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Volume 229 Number 15

*The objective of THE LIVING CHURCH magazine is to build up the body of Christ, by describing how God is moving in his Church; by reporting news of the Church in an unbiased manner; and by presenting diverse points of view.*

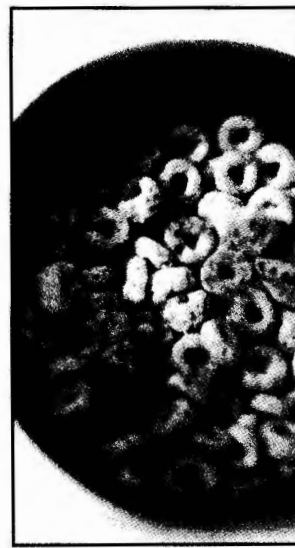
## THIS WEEK



8



10



13

## Features

- 13 **The Daily Diet**  
*The practices of scripture reading, prayer, and action lead to a life full of surprises.*  
BY JONATHAN FOLTS

## News

- 8 **Churches Offer Refuge and Hope in Ivan's Wake**
- 10 **Western North Carolina Bishop Consecrated**
- 11 **Empower Women as Entrepreneurs, Archbishop Carey Says**
- 12 **Complaints Outlined in Lawsuits Against Three L.A. Parishes**

## Opinion

- 15 **Editor's Column**  
Unexcused Absences
- 16 **Editorials**  
An Example to Follow
- 17 **Reader's Viewpoint**  
Via-Medianism Has Its Limits  
BY C. ALLEN KANNAPELL
- 18 **Letters**  
We Shall All Hurt

## Other Departments

- 4 **Sunday's Readings**
- 5 **Books**
- 20 **People & Places**



## On the Cover

The Rt. Rev. George Carey, retired Archbishop of Canterbury, confirms children at Truro Church, Fairfax, Va., on Sept. 15. He is assisted by the Rev. Canon Martyn Minns (right), rector of Truro Church, and the Rev. Marshall Brown, associate rector.

Elizabeth Carius photo

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SUNDAY'S READINGS

**The Chosen People**

*'... no one ... except this foreigner' (Luke 17:18)*

**The 19th Sunday After Pentecost (Proper 23C), Oct. 10, 2004**

Ruth 1:(1-7) 8-19a; Psalm 113; 2 Tim. 2:(3-7) 8-15; Luke 17:11-19

From the earliest days of God's relationship with Abraham, God marked him and his descendents as being separate from all the other peoples of the earth. By the rite of circumcision, by the prohibition against the worship of foreign gods, by exclusive dietary and other religious observances, by the laws that governed and limited the nature of the commerce and social contacts with other people, the chosen people were distinguished.

In the second century before Christ, the uniqueness of the Jews came to be an offense to Antiochus Epiphanes, who sought to make them conform under threat of death (1 Macc. 1:41-50). More than a century later the Romans recognized their distinctiveness with certain legal privileges. Yet in spite of the clear "setting apart" of the Jews, even from the beginning Abraham was told, "all clans on earth will bless themselves by you" (Gen. 12:3). That gentiles would ultimately have a place among the people of God had been part of the message of the prophets of the Old Testament.

Without ignoring or even overriding the genuine differences in ethnicity, language, culture, or heritage, Jesus made numerous exceptions to the practice that his ministry was primarily among the Jewish people. He min-

istered more than once to Roman centurions — even commending one as having such faith as he had not seen "even in Israel." He received the Greeks who had come to Philip seeking him, he healed the daughter of the Syro-Phoenician woman, and initiated a conversation with a Samaritan woman. In today's gospel, he healed 10 men who suffered from a skin disease that rendered them unclean for socializing and worshiping with others, and then specifically commended the one who returned to give thanks, pointing out that of the 10, this one was a foreigner — a Samaritan.

In the beloved passage from Ruth, we have the account of a foreign woman — a Moabitess — who followed her mother-in-law Naomi back to her home in Bethlehem after both had been widowed. Ruth forsook her own people and religion to keep herself with Naomi, thereby coming to be numbered among the chosen people. Her marriage to Boaz made her the great-grandmother of King David (see Ruth 2:17). The great king of Israel, then, was one-eighth of foreign blood.

The specifics in Ruth and Luke find their fulfillment in Paul's teaching that "those who are chosen" (2 Tim. 2:10) are all who put their trust in Christ, regardless of their background.

**Look It Up**

Reflect on Paul's teaching in Romans 9:22-33.

**Think About It**

How does today's psalm contribute to the message in the other lessons?

**Next Sunday**

**The 20th Sunday After Pentecost (Proper 24C), Oct. 17, 2004**

Gen. 32:3-8,22-30; Psalm 121; 2 Tim. 3:14-4:5; Luke 18:1-8a

## BOOKS

### Beginning Again

#### Benedictine Wisdom for Living with Illness

By Mary C. Earle. Morehouse/explorefaith.org. Pp. 144. \$12.95. ISBN 0-8192-1965-7.

Some books become for me almost iconic, in that I want to give a copy to everyone I know. So it was, three years ago, with Rowan Williams' *Writing in the Dust*, and later, Barbara Crafton's *Mass in Time of War*. Here is another beautiful small volume, from San Antonio priest Mary Earle. She writes of the vulnerability, the weakness, the anxiety, the altered routines of having a chronic illness

forced into one's life, and how to meld the pill-taking, bed rest, pain and frustration into a Benedictine rule of life, offering all these to God to shape and refine. She cites Thomas Merton, Esther de Waal, and Joan Chittister, as well as patients living with frightening conditions who learned from her and she from them, such as Bruce, who was able to transform his radiation sessions into "revelations of God's light indwelling his body and his body dwelling in the Light."

She describes in one chapter how difficult it was to ask for help from anyone. "Now, years later, I don't think twice about picking up the phone or sending an e-mail to several dear friends ... No matter what, I know I have friends who are with me in prayer.

Though the book is for those who find themselves living with long-term illnesses, it would comfort anyone suddenly incapacitated by a heart attack or a bone-breaking fall. It is full of hope, and tears, and peace.

*Patricia Nakamura*

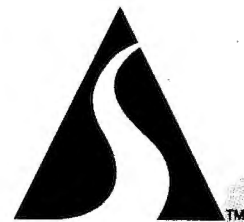


### Francis of Assisi

#### Performing the Gospel Life

By Lawrence S. Cunningham. William B. Eerdmans. Pp. 160. \$14. ISBN 0-8028-2762-4.

Lawrence Cunningham, who teaches theology at the University of Notre Dame, wants to re-situate



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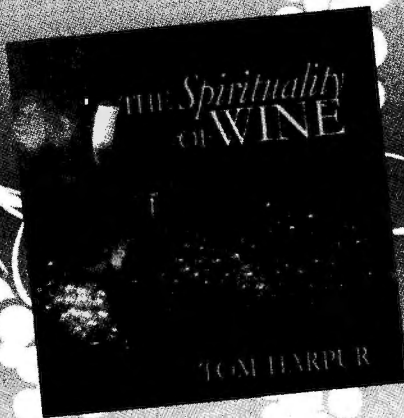
Frank Griswold is the Presiding Bishop of the Episcopal Church in the United States of America. Michael Battle is Assistant Professor of Spirituality and Black Church Studies at Duke Divinity School. Mark McIntosh is Associate Professor of Theology at Loyola University in Chicago.

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Francis in his medieval, Catholic context: "to understand him against everything that was going on in his age — the rise of urban life, the birth of the universities, the crusades, the reforming councils, the culture of mercantilism." (p. 127). He challenges what he calls the "romantic view" of Francis symbolized by the statue in the garden, the 1970s hippy in Zeffirelli's "saccharine film" *Brother Sun, Sister Moon* (his quotes) and most especially the "tradition that has crystallized in those piously charming 'blessings of the animals' so beloved of certain Episcopal rectors in this country."

In place of that popular image, the author convincingly argues that Francis be seen not as a solitary figure railing against the institutional church, but as one profoundly shaped by the sacramental and catechetical life. He makes much of Francis' stripping off his clothes in the public square, noting the dictum of "nakedly following the naked Christ." Francis saw in the Incarnation "a humility in the Son of God that allowed him to be an infant, to put himself under the obedience of the Holy Family, and finally to die on the cross, naked and alone." The manger and the cross, then, frame the life of Jesus that his followers were (and are) called to perform in living this gospel life.

While his book has not convinced me to stop blessing the animals as part of our St. Francis' Day celebrations, I was both enriched and challenged by it. Francis, as he is here portrayed, is one who resists spiritualizing the gospel — one who sees it not as "a book for meditation but [as] marching orders for living."

(The Rev.) Richard Simpson  
St. Francis' Church  
Holden, Mass.

## A Celtic Model of Ministry

By Jerry C. Doherty. Liturgical Press. Pp. 140.  
\$15.95. ISBN 0-8146-5161-5.

Because of the similarities between our troubled times and those of the ancient Christian Celts, the author proposes a return to the Celtic model of ministry. Those early Celts in Ireland particularly, removed from Roman influence, developed commu-

nity within each church to counteract the indifference of the outside world.

