

# THE LIVING CHURCH

September 25, 2011

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Mark Noll on the King James Version  
Robert Prichard on Anglican History

ALSO IN THIS ISSUE: Bishop Franklin and  
Dr. Radner on General Convention



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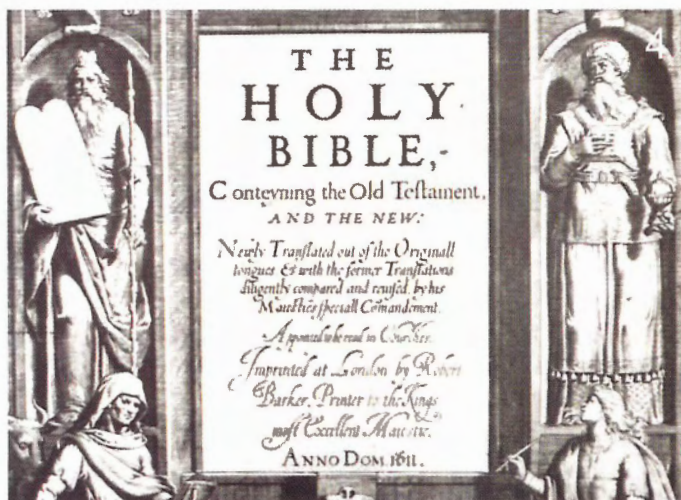


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## The Church in the U.S.

We're pleased to present in this issue a *tour de force* in American studies: three complementary features on the history and present reality of the church in the United States, as seen by leading scholars. Historian Mark Noll spoils us with an examination of the King James Bible from the perspective of those who sometimes suffered at its hands. Notwithstanding the gifts of this the greatest of English-language Bibles, "for the sake of a calmer, more self-critical public discourse, it may be good that the KJV is passing away," Noll concludes. A similarly sober wisdom frames the spirit and substance of Robert Prichard's important review of the distinctively American contribution to global Anglicanism, and the first round of collegial conversation on our editorial page between Bishop William Franklin and Dr. Ephraim Radner on the nature of the General Convention of the Episcopal Church. Each piece fittingly "enriches" the Church, like the most famous of the translators of the KJV, whose "great learning," eloquence, and above all holiness we celebrate on September 26: Lancelot Andrewes, *pray for us*.



# THE LIVING CHURCH

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Detail of a painting by John Trumbull (1756-1843) that depicts the presenting of the Declaration of Independence. The original hangs in the U.S. Capitol rotunda.

# Chinnis Remembered as 'Fearless'

Pamela P. Chinnis took a decades-long journey from senior warden of Church of the Epiphany in Washington, D.C., to president of General Convention's House of Deputies.

Pamela W. Darling worked with Chinnis during before and during her nine years of presiding at meetings of the house and of Executive Council. After Chinnis died Aug. 24 at age 86, Darling reflected on their many years of working together.

Darling met Chinnis in the fall of 1985. Presiding Bishop Edmond L. Browning had appointed Chinnis to lead a new Committee for the Full Participation of Women in the Episcopal Church, and Chinnis visited General Theological Seminary as a guest preacher.

"When the procession entered, I was surprised to see a short blonde woman in street clothes (very nice street clothes) marching in the preacher's spot. She was not actually wearing a hat and gloves, but 'prim' was certainly the impression," Darling said.

"When she ascended the pulpit, the congregation was politely attentive, but it wasn't long before everyone was hanging on every word. With her mild delivery and polite Virginia accent, she chastised the church for centuries of foolishness, reinforcing society's subjugation of women and refusing to honor women's gifts in the life of the church. I was to learn that this was her *modus operandi*: beguile them with a warm smile, and then tell it like it is in such gracious words that listeners only slowly realize the import of her message."

Chinnis was born in Missouri and was a Phi Beta Kappa graduate of the College of William and Mary in Williamsburg, Va.

"I was very impressed by her grasp of the historical church context, and her articulate presentation of feminist views in the almost-all-male enclave of the seminary," Darling said. "She was fearless, and pulled no punches, despite the genteel Southern lady demeanor, a proud alum of William and Mary. Steel Magnolia? — oh, yeah!"

Chinnis invited Darling to assist the new committee in its study of women's ministry within the Episcopal Church.

"As a graduate student, I needed part-time work, so I attended meetings, took the minutes through-



Pamela Chinnis presides at General Convention.

out the triennium, prepared the 'Blue Book Report,' and edited the final report, 'Reaching Toward Wholeness,' based on a survey of attitudes toward women's ministry which had been conducted by Dr. Adair Loomis of Hartford Seminary," Darling said. "At the 1988 General Convention in Detroit, a 'permanent' Committee on the Status of Women was established, with Pam Chinnis as the chair, and she again asked me to continue assisting the committee."

When General Convention elected Chinnis as the new president of the House of Deputies, she invited Darling to work as her assistant, and the job became a full-time commitment before General Convention met again in 1994.

"She lived in Washington, D.C., I lived in Philadelphia, and the Church Center was in New York. We did much of our work by phone and fax (this was before e-mail), with periodic trips to New York for several day-sessions with staff of the General Convention Office and the Presiding Bishop's Office," Darling said. "It became a standing joke for staff to refer to 'Pam C' and 'Pam D,' so they would know whose requests got priority."

Darling remembers that Chinnis spent many hours during several months listening to a tape prepared by her predecessor, the Very Rev. David C. Collins, and studying Robert's Rules of Order (and the house's further rules), to prepare for her work in presiding over the house.

"Anyone observing her skill as a presiding officer

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can attest to the results of this study," Darling said. "In the midst of considerable parliamentary wrangling, her goal was to discern what the house wanted to do, and to suggest ways of achieving that aim, whether it coincided with her own personal opinion or not."

The same method extended to her appointments to General Convention's standing commissions and committees, Darling said.

