed five candidates before the Diocese, all of whom were from outside of the Diocese. For eighty years, bishops had been elected from within ... eight decades of homeostatic forces or systemic balance were now being disturbed."

The report describes the "rising expectations" that the new bishop "would be different." There was, Mr. Steinke says, "over idealization of the newly elected bishop, seen as a 'savior' or a 'fresh face'." Further, interviewees stated that "interest groups not empowered by previous regimes, would have an 'in' with the new episcopacy." The result of these changes is that "the inside/outside phenomenon is still believed to be operative, with the former in groups ... now being the out

group and ... vocally opposed to Bishop Doss."

The report documents opposition to the bishop in three areas: personal, administrative and ideological. Some of the more severe criticisms termed the bishop "arrogant, condescending ... impatient, impulsive." Administratively, he was faulted for lack of skill in



Bishop Doss

process and money management, undependability, and a "seat of the pants" operational style. On the other hand, some respondents found Bishop Doss "engaging, amiable ... warm, sensitive ... intelligent ... energetic." The Response to Bishop Continuum presents as almost a classic bell curve, with 45 percent saying, typically, "had problems with bishop in one area but like bishop."

Finally, the Steinke report observes that "the vast majority [of respondents] want immediate attention to the fact that there is 'little direction, little programming, and little staff' for the work of the diocese. Those interviewed cited a lack of focus or "joint vision": "nothing binds us together as a diocese."

The observation is made that the "anti-Doss group" and the "anti-anti-Doss group" appear to be matching accusations of behavior that is "manipulative, verbally abusive, arrogant." Mr. Steinke asks, "Are there ground rules and processes that need to be in place to hold *everyone* accountable for their behavior? ... How ... can the system become objective and see its own contributions to its own unhappiness and disappointments?"

The report makes no recommendations. It will be used over the summer by the Wellness Committee, chaired by the Rev. Peter K. Stimpson, to develop a plan of action, to be implemented in the fall.

Province 6 Synod Proposes Executive Administrator

The Province 6 Synod met at Gethsemane Cathedral in Fargo, N.D., May 15-17, with the theme "Listening for God's Voice: A Future for Every Generation."

Richard McFarland of the Dane Bosworth firm and the Interregional Group, and the Rt. Rev. George Harris, retired Bishop of Alaska, were the featured speakers and addressed the theme.

In business session, synod deputies considered the long range planning efforts of the provincial council and identified the exploration of Total Ministry as a provincial project for the next triennium.

The synod also adopted a resolution to forward to General Convention. The resolution asks the Standing Commission on the Structure of the Church to develop a position of executive administrator to serve at the direction of the president of each province, and asks the convention to establish a funding formula.

Province 6 bishops, Episcopal Church Women and provincial Justice, Peace and the Integrity of Creation members gathered prior to the synod. Workshops about structure, budget, disciplinary canons, and the state of the Episcopal Church informed deputies and guests about issues to come before General Convention. Twenty-one local and regional ministries as well as representatives from Province 6 networks shared their works in progress in a marketplace environment.

Participants enjoyed a meal and music offered by a group of Sudanese people, resettled through the joint efforts of Episcopal Migration Ministries and Lutheran Social Services.

Kathy Russell

Briefly

One-tenth of the clergy in the Church of England are women, according to a survey made by the National Association of Diocesan Advisers in Women's Ministry. The survey also revealed that 400 women are in charge of parishes, and that as of July 1996 there were 1,957 women licensed in the English church.

Irenaeus Fellowship Adopts Kuala Lumpur Statement

The Irenaeus Fellowship of Bishops met May 20-21 in Dallas to hear Creighton University lay theologian Russell Reno speak on the Anglican experience in America. According to one member, the Rt. Rev. Harry W. Shippo, retired Bishop of Georgia, Mr. Reno, the author of *Inhabiting Unity*, made the point that "the Anglican Church was designed as a national church [but] the United States is a denominational country."

The group also adopted the Kuala Lumpur Statement on sexuality [TLC, June 8].

Although it is "not a formal lobby," the fellowship will present a minority report to General Convention on Article III.8.1. "We need to support the ESA (Episcopal Synod of America) bishops," Bishop Shippo said. Most of the Irenaeus members do ordain women, but "we feel it's being unfairly forced."

The Irenaeus Fellowship was established in 1988, taking its name from the second-century ecclesiastical writer and Bishop of Lyons.

It is "a very fluid group, non-threatening," that meets once yearly to listen to theological speakers and discuss various matters of interest.

Membership is open to any bishop. Most of the group, Bishop Shippo said, are "slightly right of center."

Remembering the First Archbishop of Canterbury

The Most Rev. George Carey, Archbishop of Canterbury, traced the history of Christianity in Great Britain when he spoke at the commemoration of the 1400th anniversary of St. Augustine's arrival in England, May 26, in Canterbury Cathedral.

"There can be no doubt about the blessings which Christianity has brought," Archbishop Carey said. "Nevertheless, it is a history which is littered with tragedy, and division, the results of which remain

with us."

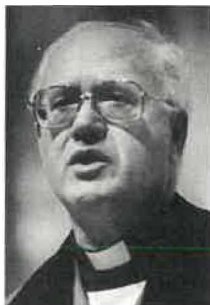
Leaders of many other churches, including Cardinal Hume of London, were on hand for the celebration on Augustine's feast day, as were pilgrims from Rome who followed the steps of Augustine. The archbishop cited several great missionaries.

"As we all know, Columba, another great sixth-century missionary, died in 597, and together with St. Ambrose, St. Martin of Tours and St. Ninian, all of whom are also remembered this year especially, they give us a wonderful picture of what it might mean to be ambassadors of Christ."

The archbishop spoke of the Venerable Bede's account of Augustine's entry into Canterbury.

"Augustine was not by nature a courageous or heroic man," Archbishop Carey noted. "Gregory the Great, who commissioned him, was of much greater stature in that sense. But terrified as Augustine was by the awesome responsibility entrusted to him to carry the gospel to the pagan and barbaric English, he persevered.

"St. Augustine challenges us because he calls to us across the centuries from the one, undivided Church of Jesus Christ. We know that Augustine was not exactly



Archbishop Carey

diplomatic in acting so imperiously when he met up with the British bishops at Aust. However, at least within a few generations the church he represented and the Celtic Christians whose parallel mission was so crucial to the story, were able to reach a historic agreement that was to hold until the 16th-century divisions of Western Christianity."

Following his sermon, Archbishop Carey commissioned pilgrims who were to travel from Canterbury to Londonderry, Northern Ireland, where they were to celebrate the feast of St. Columba, and to other places in Britain.

"Augustine arrived 1,400 years ago with a message which today we celebrate," the archbishop said. "It is the same message which St. Paul preached before him: 'We are ambassadors for Christ... be reconciled to God'."

Anglican Communion News Service contributed to this article

'Augustine was not by nature a courageous or heroic man.'

Archbishop Carey

New TLC Secretary

Phyllis Hayden, of La Crosse, Wis., was elected secretary of the board of directors of the Living Church Foundation which held its spring meeting May 20 in Milwaukee.

Mrs. Hayden is a longtime member of the foundation, and has been on its board for the past year. She is a former president of the National Altar Guild and is a member of Christ Church, La Crosse. Mrs. Hayden succeeds the Rt. Rev. Charles T. Gaskell, retired Bishop of Milwaukee.

The board also heard a report on the strategic planning process currently taking place, and presentations from its president, the Rt. Rev. Donald M. Hultstrand, and treasurer, Howard M. Tischler, and from David Kalvelage, editor and general manager.



Being a Pastor Is First and Foremost for P.B., Bishop Rowley Says

By SUSAN ANSLOW WILLIAMS

Robert D. Rowley, Jr. became Bishop of Northwestern Pennsylvania in 1991, after serving as coadjutor for two years. He brings to his ministry an intriguing background in law and the Navy, and the distinction of having been ordained three times by Presiding Bishop Edmond Browning. He is perhaps best known for chairing the committee, mandated by the Indianapolis General Convention, to undertake a dialogue on the ordained ministry of women being exercised in every diocese. The committee's resulting proposal to amend Title III, Canon 8.1 will come before the convention next month.

Bishop Rowley has come a long way to return close to home. He was born in Maryland but educated in Pennsylvania. His wife, Nancy, grew up in Erie, where they dated and where he now serves. As a high school student, he explored a call to ordination in the Roman Catholic Church. He entered a Benedictine seminary program, but while still in high school decided he did not also have a call to celibacy. So he left for college in Pittsburgh and studied political science; then continued on for a law degree, since, he says with a grin, "No one ever gets a job in political science."

Facing the likelihood of being drafted, the 23-year-old Bob Rowley entered the Navy and served on active duty for eight and a half years, as a lawyer. ("I never made the jump to chaplaincy.") In 1972, he was stationed in Hawaii, and with Nancy and their two young children, found a home at St. Timothy's Episcopal Church. He recalled that the balance of Morning Prayer, Evening Prayer and the Eucharist reminded him of his days with the Benedictine monks.

Bishop Rowley's call to ordination in the Episcopal Church sounds a bit like a "Twilight Zone" episode. It was Christmas Eve 1973, and he was struggling with a possible move to Harvard and a fellowship for doctoral studies. As they were washing the dishes before leaving for midnight Mass,

Nancy turned to Bob and said, "When are you going to cut out the nonsense?"

"What are you talking about?" he responded with surprise.

"You've been called to be a priest since you were 14," she said. "This is just another diversion. You need to go to seminary."