Blaming the current decline in membership in our churches on the individualism prevalent in our society, the author maintains each parish must first develop community and an inclusive welcome for all before people will "believe." Using the concept of the Celtic circle, with God as part of everything involved in our never-ending spiritual journey, Mr. Doherty expands on Scott Peck's signs of community in the church: "exclusivity, realism, contemplation, healing and conversion, and spirit."

The author's proposed ways of achieving these ends are interesting and challenging. Some generalizations were hard for me to accept. For example, being involved in a warm, inclusive parish with a growing and wildly successful traditional music program, I can't relate to the sweeping statement about the necessity of embracing the culture of today: "The best of popular music needs to be used. Modern art needs to be employed to create new symbols for worship. The liturgy needs to be in the language of the people." These opinions may be valid under some circumstances.

Other recommendations about redefining the hierarchy of the church are quite startling, but no one can fault the author's theory that the church must be a God-centered loving community to survive.

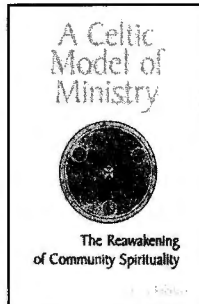
Elizabeth E. Bayley  
Lewes, Del.

## Women & Christianity

From the Reformation to the 21st Century. Volume III.

By Mary T. Malone. Orbis. Pp. 334. \$20. ISBN  
1-57075-475-6.

This is a gripping, well-told and engaging account, easily flowing and replete with lesser known, but fascinating, women ready to jump off the page, each of whom would be worth a study or two of her own. Sweeping in its structure, it is a great read, but often





lacks depth and detail. Some knowledge of Christian history is assumed. This is not a volume (or series) that can, or is meant to, stand on its own. Malone assumes a certain familiarity in the reader with the general outlines and figures of conventional church history. She briefly links to the better-known contributions of privileged males, serving as the context for telling the stories of a number of astonishing and doubly "unheard of" women in greater detail.

Given Malone's background, there is a considerable emphasis on Roman Catholic women, though protestant women do receive a fair amount of attention for the period of the Reformation and missionary enterprises.

In sum, this series still suffers from a quite common condition that transcends Malone's laudable and valiant contribution: Women's stories are told as supplements to the conventional accounts of church history and theology and are still being gathered together. This aptly expresses the current state of church history which is in a state of upheaval and transition as the discipline struggles to expand its horizon beyond the hegemony of traditionally privileged figures and movements. Malone's contribution is neither definitive nor exhaustive, but it is an enjoyable, engaging, surprising and highly readable step on the way toward more multifaceted and integrative approach to church history.

*Marion Grau  
Berkeley, Calif.*

## The Old Religion in a New World

### The History of North American Christianity

By Mark A. Noll. William B. Eerdmans. Pp. 340.  
\$24, paper. ISBN 0-8028-4948-2.

Consider the territory bounded by Rome, Geneva and Wittenberg. Now consider that this same space would fit easily into Arizona or five other American states, not to mention most Canadian provinces. With this illustration Mark Noll highlights how the sheer expanse of the New World inspired a freedom of religious expression. Here the established voices of European

Christianity found a startling "breathing room" to exercise their faith, and independent Christian souls were unfettered in either restoring what they deemed the primitive way or in advancing the new.

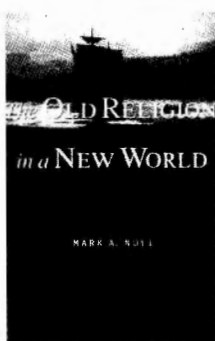
Noll, a gifted historian at Wheaton College, deftly handles the complexities of the North American religious experience. He excels in examining the adjustment required of all Christian movements in the face not only of geographical and pluralistic conditions, but also those presented by racial and ethnic diversity, as well as an absence of confessional conservatism. His primary focus is on developments in the United States.

The American situation in particular cultivated a religious vitality and activism not shy of social and cultural forces, but marked by an "ethical seriousness." The import given to individual choice made "conversion" a distinctive feature of Christianity in the new republic, and nowhere else has the Bible been so central to national and popular life. The Bible alone of all religious authorities, observes Noll, was "exempted from America's profound suspicion of the past."

In recent years the "institutional inventiveness" of American Christianity has not abated. The Christian landscape is more varied than ever. Noll sees a continued erosion of denominational allegiances in American church life and realignments along shared theological beliefs. Sadly, the Episcopal Church may have a more prominent place in this future narrative than the present one by the author.

This is a first-rate history, well written and well researched, making impressive use of recent scholarship. The thematic chapters, as on the separation of church and state, are highly informative. The book succeeds admirably as an introduction for "curious students and lay readers" to the Christian heritage of North America.

*(The Rev.) Charles R. Henery  
Nashotah, Wis.*



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# Churches Respond in Ivan's Wake

## Dioceses, Parishes Offer Refuge and Hope

A week after Hurricane Ivan came ashore between Mobile, Ala., and Pensacola, Fla., many Pensacola Bay area residents were just beginning to assess the severity of the storm's impact. Major roads and bridges remained impassible, schools were shuttered, and area residents learned electrical power and gas service would not be fully restored until Oct. 6, three weeks after the storm's arrival.

Insurance industry experts estimate that the triple-whammy of hurricanes Ivan, Frances, and Charley, which devastated many parts of the Caribbean, produced between \$13 billion and \$15 billion in damage in the United States alone. Episcopal Relief and Development (ERD) is providing emergency assistance to families devastated by the storms, which damaged tens of thousands of homes, businesses, and other structures, and whose remnants caused severe flooding in the south-east and eastern United States. Episcopal parishes have suffered, survived, and served their communities throughout these crises.

At press time, land phone lines remained down throughout much of the Diocese of the Central Gulf Coast and damage assessments were still in the initial stages. The Rev. Russell Levenson, Jr., rector of Christ Church, Pensacola, reported that the diocesan office in Pensacola had been destroyed by flooding in the storm's wake. Fr. Levenson said his parish of more than 2,600 members suffered no loss of life from the storm but "the church took a big hit when the bell atop the roof fell through the ceiling, attic, and finally the floor of the nave into the basement."

Four days after Ivan made landfall, power was restored at Christ Church in time for two Sunday services that were held in a large meeting room. Fr. Levenson gave parishioners "permission slips" to grieve for their losses



Photo courtesy of the Rev. Greg Proctor

High winds blew a stop sign onto the welcome mat at St. Paul's Church, Meridian, Miss.

but he also urged them to look to the future in hopefulness.

"Maybe you lost the trees but not the house," he told the congregation. "Maybe you lost the house but not the stuff in it. Maybe you lost everything, but you're still here."

The service ended with parishioners leaving their seats to form a circle and hold hands for the final blessing. While some parish activities have been put on hold as the community struggled to "regain its balance," Fr. Levenson said weekday and Sunday Eucharists would continue as scheduled.

Although many preparations were made to bear the full brunt of Hurricane Ivan's force, the Diocese of Mississippi was spared a hard hit on the Gulf Coast. The worst concentration of damage was in the Meridian area, where Church of the Mediator and St. Paul's were dealing with numerous downed trees, some on the homes of clergy and church employees.

St. John's, Laurel, suffered from a fatality as a parish member was killed by a falling tree as he went to check on damage to his business after the storm's passage.

As more than one million people from the New Orleans and Mobile areas of the Gulf Coast surged north in hopes of avoiding Ivan, churches and facilities in the diocese prepared to provide traditional Mississippi hospitality for displaced people. Churches from McComb in south central Mississippi across to historic Natchez, north to Greenwood and west to Vicksburg responded to calls for help and set up spaces to serve as feeding sites, shelters and community information centers.

The Duncan M. Gray Camp and Conference Center, near Canton, received 30 displaced conference participants when an event scheduled at the Solomon Episcopal Conference Center in southeast Louisiana was cancelled after mandatory evacuations. The Big House at Gray Center also received special visitors. The students of Wilmer Hall, a residential school in Mobile, were evacuated from their facility and came to Gray Center as part of a long-standing arrangement for use of the facility in times of urgent need.

"Incredibly, as each new demand for refugee space came in, another



scheduled client cancelled their reservation," said Bill Horne, Gray Center's executive director. In all, the center welcomed more than 250 Ivan refugees and relief support personnel.

"This is my first hurricane," said the Rev. Edward O'Connor, rector of St. Peter's by-the-Sea, Gulfport. "As I gathered together important things and holy things—the parish register, the key to the ambry, my vestments, the insurance file—I also stopped and took our mission statement off the wall. To me, the mission statement is most important; we are a people of joy, as found in our baptismal covenant, because we come to build and rebuild one another in Christ."