"Dr. Chinnis was very aware of the fact that appointments to legislative committees were coveted, while the process was quite mysterious, involving personal recommendations from the 'leadership' which at the time was overwhelmingly white and male. To open up that process, she developed a system calling for 'self-applications' and recommendations from various organizations, which were organized and screened by members of her Council of Advice, itself a very diverse group. Filling several hundred slots was a huge job, and more than a little thankless. She was deeply hurt when accused of 'stacking' committees because she had appointed two openly gay men."

Darling said that she admired her friend's sense of decorum and style.

"Her travel schedule was intense, and she was always elegantly dressed and coiffed," Darling said. When I first commented on that, she told me her model was Lueta Bailey, the [Episcopal Church Women] president who, in 1967 after women were finally authorized to sit in the House of Deputies, was invited to visit the floor of the house as an honored guest. Photos show Mrs. Bailey wearing a large corsage as she was escorted into the house, and when Pam later asked who had given it to her, Mrs. Bailey said she had bought it herself. This lesson in the importance of setting the stage for significant events was not lost on Pam."

*Douglas LeBlanc*

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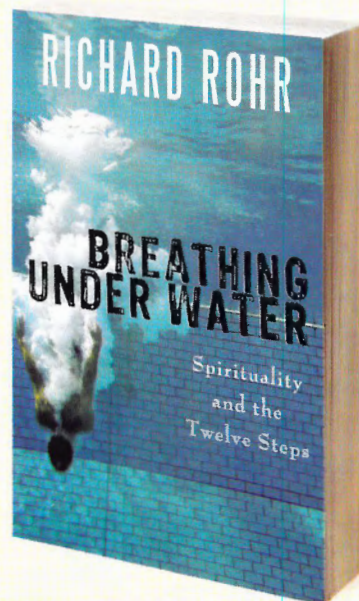
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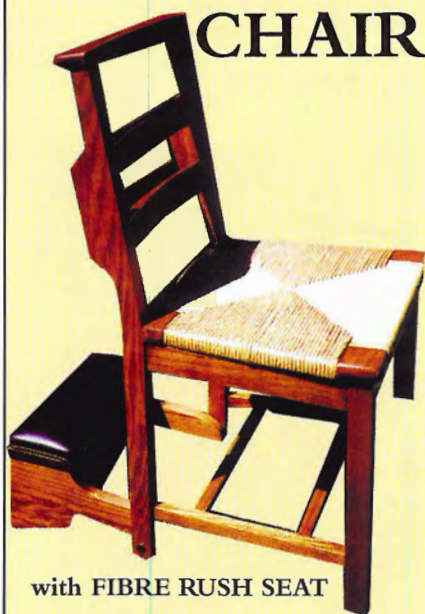
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## A 'Modern Scriptorium' Honors Lancelot Andrewes

Traditional Anglican worship has found a new home within Orthodoxy. A growing number of Western-Rite Orthodox parishes and monasteries now exist within the Antiochian Orthodox Church and the Russian Orthodox Church Outside of Russia.

These congregations use English rites and texts based on the traditional Book of Common Prayer and pre-Vatican II Roman rites, with adaptations to make them compatible with Orthodox doctrine. There are about 45 Western Rite Orthodox congregations in the United States and Canada.

One of the centers of this movement is St. Mark's Western Rite Orthodox Church in Denver, and the associated Lancelot Andrewes Press, a publisher of high-quality liturgical and devotional books. The Rev. John Charles Connely, a 1976 graduate of Yale Divinity School and rector of St. Mark's since 1988,

founded the press in 1999.

St. Mark's was founded as an Episcopal church in 1875, and moved to an elaborate stone building on Denver's Lincoln Street in 1889. On April 25, 1904, the feast day of St. Mark, the Russian Orthodox Archbishop Tikhon joined a Vespers service at the parish, preached, and blessed the congregation.

Around this time, the Orthodox prelate concluded that Anglican liturgy could be adapted for use as a Western Rite of the Orthodox Church. From his work, others developed a Eucharistic liturgy, the Divine Liturgy of St. Tikhon, that is still in use. Tikhon was elected Patriarch of Moscow in 1917. He was persecuted and sometimes jailed by the Soviet regime, fell ill, and died in 1925. The Russian Orthodox Church recognized Tikhon as a saint in 1989.

St. Mark's had a tumultuous life in the 1980s and early 1990s. Conflict with the Diocese of Colorado about

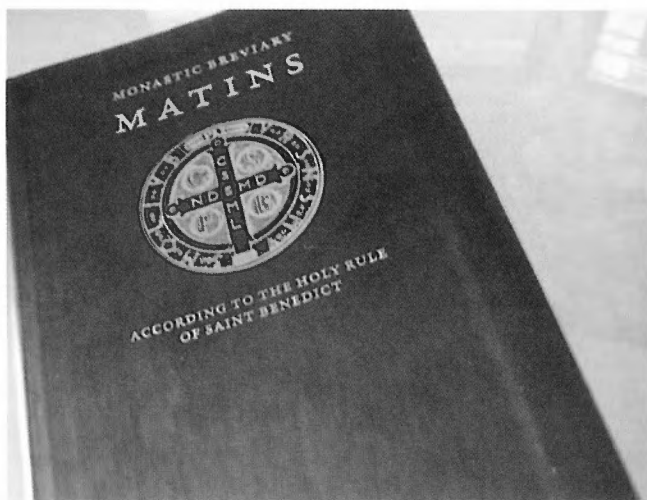
## Five Nominees in New York

The Rt. Rev. Paul Moore Jr. of the Diocese of New York was the first bishop of the Episcopal Church to ordain an open lesbian, Ellen M. Barrett, to the priesthood in 1977. Now New York could be the second diocese to elect an open lesbian, Tracey Lind, to the episcopate.