At the midnight service, it was clear to their rector that something was up. "Is anything wrong?" he asked Bob. "Nancy gave me a surprise this evening," he replied. Bishop Rowley remembered the slight panic in his priest's face, as he assumed they must be having marital problems; and his relief to discover at their appointment on Dec. 26 that it was a vocation, not a divorce, that was being explored. In a dizzying amount of time, the Rowleys were headed for Austin, Texas, and the Episcopal Seminary of the Southwest.

His early years in the ordained ministry included two youth positions: as dean of students at St. Andrew's Priory School in Honolulu, a girls' school for grades K-12; and as the youth officer for the Diocese of Hawaii. He remains committed to meeting the spiritual needs of young people, and is proud of efforts in his diocese. He is concerned, however, about the Episcopal Church's ministries for college students, worrying, "It's a critical age, and I don't think we do very much for them any more."

Following ordination and moves from Hawaii to Bethlehem, Pa., and now Erie, Bishop Rowley has tried hard to be open to the movement of the Holy Spirit in his life. Tempted early on to rule out certain positions based on geography or inconvenience, he learned to heed the advice of his friend Dick Chang (recently consecrated Bishop of Hawaii) and not close himself off to possibilities. Perhaps still dwelling in the Spirit's "twilight zone," his other calls to ministry came at odd moments and through unusual circumstances. "My name never popped up on a computer for anything," he said with a laugh during a recent interview.

His initial doubts about being considered for Presiding Bishop were finally eased by a long conversation with his son. "He talked me through it," Bishop Rowley recalled, "and I saw that it all went back to what Dick had said: If you start saying No, you don't

**The Nominees
for Presiding Bishop**
(Second of 4 profiles)

The Rev. Canon Susan Anslow Williams is canon of St. Paul's Cathedral, Buffalo N.Y.

allow God's Holy Spirit to operate in your life."

Part of this openness to all possibilities has included maintaining his license to practice law. He hopes one day, after retirement, to provide pro bono legal assistance to those who fall through the cracks of the social system. His legal background has probably led to his inclusion on the Committee on Canons and the Rules and Order Committee, although, he says with a smile, "People make the assumption that because one is a lawyer, one knows about canon law — and I don't think that's a valid assumption. Like everybody else, if someone asks me about the canons, I get them out and read them. Where the law has been most helpful to me is in the training for a certain type of analytical reasoning, which is very helpful in doing theology, especially moral theology."

He feels certain that his committee's success in addressing the implementation of ordination of women will have far less to do with his legal expertise than with the measure's intended inclusivity. "I hope that we will be able to find a way that women will be able to serve as priests in every diocese of the church," he says firmly, "while at the same time not putting individuals into a position where they feel they have to leave the church. As was reported in *THE LIVING CHURCH* [May 11], the Presiding Bishop did convene a meeting on this subject, in the beginning of April. I was in attendance at that meeting, and I'm very hopeful coming from it that we can find a way forward that will not exclude anyone, but will include all."

He feels the way to address the church's problems is through communication among all points of view. "I include myself in this criticism: We don't talk enough with the people with whom we lack agreement, people who 'aren't like us'." Instead of stressing the disciplinary provisions found in Title IV of the canons, Bishop Rowley is adamant that dialogue is the only way to resolve our differences. While acknowledging that it's "a word people don't like right now," still, "as Anglicans, the way we resolve our theological differences is through dialogue, and using what Richard Hooker gave us: scripture, tradition and reason. That, and prayer, and the sacramental life of the church," which he has found most powerful in beginning all meetings with the Eucharist and Bible study.

The Presiding Bishop needs to be a person who can facilitate that process of dialogue, Bishop Rowley believes. "His or her ministry needs to be grounded in the baptismal covenant, and his or her ordina-



Phil Swickard photo

Bishop Rowley ordains Jonnie Cassell to the diaconate at a recent service. The Rt. Rev. Benjamin O. Omosebi, Bishop of Kano, Nigeria, looks on.

tion vows," he said. "I do not think that the ministry of the Presiding Bishop necessarily should include taking strong positions on all the various issues before the church. In my mind, if one does that, then one really precludes dialogue. If I say in this diocese, 'This is where I stand on something ... now let's have a dialogue on it,' then most of the clergy are going to say, 'Why? The bishop has already said where he is.' Instead, my ministry here — and I think of a Presiding Bishop — is to work hard to create an environment in which dialogue can take place."

Such a role fits well with Bishop Rowley's vision of the Presiding Bishop as, first and foremost, a pastor. He sees Bishop Browning as a wonderful model in this regard, for anyone in any ministry, for he demonstrates a commitment "to reach out to people on the margins, on the fringe; the most vulnerable members of society. That's what it means to be a pastor," Bishop Rowley insists.

"I preach a lot on the last two promises of the baptismal covenant: to seek and serve Christ in all persons; and to strive for justice and peace among all people, and respect the dignity of every human being. I think this is a weak area in our ministry as Episcopalians."

As he told the Nominating Committee for the Election of the Presiding Bishop, Bishop Rowley feels strongly that the position of a "chief operating officer," or some other title for it, should be maintained. He said the priority of the Presiding Bishop should be ministry, as a pastor, priest and teacher, not running the corporate structure of the Episcopal Church. He

acknowledges that the Presiding Bishop still must be aware that things are being done correctly — "I know enough about the law to know there are fiduciary responsibilities," he says with a chuckle. As he did when becoming Bishop of Northwestern Pennsylvania, he would expect an independent audit of all the funds under his oversight. "I think anyone becoming Presiding Bishop should expect to see an audit of all the church funds as of Dec. 31 of this year;" not out of lack of trust, but to make sure that everything is in good order.

He also thinks keeping the Presiding Bishop himself in "good order" physically and spiritually also needs to be a priority. Having seen the toll that the position has taken on Bishop Browning, Bishop Rowley knows this is a difficult but crucial task. He turns to the wisdom of the ages. "One of the gifts that the Benedictine monks gave me was the discipline of taking time for a variety of activities in a day" — prayer, study, recreation, fellowship, solitude, and time with a spiritual companion. "Some people say I'm too disciplined," he notes with a smile; "but I think that as a priest, as a bishop, as a lay person in the church: unless you set aside time, you're not going to do those things you need to do, to stay healthy. As clergy it is one of our responsibilities to be a 'wholesome example' — and I understand that to mean spiritually, physically and emotionally healthy." Would Nancy Rowley say he's following his own advice? "Yes, I think she would."

This notion of balance, learned early from the Benedictines, has shaped Bishop Rowley's life and ministry, and also his vision for the Episcopal Church. While refusing to give any concrete predictions, he offers a broader picture:

"My hope is that we would truly become an evangelical, catholic church: grounded in the sacraments, and really taking seriously the great commission to proclaim the good news — living out our baptismal covenant in its entirety," he said. "My hope is that each congregation would focus more on being a place for the apostles' teaching and fellowship, for the breaking of bread and for prayer; that we would call evil, evil — recognizing that we are all in need of repentance, because we are all sinners ... we need a return to our roots, and we got a good start with the 1979 prayer book. We need to focus more on that. We have a wonderful heritage to share as Anglicans; and we also have the greatest news that the world has ever received: the good news of God in Jesus Christ. We need to be sharing that with people." □

The Mystery of Creation

By FREDERICK B. NORTHUP

This article is not an attempt to give a definitive biblical or theological perspective on the issue of support for the blessing of same-sex couples. That has been done many times by many others. Fully aware that I probably will not say anything that has not already been said, I have produced the following observations in an effort to be helpful to those who are interested, undecided, struggling, and open to the issue of the blessing of same-sex couples. They are numbered to emphasize that they are independent thoughts rather than a systematic exposition:

1. Change is always difficult, but not always bad. The hardest thing in the world for us to do is change, especially if it involves something that we feel strongly about, something that challenges what we see as central to who we are or what we have been taught by others who are important to us. It's even harder if we have already taken a firm and public position on an issue. But to change does not mean that we were evil, wicked or mean before. It just means that we now have new information or insights. To change our minds, not out of expediency, but out of conviction, can mean, in the words of a prayer some of us regularly heard growing up, "to stand for the hard right against the easy wrong."

2. Most of us have already changed in fundamental ways. In light of the above, it's important for us to recognize that we have changed in our lives, and that it is possible (indeed likely) that we will change again. This realization is easy for those of us who once harbored conscious or unconscious racism or sexism; we are familiar with prejudice because we have practiced it. In fact, we are able to recognize that we still bear prejudice in our hearts — lots of it, more than we will admit. But we have resolved to confront our narrowness and to struggle against it. Ironically, sexuality is one area in which many of us — gay and straight — held similar views in the not-too-distant past. The growing acceptance of homosexuality is novel for many homosexuals themselves.

3. Nobody has cornered the market on truth. It's

important to acknowledge that those people who support same-sex relationships, like those who oppose them, have read and understood scripture, have sought to know the mind of Christ, earnestly desire to do the will of God, and are open to the action of the Spirit. We really do not need to engage in dueling scriptural interpretations, or to be preachy with one another, as if those who disagree with us are biblically illiterate and have not wrestled with the spiritual significance of our deliberations. Something else is necessary, and that has to do with "respecting the dignity of every human being," in this case the person with whom we disagree. It's usually tough to do, at least for me. But that's both the *sine qua non*, and the oft-missing ingredient, of true dialogue.

4. It is fairer to base our opinions on people we actually know. I was born in the South in 1945, and in that segregated environment it was easy to make generalizations based on unfounded prejudice. Similarly, when we do not know (or, more likely, think we do not know) gay or lesbian people, and more importantly gay or lesbian couples, it is easy for us to accept the stereotypes we are given. If we don't know one another, ingrained stereotypes tend to dictate our thoughts and feelings. It's fairer for me to judge same-sex relationships by the 12-year partnership of a well-respected member of my vestry than by tabloid journalism that seeks to play on my prejudices.