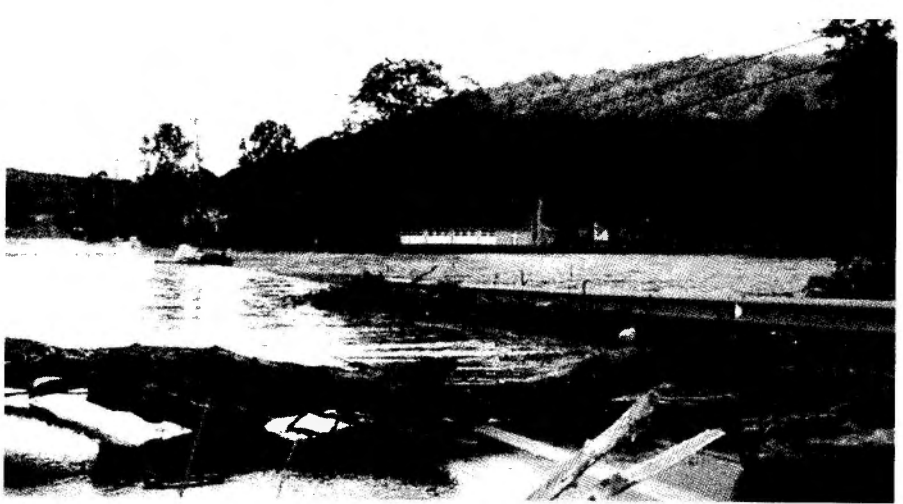
Cities and towns of West Virginia were hard hit by Hurricane Ivan's floodwaters, but the churches stood high and dry.

The Rev. James Reed, vicar of St. Matthew's, Wheeling, is responsible for four churches in the diocese's northern cluster. "We got everybody out of the flood zone," he said. "We were really fortunate." But even though church buildings were untouched, many parishioners lost everything.

Fr. Reed said of St. Matthew's water rose to within a block, and he noted that Christ Church, Wellsburg, was closed because even though the church is located on a rise, "it had to shut down because the streets around it were closed."

The Ven. Faith Perrizo, archdeacon of the diocese, said Grace Church in St. Marys lost two-thirds of its backyard. "The back end of the parish office building was 30 feet from a 30-foot drop into the creek," she said. "They lost 20 feet, so now they're 10 feet from the drop-off, and there is a fissure behind the church that could slide. FEMA said it was OK to use the building, though. They have an Alpha course beginning tomorrow."

By the time Ivan reached the 14 eastern and northeastern Pennsylvania counties of the Diocese of Bethlehem, its wind had decreased but heavy rains flooded several rivers and



David Martin/Diocesan Life  
Flood water from the Susquehanna River completely submerged the basement and also left 10 inches of standing water on the main floor of St. Peter's Church, Tunkhannock, Pa. Vestry members expect that the building will have to be gutted and essentially rebuilt due to contamination.

streams and submerged the undercroft and nearly a foot of the main floor of St. Peter's, Tunkhannock, north of Scranton.

Three routes leading to the church were closed, with water covering two area bridges, so the Rev. Cynthia Guthkelch was unable to get near the church on Sept. 18. She assumed from pictures transmitted from a local TV station's helicopter that the church building was a total loss.

But two parishioners were able to reach the church the following day and found that the flood waters "reached six inches into the main floor. Obviously mud is everywhere. But the hymnals, prayer books, and most altar furnishings appear to have escaped the waters. We were comforted that the sanctuary light continued to burn, providing the only illumination."

When Bishop Paul Marshall of Bethlehem arrived at the church early that afternoon, he found four pumps running and the nave had been drained. The basement, which includes the parish hall, kitchen and the rooms used for the weekday preschool, was entirely under water.

"It is not clear whether the building can be salvaged," Bishop Marshall said. "The water had a large sewage content, plus petroleum products, so there is a bio- as well as a chemical hazard. Because water was on both sides of the nave floor, vestry members expect that the building will have to be gutted and essentially rebuilt.

"The best news was the vestry meeting," the bishop continued. "This was

my first flood, and I did not know what to expect. The vestry was serious, focused, and did what they needed to do. We reflected for a few moments on the collect for today, which reminds us not to confuse what is eternal with what is temporal. The rector and vestry were focused on doing what would make their parish the most effective community of disciples. It was a very encouraging moment."

In the Diocese of Western North Carolina, which was celebrating the consecration of the Rev. G. Porter Taylor as its sixth bishop [see p. 10], little damage was reported at churches. But the same was not true for the houses of some parishioners, including those of two families at St. Andrew's, Canton. Weakened by Hurricane Frances less than two weeks earlier, the houses were expected to be condemned after Ivan's floods "dumped a second load of mud on them," said the Rev. Canon Jane Smith, canon to the ordinary.

Another family, from St. Gabriel's, Rutherfordton, lost their house in a fire that began when floodwaters caused a short in the fuse box. Churches have assisted the families through discretionary and other funds and ERD sent a \$5,000 gift that will assist the families, as well as a parish school that lost its supplies.

*Lauren Auttonberry, Bill Lewellis, the Rev. Elizabeth Walker, the Episcopal News Service and TLC staff members contributed to this report.*

# Bishop Taylor Takes Charge in Western North Carolina

Some 1,800 Episcopalians and friends dodged Hurricane Ivan's dragon tail Sept. 18 to witness and celebrate the consecration of the Rt. Rev. G. Porter Taylor as the sixth Bishop of Western North Carolina.

Hours before the service at the Asheville Civic Center, Hurricane Ivan swept up from the Gulf Coast, dumping as much as eight inches of rain onto western North Carolina, flooding low-lying areas and causing power and water outages over much of the region.

Despite the storm, the long-planned consecration went ahead as scheduled, though the post-storm conditions likely cut the number of well-wishers on hand.

The outgoing bishop, the Rt. Rev. Robert H. Johnson, was chief consecrator because airport delays caused by the weather prevented the Most Rev. Frank Griswold, Presiding Bishop, from attending as planned. Co-consecrators included Bishop Michael Curry of North Carolina, Bishop Neil Alexander of Atlanta, and Bishop Frank Allan, retired of Atlanta.

In his sermon during the two-and-a-half-hour service, Bishop Alexander pointed out that Fr. Taylor had done nothing to "deserve" to be bishop, nor

did the diocese "deserve" him, but Fr. Taylor's inclusion in the episcopacy was through the grace and gift of God. Lightheartedly, he admonished the diocese to stop pirating away the Diocese of Atlanta's bright young priests. (Fr. Taylor had been rector of St. Gregory the Great Church in Athens, Ga., since 1996, and Bishop Johnson was rector of Holy Innocents', Atlanta, before he became bishop.)

The service included a 250-voice choir, acolytes bearing banners from 62 parishes, as well as torches, liturgical kites and incense. Five processions of deacons, other clergy, visiting dignitaries, and diocesan leaders preceded the service which included 24 communion stations.

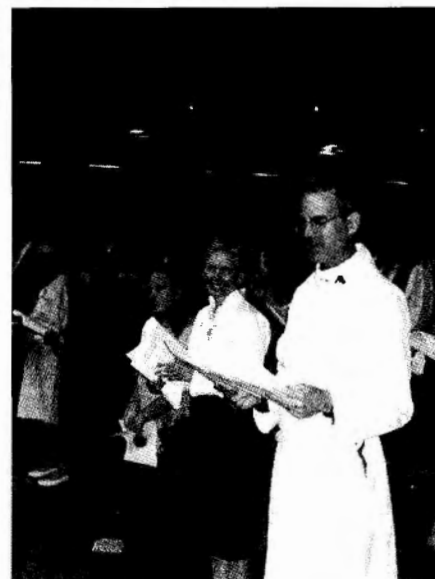
The new bishop, who was reared in Asheville, and his twin sister, Sally Osmer, celebrated their 54th birthday the day before the consecration, and many members of their family were on hand for the occasion. His wife, Jo, their son, Arthur, and daughter Marie served as elements bearers.

A reception followed in the basement of the civic center.

*Eugene Willard*

Bishop Taylor gives the blessing (top); with his wife, Jo, daughter, Marie, son, Arthur, and mother, Sarah Richardson Taylor.

*Eugene Willard photos*



## Diocese of Florida Postpones Convention

Fears of a convention floor fight and uncertainty over the future course of the Anglican Communion were among the reasons that the bishop and standing committee of the Diocese of Florida announced that the diocesan convention had been postponed.

Writing to the clergy on Sept. 17, the Rt. Rev. Samuel Johnson Howard, Bishop of Florida, said the previously scheduled Jan. 27-29 convention would be changed to a "convocation."

"I have reflected on the timing of

our own diocesan convention as being in the middle of several important national and international responses to these difficult times," Bishop Johnson wrote. "During this time of individual and corporate prayer and deliberation on the events of this past year, your Standing Committee has unanimously recommended to me that rather than convene in legislative session in January, we take that time to listen to one another here in our diocese, dialogue with our brothers and sisters in the greater Episcopal Church and consider our international partners in the Anglican Communion."

The legislative session of the convention has been re-scheduled for May 21.

The Lambeth Commission on Communion report, slated for publication Oct. 18, will, according to Bishop Howard, "be an important — but not determinative — piece in sorting out our particular place in the national and international Anglican Communion. Other resources assisting us in our diocesan response will be the worldwide Anglican primates' meeting in February, 2005, in Ireland, and the 100-member Anglican Consultative Council's meeting in June, 2005, in London, England."

# 'Pastoral Act'

## Archbishop Carey Stands in for Bishop of Virginia

A month from publication of a much-anticipated report on the future of the Anglican Communion, the Rt. Rev. George L. Carey presided at two high-profile confirmation services in the Diocese of Virginia Sept. 15.

Virginia Bishop Peter James Lee said he was pleased that Archbishop Carey, who retired as Archbishop of Canterbury in 2002, accepted his invitation to stand in for him at the confirmation services and "hoped that this pastoral act would be seen as a way of accommodating people who have differing views" on what scripture says about homosexual behavior.