The diocese has announced five nominees in its search for a bishop coadjutor to be elected Oct. 29. They are:

- The Very Rev. Peter Eaton, dean, St. John's Cathedral, Denver.
- The Rev. Cathy Hagstrom George, priest in charge, St. Mary's Church, Dorchester, Mass.
- The Rev. Canon John T.W. Harmon, rector, Trinity Episcopal Church, Washington, D.C.
- The Very Rev. Tracey Lind, dean, Trinity Cathedral, Cleveland.
- The Rt. Rev. Pierre W. Whalon, bishop in charge, Convocation of Episcopal Churches in Europe.





One of the top-selling books for the Lancelot Andrewes Press.

the 1979 Prayer Book led to court battles regarding property and governance. The diocese prevailed, and St. Mark's moved to its present location on South Vine Street. The former parish site, where a saint once preached, is now The Church Nightclub.

St. Mark's became a Western-Rite congregation of Antiochian Orthodoxy in October 1991. Connely said the parish has 90 families as members.

"We have been more fruitful in vocations that many other parishes" in the jurisdiction, he said. "We're not polemical; we're not haranguing. We are enjoying what we do."

The goal of Lancelot Andrewes Press is to foster "historic Christian orthodoxy, as expressed by the liturgical and devotional usages of traditional English Christianity (particularly as embodied in the texts of traditional editions of the Book of Common Prayer, the 1611 Authorised Version Bible, and related texts, commentaries, hymnals and chant books)."

Connely said the top-selling books are the Monastic Diurnal (which allows daily recitation of the ancient Benedictine Hours of Lauds, Prime, Terce, Sext, None, Vespers, and Compline), the St. Dunstan's Plain-song Psalter, the Orthodox adaptation of the Book of Common Prayer,

and the Monastic Breviary Matins, which covers the traditional Benedictine night and early-morning service.

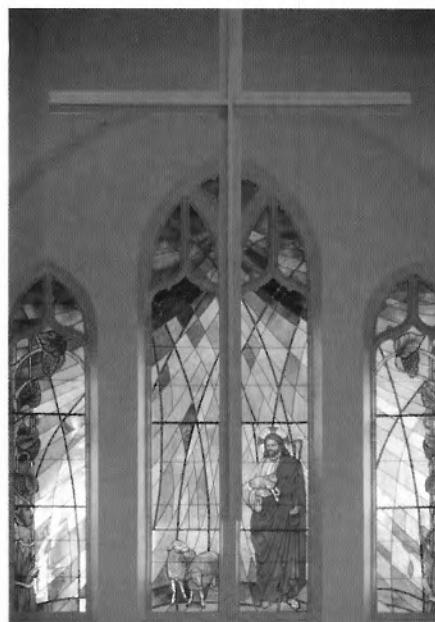
This choral office "touches more of the human heart than private reading" can do, Connely said. Although no jurisdiction uses these books in its official prayers, they draw high praise in the Anglo-Catholic and Western-Rite Orthodox blogosphere.

Lancelot Andrewes (1555-1626) served as Bishop of the Anglican dioceses of Chichester, Ely and Winchester under King James I. Andrewes led the team that prepared the King James translation of the Bible in 1611.

The press hails Andrewes as "a pious soul, an eminent divine, an insightful preacher, a learned scholar, a careful biblical exegete, an accomplished linguist and a devoted pastor." The owner of the Lancelot Andrewes Press is the Benedictine Fellowship of Saint Laurence, which was founded to set up a retreat center under the Rule of St. Benedict, as well as to provide a local cemetery for the faithful dead.

Connely said the press will act as a "modern scriptorium," to preserve and to spread traditional liturgy and devotion, and to keep these classic books in print.

*Lee Penn*



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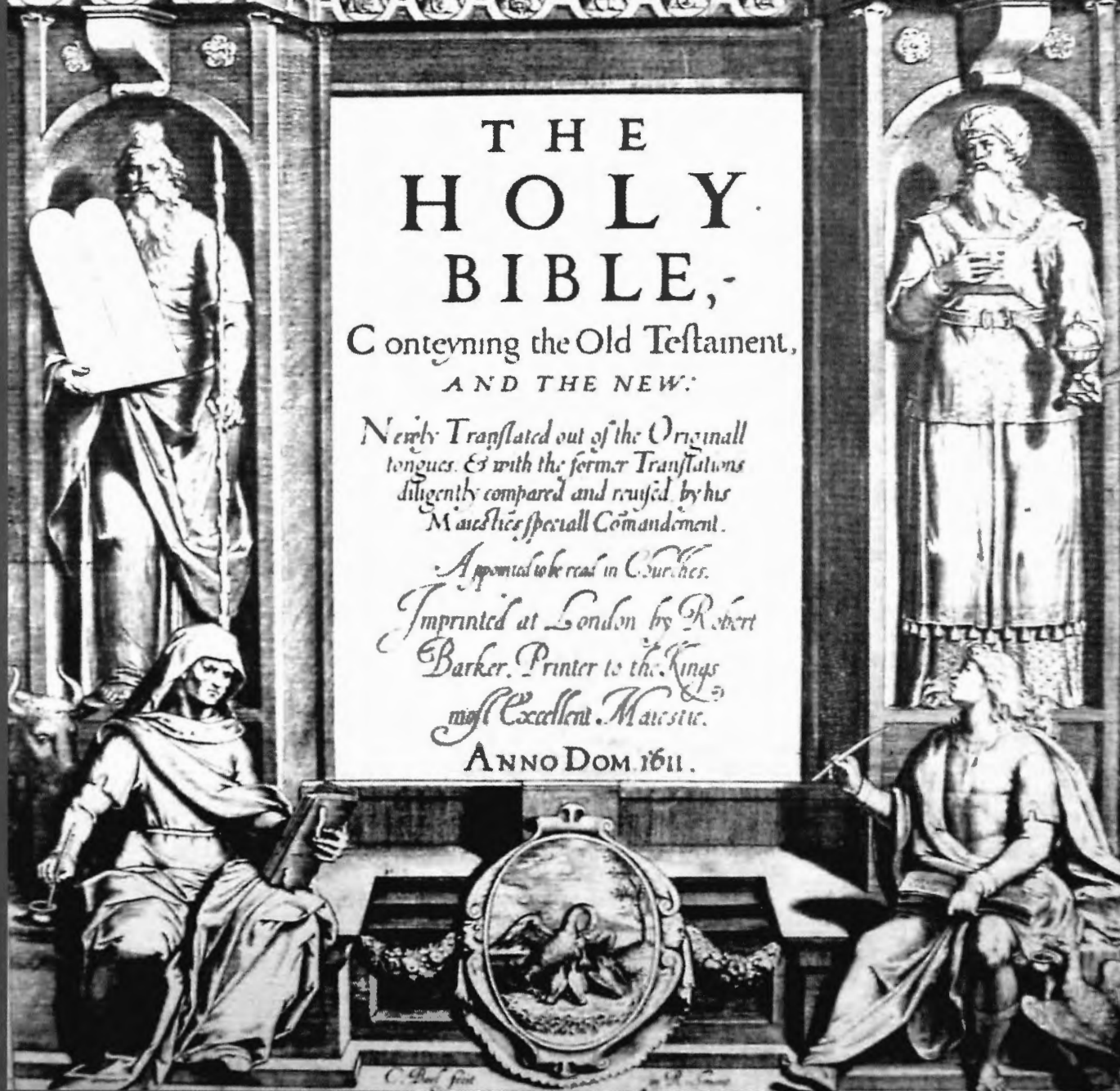