5. Understanding will be easier if we leave sex out of it. I know overlooking the physical aspect of same-sex relationships may be a surprising idea. But it is more helpful in seeking deeper understanding to leave sex out of it for the time being. We don't need (and shouldn't want) to know about the sexual practices of anyone, including heterosexuals. Marriage is not primarily about sex; it's about relationships of love and commitment (of which sexuality plays a part). It's not our business or the church's to focus on the nature of the physical relationship of any couple. It is our business to encourage faithfulness and commitment.

6. There really are differences between heterosexuals and homosexuals. We have to try (that's all I can say), to let go of saying "it's not natural for people of the same sex to be together." It's certainly not natural for me, but it is for others, no matter what I think or how I feel about it. I'm also convinced it's not a

The Very Rev. Frederick B. Northup is dean of St. Mark's Cathedral, Seattle, Wash.

(Continued on page 20)

The Fullness of God's Love

By DAVID SCOTT

I think that the church cannot sanction same-sex unions for a number of reasons. First, this would radically change our concept of marriage. Second, it would seriously impact on the way we use scripture — its authority as God's word. Third, our relations with other Anglican churches and other communions would deteriorate significantly. And, finally, we are not even sure which version of same-sex unions the church is being asked to approve — lifelong and monogamous, or something else.

Let me elaborate each of these points in turn, beginning with the issue of scripture.

First, blessing same-sex unions contradicts plain teaching of scripture, which Anglicans are committed to obey. Anglicans, with all orthodox Christians, affirm the Bible as God's word, written, the ultimate test of church teaching and practice. Anglicanism states explicitly, for example in Article VI of the Articles of Religion, that no member of this church may be required to believe, teach or practice "whatsoever is not read [in scripture] nor may be proved thereby."

Advocates of same-sex blessings usually point out that the Bible nowhere commands ordination of women and that Jesus condemns divorce; yet the Episcopal Church ordains women and blesses the marriages of divorced persons. But giving women equal place to men as clergy does conform to many passages in scripture affirming women's equal dignity to men in God's eyes. That is not true about homosexual practice. And nowhere does scripture explicitly forbid ordination of women; yet it does explicitly condemn homosexual practice. And, when the church blesses the new marriages of divorced persons, the church does not mean to affirm and advocate divorce. The practice is a pastoral concession to human sin. But advocates of same-sex blessings do not teach that these would be a concession to sin.

Even those advocating same-sex unions acknowledge that scripture's direct teaching condemns homosexual practice and positively holds up heterosexual covenants as the norm for Christian sexual relations. Advocates therefore have to oppose the plain teaching of the Bible on sexual relations and try to defend blessing same-sex unions by appealing to such vague ideas as "Jesus' affirming love." But Anglicanism has never opposed the Bible as God's word, written, to the mind of Christ or the will of God. Such an opposition is profoundly un-Anglican. Article XX states, "It is not lawful for the church to ordain any thing that is contrary to God's Word written, neither may it so

expound one place of Scripture so that it is repugnant to another."

Blessing same-sex unions shouldn't happen also because it would radically undermine Christian teaching about the nature of Christian marriage. Universal Christian teaching through history has been that full sexual intimacy should be reserved for the bonds of heterosexual marriage. One American historian, John Boswell, tried to prove from a few medieval documents that the church blessed same-sex unions in the past. Academic peers have demonstrated, however, that Boswell's use of sources is tendentious, that he failed to prove his claim. Boswell's failure proves that blessing same-sex unions would be a radical change in Christian teaching.

Why remain loyal to traditional Christian teaching on sex and marriage? Anglicans teach that heterosexual relations in life-long covenant not only make an essential contribution to human society, but that they also have a sacramental quality. Why? Because heterosexual, life-long marriage unites in a mutually reinforcing way covenant-, procreative-, and one-flesh self-giving. This three-fold, mutually reinforcing self-giving, fully possible only in heterosexual marriage, richly images God's own One-in-Three creative, covenantal and communal self-giving love.

While not every heterosexual marriage can, or in certain circumstances should, be procreative, Christians see procreative sexuality as a fundamental blessing intended by God and one of the basic good purposes of marriage. Anglicanism has never taught that procreation is irrelevant to the meaning of Christian marriage and sexual union. Same-sex unions cannot, inherently, be sexually procreative. They, therefore, cannot inherently image the fullness of God's creative, covenantal and unitive love as well as heterosexual unions inherently can. To bless same-sex unions in a marriage-like rite would, therefore, radically undermine the church's universal and historic

(Continued on page 21)



The Rev. David Scott is William Meade professor of theology and professor of ethics at Virginia Theological Seminary.

Editorials

Getting Attention

Among the resolutions which will greet deputies to the 72nd General Convention, July 16-25 in Philadelphia, are the 50 proposed by the Standing Commission on Church Structure. In a previous editorial [TLC, Feb. 23], we commended the report of this commission and asked that the report be taken seriously before and during General Convention. It would appear as though that is being done. The issue of restructure, addressed in these resolution, has been a topic of discussion in such forums as provincial synods, diocesan presentations by General Convention deputies, and in various newsletters.

We hope the structure committee's package does not overwhelm deputies and bishops by its volume. Many of the resolutions address topics of concern raised by Episcopalians for decades, and a majority of them are sensible and well meaning.

The resolutions address such topics as the number of convention resolutions deputies may introduce, the reduction of the number of legislative committees and commissions, the creation of the Church of the Province of Central America, and the role of the Presiding Bishop. Because the resolutions address such a variety of topics, they may occupy much of the time of the two houses of convention.

The Standing Committee on the Structure of the Church has spent enormous amounts of time on its report and resolutions. We hope convention will be equally serious about addressing this legislation.

Worth the Visit

The 72nd General Convention, July 16-25 in Philadelphia, is a fine opportunity for Episcopalians to see the wider church at work. Philadelphia is a half-day's drive or less from a large number of dioceses, and the spacious, modern Pennsylvania Convention Center is a facility which can handle a large number of persons.

Episcopalians who have never attended a General Convention will be impressed by the way the houses conduct their business. They will enjoy visiting the exhibits presented by a huge variety of church-related organizations. And they are likely to be amazed at the fellowship that takes place among persons from widely different dioceses. If you've never visited a General Convention, consider doing it next month.

Two Points of View

We extend a sincere welcome to persons who aren't regular readers of THE LIVING CHURCH. This special issue is one of four Parish Administration Issues we publish each year. All active clergy who are not subscribers to TLC receive a copy of this issue. To them and to others who may be seeing our magazine for the first time, we hope you will find the articles and advertisements to be helpful, especially as General Convention approaches.

An unusual aspect of this issue is the fact we are publishing two Viewpoint articles rather than one. We used this format in last week's issue when we presented pro and con Viewpoint articles on whether the church should ordain non-celibate homosexual persons. In this issue, we present Viewpoint articles which address both sides of the question of whether the

church should bless committed, same-sex couples.

Another convention-related feature of this issue is the second of our series of profiles on the nominees for Presiding Bishop. The Rt. Rev. Robert Rowley, Bishop of Northwestern Pennsylvania, is profiled in this issue, following the article on Bishop Frank T. Griswold of Chicago [TLC, June 8]. The other candidates will be profiled in forthcoming issues.

CAPERNAUM

Gospel of Mark, 4:21-41

They gathered on Capernaum beach
to hear him preach from a fishing boat
of lamps and grain and the mustard seed.

*Let's cross to the gentile side of the sea,
and he fell asleep on the bed of his coat
as they sailed off from Capernaum beach.*

Over the lake of Galilee
the night came up and a great wind smote
their shallow skiff like a wayward seed.

The waves washed in and thunder reached
twelve hearts rising in twelve throats
with a yearning for Capernaum beach.

*Don't you care if we drown in the sea?
He awoke. And spoke. And the lake took note,
as if it knew the mustard seed,*

and the waves grew still. He went back to sleep.
They looked at each other, still afloat,
and remembered his words on Capernaum beach
of lamps and grain and the mustard seed.

Anne Sheldon



"Jesus on the Lake of Genesareth," by Eugene Delacroix

Out of the Shadow of St. James'

The Rev. Brenda Husson takes charge of a prominent church on New York's upper east side.

By JAMES B. SIMPSON

Portraits of sturdy, sometimes bewhiskered former rectors line the parish hall of St. James' Church on New York's upper east side and appear to look with slightly suppressed surprise at the newcomer to their ranks — the Rev. Brenda Gail Husson, 42, a slight, short woman of first-generation Lebanese descent who favors big glasses, a minuscule, size-13 clerical collar, and a Hillary Clinton velvet band to cover her long brown hair.

Her formal institution as rector was greeted "with long applause and a few un-Episcopalian whoops," reported the *New York Daily News*, "the biggest thing since 1951 when the parish stopped renting pews."