Eleven of the diocese's 195 congregations had participants in the confirmation services at Truro Church in Fairfax. With seven of the 11 churches reporting statistics to the diocese as of press time, there were 88 confirmations, 29 receptions and 87 reaffirmations.

At the beginning of his sermon, the retired archbishop said he was presiding at the invitation of two friends — Bishop Lee and the Rev. Martyn Minns, rector of Truro. "I'm here as [Bishop Lee's] representative and I'm pleased to represent the diocese and the Anglican Communion."

At a press conference prior to the service, he criticized the Episcopal Church for going forward with the confirmation of a sexually active

homosexual person as Bishop Coadjutor of New Hampshire, despite being asked not to by most Anglican primates. Archbishop Carey referred to the resolution adopted by the 1998 Lambeth Conference in which a substantial majority of bishops stated that homosexuality was incompatible with scripture.

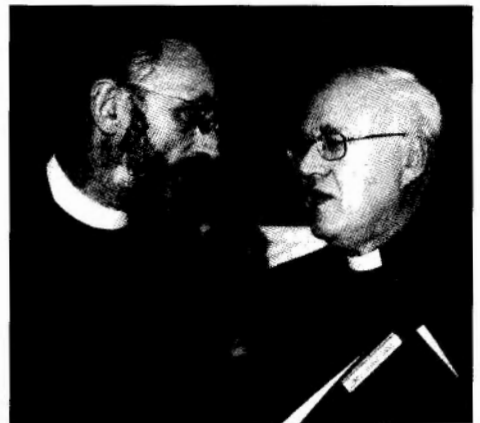
"On August 5 [the date of Bishop Robinson's confirmation by General Convention], ECUSA stopped the discussion," Archbishop Carey said. "We wanted the discussion to continue and the horse has bolted from the stable."

Canon Minns explained the position of his church at the press conference, saying, "This event is a wonderful thing but it is also a sign of the brokenness in the church and a painful reminder of the alienation we feel from our own bishop." When asked if he believed the Diocese of Virginia had taken a conciliatory stance toward dissenting parishes, he said, "Yes, I appreciate this, but it doesn't deal with the fundamental divide that we have two competing truths. I believe Bishop Lee is sincere. I also believe he's sincerely wrong."

Most Virginia congregations still welcome Bishop Lee. In the year since General Convention, he has averaged more than one visitation a week, visiting 60 churches and confirming more than 300 Episcopalians.

"Based on my travels in the diocese," said Bishop Lee, "I see a significant number of people who are upset by General Convention. There are also people who wish the General Convention would have gone further [in support of blessing same-sex unions]. But the great majority of Virginia Episcopalians are people who do not have a strong opinion and will not let this issue distract them from the mission of the church."

*Nancy Jenkins*



*Peggy Eastman photo*

Canon Minns (left) and Archbishop Carey both received awards at the Five Talents luncheon.

## Women Entrepreneurs Needed, Archbishop Says

Many of the world's most urgent crises could be solved by empowering uneducated poor women to become business entrepreneurs, according to the Rt. Rev. George L. Carey, who retired as Archbishop of Canterbury in 2002.

"We live in a world of deep crises ... if we want to change things, we've got to empower women," Archbishop Carey said at a luncheon Sept. 16 in McLean, Va., where he was receiving the Award of Vision from Five Talents International (FTI).

FTI, named for the parable of the five talents (Matt. 25:14-30), is a non-profit Anglican Communion-affiliated organization that fights poverty by helping to establish small businesses via talent banks set up in cooperation with local churches — 5,000 such businesses in 12 countries to date. The small businesses created include those involved in food production and sales, street vending, beauty salons, brick making, tailoring and shoe making.

In establishing FTI, "We didn't want to fall victim to the Washington disease of much talk and no action," said the Rev. Canon Martyn Minns, rector of Truro Church in Fairfax, Va., board chairman and a founding board member of FTI. "We're overwhelmed by the cries of the poor. Poverty is a terrible problem; it will destroy us."

*Peggy Eastman*

## BRIEFLY...

Two additional candidates have been nominated by petition for the Oct. 16 election of a bishop coadjutor in the **Diocese of the Rio Grande** [TLC, Sept. 26]. They are the Rev. Colin P. Kelly III, rector of Trinity Church on the Hill, Los Alamos, N.M., and the Rev. Jeffery N. Steenson, canon to the ordinary in the Diocese of the Rio Grande.



## Complaints Outlined in Lawsuit Against Three L.A. Parishes

The Diocese of Los Angeles has sued the clergy and vestry of All Saints' Church, Long Beach, St. James', Newport Beach, and St. David's, North Hollywood, charging trespass, theft, breach of contract and fiduciary duty, unfair trade practices and interference with the diocese's economic interests.

The complaints, each 29 pages long, were filed Sept. 7 in the Superior Courts of Los Angeles and Orange counties.

The complaints were brought by the diocese on behalf of the bishop and the "faithful congregants and true leadership" of the three parishes and allege that "because of the Episcopal Church's stance on homosexuality, [the defendants] attempted to affiliate the parish with a non-Episcopal church and bishop in Uganda, and then evicted the remaining faithful congregants."

The diocese argues the clergy and vestries of the three parishes wrongfully converted the assets of the parishes away from the diocese and cite the 1979 Canon I.7(4) (also known as the Dennis canon) as the binding legal authority in the matter. It states in part that "all real and personal property" held by a parish "is in trust for this Church and the Diocese thereof."

The diocese asks that trusteeship of the parishes be returned to the diocese, that there be an accounting of funds, and that costs and damages be leveled against the clergy and vestry.

Eric C. Sohlgren, lead counsel for the defendants, characterized the lawsuits as being "devoid of fairness and compassion" and claimed the diocese seeks "to punish" the parishes "for exercising their religious freedom of choice to affiliate with another diocese and bishop in the Anglican Communion."

## P.B. Tells Bishops to Wait Patiently

With approximately one month remaining before publication of the Lambeth Commission on Communion report and with a House of Bishops' meeting scheduled to occur before then, Presiding Bishop Frank T. Griswold wrote a letter in which he sought to reassure his colleagues about the trustworthiness of the commission and encouraged them to await patiently whatever its recommendations might be.

The Sept. 17 letter followed a number of widely circulated reports in several British newspapers that the Episcopal Church would be "disciplined" in some form or another.

"At this moment — in the absence of clear information as to the contents of the report — speculation and rumors abound," Bishop Griswold wrote.

In June, Bishop Griswold said, when he gave testimony during the commission's meeting at the Kanuga Camp and Conference Center in Hen-

dersonville, N.C., he and others from the Episcopal Church Center observed a commission that was caring, thorough and broadly representative. "In short, as a body, they should be considered trustworthy, having as their concern the unity, faithfulness and wellbeing of the Communion in the service of God's mission." Second, he noted, the commission mandate is not a referendum on homosexuality, but rather "how do we make decisions as a Communion? How do we govern our common life? What means do we have for either consultation or restraint?"

Communion is God's gift to humanity and therefore of paramount importance, Bishop Griswold said. Quoting from a recent speech by the Most Rev. Barry Morgan, a member of the commission and Archbishop of Wales, Bishop Griswold noted, God has given this Communion people very different from ourselves. What God has given, we dare not spurn.

## Brazil Imposes AEO for 'Liberal' Congregations

The Anglican Church of Brazil has unilaterally enacted alternate episcopal oversight following an extraordinary meeting of its House of Bishops in Porto Alegre on Sept. 16 during which several "liberal" congregations were removed from the oversight of the Bishop of Recife.

The Rt. Rev. Robinson Cavalcanti, Bishop of Recife, who along with five retired Episcopal bishops confirmed more than 100 persons at a service in the Diocese of Ohio without the prior knowledge of the Bishop of Ohio [TLC, April 4], was not present for the House of Bishops' meeting and learned of its decision upon his return from a conference in Malaysia.

Citing "theological and pastoral divergences," the Brazilian bishops, with the support of the Bishop Suffragan of Recife, the Rt. Rev. Filadelfo Oliveira, voted to transfer episcopal oversight of congregations in Recife

which did not share the majority evangelical mindset of their bishop and diocese to the Rt. Rev. Mauricio Andrade, Bishop of Brasilia.

In a Sept. 17 letter to the primate, the Most Rev. Orlando Santos Oliveira, Recife's standing committee objected to the decision. The action was a "juridical nullity" and would not be recognized by the diocese, the letter stated.

Bishop Cavalcanti told THE LIVING CHURCH, "We are an island in a liberal province" and our "situation is deteriorating since the election of Gene Robinson."

Brazil's primate, whose bid to discipline Bishop Cavalcanti following the Ohio confirmations [TLC, April 18] failed after church lawyers pointed out that the canons did not address the issue of jurisdictional violations between provinces, did not return several messages left for him by TLC.



# The Daily Diet

The practices of scripture reading, prayer, and action lead to a life full of surprises.