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# Uses and Abuses of the King James Version

By Mark A. Noll

As was the case in 1911, this 400th anniversary year for the King James Version (KJV) has brought forth a flood of positive commentary on the style, affect, and influence of this greatest of English-language Bibles. Although I agree wholeheartedly with most of what has been claimed about the beneficent legacy of the Authorized Version, as both a historian and a Christian it has seemed to me that other sides of the King James Version story deserve a hearing. What follows, therefore, is not an attempt to negate positive assessments, but rather an effort to add sober realism to what sometimes becomes runaway triumphalism.

For a surprisingly numerous cloud of American witnesses, the recent ascension of new translations at the expense of the KJV was long overdue. James H. Hutson, chief of the manuscript division at the Library of Congress, has published a splendid little book providing well-authenticated quotations from the American Founders on religious matters. In this great wealth of fascinating commentary are several surprisingly negative opinions about the KJV. John Adams, for example, once wrote to his son, John Quincy, to attack the notion that any one version of Scripture could count as a true "Rule of Faith." He began his argument by denouncing "the translation by King James the first" as being carried out by someone who was "more than half a Catholick," which in 1816 was for Adams anything but a compliment.

Benjamin Rush, the Philadelphia physician who helped heal the breach between Adams and Thomas Jefferson, once warned parents away from the KJV by calling it, in effect, R-rated: "there are, I grant, several chapters, and many verses in the old testament, which in their present unfortunate translation, should be passed over by

children." For his part, Benjamin Franklin once tried his hand at translating a passage from the book of Job afresh because he held that "the language" since the time of the KJV "is much changed"; as a consequence, that translation's "style, being obsolete, and thence less agreeable, is perhaps one reason why the reading of that excellent book is of late so much neglected." Needless to say, no one at all abandoned the KJV to take up this New Bible by Ben (James H. Hutson, ed., *The Founders on Religion: A Book of Quotations* [Princeton University Press, 2005], pp. 26, 25, 36).

John Adams's disparagement of James I as a Roman Catholic points to a more serious reason why some Americans might be delighted to see the KJV pass from the scene. Catholics could be first in line. As John McGreevy has shown in his compelling book, *Catholics and American Freedom*, a long American history exists of civil strife driven by the mandated use of the KJV in public institutions, especially public schools. McGreevy begins his book with the "Eliot School Rebellion" of 1859, which was sparked when an assistant to the principle at a Boston public

school used a rattan stick to beat the hands of a 10-year old boy, Thomas Whall, for half an hour when Whall refused to recite the Ten Commandments from the KJV. Whall's priest and his parents did not object to reciting the Ten Commandments as such, but they did object to the mandatory use of the Protestants' KJV for the recitation (John McGreevy, *Catholicism and American Freedom* [Norton, 2003], pp. 7-14).

A few decades later in 1886, Roman Catholic parents in Edgerton, Wisconsin, filed suit against the local school board to stop mandatory readings from the KJV. The board replied that reading the KJV without comment gave all children the right to interpret the Bible as they pleased. To read the Bible without comment was a publicly useful act; to stop reading it because it offended Roman Catholic parents meant kowtowing to the particular beliefs of one religious community. In agreeing with the school board, a local judge stated that the KJV's "very presence, as a believed book, has rendered the nations having it, a chosen race; and then too, in exact proportion as it is more or less

(Continued next page)



# Uses and Abuses of the King James Version

(Continued from previous page)

generally known and studied" (John O. Geiger, "The Edgerton Bible Case: Humphrey Desmond's Political Education of Wisconsin Catholics," *Journal of Church and State* 20 [Winter 1978]: pp. 13-28 [quotation p. 19]). Even though this ruling was reversed by the Wisconsin Supreme Court, it testified to a Protestant coercive spirit and a Protestant cultural obtuseness that relegated Roman Catholics to second-class citizenship, and all because they were loyal to a different translation of the Scriptures.