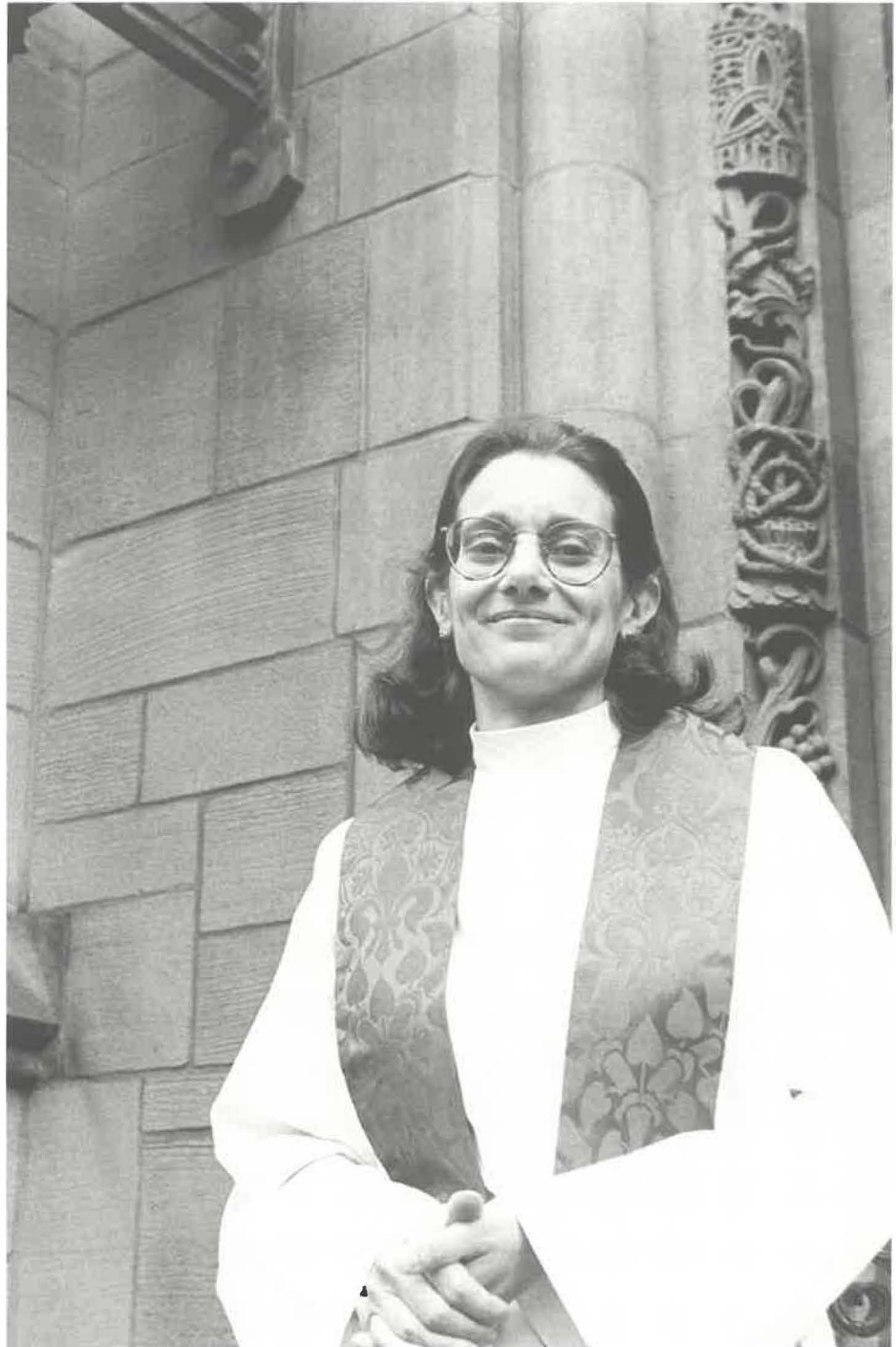
The service was attended by four bishops and a goodly representation of St. James' 1,200 families (plus 2,000 individuals) who pledge more than \$1 million annually to augment another \$2 million from endowment. Gifts to the new rector included a soup ladle as a symbol of St. James' large outreach program.

The distinguished men who preceded Brenda Husson include Arthur Lee Kinsolving of the Episcopal Church's most prodigious clergy clan, as well as three bishops — the legendary Horace Donegan, who headed the Diocese of New York for 22 years, John Coburn of Massachusetts, and Missouri's diocesan since 1993, Hays Rockwell. The most recent, the Rev. Mark Anschutz, left in 1995 to become rector of St. Michael and All Angels' in Dallas.

"I pray for her," said a rector who came to the Diocese of New York nearly four years ago. "There are a lot of personalities over there and she's a very nice girl."

St. James' new rector is unmoved by the anonymously quoted words. Her face registers no change of expression.

"Personalities'?" she asks dryly.



Amy C. Elliott photo

The Rev. Brenda Husson follows in a distinguished line of rectors at St. James'.

(Continued on next page)

'I gained an ability to talk about spiritual subjects in ways that freed people to ask the questions they needed to ask and that invited them into faith.'

Brenda Husson

(Continued from previous page)

"There are always personalities. I am quite comfortable with authority. Let people draw their own conclusions about my height and age."

In an afternoon interview in her office high up in St. James' five-story parish house, Ms. Husson wears a cherry-colored jacket, black shirt, tweed skirt and black stockings. She settles comfortably into a green damask sofa near the stone fireplace.

"My father was one of 13 children, some born in Lebanon, some here, reared in Eastern Orthodoxy," she begins. "He was a pediatric cardiologist and my mother and brother are also pediatricians."

Of growing up in Trinity Church, Fayetteville, N.Y., she recalls that "the priest knew who I was and was interested in what I thought. On his departure when I was 15, I became the youth representative on the search committee."

Allowed to draw up her own interdisciplinary major at Beloit College in Wisconsin, she focused on research in international relations, economics and theology, spent a semester studying in France, two semesters organizing a pre-

school in the Windward Islands, and graduated Phi Beta Kappa. A senior thesis on the ethics of third world development led to a job in New York for the next four years with a citizens' lobbying group known as Bread for the World.

"At one time," she says with a smile, "I knew quite a lot about wheat reserves."

At age 28, aware of a need for theological underpinnings in her work, she began taking part-time courses at Union Theological Seminary, adjoining the Columbia University campus.

The decision to seek ordination "was a long process in discovering a pattern of the church being the place that was truly 'home' for me. Also, through the ministry of several professors, I 'found' the Bible, which at least allowed me to see that the matter of call was often complicated and ... surprising."

Union seemed ideal for preparing for the priesthood because "exposure to other denominations helped to sort out what was central to my Christian identity and what was not — as well as what I really value in the Episcopal Church. Union's distinguishing characteristic was its faculty in biblical studies — Ray Brown, Phyllis Trible, George Landes, Lou Martyn — and some unusual people in every



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field — James Cone, Richard Norris, Robert Handy, Robert Seaver, James Forbes, Ann Ulanov.”

Picking up on the seminary’s “deep commitment to social issues,” Ms. Husson’s thesis on the parables of St. Luke’s gospel was accepted with distinction. In contrast, she nurtures a deep interest in the Old Testament figures of Jacob and Abraham.

The shadow of St. James’ Church fell prophetically across her path almost at once when its first woman priest, the Rev. Carol Anderson, hired Ms. Husson as assistant at the Church of All Angels, a Manhattan parish that Husson describes as “wide spectrum charismatic.”

Inviting People In

In retrospect, she perceives “a real understanding of the necessity to invite people in and begin from where they are (we taught a very successful basic Christianity class), trusting that if people have come in, they are seeking God and that is enough to start. I also gained an ability to talk about spiritual subjects in ways that freed people to ask the questions they needed to ask and that invited them into faith. My time there saw the profound work of the Spirit in transforming lives.”

When Carol Anderson was elected rector of All Saints’, Beverly Hills, Calif., Ms. Husson stayed on as priest-in-charge, later took up a residential chaplaincy at Columbia-Presbyterian Hospital, and then came her first real contact with St. James’ — first as an assistant, then interim in the years 1988 to 1992.

It was while she was at Grace Church, White Plains, N.Y., that her marriage of nearly a decade to the Rev. John Harnett ended in divorce. On July 29, 1995, she married the Rev. Thomas Faulkner, an interim priest and also a professional sculptor.

Ms. Husson was interim at St. John’s, New City, 34 miles north of Manhattan, when a search committee from St. James’ showed up. Already acquainted with nine members of the committee, she met with the group in her parish and thrice in Manhattan before senior warden Nancy Farrell telephoned to say that Ms. Husson had been elected rector. She took up her new duties on All Saints’ Day 1996.

Now settled in a new apartment near St. James’, she and her husband reserve Thursday nights for staying at home and save Fridays for sleeping late, playing with their two dogs, visiting theaters and museums, skiing or hiking.

“My preferred routine,” she says, “involves quiet time alone early in the morning, usually around 6, followed by

lap-swimming and getting to the office by 8:30. I try to take a half hour at my desk each day to pray, mostly intercessory, and in Lent, 1996, Tom and I began a discipline of praying together at the end of each day — a real gift to both of us.”

On sermon preparation, Ms. Husson does “a read through of lessons as a season begins.” She seeks to “open up the texts so that people can see the ways in which they address their lives and their faith and then apply it. I look for problems in the text since that’s what the congregation notices. I ask ‘So what?’ or ‘What difference would it make to me to know this?’ These questions keep me honest and focused.”

Mondays are usually a time for research and in-depth study and then letting the material sift internally during a week of monitoring parish life. Writing on Saturdays, she finds that the pressure of time is stimulating.

In her numerous sermons for children, given from the chancel steps, she uses “props if they help, and to find ways to involve the kids. We’ve been having a very good time together.”

Believing that New York “is not a drop-in city,” she values parish events and times of crises as opportunities to better

know parishioners. And, she adds, “even with a large congregation (600 to 800 on Sundays) you know who’s there, and if someone is out for a while, I pick up the phone.”

“Also, there’s ‘no cultural norm’ on church-going in the city so I know that the congregation really wants to be there.”

On the four floors beneath her office, there swirls an extremely active parish program with more than 200 volunteers. The parish life committee numbers 50, the worship committee, eight to 10. More than a dozen boys and girls in the eighth-grade confirmation class serve as junior ushers. The Sunday school uses the Episcopal Teaching Series from Virginia Theological Seminary and has been co-chaired for nearly a decade by George Wade, an attorney who is also chancellor of the diocese.