By Jonathan Folts

In the files of my childhood memories, I can easily thumb through and find the ones where I'm with my parents in the cereal section of our local grocery store. Though they would

**Let's be  
honest  
here.  
Bran does  
not taste  
good.**

diligently stride down the aisle with their shopping cart, loading it up with every flavor of bran known to humankind (cardboard, wood shavings, and mulch), I'd linger behind to admire more fully the brightly colored icons which captured the veneration of children everywhere: Captain Crunch, Toucan Sam, Trix Rabbit. On those shelves these cheery, upbeat, positive role models would sit, their faces simply begging to be taken to a gentle

home where they could be loved, adored, and appreciated by all.

As my parents were the kind who religiously refused to buy any cereal that had the word "sugar" listed anywhere in the first 20 ingredients, those icons of sugary goodness never found their way into our morning devotions. In fact, I have always suspected that my parents rather enjoyed watching my sister and me exchange facial expressions (and occasionally "moo") over our respective bowls of gloppy fiber while, at the same time, lecture us about the benefits of washing down our breakfasts with prune juice chasers.

Let's be honest here. Bran does not taste good. I mean, really—when was the last time you watched a horse eat hay and suddenly felt pangs of envy?

After years of patient endurance, however, Lucky the Leprechaun came to fetch us with his Lucky Charms and led us into that promised land known to many as the college cafeteria. At

## Unfortunately, though, there are far too many Christians who look upon these elements in much the same way that I look at bran. Dry. Bland. Bleah. Moo.

long last, we were able to eagerly partake of the hyperactive joy found in spoonful after spoonful of forbidden cereal — a breakfast long decried by our parents as being the nutritional equivalent of sugar cubes doused with milk.

But our jeans eventually became tight. And our teeth became rotten. And suddenly, Special K began to look a lot more special. In fact, the whole notion of taking better care of one's self became a rather novel idea and some believed it to be even downright fashionable. (Fashionable = My Parents Were Right and I Was Wrong.) Although bran was still not the No. 1 choice (don't kid yourself ... remember the horse?), eating better began to make sense.

It was therefore on a morning in the latter part of May that I went and dutifully poured out my morning libation of oats from a box of Cheerios. Suddenly, and to my utter amazement, a Hot Wheels car tumbled out and landed smack dab in the middle of my bowl! (Blessedly, I hadn't "got milk" yet.) I was not expecting to see a Hot Wheels car or, for that matter, any surprise whatsoever in a box of Cheerios. But there the car was, parked in my cereal. There was the surprise, staring me in the face. And like a dolt, I stared back at it, not quite knowing what to make of it all.

Upon further reflection, however, I think that the surprise of finding a Hot Wheels car in a box of Cheerios is not so different from the surprises we find when we take on the spiritual practices of daily scripture reading, prayer, and action. Follow me here: Just as there is nothing wrong with an occasional bowl of peanut butter-flavored Captain Crunch (my personal favorite), there is also nothing wrong with a spiritual high such as a really good adult retreat, worship experience, or children's summer camp; a time when we come home feeling more energetic than we ever have before. "Wow!" we say. "Why can't I feel like this all the time?"

But the diet of the Christian cannot be limited to spiritual sugar cereal. We cannot survive by simply living our lives going from one spiritual snack to the next. These things are fine in themselves, to be sure; but it's the daily fiber of scripture, prayer, and action that sustains us for this is what makes up the healthy part of the Christ-

ian's diet. Unfortunately, though, there are far too many Christians who look upon these elements in much the same way that I look at bran. Dry. Bland. Bleah. Moo.

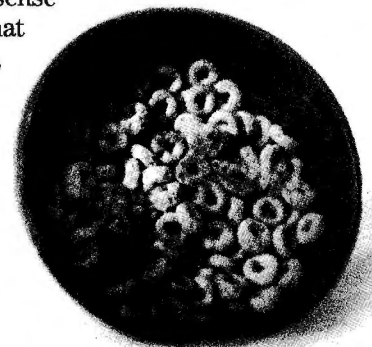
Yet it is through our scripture reading, our prayers, and our actions that our Lord is able to surprise us the most. A powerful thought occurs to us about the wondrous grace of God that has never occurred to us before, even though we may have read a particular scripture passage many times (remember Martin Luther?). Or we discover a prayer is answered and find ourselves stunned that God actually heard us and replied. Or someone approaches us after we've done something we think is absolutely trivial and says, "You were the answer to my prayer. You will never know how much you meant to me." These are the surprises which come tumbling out of the Bible, our prayers, and our actions, time and time again, when we stay the course of spiritual maturity; surprises that are found in places we might least expect.

On a hunch, I went back to that box of Cheerios on the kitchen shelf and, sure enough, I found on its cover an advertisement that clearly said that a Hot Wheels car would be found inside. I freely admit that I had not seen this advertisement before. I never noticed it. I never even thought that a prize as wonderful as a Hot Wheels car could ever be found there. I had simply taken the box of Cheerios off the store shelf and, over the course of three weeks, I dutifully ate.

So trust me: even if you pick up your Bible out of a sense of duty; even if you begin to pray out of a sense of duty; even if you take on an action out of a sense of duty, be prepared. For God will surprise you. And my hope is that when you find yourself surprised, you will not approach scripture, prayer, or action out of a sense of duty any longer. Rather, I hope that you will willingly embrace all three, eagerly waiting for the moment when God will surprise you next. And God will. God will.

□

*The Rev. Jonathan Folts is the rector of St. John's Church, Essex, Conn.*

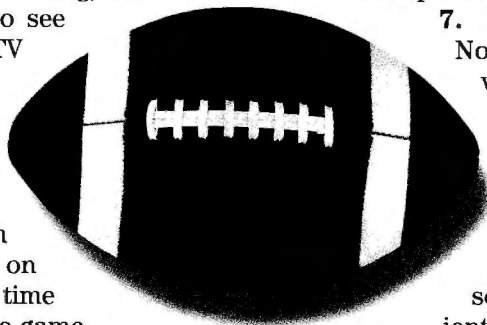




# Unexcused Absences

For whatever reason I've always had an interest in why people don't go to church regularly. I have this annoying habit of asking church members why they were absent or where they've been. Needless to say, this does not endear me to fellow parishioners. Having been a member of seven parishes in five dioceses, I've heard some amazing excuses for why people don't go to church. Here are some of the best:

**1. There's a football game on.** I have resided in parts of the country inhabited by the nation's most rabid pro football fans (Redskins, Giants and Packers). Having tickets to a game is one thing, but being home in order to see the pre-game show on TV is about as weak as an excuse can be. It seems to me that most parishes have an early-morning Eucharist that can enable people to be on their way in plenty of time to catch even the pre-game show. To quote a priest who enjoys watching his team as much as anyone, "that's why God invented VCRs."



**2. I don't go to church during the summer.** I've only heard this one once but I suspect it's far more common than we'd believe. When I talked to the person who gave me this blarney, she said something like, "I get my kids up every Sunday through the school year in order that they get to Sunday school. I think we're all entitled to some time off."

**3. We've got out-of-town company.** This is perhaps the most common excuse on the list. I admire people who want to be gracious hosts. It seems to me that the answers to this one are simple: Either take the company to church, or tell the guests that you're going to church, and if they don't want to go, let them sleep, read the Sunday paper, or watch an NFL pre-game show.

**4. We were out late Saturday night.** We've all heard this one, haven't we? Perhaps we've all used it. For a response, I'd turn to the Henny Youngman School of Logic: Then don't go out Saturday night. Easier said than done, of course. There are

parties on Saturday night, and sports events, and it's a big night at the movies, but how about a little self-discipline?

**5. I've been there the last two Sundays.** I only heard this one once, and I have to admit it left me speechless. I told a person he was missed on Sunday and he responded in all seriousness that he had been there the previous two Sundays. The logic escaped me then and it still does.

**6. I'm not a morning person.** We all know people like this. I even understand it. There are alternatives: annoying alarm clocks, nagging spouses, persistent pets, concerned friends willing to provide a wake-up service.

**7. I didn't feel well.** Nobody expects someone who's sick to go to church or anywhere else for that matter. We've all probably used this one. We get up with a sniffle, a headache, perhaps a hangover or a sore back. It's a convenient excuse, but there are enough over-the-counter medications available to make it flimsy.

**8. My spouse doesn't like me to go.** This too may be more common than we would believe. To this I would say "So?" Don't people talk anymore? Tell the spouse you're going to go. If he or she doesn't want to go, fine, but don't let the spouse drag you down too.

**9. I don't like \_\_\_\_.** The sermons are too long. The service is too long. I don't get anything out of it. There's too much singing. I have to park too far away. I miss the old \_\_\_\_\_. The children make too much noise.

**10. I've got an important volleyball game.** *Mea culpa!* I used this one. I was an adult, too. My volleyball team was competing for the championship and it was Maundy Thursday. I played volleyball. We won, but the guilt of the deed lingered far longer than the joy of the championship.

It's all a matter of commitment and priorities. Either we realize that it's God's church, not ours, or going to church will be no more important than a Rotary Club meeting.

*David Kalvelage, executive editor*

## *Did You Know...*

**"God Bless America" is sung every Sunday at St. Edmund's Church, Elm Grove, Wis.**

## *Quote of the Week*

**The Rt. Rev. V. Gene Robinson, Bishop of New Hampshire, on the liberation of the Hebrews as found in Exodus: "I know what it's like to be a slave in Egypt."**

While Bishop Lee's invitation offers only a temporary solution to the problem of episcopal oversight to a divided Church, it is a strategy worth consideration by other dioceses.