It was the same for Jews. Before the Civil War, Rabbi Isaac Wise of Cincinnati, who did oppose Bible reading in the public schools, nonetheless suggested that, if the practice was judged necessary for the health of the republic, the most neutral solution was to read the original versions in Hebrew and Greek (Naomi W. Cohen, *Jews in Christian America: The Pursuit of Religious Equality* [Oxford University Press, 1992], p. 80). A few years later Wise was joined by another of Cincinnati's prominent Reform rabbis, Max Lilienthal, to support the school board's decision to eliminate Bible readings. His reason pointed again to the evil effects of coercion: "We are opposed to Bible reading in the schools. We want secular schools and nothing else. ... Having no religion[, the state] cannot impose any religious instruction on the citizen" (*ibid.*, p. 83).

Other reformers, who also felt that the KJV had been used as a tool of repression, joined in this same chorus. As early as 1837, Sara Grimké was appealing for a translation to replace the KJV, which she felt had obscured the Bible's message of liberation for women. Grimké professed her entire willingness to live by the Bible, but she also believed that "almost every thing that has been written on this subject, has been the result of a misconception of the simple truths revealed in the Scriptures, in conse-

quence of the false translation of many passages of Holy Writ. ... King James's translators certainly were not inspired. I therefore claim the original as my standard, *believing that to have been inspired*" (Sarah Grimké, *Letters on the Equality of the Sexes and Other Essays*, ed. Elizabeth Ann Bartlett [Yale University Press, 1988], pp. 31-32).



Isaac Wise

The cause for complaint among African Americans went even deeper, since liberal quotation from the KJV erected probably the most powerful bulwark in support of American slavery. Thus, it was no surprise when in 1899 Henry McNeal Turner, a bishop of the African Methodist Episcopal Church, called for a new translation. His complaint was that "the white man" had "colored the Bible in his translation to suit the white man, and made it, in many respects, objectionable to the Negro. And until a company of learned black men shall rise up and retranslate the Bible, it will not be wholly acceptable and in keeping with the higher conceptions of the black man. ... We need a new translation of the Bible for colored churches" (quoted in Stephen Ward Angell, *Bishop Henry McNeal Turner and African-American Religion in the South* [University of Tennessee Press, 1992], p. 256).

The bitter relevance of Turner's appeal was underscored shortly thereafter and from the highest reaches of the land. In 1916, President Woodrow Wilson responded positively to an invitation to take part in a 100th anniversary celebration for the American Bible Society to be held at the Daughters of the American Revolution building in Washington, D.C. Yet before the event could take place there was, in the words of a Bible Society official, "one difficult corner

to turn — the color question." This official explained to the staunchly segregationist president that, "as a national organization, having an Agency among colored people with a colored minister at its head, we have certain obligations which we cannot avoid" (John Fox to Woodrow Wilson, April 3, 1916, in *The Papers of Woodrow Wilson*, vol. 36: *January-May 1916*, ed. Arthur S. Link [Princeton University Press, 1981], p. 481). Despite this sense of duty, it came to pass on May 7, 1916, that, because of unrecorded backstage maneuvering, the president addressed the Society with no blacks on the platform. On that occasion, the same Wilson who on the occasion of the KJV tercentenary had praised the translation because of "How these pages teem with the masses of mankind! ... These are the annals of the people — of the common run of men," now spoke loftily of how "the Word of God" was "weaving the spirits of men together" throughout the whole world (Wilson, "An Address," in *Papers*, 23:15-26; Wilson, "Remarks Celebrating the Centennial of the American Bible Society," 36:631). If what was then so



Sarah Grimké

commonly accepted about how to treat the races, but now is seen as so reprehensible, is connected to the ever-present use of the KJV, then the loss of this version might not be considered much of a loss at all.

But more than just the coercive and discriminatory use of the KJV might encourage observers today to conclude that it is simply a good thing for this translation to pass from general use. From the side of Protestants who believe in the truth of Scripture as divine revelation, it may be necessary for their own religious health to redraw a stronger line between the Bible's relevance for religion and its relevance for public life. When the phrases of the KJV came naturally to one and sundry, all too many believers



was the nation's responsibility to do the business of the Church and the Church's responsibility to do the business of the nation. But that assumption could easily become a threat to the religious integrity of the churches.

A notable foreign visitor in the 1930s concluded his own appreciative commentary on American Christian believers with something like that criticism. After spending two periods of study in the United States, Dietrich Bonhoeffer wrote an essay on American Christianity after he had returned to Germany. In it he praised what he had seen, but he also observed that the American separation of church and state was linked with an extraordinary "participation of the churches in



Henry McNeal  
Turner

tantism Without Reformation," in *No Rusty Swords: Letters, Lectures and Notes from the Collected Works of Dietrich Bonhoeffer, Vol. 1*, ed. Edwin H. Robertson, trans. Robertson and John Bowden [Harper & Row, 1965], pp. 105, 117-18). To apply Bonhoeffer's observation to Americans' engagement with Scripture, perhaps it could be said that the KJV had to die as an American public book before the Bible could rise again as the Church's particular book.

From the side of the public at large, something similar might be said. When the language of the KJV was everywhere the common public language, it was very easy to bestow a sacred aura on public discourse. As

sades against cigarettes, alcohol, and the slums, and such movements as feminism, pacifism, anti-vivisection, Americanization of immigrants, and even the gospel of eugenics and birth control." Siegfried thought that these tendencies were easily translated into politics; thus, the Puritan-evangelical heritage was the secret behind an American political style that so often perplexed Europeans. "Every American is at heart an evangelist, be he a Wilson, a Bryan, or a Rockefeller. He cannot leave people alone, and he constantly feels the urge to preach" (André Siegfried, *America Comes of Age: A French Analysis* [Harcourt, Brace, 1927], p. 35). For the sake, therefore, of a calmer, more self-critical public discourse, it may be good that the KJV is passing away.