“Brenda is just the kind of person the church is looking for to be a bishop in a few years,” says St. James’ most recent interim, the Rev. James Annand, but Ms. Husson confides that she’s promised the search committee that she’ll stay “quite a while.” □

The Rev. James B. Simpson is TLC’s correspondent for the Diocese of Washington.

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Consider Electing a Vestry by Lot

By BOB HENDERSON

We were having problems getting people to run for vestry election. Many people wanted to serve, but few were willing to risk losing an election. In this small (175 baptized), conservative, typically small-town, non-charismatic Episcopal congregation, in 1992, people

still tended to think of vestry elections as popularity contests and took losing personally.

In addition, the parish was adjusting to the shift from family to pastoral size. New people were joining, becoming very active and being elected to the vestry. Long-time, hard-working, committed members were feeling displaced, espe-

cially when "newcomers" were elected to the vestry in their place. When asked to serve, potential nominees began responding, "How many nominations do you have?" If the answer was more than four, almost everyone declined. The yearly vestry elections ceased being an election and became a race to nomination and election by acclamation.

Then we heard about a parish that elected its vestry by lot. We talked to its members, discussed the idea in vestry and in adult Christian education, proposed a procedure in the newsletter, and at the annual meeting we adopted the plan. We have been electing vestry members by lot since 1992. We think the results have been good for the vestry and good for the parish.

Why elect vestry by lot? First, it is biblical. After Judas died, the apostles decided that another was needed to share in the ministry of the Apostles as "a witness to the Resurrection" (Acts 1:22). The community gathered; put forward two names: Joseph called Barsabbas and Matthias; prayed; "cast lots for them and the lot fell on Matthias . . ." (Acts 1:26)

In electing Matthias by lot, the Acts community was simply following a custom typical in the first century, both in Hebrew society and throughout the known world. Priestly duties and offices at the temple were determined by lot. Names were written on stones, the stones put in a special jar and shaken until one fell out. That person was given the duty or "elected" to the office. Thus, "according to the custom of the priesthood, it fell to [Zechariah] by lot" to burn incense in the temple where an angel visited him (Luke 1:9, RSV).

Electing by lot was not understood as "chance." When lots were cast, it was believed, God chose the right person for the particular ministry at the particular time — "The lot is cast into the lap, but the decision is wholly from the Lord" (Prov. 16:33, RSV). When the apostles and the Acts community addressed God in prayer and cast lots, they were asking God to show them "his election, decided by the casting of lots. The prayer from Acts reflects this understanding:

"Lord, who knowest the hearts of all men, show which one of these two thou hast chosen to take the place in this ministry and apostleship from which Judas turned aside, to go to his own place" (Acts 1:25-26, RSV).

Since electing by lot, people in our con-

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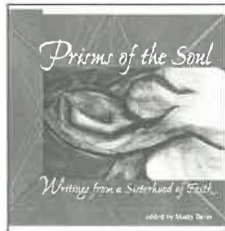
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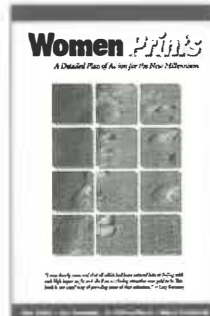
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gregation are willing to offer themselves for nomination. Persons formerly unwilling to "run" for office for fear of losing an election are relieved from that pressure. Those not selected no longer take it personally except for one who said thankfully with a grin, "I don't mind it when parishioners don't elect me. I worry when God doesn't." In addition, politicking and election maneuvering, which can be difficult problems, are eliminated.

Not everyone is comfortable with the procedure. To some, casting lots sounds and "feels" weird, or pagan. One person said, "I'm uncomfortable putting vestry elections in the same class as bingo." It is true that "electing" by lot gives us, individually, no control over the process — control of our own individual vote and our ability to influence the vote of others, even for the best of reasons, is relinquished. That loss of control is difficult for most of us. It requires faith that this is a way for God to work and not just chance.

There are other disadvantages, but they are not unique to electing by lot. Sometimes people who really do want to serve are not selected, but that's also true in voting elections. Also, like voting elections, electing by lot can lead to an unbalanced vestry: too many men, or women or older or younger members. However, it is interesting that in 1997, we had three women and five men proposed for nomination. Three women and one man were selected by lot and elected, giving us six women and six men on our vestry.

Taking Nominations

How do we do it? Although we have heard about congregations where every canonically qualified person is proposed for nomination, we are not ready to go that far, yet. Instead, we rely on individual nominations. Members of the congregation contact individuals and ask if they will serve if selected. They are then proposed for nomination either in writing before the annual meeting or from the floor during the meeting. The nominations committee, made up of the four vestry members rotating off the vestry that year, receive the names and write each on a slip of paper. The slips are put into an alms basin, a prayer based on the "Matthias" prayer is said, and the names of four nominees are drawn, one by each of the retiring vestry members.

The congregation agrees beforehand to elect the four nominees by acclamation. No one is really elected by lot. The nominees are selected by lot from those proposed for nomination, then elected by acclamation. This allows us to comply

with the canon which requires vestry members to be elected by a majority vote at the annual meeting.

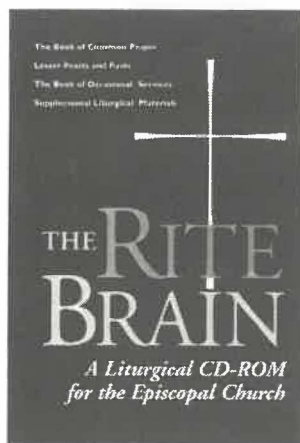
Our experience over these last five years is that the advantages in nominating by lot far outweigh the disadvantages. First there is the relief from the fear of losing and from politics. Prayerful emphasis is put on making nominations because anyone nominated can be elected, whether popular in the parish or not. Because of the lack of individual control, casting (actually drawing) lots models dependence on God, which can carry over into other areas of parish and individual life.

Should your congregation adopt this procedure? Not without prayerful consideration, discussion and agreement. We believe that in order to comply with the canons, each year those present at the parish meeting must vote to elect by acclamation those nominated by lot. We decided that whenever a vocal and significant minority objects, we will go back to voting elections. For now, however, we will continue to draw lots, and see where the Spirit leads us. □

The Rev. Bob Henderson is rector of St. James' Church, Eufaula, Ala.

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Bless Committed Same-Sex Couples? Yes

(Continued from page 12)

choice. If it were a choice, I could choose to be gay (which I can't). For this fairly self-centered reason, I have come to accept that our differences are part of the mystery of creation. It is also difficult for me to believe that anyone would "choose" to be gay, given that would mean choosing to endure marginalization, suffering, and ostracism. While limited, I do think the analogy of "left-handedness" is helpful. Although it seems hard to believe today, my mother was one of those "forced" to change from what was then thought to be an unnatural state.

7. Relationships are a natural consequence of our humanity. The recognition of our common humanity is the heart of the issue, because if we can admit that there are at least some people who are nat-

urally gay or lesbian (whether we like it or not), who were born this way and who are going to die this way, then it becomes increasingly obvious that their relationships with one another should also be acknowledged. It just doesn't seem fair to tell homosexuals that they alone are not permitted to have meaningful relationships with others, that intimacy and life-giving relationships are only for heterosexuals. It seems clear to me that once I accept the reality of a naturally gay or lesbian person, I can no longer impose a double standard upon that individual. In our courts and in our church, we have recognized and abolished many offensive double standards for persons of different races, colors and genders. In other words, we have been through this before.

8. The blessing of same-sex relationships will not bring about the end of mar-


riage as we know it. It won't even undermine it. At least it hasn't undermined mine, and I've never heard anyone who felt their own marriage was threatened by evolving attitudes or practices in this regard. I don't think the apparent dissolution of marriage and the family is caused by a particular group of people "out there." I think the problem is on our own block and in our own house, with couples who do not invest the time and effort to develop enduring relationships with one another, parents who work too many hours to the detriment of their relationships with their children. These are the things that erode marriage and the family, at least in my experience.

9. It's better to affirm commitment than to foster estrangement. It simply is healthier spiritually to treat all people equally, created in the same image of God as we are, than to be judgmental and hostile toward individuals purely because of their status within a particular group. I really believe the church should be on the side of affirming love and commitment between individuals of any sexual orientation. Love and committed relationships exist with or without the church and will continue to exist with or without the church. The choice the church faces is whether to affirm and wish God's blessing on some, or all, of those members of Christ's Body who are willing to commit themselves to each other.

10. It's important to try to understand and participate in the future rather than to fight it. In my lifetime, I have witnessed the difficult and profound struggles of integration, the women's movement, a new prayer book, the ordination of women and all the myriad forms of political correctness.

All of these challenges to the status quo have made us uncomfortable, and yet most of us have come to see the truth that stands behind them in time, even if we don't like the messengers. The movement to respond pastorally to gay and lesbian love and commitment is not political correctness writ large, nor is it rampant relativism or cultural idolatry. It is in my opinion an honest attempt to discern the Spirit of God and to move with it. □

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Bless Committed Same-Sex Couples? No

(Continued from page 13)

commitment to the unique and holy character of heterosexual marriage as it has been revealed by God and received by the church.

Also, ideas and practices have logical consequences. To authorize same-sex unions has long-range implications for Christian and society's sexual norms. Advocates say the church should bless same-sex unions because they can demonstrate caring, desire or commitment. Granting that some same-sex unions can, the church should never reduce norms for sexual relations to interior attitudes no matter how noble, disregarding the bodies of the partners or the acts which typically embody their attitudes and commitments. Were the church to teach that making a commitment or feeling a desire or expressing caring is reason enough to bless a sexual relation, the church opens the door in principle to blessing any and all adult, consenting, caring relations involving some kind of commitment. These could include temporary live-in relations between unmarried heterosexuals, between consenting parents and their adult children, and dual relationships for people of bisexual orientation.