## An Example to Follow

The appearance of the retired Archbishop of Canterbury to confirm more than 300 people in the Diocese of Virginia [p. 11] is a shining example of Anglican tolerance. Unlike the event in the Diocese of Ohio, when six bishops entered the diocese with no advance publicity and without the permission of the diocesan, the event at Truro Church, Fairfax, Va., was all above board. The Rt. Rev. Peter J. Lee, Bishop of Virginia, invited retired Archbishop George Carey to confirm members of 11 churches, a magnanimous gesture that helps keep the diocese together, at least temporarily. Those who were confirmed did not agree with Bishop Lee, who voted to consent to the consecration of Bishop V. Gene Robinson of New Hampshire. Bishop Lee recognized the problem and invited the archbishop. "If this is what is necessary to honor their consciences and maintain the unity of the Church, I'm willing to do this," Bishop Lee said at Truro.

While Bishop Lee's invitation offers only a temporary solution to the problem of episcopal oversight to a divided Church, it is a strategy worth consideration by other dioceses. Until the Church determines how it's going to proceed, granting permission for bishops to cross diocesan boundaries to perform sacramental ministries may help keep peace for awhile.

## Two Meanings

One of the words being used frequently by many Anglicans these days is "orthodox." Unfortunately, many of those who write letters to the editor, articles, or other correspondence, are confusing it with "Orthodox." The word "orthodox" means right belief. Many Episcopalians, especially those who espouse an evangelical theology, are describing themselves as "orthodox" as they oppose the actions of the 74th General Convention regarding issues of sexuality. In other words, they understand themselves to be of a right belief as they uphold a traditional theology.

When capitalized, "Orthodox" refers to those churches chiefly in Eastern Europe but existing worldwide that retained the "correct" doctrine of the third and fourth Ecumenical Councils in the fifth century. Until recent months, Anglicans had friendly, close relationships with the Orthodox churches, but it is never correct to refer to an Anglican or Episcopalian as "Orthodox."

## ERD Responds Quickly

Once again, when natural disasters strike, Episcopal Relief and Development (ERD) has shown itself to be one of the most effective ministries the Church has to offer. During a two-week period in which hurricanes, tornados and floods ravaged parts of the southeastern and eastern United States and islands of the Caribbean, ERD (formerly the Presiding Bishop's Fund for World Relief) moved quickly to offer grants and other assistance to dioceses plagued by calamities. Food, water, shelter and other emergency assistance were offered to those most affected by the recent storms. The entire Church can be proud and thankful for ERD's compassionate ministry.

# Via-Medianism HAS ITS LIMITS

By C. Allen Kannapell

**W**hen asked what our essence is as Episcopalians, the well-worn answer is that our Church is the *via media* or middle way. The genius of Queen Elizabeth's compromise was to include both the catholic and reformed theological perspectives in the Church of England. Nowhere is this better expressed than in the words of distribution. From the catholic theologian we have:

*The body of our Lord Jesus Christ which was given for thee...*

From the Puritan:

*Take and eat this in remembrance that Christ died for thee and feed on him in thy heart by faith with thanksgiving.*

Whether he was catholic or Puritan, the communicant would hear words at the distribution to which he could assent and he was allowed, even implicitly asked, to ignore the words to which he could not assent.

Now I hear from many quarters that this same genius is to be applied to our current crisis: Let the liberals be liberal, let the conservatives be conservative. Inclusion and embrace of all is to be the spirit, local option, the letter of the law. But the *via media* was a practical solution, for a country that threatened to unravel.

Why is it that now the *via media* has attained the status of the true Anglican essence?

Practically, we hope to hold things together. Though the Church Pension Fund, ecclesiastical trials, and the diocesan ownership of most properties are not instruments comparable to being burned at the stake, they do exert some persuasive unifying power. The appeal to our identity as the Church of the *via media* offers some hope of maintaining the continued association of our two-minded Church. But this once-shrewd political

solution holds little hope for us either spiritually or theologically.

Compromise or *via-medianism* cannot be the spirit of our Church because *via-medianism* is contentless. This is not to suggest that it is vacuous or hollow in a pejorative sense, but that it can be applied to any two positions or extremes.

Are we called to be a Church that affirms both classic Christianity on the one hand and whatever other pole is the theology *du jour*? One might imagine a movement brought in that seeks to bless an infertile man's consensual love with his sister. The same arguments employed in the current debate are brought forward, now even more strongly: This

**Are we called to be  
a Church that affirms  
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and whatever other pole  
is the theology *du jour*?**

relationship isn't condemned by Jesus; it is not even mentioned in the New Testament. We eat pork, so clearly Levitical arguments carry no weight. They are not hurting anyone; it is consensual; it honors their feelings and love; and finally, it's not a credal matter.

How would we defend ourselves from this theologically if we are blindly committed to being the both/and Church of the *via media*? What about the man who says he needs both a man and a woman for his marriage bed to be satisfied personally, emotionally and sexually? One could imagine even more troubling scenarios.

Any two contents will fit in the *via media*, even,



## READER'S VIEWPOINT

as its modern proponents argue, two that are mutually contradictory. I read that our Presiding Bishop, speaking on the current debate on sexuality, has said "Perhaps that Holy Spirit is doing something different in America than in Africa." Setting aside the fact that the two wings of the Episcopal Church in the United States see the Holy Spirit doing very different things, one wonders how it is that the same Holy Spirit says that same-sex unions can be licit, indeed holy, while saying that same-sex unions are necessarily sinful.

This is a logical contradiction, not a paradox, as when we aver that Christ is both God and man. It is rather of the order as saying "Christ is God incarnate" while maintaining "Christ is not God incarnate." Both assertions cannot logically be true. Neither can we concurrently posit both the inherent sinfulness and the holiness of same-sex unions. At least one position is wrong. We are, I believe, rapidly losing balance. Even now we behold our Communion unravel. Yeats, it seems, wrote about us:

*Turning and turning in the widening gyre,  
the falcon cannot hear the falconer;  
things fall apart; the center cannot hold ...*

The *via media* as a pragmatic solution has been made, without much reflection, into the theological essence of Anglicanism — even though as a theological principle it is contentless and quite easily pressed to serve whatever man-made agenda comes into our Church. But we do have a true genius, a true spirit, and a true center: Christ the Lord. We preach not ourselves but Christ and him crucified.

Christ is the center, including all in his call to repentance and salvation.

Christ is the center, giving the Christian woman her identity, giving the Christian man his new life.

Christ is the center, binding earth and heaven together by his cross.

Christ is the true center of our Church. I pray that we return to him before our fellowship is shattered. □

*The Rev. C. Allen Kannapell is the rector of St. Andrew's Church, Livonia, Mich.*

*The Reader's Viewpoint article does not necessarily represent the editorial opinion of THE LIVING CHURCH or its board of directors.*

## LETTERS TO THE EDITOR

# We Shall All Hurt

My heart appreciates Dean Bancroft's "Pax Instead of Pox" [TLC, Sept. 26] but my mind tells me something else. If we are to have the mind of Christ, then we might remember our Lord's beatitude, "Blessed are the peacemakers." Making peace requires stepping into the fray, standing between the combatants, and breaking up the violence before any more harm can be done. Making peace avoids taking sides, but it also risks taking a punch. Simply saying, "Fight if you wish, and do your worst, but I won't be involved" might seem peace loving but it is not peacemaking.

The dean's frustrated question, "How can I do that," has an answer. We can't. A fight is going on. We shall all hurt. Allowing the combatants at both extremes to do their worst to each other falls short of the baptismal covenant, in which we are called to strive for justice and peace among all people and respect the dignity of every human being. This also turns playgrounds into battlefields.

I believe that our Lord is looking for a few good peacemakers, the blessed ones who will endeavor to break up a fight. Similar to Dean Bancroft, I ask, "How can I do that?" I am not sure, but neither can I turn my back.

*(The Rev.) J. Blaney Pridgen III  
St. Mary's Church  
Columbia, S.C.*

## More Speculation

The editorial titled "Unhelpful Speculation" [TLC, Sept. 26] offered some of the questionable speculation of the British press concerning the Lambeth Commission report. For those who weren't aware of the rumors swirling around the report, the editorial certainly filled them in. To top it off, it ended with some of TLC's own "unhelpful" speculation.

Perhaps a more accurate title for the editorial might have been, "Let Us Add to the Speculation."

Once again, TLC has unashamedly demonstrated its bias in spite of the magazine's stated objective. Maybe it's time to consider rewriting that objective to more truthfully reflect the reality of the publication.

*(The Rev.) Elizabeth A. Zivanov  
St. Clement's Church  
Honolulu, Hawai'i*

## Function With Diversity

As an ecclesiastical liberal of the sort that the Los Angeles rectors would disapprove, I have often asked myself if I would leave my home diocese or the Episcopal Church if I found myself in critical disagreement on matters of faith and order with my diocesan or Presiding Bishop. I think never. If Bishop (Robert) Duncan instead of Bishop (Charles) Bennison were my bishop, I am sure I would stay. It is the only way the brilliant system of the Church works.