Even casual readers of these para-

## The sacralization of public rhetoric leads easily to an absolutization of public principle. And the absolutization of public principle leads easily to the demonization of opponents, which in turn promotes crusading at home and abroad.

the political, social, economic, and cultural events of public life." To Bonhoeffer, the nature of that activity made him ask whether American Christians understood the negative criticism of the Christian gospel. As he put it toward the end of his essay from 1939, "[American believers] do not understand that God's 'criticism' touches even religion, the Christianity of the churches and the sanctification of Christians, and that God has founded his church beyond religion and beyond ethics. ... In American theology, Christianity is still essentially religion and ethics. But because of this, the person and work of Jesus Christ must, for theology, sink into the background and in the long run remain misunderstood, because it is not recognised as the sole ground of radical judgment and radical forgiveness" (Dietrich Bonhoeffer, "Protes-

happened with a vengeance during the American Civil War, and has happened other times since, the sacralization of public rhetoric leads easily to an absolutization of public principle. And the absolutization of public principle leads easily to the demonization of opponents, which in turn promotes crusading at home and abroad. When in the mid-1920s the Frenchman André Siegfried visited the United States, he did not comment directly on the use of the KJV, but he did comment on an American public style that was everywhere expressed in the language of this translation: "Not only do [Americans] believe that they have been called to uplift the outside world — a duty toward savages, negroes, and Frenchmen — but they also feel the need of home missions to evangelize their own community" by means of "cru-

graphs will recognize that they contain several phrases — like "cloud of witnesses" or "it came to pass" — that remain in the common speech because they were fixed by the words of the KJV. That language reminds us of the great debt that all English-speakers, and especially all English-speaking Christian believers, owe to the translators of this great translation. Nonetheless, to attempt a somewhat fuller accounting of a story that is actually more complex than often portrayed is itself to follow a biblical injunction, which I may paraphrase from the KJV itself as "for the letter [of any particular translation] killeth, but the spirit [behind all translations of the Bible] giveth life." ■

*Dr. Mark A. Noll is Francis A. McAnaney Professor of History at the University of Notre Dame.*



# The Anglican Communion

By Robert W. Prichard



OUR UNITY  
IN CHRIST

In Support of  
the Anglican  
Covenant

The response of many Episcopalians to the proposed Anglican Covenant is based in part upon a historical reconstruction about the relationship of the Episcopal Church to the Church of England. According to this reconstruction Episcopalians sought and gained their independence from the Church of England during the American Revolution. The Church of England, however, adopted a strategy to undermine this hard-won independence: it created the Anglican Communion as a means of control.

Jack Miles, a columnist and author of popular religious works such as *God: A Biography*, is a leading advocate of this reconstruction. In a widely-read op-ed article in the *New York Times*, he explained that “after the newborn United States broke with the crown in the political realm, the Church of England in the United States did so in the religious realm as well, establishing a democratic form of self-governance under a ‘presiding bishop,’ whose title echoed that of the chief executive of the new nation” (“A Divorce the Church Should Smile Upon,” March 22, 2007).



# A BRIEF HISTORY LESSON

According to Miles the Anglican Communion was “a religious multinational,” created by a “quasi-colonial, quasi-papal figurehead” (the Archbishop of Canterbury) who sought to exercise “a global spiritual jurisdiction” over former colonies. Given this reconstruction, it is not a big step to characterize the Anglican Covenant as one among many attempts by the Church of England to exercise control over the Episcopal Church. Resistance to such control can be seen in this light as yet another attempt to preserve American independence from English aggression.

There are problems with this historical reconstruction, however. It misstates both the attitudes of the Church of England and the Episcopal Church after the American Revolution, and the impetus for the formation of the Anglican Communion. To state the case in blank terms: the Episcopal Church did find itself with an independent status as a result of the American Revolution, but the Americans were far more anxious to maintain connections with the English than were the English in preserving ties with the former colonial church. Further, the origin of an Anglican Communion lies not at the revolution or its immediate aftermath but in the decades in the middle of the 19th century, and if any single national church is to be blamed (or credited) for the creation of the Communion, it is certainly not the Church of England. On the contrary, it was the Protestant Episcopal Church in the United States of America that had played that role.

Former colonial Anglicans of the 1780s understood — and the supporters of the historical reconstruction under examination here do have this point exactly right — that the English claim that the Church of England was a national church over which the monarch served as supreme governor gave ecclesiastical consequences to American Independence: Americans who had been members of the Colonial Anglican Church were no longer under the jurisdiction of the Church of England. Former members of the Church of England were acutely aware, however, of the disadvantages that flowed from independence: they lost connection to bishops in apostolic succession, a reliable source of missionary clergy, salaries and other financial aid from three British missionary organizations, the leadership and direction that came from England, and the considerable prestige that came from attachment to the Anglican church in the British Isles.

The former colonial Anglicans in America of the 1780s, the decade in which the Episcopal Church was organized, occupied themselves with various strategies to maintain at least some connections with the Church of England. On a popular level they continued to use the sobriquet “churchman” (i.e., a member of the Church of England) — a designation that would remain common until concerns about inclusive language finally brought an end to its use 200 years later.

They wrote to the Archbishops of Canterbury and York expressing their continuing affection. In at least the case of first bishop Samuel Seabury, an American got around the limitation of English missionary salaries to those serving in British colonial territory by



Bishop William White

applying for and receiving a pension for service to the British military during the revolution. In the hope that the revolution would not permanently end the flow of clergy from England to the United States, they also adopted a provision in their constitution acknowledging that clergy ordained by “foreign bishops,” that is, bishops of the Church of England, were validly ordained and could serve in the United States (Constitution of 1789, article 7).