That would be a disastrous ethical misstep. Declaring procreation morally and theologically immaterial to Episcopal moral evaluation would slowly drain religious and moral significance from procreation in the context of heterosexual marriage. It would gradually erase any reason in Episcopal pastoral care for compassion toward heterosexual partners desiring children and suffering the inability to have them. By morally equating non-procreative and procreative sex, the Episcopal Church would relegate child-bearing, parenting and children to a limbo of religious irrelevance. It would declare that the actual bodies of sexual partners are in principle irrelevant to Episcopal moral assessment of sexual acts and sexual relations. That teaching would be unbiblical and inhumane spiritualism.

Clearly, endorsing same-sex unions radically changes traditional Christian

teaching about sex, parenting and marriage. Yet advocates of such blessings have not gained agreement to this proposed practice from other Anglicans or Christian ecumenical partners. Given these radical implications about Christian teaching on sexual behavior and marriage, an Episcopal authorization of same-sex blessings at General Convention would be a willful, not to say arrogant, departure from catholic practice.

The above decisive reasons for rejecting the blessing of same-sex unions are, of course, reinforced by the lack of consensus among those advocating them about exactly what they mean. According to the rites for such unions which advocates have developed and circulated, we know the rites intentionally exclude a vow to life-long union. Beyond what these infor-

mally circulated rites say, bishops and deputies at General Convention have no official statement of what such rites might mean. In fact, advocates themselves disagree about what they mean. Some advocates insist that same-sex unions would not and should not be a traditional marriage. Other advocates insist they would be the theological and moral equivalent of heterosexual marriage. The circulated rites reject a vow of life-long commitment. Yet some advocates insist that a vow of monogamous, life-long union should be part of such blessing. Thus, bishops and deputies could be required to vote on a resolution whose meaning is not agreed on even by its advocates. Episcopal Church teaching on important issues is confused enough already without adding to the theological and moral disarray. □

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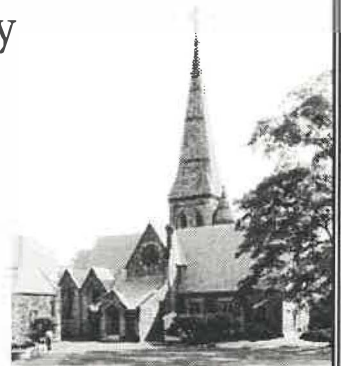
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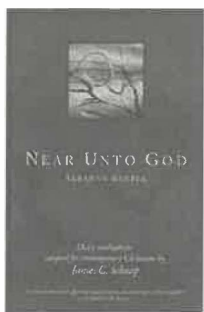
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MOUNT CARMEL: A Quarterly Review of the Spiritual Life. Vol. 45. No. 1 (April — June 1997). Edited by **John McGowan.** Teresian Carmelites (61 Hamilton Avenue, Pollokshields, Glasgow, Scotland G41 4HA). Pp. 36. \$3.50 (single issue) paper.

Why, some of you must be wondering, is TLC reviewing a publication of an English Discalced Carmelite community? Primarily for the editor's fine "Interview with the Archbishop of Canterbury, George Carey." This is one of the best interviews of the archbishop I've read — the topics are deeply spiritual, covering Spanish mystics, the Taizé community in France, George Herbert, Henri Nouwen, personal prayer, "Who is God for you?" and "What significance is the Blessed Virgin Mary in your spiritual life?" In his editorial, the editor expresses his respect for Anglican Catholics!

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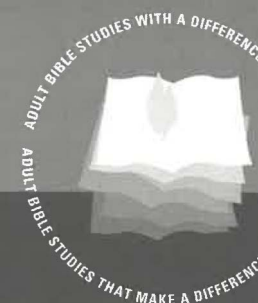
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By R. ALAN KIMBROUGH

THE SONG OF ANGELS

Schola Cantorum
of St. Peter's in the Loop
J. Michael Thompson, director
Imaginary Road Records #314-534-279
Distributed by Polygram Classics
212-333-8000

The Song of Angels is a wonderful gift from the 24-voice Schola Cantorum of St. Peter's [Roman Catholic] Church in the Loop, Chicago, directed by its founder, J. Michael Thompson. Their Latin is as exemplary as their intonation, and the 19 tracks on this CD interweave impeccable plainchant with a variety of choral works, all of them settings of texts (mostly liturgical) relating to angels in the Christian tradition.

Alas, the liner will leave listeners aching for more information. Only translations of the texts are provided (although the Latin may be available from the producer), and credits for whatever published scores the group uses would have been an immense boon for anyone seeking valuable additions to a choir's repertory.

The mostly obscure Renaissance motets — "*O angele Dei*" by Jacques Colebault (1483-c.1559), "*Duo Seraphim*" by Victoria, "*Hymno dell' Arcangelo Raffaelo*" by Philippe Verdelot (c.1475-c.1550), "*Stetit Angelus*" by Mikolaj Zelinski (c.1611), and, perhaps especially, "*Angelis suis mandavit de te*" by Giovanni Giacomo Lucario (c. 1547) — all demonstrate the Schola's extraordinary clarity in polyphony as well as plainsong. The variety is enhanced by Brahms' attractive arrangements of two 17th-century German hymns (sung in English): "Saint Raphael" and "O Michael, hear." A peal of handbells newly composed by Nicholson and a lively Italian *lauda*, Forence Laudarino's "*Exultando*," arranged by G. Gail Gillispie and Bart Bradfield for accompaniment by drum



and finger cymbals, round out the collection.

Remaining to be debated is whether the note to stores to "File under: New Age of Classical/Early Music" is a lamentable sign of the times, a clever marketing strategy by Imaginary Road Records (Will Ackerman's successor to Windham Hill Records) to increase the audience for this gem, or both. In any event, *The Song of Angels* is a doubly apt title for a CD well worth getting and giving.

ADOREMUS

*Anthems in Honour
of the Blessed Sacrament
The Choir of All Saints,
Margaret Street, London
Priory Records
Organ Historical Society
CD #PRCD-490
804-353-9226*

This recording — a 1994 Priory release, available through the Organ Historical Society (in whose catalogue it is mislabelled as "Anthems in Honor of Mary"! — is a treasury of 13 settings for each of the Latin Benediction hymns attributed to St. Thomas Aquinas: "*O salutaris hostia*" and "*Tantum ergo*," sung by the superb professional 12-voice choir of All Saints' Church, Margaret Street, one of London's most historic and vital parish churches.

Designed by the famous Victorian architect William Butterfield, consecrated

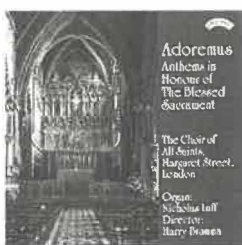
R. Alan Kimbrough is organist-choirmaster of Christ Church, Dayton, Ohio.

in 1859, and located near Oxford Circus, this parish church has long been a mecca for Anglicans in search of devout spirituality, excellent preaching and splendidly traditional liturgy enhanced by the highest standards of sacred music. The choir, under the direction of Harry Bramma (who heads the Royal School of Church Music), sings every Sunday morning at the principal (11:00) Eucharist, again every Sunday evening (6:00) for Evensong and Benediction, and for all the principal feasts of the calendar.

This recording features music representative of the choir's extensive repertory — ranging from early Renaissance music to contemporary works, both English and Continental. Some of it is unique to All Saints' library. And the variety of composers heard here captures a wide range of devotional reflection centered on the Blessed Sacrament and unified by the recurrent texts: Tallis, Victoria, Johann Fischer, Rossini, Elgar, Bruckner, Deodat de Severac, Franck, Faure, Pierre Villette, Saint-Saens, Durufle, William Mathias, Herbert Sumsion, Sydney Nicholson (the founder of the R.S.C.M.), Walter Vale (All Saints' director of music 1907-39), Norman Caplin (still honorary assistant organist at All Saints'), and George Henschel.

Some of the settings are unaccompanied, but many employ the resources of the parish's splendid 1910 Harrison & Harrison four-manual organ, ably played by Nicholas Luff. The recording clearly demonstrates the hospitable (and enviable) acoustic of the building.

I was warmly welcomed when I first visited All Saints', Margaret Street, in 1978, and the exceptional music provides one of the many reasons I have returned at every possible opportunity since then to this vibrant parish that exercises a number of important ministries in central London. I hope this CD will attract many more visitors to the church and encourage the parish to share its musical treasures through many more recordings.



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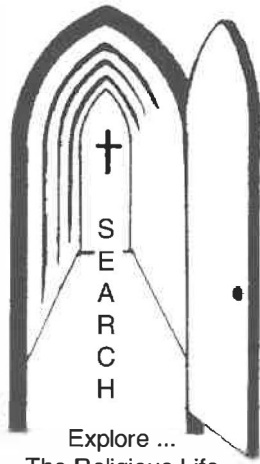
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The Living Church — see page 28 to subscribe

In June and July, we have the usual series of ordinary Sundays. As we suggested in this column last month [TLC, May 18], and likewise often in the *Episcopal Musician's Handbook*, it is a good idea in this period regularly to use one of the hymns from the "Sunday" section of the hymnal, #47-52. They inculcate an awareness of the meaning of the Lord's Day. Such Trinitarian hymns as #365, 368 and 371 may be used for the same purpose. This year, Year B of the lectionary, is a felicitous time for emphasizing the significance of Sunday as a day of worship and Eucharist, as we will see in August when we go into the sixth chapter of St. John.