As Bishop William White and the other architects of our polity knew in 1787, being under overseas bishops was impossible and impractical. It's the same in 2004. Episcopal polity cannot tolerate geographical dis-



tance but can function with theological diversity. The "L.A. rectors" have simply made themselves self-important congregational ministers. I think they should admit that this is about them, not the one, holy catholic and apostolic church.

*(The Rev.) Timothy Safford  
Christ Church  
Philadelphia, Pa.*

## Where She is Honored

I was very pleased to read David Kalvelage's column on the Virgin Mary [TLC, Sept. 5]. He and I are thinking very similarly. I sent a message to our rector expressing my disappointment that on the Feast of St. Mary the Virgin her name was not so much as mentioned. Having just returned from Slovenia, France, and Hungary, and observing in those locations scores of churches honoring the Virgin Mary in various ways, I was uplifted upon my return to read this column and find our thoughts so much in line.

So I wonder what the stumbling-block is in the Episcopal Church. In my domestic travels I regularly seek out churches that give the Virgin Mary her due honor but it is becoming increasingly frustrating to me to find this so difficult.

Yes, "Holy Mary, mother of God, pray for us sinners now and at the hour of our death. Amen."

*Roger D. White  
Rochester, Minn.*

## Sanctity of Marriage

Bishop Christopher Epting's statement [TLC, Sept. 12] that the Church should reserve the unique relationship called "marriage" to a man and a woman preserves the sanctity of our biblical heritage. He also points out that other states of life exist between human beings.

Most of us at the heterosexual end of the sexual continuum could never perceive personally entering into a homosexual relationship. Gay people, at the other end, coping with a dominant heterosexual culture, however, are forced to examine their special condition. Some try and succeed to become het-

erosexual, but most become depressed, and find peace by recognizing their uniqueness and creating their own lifestyles. Some people move back and forth in the middle of this continuum.

Can the heterosexual majority realize that sexuality is not a yes-or-no situation; that some people (e.g. the actor Charles Laughton) move back and forth, and comprehend that people at the end can feel equally about their preference? Can the Church meet the needs of gay people with an appropriate service, and include them and accept their talents? Can leaders who are willing to risk fragmenting the Anglican Communion over same-sex relationships put as much effort into combating these greater cultural onslaughts on the sacrament of marriage?

*Stuart S. Bamforth  
New Orleans, La.*

## Priests and Deacons

When we see Episcopal clergy numbering 15,000, what does it mean? The laity perhaps think of clergy as being priests, but doesn't this number include bishops, priests and deacons? And if it does, it would be worth having a breakdown as to just how many of these 15,000 are priests. This is the number we need to know when talking about potential rectors, vicars, etc. When Park Allis' article appeared [TLC, July 18] there were listed in that issue ordinations for 10 deacons and two priests. Are there really all that many spare priests available?

*(The Rev.) Donald H. Langlois  
Chandler, Ariz.*

## Overlooked

Have just read the article titled "San Diego Nominees" [TLC, Sept. 12], I was disappointed to note that none of those chosen were local diocesan clergy.

I consider this a gratuitous insult to each and every ordained person in that diocese. Apparently, the committee did not believe that any of the local priests were capable or worthy of selection.

*(The Rt. Rev.) Charles L. Burgreen  
Palm Desert, Calif.*

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Eau Claire, Wis.

# PEOPLE & PLACES

## Appointments

The Rev. **Kathryn Andonian** is vicar of Holy Spirit, PO Box 575, Harleysville, PA 19438.

The Rev. **Stephen Bergmann** is interim rector at St. Matthew's, PO Box 317, Jamestown, RI 02835.

The Rev. **Karen Coleman** is curate at Christ Church, 1132 Highland Ave., Needham, MA 02492.

The Rev. **Nancy Deming** is vicar of St. Gabriel's, 101 E Roosevelt Blvd., Philadelphia, PA 19120.

The Rt. Rev. **J. Gary Gloster** is assisting bishop in the Diocese of North Carolina, PO Box 17025, Raleigh, NC 27619-7025.

The Rev. **W. Richard Hamlin** is rector of St. Michael's, 6500 Amwood Dr., Lansing, MI 48911.

The Rev. **Alison P. Harrity** is associate at St. David's, 763 Valley Forge Rd., Wayne, PA 19087-4794.

The Rev. **Sally Heiligman** is vicar at Grace, 13 Court St., Cortland, NY 13045.

The Rev. **Michael W. Hopkins** is rector of St. Luke & St. Simon's, 17 Fitzhugh St., Rochester, NY 14614.

The Rev. **Mary Johnson** is rector of Holy Family, 202 Griffith Rd., Jasper, GA 30143.

The Rev. **Tyler Jones** is curate at Ascension, Aidenbachstrasse 141, 81479 Munich, Germany.

The Rev. **Jeffrey T. Liddy** is rector of All

Saints', 9601 Frankford Ave., Philadelphia, PA 19114.

The Rt. Rev. **Alfred C. Marble, Jr.**, is assisting bishop in the Diocese of North Carolina, PO Box 17025, Raleigh, NC 27619-7025.

The Rev. **Luke R. Nelson** is rector of Immanuel, 2400 W 17th St., Wilmington, DE 19806.

The Rev. **Steve Norcross** is interim rector at Ascension, 1823 SW Spring St., Portland, OR 97201-2345.

The Rev. **Donnel O'Flynn** is rector of St. Thomas', 12 Half Madison St., Hamilton, NY 13346.

## Ordinations

### Priests

**Dallas** — **Greg Crosthwait**, St. Nicholas', 4700 Wichita Tr., Flower Mound, TX 75022; **Robert Johnston**, Incarnation, 3966 McKinney Ave., Dallas, TX 75204; **Greg Methvin**, Christ Church, 4550 Legacy Dr., Plano, TX 75024; **Darryl Jordan**, Christ Church, 534 W 10th St., Dallas, TX 75208.

### Deacons

**Dallas** — **Clint Kerley**, Resurrection, 11540 Ferguson Rd., Dallas, TX 75228; **Oliver Lee**, St. Luke's, 5923 Royal Ln., Dallas, TX 75230; **David Petrush**, St. Stephen's, PO Box 1313,

Sherman, TX 75090; **Phil Snyder**, St. James', 9845 Mccree Rd., Dallas, TX 75238.

**Indianapolis** — **Allen Rutherford**.

**Southwest Florida** — **James Hedman**, Redeemer, 222 S Palm Ave., Sarasota, FL 34236-6799; **Cynthia Montooth**, St. Hilary's, 5011 McGregor Blvd., Fort Myers, FL 33901; **Rocks-Anne Paul**, Holy Spirit, 129 S Tamiami Tr., Osprey, FL 34229; **Douglas Scharf**, Holy Spirit, 129 S Tamiami Tr., Osprey, FL 34229; **Gail Tomei**, chaplain, Naples Community Hospital, 350 7th St. N., Naples, FL 34102; **Marcia Tremmel**, St. Wilfred's, 3773 Wilkinson Rd., Sarasota, FL 34233-1293; **John Wolfe**, St. Mary's, 4311 W San Miguel St., Tampa, FL 33629-5691.

## Deaths

The Rev. **Lee J. Humphrey**, retired vicar of St. Paul's Church, Winnfield, LA, died Aug. 25 in Pensacola, FL, following a long illness. He was 84.

Fr. Humphrey was born in Bellville, OH. He graduated from George Washington University and the Episcopal Theological Seminary of the Southwest, then was ordained to the diaconate in 1981. He served as deacon at St. John's, Oakdale, LA, 1981-82. He was ordained to the priesthood in 1982 and became vicar in Winnfield, remaining there until 1996, when he retired. He lived in Pen-

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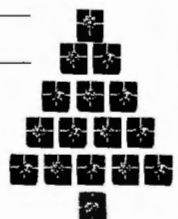
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sacola following his retirement. He was chaplain at the Winnfield Correctional Center, 1990-1995. He is survived by his wife, the Rev. Shirley Humphrey, and five children.

The Rev. **Wallace Melville Coursen**, 90, deacon of the Diocese of Newark, died July 12.

Deacon Coursen was born in Newark. He attended New York University and Montclair State along with the Diocese of Newark School of Religion. He was ordained in 1972 and served at Christ Church, Glen Ridge, NJ, until 1980. He was director of music at the Montclair Academy and the Kimberly School in Montclair. He is survived by his wife, Mary, of West Orange, NJ, and four children.

The Rev. **J. Patrick Gray**, 50, of Falls Church, VA, died from pancreatic cancer Aug. 28 at the Capital Hospice in Arlington, VA.

A native of Houston, TX, he was a graduate of the University of St. Thomas (TX), Georgetown University, and Virginia Theological Seminary. He also received a law degree from Washington College of Law at American University and was a consultant on religious liberty for the Institute for Religion and Democracy. He was ordained deacon in 1980 and priest in 1981 in the Diocese of Texas, and served in that diocese until 1987, when he became priest-in-charge of Church of the Cross, Bluffton, SC. Later he served in the Diocese of Virginia in interim ministry and in assistant positions. He was also honorary chaplain at St. Stephen's and St. Agnes' School in Alexandria. Fr. Gray is survived by his wife, Harriet; three children, Tyler, Kevin and Rebecca, all of Falls Church, and a sister.