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Christ Church, Philadelphia

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Even after the War of 1812 pitted the Americans and English against one another once again, the General Convention continued to pour out statements about the close relationship of the two church bodies. The Convention of 1814 — in a resolution that long time Presiding Bishop William White thought significant enough to call attention to in his *Memoirs of the Protestant Episcopal Church* (1880) — wrote that “the Protestant Episcopal Church in the United States of America’ is the same body heretofore known in these states by the name of ‘the Church of England’; the change of name, though not of religious prin-

ciple, in doctrine, or in worship, or in discipline, being induced by a characteristic of the Church of England, supposing the independence of Christian Churches, under the different sovereignties, to which, respectively, their allegiances in civil concerns belongs. But that when the severance alluded to took place, and ever since, this Church conceives of herself, as professing and acting on the principles of the Church of England, is evident from the organization of our conventions, and from their subsequent proceedings, as recorded on the journals; to which, accordingly, this convention refers for satisfaction in the premises.” The convoluted syntax of the reso-

lution suggests that the usually verbose Bishop White was the author of the resolution.

One can look in vain at the Church of England during this period for similar declarations of continuing affinity to the Episcopal Church in the United States. The Archbishop of Canterbury during the revolution was Frederick Cornwallis, and he had reasons not to embrace ties with the Americans. His nephew commanded the British troops that surrendered in Yorktown in 1781. The act by which the British Parliament belatedly allowed for the consecration of three bishops for the American Church included a specific provision that made it clear that the



American acceptance of clergy with British ordination would not be reversed. The act included the following provision:

Be it hereby declared, that no person or persons consecrated to the office of a Bishop in the manner aforesaid, nor any person or persons deriving their consecration from or under any Bishop so consecrated, nor any person or persons admitted to the Order of Deacon or Priest by any Bishop or Bishops so consecrated, shall be thereby enabled to exercise his or their respective office or offices within his majesty's Dominions (see William Stevens Perry, *Bishops of the American Church Past and Present* [1897], p. xxxix).

Whatever their historic connection, the British saw no need to affirm the American claim to continue in the doctrine, discipline, and worship of the Church of England.

To find the beginnings of the Anglican Communion, one has to fast forward to 1838 and the efforts of two bishops who were desirous of a closer relationship between the Church of England and the Episcopal Church. The two bishops were Americans John Henry Hopkins of Vermont and Charles Pettit McIlvaine of Ohio. They represented different church parties. McIlvaine was a leading evangelical clergyman, and Hopkins was a leader of the old (i.e., pre-Oxford Movement) high church party. They shared, however, an appreciation for the practical and polemical value of asserting connections to the church in the British Isles.

McIlvaine, like many American bishops, recognized the potential for raising funds in the U.K. for American Church projects. In addition to serving as Bishop of Ohio, he was also president of the semi-

nary at Kenyon College (Bexley Hall). He had spent the nine months from November 1834 to July 1835 on a fund raising tour for the school in the British Isles (see Richard M. Spielmann, *Bexley Hall: 150 Years, a Brief History* [1974], p. 21). He knew the value of Eng-

lish connections from a monetary point of view.

Hopkins's interest was polemical more than monetary. By 1838 he was locked in a pamphlet war with senior Roman Catholic prelate Francis Patrick Kenrick (Bishop

(Continued next page)

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## OUR UNITY IN CHRIST

In Support of the Anglican Covenant

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coadjutor of Philadelphia, 1830-42; Bishop of Philadelphia, 1842-51; Archbishop of Baltimore, 1851-63). Hopkins had written a book in 1835 entitled *The Primitive Church* in which he argued that the Episcopal Church more closely resembled the early Church than did the Roman Catholic Church or any Protestant body. Part of Hopkins's claim was that the primitive Church was divided into patriarchies and governed by general councils in which bishops met as equals. The Roman Catholic Church, Hopkins suggested, undermined this "Scriptural order" by assuming "the form of iron supremacy," but "through the good Providence of God" the Church of England was able to retain the earlier form of organization (pp. 192-93). Kenrick criticized Hopkins's volume and the two began a literary debate (Kenrick declined Hopkins's invitation to a public debate) that would occupy both men for the remainder of their lives (see further Robert W. Prichard, *A History of the Episcopal Church*, rev. edn. [1999], pp. 139-40).

There was a flaw in Hopkins's argument about primitive Church order and the Church of England. The claim that the Church of England had preserved the order of the 4th-century Church rested on very weak ground. The bishops of the Church of England of the 1830s neither met in council with bishops of other patriarchies nor met among themselves; indeed, the convocations of Canterbury and York had not met since 1717, when they were suspended by King George I. Bishop Hopkins must have been aware of the weakness of his argument.

When the General Convention met in 1838, it was McIlvaine who suggested a concrete way to clarify

the relationships among churches related to the Church of England. He asked to investigate contacting "the foreign Protestant Episcopal churches." A committee, composed of McIlvaine, Hopkins, and Nathaniel Bowen of South Carolina was appointed to consider this possibility. The committee decided to ask the then Presiding Bishop Alexander Griswold (1836-43) to communicate with the Archbishops of Canterbury and Armagh, and the Primus of Scotland. The resolution was adopted (see *Journal of the General Convention* [1838], pp. 93-95).

The church in the British Isles was in no position in 1838 to make any concrete response to the Amer-

Even without any action on the British part, the Americans pushed ahead with the idea that a communion existed among bishops in the various churches that could trace their lineage to the Church of England.

ican inquiries, coping as it was with the Earl Grey's Reformed Act of 1832 by which Parliament reduced the number of dioceses and limited the privileges of the Anglican church. The Americans were not deterred by lack of action, however. At the next meeting of the General Convention in 1841 American Episcopalians took a simple but significant action. They changed the references in the constitution to ordination by *foreign bishops* to read "Bishops in communion." Even without any action on the British part, the Americans pushed ahead with the idea that a

communion existed among bishops in the various churches that could trace their lineage to the Church of England.