These summer Sundays are often called Green Sundays from the rather modern custom of having green vestments and altar hangings at this time. If your church is considering getting new vestments or paraments, do understand that there is no law in our church saying they must be green in the summer. Other colors or combinations of colors may be considered. The frontal on the altar should be attractive, should draw the eyes of the worshipers, and should express our reverence and love of God's holy table. Altar hangings and vestments need not be of the same color. Some churches wisely have a multi-colored frontal which remains in place all year except in Lent. Prior to the middle of the last century, red velvet was commonly used for frontals and pulpit hangings in Anglican churches, and was used all year.

This is still an attractive choice in churches of colonial design with white walls and woodwork. Some churches may make other choices according to the total color scheme of the building or other considerations. A church dedicated to our Lord's Blessed Mother may use blue. For a church or chapel near a lake or seashore, blue and white have an appeal. The use of white is always a fitting possibility for the Lord's Day, as in the tradition of the Russian Orthodox.

One notices nowadays in some parishes that the deacon wears a full-length dia-

conal stole of handsome quality which is worn all year. Where a dalmatic is used, such a stole, following a historic custom, may be worn outside the dalmatic and need not be of the same color. We would hope, however, that few parishes inflict a dalmatic on the deacon in the hot days of summer. Our more familiar Anglican custom of long surplice with deacon's stole looks fine in all seasons.

In early July, this year as in many years, we hit a certain liturgical problem when

The Sunday following Independence Day can indeed be expressive of love for our country.

July 4 is during or proximate to the weekend. This is not really a church holy day, and Sunday of Proper 9 should not be suppressed. Yet the fact is that Independence Day overshadows the life of most communities on this weekend and cannot be ignored. What shall we do?

Even if there was a service with patriotic hymns on July 4, one or two can certainly be used on Sunday, such as #716-719 in the hymnal. The Old Testament lesson can be the basis for a suitable sermon — expressing a national warning we indeed deserve! A "Christian Responsibility" hymn, such as #574, 586 or 598, can go well with such a sermon. We are always free to choose psalms better than those given in the Sunday lectionary. On this occasion, Psalm 24 or 124 may be more suitable.

Whether we are using Rite I or Rite II, the place where the prayer book offers the opportunity for real creativity is in the Prayers of the People. In fulfilling the directions of the top of p. 383, we need not use one of the standard forms. The Prayer of Thanksgiving section in the back of the prayer book offers the brief litany on pp. 821-2 and much other material pertinent to the nation which, together with a prayer specifically for the church, can be suitably used.

The Sunday following Independence Day can indeed be cheerful and expressive of love for our country, but at the same time provide some serious and hortatory notes. Church is not just a patriotic rally. As at all times, worship should be worship, and the thought of God should be foremost. □

People and Places

Send your clergy changes to P&P Editor: **E-Mail** livngchrch@aol.com **Fax** (414)276-7483
P.O. Box 92936, Milwaukee, WI 53202-0936

Appointments

The Rev. **Virginia Mazzarella** is assistant rector of St. Thomas', 2000 Highland Ave., Rochester, NY 14618.

The Rev. **Thomas McPherson** is deacon of Church of the King, 3323 N Valdosta, Valdosta, GA 31602.

The Rev. **Walter J. Mycoff** is rector of Ascension, 2709 McGee Ave., Middletown, OH 45042.

The Rev. **Patricia A. Oglesby** is rector of Trinity Church, 1734 Huntington Tpk, Trumbull, CT 06611.

The Rev. **Nathaniel Pyron** is priest in charge of St. Paul's, 1010 N Main, Sikeston, MO 63801, and St. John's, Caruthersville, and St. Luke's, 222 N Main, Kennett, MO.

The Rev. **Lee Anne Reat** is vicar and priest in charge of St. John's, 1003 W Town, Columbus, OH 43222.

The Rev. **Jason Samuel** is vicar of Transfiguration, 1860 Lake St. Louis Blvd., Lake St. Louis, MO 63367.

The Rev. **Frederick W. Schmidt, Jr.** is director of programs in spirituality and religious education of Washington National Cathedral, Washington, DC 20016.

The Rev. **Barb Schmitz** is diocesan administrator of the Diocese of Eastern Michigan.

The Rev. **Carol F. Schwenke** is assistant rector of Grace and Holy Trinity Cathedral, 415 W 13th, Kansas City, MO 64141.

The Rev. **Tom Seitz** is rector of Good Shepherd, 221 S 4th, Lake Wales, FL 33853.

The Rev. **Barbara Seras** is rector of St. Mark's, 12701 Hall's Shop Rd., Highland, MD 20777.

The Rev. **Susan C. Skinner** is rector of Emmanuel, 9 S. Bompert, St. Louis, MO 63119.

The Rev. **Sharon Ancker Snyder** is interim pastor of St. Clement's, 2376 Zinfandel, Rancho Cordova, CA 95670.

The Rev. **Paul Walter** is rector of Good Shepherd, 1166 Mason Rd., St. Louis, MO 63131.

The Rev. **Michael White** is pastor of St. Elizabeth of Hungary, Hwy 144, Richmond Hill, GA 31324.

The Rev. **Delores Witt** is chaplain of Canterbury Court Retirement Community, West Carrollton, OH.

Change of Address

The Rev. **Robert A. Buck**, 3430 E Court St #7 Iowa City, IA 52245.

Resignations

The Rev. **Sharline A. Fulton**, as rector of St. Andrew's, Yardley, PA.

The Rev. **Preston B. Huntley, Jr.**, as rector of St. Stephen's, North Myrtle Beach, SC.

The Rev. **Michael Kaehr**, as rector of St. John's, Chula Vista, CA.

The Rev. **Ralph Kelly**, as vicar of Creator, Clinton, MS.

The Rev. **Stephen Lawler**, as associate of St. Michael & St. George, Clayton, MO.

The Rev. **Kenneth J.G. Semon**, as rector of St. Michael & St. George, Clayton, MO.

Ordinations

Deacons

Central Gulf Coast — Tom Cook, Bob Randall
South Carolina — J. Haden McCormick,
Sally Putnam

Mississippi — Janet Ott
Nevada — Sharyn Petzak

New York — Earl Rix Christian, Good Shepherd, 4401 Matilda Ave., Bronx, NY 10470;
Martha-Jane Dunphy, Grace Church, 33 Church, White Plains, NY 10601; **Frederick Emil Fausak**, St. Andrew's, 40 Old Mill Rd., Staten Island, NY 10306; **Nydia Flores**, San Martin de Porres, 106 Ridge, New York, NY

10002; **Marquerite Alexandra Henninger**, St. Mary the Virgin, 145 W 46, New York, NY 10036; **James Bruinel Herbert**, Trinity-St. Paul's, 311 Huguenot, New Rochelle, NY 10801; **Novella Herbert Lawrence**, Ascension, 1 Kingsley Ave., Staten Island, NY 10314; **Geraldine Ann Swanson**, St. Andrew's, 40 Old Mill Rd., Staten Island, NY 10306.

Priests

Nevada — Rodney Petzak, Elizabeth Tattersall.

Oregon — Maureen Tighe.

Retirements

The Rev. **J. Louise Baker**, as deacon of All Saints', Norristown, PA.

The Rev. **Richard H. Baker**, as rector of Guardian Angel, Baltimore, MD.

The Rev. **Robert M. Powell**, as rector of St. Philip's, Annapolis, MD.

The Rev. **George R. Pruitt, Jr.**, as rector of Holy Cross, Cumberland, MD.

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Benediction

Nunc Dimittis, Domine

When it is my time to go
Please help me remember that,
as I leave, a child will be
born today.

Remind me that as I depart,
two people, somewhere, will be
saying, "Til death do us part."

Let me recall that performances
of La Boheme, Magic Flute
and Meistersinger (my favorites)
will go on as scheduled.

Give me grace to recall that
in some part of the world a
Te Deum is being sung, a Mass
is being said, an Evensong First
Lesson is being read.

Allow me to be happy that on some
stage it is opening night.

In my last breath, let me bless
the poems that will be written,
the songs that will be sung, the Priests
who will be ordained
on the day of my departure.

And let these thoughts assist me
in my good-byes to all I
have known and loved.

Nunc Dimittis, Domine

Lew Towler

Next week . . .

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Summer Church Directory

Birmingham, AL

ST. ANDREW'S 1024 S. 12th St. (Downtown)
The Rev. Francis X. Walter, r
Sun 8, 10:30 H Eu; Tues 7 H Eu; Thurs 12:05 H Eu (in University Commons); Fri 10:30 H Eu

Buena Park, CA

Near Knott's Berry Farm and Disneyland
ST. JOSEPH'S 8300 Valley View
Sun 8, 10 H Eu. Wed 10, 7 Bible Study

Carlsbad, CA

ST. MICHAEL'S-BY-THE-SEA 2775 Carlsbad Blvd.
The Rev. Neal W. Moquin, SSC
H Eu Sat 5:30, Sun 8, 9, 10 (Sung)

Laguna Hills, CA

ST. GEORGE'S 23802 Ave. De la Carolla (I-5 Fwy at El Toro exit)
The Rev. Thomas N. Sandy, r; the Rev. Sam D'Amico, the Rev. Al Lafon, the Rev. Jeff Kraemer, assisting
June (Sun HC 8, 9 & 11). July-Aug (Sun HC 8 & 10)

Yucaipa, CA

ST. ALBAN'S 12692 Fifth St.
The Rev. Bruce Duncan, v (909) 797-3266
Sun Services: 8 H Eu, 10 Sunday School & H Eu

Rocky Mtn. Nat'l Park (west side)

ST. JOHN'S Grand Lake, Granby, CO
The Very Rev. Kelsey G. Hogue (970) 887-2143
Sun HC 8:30. Wed HC 7 4th & Garnet in Granby
Call about Sunday EP on Grand Lake (vacation attire appropriate)

Branford, CT

TRINITY-ON-THE-GREEN 1109 Main St. (203) 488-2681
The Rev. Richardson A. Libby, r; the Rev. Cynthia C. Knapp, ass't; the Rev. Archibald Hanna, d; Ronald Baldwin, music dir.
Sun H Eu 8, Cho Eu 10. Healing Eu Wed 12:10

Groton, CT

BISHOP SEABURY CHURCH (860) 445-9423
"Jesus is the Head of our Church"
I-95 exit 88, 0.8 miles south on Rt. 117
Sun 8 Traditional Service, 10 Family Service

Roxbury, CT

CHRIST CHURCH Church & North Sts.
The Rev. Bruce Shipman (806) 354-4113
Sun 8 & 10 H Eu

Washington, DC

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

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.