The Rev. **Norman O. Crawford**, deacon of the Diocese of Oregon, died Sept. 11 in Portland. He was 87.

Deacon Crawford was born in Los Angeles, graduated from the University of Southern California and the University of Washington. He was ordained to the diaconate in 1965 and served at St. Bartholomew's Church, Beaverton, OR. He is survived by his wife, Charlotte.

*Other clergy deaths as reported by the Church Pension Fund:*

<b>William F. Taylor</b>	<b>69</b>	<b>Lansdale, PA</b>
<b>Harlan E. Tillberg</b>	<b>87</b>	<b>Tempe, AZ</b>
<b>Kenneth R. Townsend</b>	<b>76</b>	<b>Woodbridge, VA</b>
<b>Hobson E. Tune</b>	<b>74</b>	<b>Mesquite, TX</b>
<b>Samuel Walden</b>	<b>88</b>	<b>Scarborough, UK</b>
<b>Francis G. Washburn</b>	<b>84</b>	<b>Williamsburg, MA</b>

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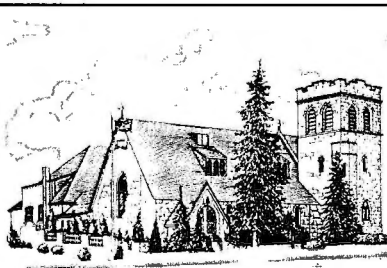
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**ST. MARK'S** (808) 732-2333  
539 Kapahulu Ave. (#13 Bus end of line)

Sun Masses 7, 9 (Sung); MWF 8

## CHICAGO, IL

**ASCENSION** N. LaSalle Blvd at Elm  
ascensionchicago.org (312) 664-1271

Sisters of St. Anne (312) 642-3638  
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham  
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); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

## RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)  
**ST. PAUL'S PARISH** 60 Akenside Rd. (708) 447-1604

www.stpaulsparish.org  
The Rev. Thomas A. Fraser, r  
Sun Eu 9 & 10:30, Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt, A/C

## INDIANAPOLIS, IN

**CHRIST CHURCH CATHEDRAL** (317) 636-4577  
125 Monument Circle, Downtown www.cccindy.org

The Very Rev. Robert Giannini, dean and r  
Sun Eu 8, 9 & 11; Christian Formation 10; Santa Misa 1 (All service times SEPT thru MAY)

## NEW ORLEANS, LA

**CHRIST CHURCH CATHEDRAL** (504) 895-6602  
2919 St. Charles Ave.

On the street car line at the corner of 6th St.  
www.ccnola.org  
The Very Rev. David duPlantier, dean  
Sun Eu 7:30 (1928), 9, 11. Christian Formation 10:10, Daily Eu: M and F 12:15, Tu and Th 5:30, W and S 9:30 (W: HS).

## ST. ANNA'S

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1313 Esplanade Ave. (504) 947-2121

The Rev. William H. Terry, r E-mail: wterry2217@aol.com  
Sun Eucharist (said) 8, Solemn High Mass 10, Wed 6 Low Mass, Healing, Anointing.

## KANSAS CITY, MO

**OLD ST. MARY'S** 1307 Holmes (816) 842-0975  
www.stmaryskcmo.org

Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

## LAS VEGAS, NV

**CHRIST CHURCH** 2000 S. Maryland  
1 mile off Strip (702) 735-7655

H Eu Daily (ex Sat) christissavior@lvcm.com

## NEWARK, NJ

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
www.gracechurchinnewark.org

The Rev. J. Carr Holland III, r  
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

## ROSWELL, NM

**ST. THOMAS A' BECKET** 2600 S. Union St.  
The Rev. Bob Tally, r tally@earthlink.net

Sun H Eu 10

## SANTA FE, NM

**HOLY FAITH** 311 E. Palace (505) 982-4447  
The Rev. Canon Dale Coleman, r; the Rev. Jon Anderson, assoc.; the Rev. Robert Dinegar, Ph.D., assoc.; the Rev. Beth Noland, d; the Rev. Joan Garcia, d; Dr. Stanford Lehmborg, music director.

Sun H Eu 7:30, Sung H Eu 9, 11:30, Christian Ed 10:30. Monday H Rosary 9:30. Tues H Eu 10. Thurs H Eu 12:10. MP and EP Daily

## NEW YORK, NY

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
www.stbarts.org (212) 378-0200

Sun Eu 8, 9 Cho Eu 11, Cho Ev 5, "Come as you are" Eu 7. Mon-Fri MP 8, Eu 12:05, EP 5:30 (Thurs 6 "Sunday on Thursday" Cho Eu). Sat MP & Eu 10. Church open 365 days 8-8 (Sun 8-9). For tours call 378-0265. Cafe open for breakfast, lunch & dinner Sun-Fri. Book & Gift Shop open daily.

## ST. THOMAS

5th Ave. & 53rd St. (212) 378-0200  
www.saintthomaschurch.org

The Rev'd Andrew C. Mead, r; John Scott, organist and dir. of music; The Rev'd Charles F. Wallace, headmaster; The Rev'd Robert H. Stafford, pastor; The Rev'd Park McD. Bodie, precentor.  
Sun H Eu 8 (Said), 9 (Sung), 11 (Choral), Choral Ev 4. M-F MP & H Eu 8, H Eu 12:10, EP and Eu 5:30 (Tues, Wed & Thursday Choral), Sat H Eu 12:10

## PARISH OF TRINITY CHURCH

The Rev. James H. Cooper, D. Min., r  
The Rt. Rev. Herbert A. Donovan, v  
(212) 602-0800

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## TRINITY

Broadway at Wall  
Sun H Eu 9 & 11:15. Mon-Fri MP 8:15 H Eu 12:05, EP 5:15.  
Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

## ST. PAUL'S

Broadway at Fulton  
Sun H Eu 8. Mon-Sat Prayer Service 12:30  
Open Sun 7-4; Mon-Sat 10-6

## ASHEVILLE, NC

**CATHEDRAL OF ALL SOULS** (Biltmore Village)  
3 Angie St. (828) 274-2681  
www.allsouls cathedral.org

H Eu Sun 8, 9, 11:15. Wed noon; 5:45 MP Tues, Thurs.

## SAINT MARY'S

337 Charlotte St. Grove Park (828) 254-5836

E-mail: mail@stmarysasheville.org  
Sun B (low), 11 (Sol), Mon thru Sat EP 5:15, Mass 5:30; Wed. Exposition 3:30, Rosary 4:45 Ev & B 1st Sundays 5:30 (Oct-June)

## PORTLAND, OR

**ST. STEPHEN'S** (503) 223-6424  
1432 S.W. 13th Ave., 97201

The Rev. Lawrence Falkowski, r  
Sun H Eu 7:45 & 10, Sun Sch. 10, Wed H Eu 12

## SELINGROVE, PA

**ALL SAINTS** 129 N. Market (570) 374-8289  
Sun Mass 10:00. Weekdays as announced  
Sacrament of Penance by appt.

## WILLIAMSPORT, PA

**CHRIST CHURCH PARISH** (570) 322-8160  
426 Mulberry St. E-mail: dkwpr@chilitech.net

Sun Mass 8 & 10:30, Mon 7, Tue 12, Wed 10, Thu 8:30, Fri 7, Sat 8; E & B 1st Sun 5:30, MP Mon-Fr 8:30, Sat 7:45

## CHARLESTON, SC

**CHURCH OF THE HOLY COMMUNION** (843) 722-2024  
218 Ashley Ave.

The Rev. Dow Sanderson, r; The Rev. Dan Clarke, c; The Rev. Francis Zanger, assoc.  
Sun Mass 8 (Low) 10:30 (Solemn High)

## COLUMBIA, SC

**CHURCH OF THE GOOD SHEPHERD** (803) 779-2960  
1512 Blanding

The Rev. James Fraser Lyon IV, r  
Sun 8 (Low) & 10:30 (Sol), Rosary 9:30, Sun Sch. 9:30; Wed Confession 11; Wed/Th Mass 12:05

## CORPUS CHRISTI, TX

**CHURCH OF THE GOOD SHEPHERD** (361) 882-1735  
700 S. Upper Broadway www.cotgs.org

The Rev. Ned F. Bowersox, r; The Rev. Frank E. Fuller, asst; The Rev. Ben Nelson, asst  
Sun 8, 9, 11:15 & 6

## SAN ANTONIO, TX

**ST. PAUL'S**, Grayson Street 1018 E. Grayson St.  
The Rev. Doug Earle, r www.stpauls-satx.org

Sun Mass 8 (Low) 10:30 (Sol), Wed Eu & HU 10:30, C by Appt.

## MILWAUKEE, WI

**ALL SAINTS' CATHEDRAL** (414) 271-7719  
818 E. Juneau www.ascathedral.org

The Very Rev. George Hillman, dean  
Sun Masses 8, 10 (Sung). Daily as posted

## LUTHERAN

## MOJAVE, CA

**HOPE CHURCH** K and Inyo Streets (909) 989-3317  
The Rev. William R. Hampton, STS

Sun Eu 10

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## CHURCH DIRECTORY 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.



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