Washington, DC (Cont'd)

ST. PAUL'S, K Street
2430 K St. NW — Foggy Bottom Metro
The Rt. Rev. Barry Valentine, Bishop in Residence
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; the Rev. Benjamin Twinamaani
Sun H Eu 7:30 & 10:30, Tues & Thurs 12:10, Sung Compline
Wed 9:10

Pompano Beach, FL

ST. MARTIN-IN-THE-FIELDS
Atlantic Blvd. and the Intracoastal Waterway
The Rev. Hobart Jude Gary, interim-r
Sun 8 and 10:30

Stuart, FL

ST. MARY'S 623 E. Ocean Blvd. (561) 287-3244
The Rev. Thomas T. Pittenger, r; the Rev. Ken Herzog, c; the Rev. Beverly Ramsey, Youth & Christian Ed; the Rev. Jonathan Coffey & the Rev. Canon Richard Hardman, assisting; Allen Rosenberg, Music Dir
Sun Eu 7:30, 9, 11. Tues H Eu/Healing 12:10. Thurs H Eu 10. MP 8:30 daily

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

Decatur, GA

HOLY TRINITY 515 E. Ponce de Leon Ave.
The Rev. Philip C. Linder, r; the Rev. Susan Latimer, the Rev. Hunt Comer
Sun 8, 10:30 H Eu. Wed 10 H Eu & Healing (404) 377-2622

Hinesville/Fort Stewart, GA

ST. PHILIP'S General Stewart at Bradwell St.
The Rev. Canon Samir J. Habiby, r; the Rev. Fr. Robert N. Neske, Jr. (Chaplain-Major-US Army), Pastor Daniel Chui Ki Lee, Korean Episcopal congregation
Sun 8 & 10 H Eu; Wed 11:45 noon H Eu. Sat 6 H Eu Heritage Chapel on Post, Fort Stewart. Sun 1 St. James Korean Episcopal Service

Savannah, GA

ST. FRANCIS OF THE ISLANDS Wilmington Island
590 Walthour Road
Sun 8 & 10:15 H Eu. Wed 7 H Eu. MP 8:30

ST. PAUL THE APOSTLE 34th & Abercorn
The Very Rev. William Willoughby III (912) 232-0274
Sun Masses 8 & 10:30. Mon 12:15; Tues 6; Wed 7; Thurs 10; Fri 7

Chicago, IL

ASCENSION N. LaSalle Blvd at Elm (312) 664-1271
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham
The Sisters of St. Anne (312) 642-3638
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser). MP 7:30, Adult Ed 10, Sol E&B 4 (1S) Daily; MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat) C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

Peoria, IL

CHRIST CHURCH (Limestone) Christ Church Rd.
The Rev. John R. Throop, D.Min., v (309) 673-0895
Sun 9:30 H Eu. Founded by Bishop Philander Chase in 1845

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 (Founded 1844) 208 N. 4th St.
The Rev. Fred Fenton, r; the Rev. George Kontos, the Rev. Bob Burton, assoc; the Rev. Andy Andrews, Dir of Youth Min.; the Rt. Rev. Robert Wiltcher, Bishop-in-Residence. Lou Taylor, Dir of Christian Ed.; Dr. David Culbert, organist-choir-master
Sun H Eu 7:30, 9, 11, 4:30

Plymouth, MA

CHRIST CHURCH PARISH (508) 746-4959
149 Court St.
Sat Informal Eu 5. Sun Eu 8 & 10, Wed Eu 9:30

Bath, ME

GRACE CHURCH 1100 Washington St.
The Rev. John S. Paddock, r
Sun H Eu 8 & 10. Wed H Eu 9

Grand Rapids, MI

ST. PAUL'S 3412 Leonard St., NW., at Remembrance
The Rev. John E. Crean, Jr., Ph.D., r; the Rev. John L. English, M.Div., r-em
Masses: Sun 9 Sung; Wed 6:30 Low (616) 791-2060

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

Lake St. Louis, MO

TRANSFIGURATION (just off I-70, west of St. Louis)
The Rev. Jason Samuel, v 1860 Lake St. Louis Blvd.
Sun Eu 9 (314) 561-8951

Minneapolis, MN

ST. LUKE'S 46th and Colfax, S.
The Rev. Frank Wilson, r; the Rev. Douglas Fontaine, the Rev. Alan Grant, the Rev. Ed Barnett, assoc
Sun HC 8:30 & 10:30. Thurs HC 7

St. Paul, MN

ST. PHILIP'S Mackubin & Aurora Sts.
The Rev. Melvin Turner (612) 228-0930
Sun HC 10

Asheville, NC

HISTORIC TRINITY CHURCH (Downtown) 60 Church St.
The Rev. Canon (Hon.) Michael Owens, r (704) 253-9361
Sun H Eu 8 & 10:30. Daily MP 9, H Eu 12 noon

Hertford, NC (Diocese of East Carolina)

HOLY TRINITY 207 Church St. (919) 426-5542
The Rev. Dale K. Brudvig
Sun H Eu 10

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

Summer Church Directory

Santa Fe, NM

HOLY FAITH (505) 982-444 311 E. Palace
The Rev. Dale Coleman, r, the Rev. Robert Dinegar, Ph.D., assoc
Sun H Eu 8; 9:30 Ch S; 10:30 Sung H Eu. Tues H Eu 10. Thurs
H Eu 12:10. MP or EP daily

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 Mon - Fri 10 to 6

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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. Canon 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

Philadelphia, PA

ALL SAINTS, Rhawnhurst Frontenac & Loney Sts.
The Rev. Otto Lolk (215) 342-6310
Sun Eu 8 & 10

ST. MARK'S 1625 Locust

The Rev. Richard C. Alton, r (215) 735-1416
Within walking distance of '97 Convention
Sun: Mass 8:30, Sol Mass 10. Daily Mass: Mon-Fri 12:10 (HU Wed); Tues 5:30; Sat 10

Niagara Falls, NY

ST. PETER'S 140 Rainbow Blvd.

(a block from the Falls) (716) 282-1717
The Rev. Guy R. Peek, r
Sun: 8 H Eu, 10:30 H Eu (Sung). Wed H Eu noon

Saratoga Springs, NY

BETHESDA Washington St. at Broadway

The Rev. Thomas T. Parke, r
Sun Masses: 6:30, 8 & 10

Lincoln City, OR

ST. JAMES (541) 994-2426

2490 NE Hwy 101
The Rev. Robert P. Morrison, r
Sun: H Eu 8 & 10 (Sung); Tues 12 noon (1928); Wed HS & H Eu 10; HD as anno

Gettysburg, PA

PRINCE OF PEACE MEMORIAL CHURCH

West High and Baltimore Sts. 17325 (717) 334-6463
The Rev. Andrew Sherman, r
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by app

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

CALVARY 315 Shady Ave. (412) 661-0120

The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Margaret S. Austin
Sun H Eu 8, 10:30 (Sung), 12:15. Mon-Fri H Eu 7, MP 9. Wed H Eu & HS 10:30

GRACE 319 W. Sycamore St. (412) 381-6020

The Rev. A.W. Klukas, Ph.D., v
Sun Eu 8, Ch S 9, Sol Eu 10, Ev & B 5. Tues-Thurs MP 9. Wed Said Eu & LOH 12 noon. 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

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EMMANUEL 717 Quincy St.

(On the way to Mount Rushmore) (605) 342-0909
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Sun 8 & 10:15 (H Eu). Wed 10 (H Eu & Healing)

Chattanooga, TN

ST. MARTIN OF TOURS 7547 E. Brainerd Rd.

The Rev. James F. Marquis, Jr.
Sun H Eu 8 & 10:30. Weekdays as anno

Breckenridge, TX

ST. ANDREW'S 109 N. Easton (254) 559-3172

The Rev. C. Carter Croft, r
Sun 7 & 10 H Eu. Wed 6:30 H Eu & Healing Service
WEB site: http://home1.gte.net/mansoul/and_start.htm

Corpus Christi, TX

CHURCH OF THE GOOD SHEPHERD 700 S. Broadway

The Rev. Ned F. Bowersox, r
The Rev. Frank E. Fuller, asst (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

Bayfield, WI

CHRIST CHURCH 125 N. 3rd St.

The Rev. Dennis Michno (715) 779-3401
Sun Mass 10. Wed Mass noon

Hayward, WI

ASCENSION 216 California Ave.

The Rev. Bruce N. Gardner, CSSS
Sun Mass 10:15

Milwaukee, WI

ALL SAINTS CATHEDRAL 818 E. Juneau

Sun Masses 8, 10 (Sung). Daily as posted. (414) 271-7719

St. Croix, Virgin Islands

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(809) 778-8221
Fr. Keithly R.S. Warner, S.S.C., r
Sun H Eu 7 & 10; Wed 12:10 H Eu & Healing

Paris, France

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY

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St. Mary's Church, Stuart, FL.



The 71st General Convention, Indianapolis, Ind., 1994



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