In the 1840s one finds the first known reference to the "Anglican Church" as a descriptor of the worldwide body of churches related to the Church of England. Contemporary historian Colin Podmore has called attention to a letter from Horatio Southgate, the Episcopal Church's "Missionary Bishop in the Dominions and Dependencies of the Sultan of Turkey." Writing in November of 1847, Southgate shared his plans for a book about the "Anglican Church" (Podmore, *Aspects of Anglican Identity* [2005], p. 36). The

book of which he spoke in the letter appeared two years later as *A Treatise on the Antiquity, Doctrine, Ministry, and Worship of the Anglican Church*. (Podmore notes that the term "Anglican Church" had been used earlier in the 19th century but only as a synonym for *English Church*.)

The 1849 Episcopal Church Almanac began to carry a listing of bishops in the various

British and Colonial Anglican churches, with American bishops as a subsection of that longer listing. The initial title to this listing was "Bishops of the Reformed Branch of the Church." In 1870 that title was changed to read "Bishops in the Anglican Communion."

The members of the American House of Bishops continued their call for some kind of meeting among the bishops of the Communion. Hopkins, an increasingly senior bishop who would ultimately serve as presiding bishop (1865-68), took the lead, writing an open letter to the Archbishop of Canter-

bury in 1851 asking for “communion in the primitive style, by meeting in the good old fashion of synodical action.” In 1853 Bishop of Montreal Francis Fulford added his own support to the American request while preaching at the consecration of Horatio Potter of New York.

When Americans considered the matter again at the 1854 General Convention they had yet another reason for concern: the danger of overlapping jurisdictions in the mission field. By that point the Episcopal Church and the Church of England were both appointing missionary bishops for China, and the members of the General Convention feared that a lack of coordination among the various Anglican bishops would lead to competition and unnecessary duplication of efforts (see *Journal of the General Convention* [1854], pp. 335-56).

Still lacking a response in 1859, the House of Bishops repeated its request for a gathering of some kind. In this case, the Americans were quite frank about one of the major problems (in their view) with the status quo, namely, the lack of interchangeability of clergy. While Americans recognized the ordination of those from elsewhere in the Anglican Communion, the favor had not yet been returned; the British continued to deny recognition of clergy ordained by American bishops. The American bishops complained: “Every Clergyman desiring to leave the jurisdiction of one Bishop for that of another, is bound to obtain a Letter Dimissory, in regular form. Such we presumed would be the invariable practice of [every church]. . . in accordance with the fixed rule of the Catholic Church, in all ages. The Bishops of [the Anglican Church in its several provinces], however, have not yet extended this whole rule to their Brethren [in the United States]”

(*Journal of the General Convention* [1859], p. 200).

The Canadian General Synod, meeting in the fall of 1861, seconded the call for a gathering of some kind, and communicated that desire to the American church in a letter read at the General Convention of 1862 (see *Journal of the General Convention* [1862], p. 345). Americans were by that point distracted from their efforts for Anglican cooperation by the American Civil War. The English, however, were finally in a position to take action. During the 1850s the Church of England took the step that was a precondition to any gathering of the bishops of churches to which they had some connection: the Convocation of Canterbury resumed its meetings in 1854, and that of York followed suit in 1859.

A fight in the colonial church in South Africa in 1863 between Archbishop Robert Gray of Cape Town and Bishop John Colenso of Natal over Colenso’s liberal biblical interpretation and innovative missionary strategy reached a standstill when the English Privy Council ruled that Gray had no authority over Colenso. The outrage and frustration expressed by bishops in the Communion at large — bishops who were overwhelming opposed to Colenso’s innovations — finally led Archbishop Charles Thomas Longley to summon the Lambeth Conference of 1867, the first official gathering of one of what are currently called the instruments of communion of the Anglican Communion.

The gathering adopted a series of resolutions that gave the Americans the assurance that they had finally been heard. Resolution 2 provided for letters of transfer for clergy and laity seeking to move among the various Anglican provinces. Resolution 4 adopted the principle of government that

Hopkins had declared to be basic to Anglicanism: “the subordination of the synods . . . to the higher authority of a synod or synods above them.” Resolution 6, which expressed the widely held feeling of injury by the “present condition of the Church in Natal,” identified the persons gathered at Lambeth as the bishops of the “Anglican Communion.” Resolution 9 called for the creation of “a voluntary spiritual tribunal, to which questions of doctrine may be carried by appeal from the tribunals . . . in each province of the colonial Church.”

There may be good reasons for opposing the adoption of the proposed Anglican Covenant but an appeal to the perpetual independence of the Episcopal Church and a characterization of the Anglican Communion as an incursion of ambitious archbishops of Canterbury seeking to snare unsuspecting Americans certainly is not one of them. On the contrary, American Episcopalians should look with pride on the role that they have played in the creation of the Anglican Communion. The repeated American initiatives over the middle decades of the 19th century have much to do with the existence of the Anglican Communion. And the idea that Anglican Communion bodies might be appropriate fora in which to discuss matters of common theological concern is hardly a new concept created in order to combat American views on sexuality; it was an idea already present in the thinking of some American Episcopalians well before the first gathering of the Lambeth Conference in 1867. ■

*The Rev. Dr. Robert Prichard is a professor of church history at the Virginia Theological Seminary, and currently serves as President of the Historical Society of the Episcopal Church.*





Rick Wood photo

# The Authority of General Convention: **A Conversation**

Introduction by Daniel H. Martins, convener

**A**uthority is currently something of a hot topic in Anglican circles. Discussion of the proposed Anglican Covenant has raised questions of whether it would lessen the authority of the 38 member provinces to order their own internal life and add authority to one or more Communion-wide entities. In our ecumenical conversations, particularly with Rome and Orthodoxy, questions about the locus of authority remain perennial sticking points. And within the Episcopal Church, there have been spirited exchanges (some taking place inside secular courtrooms) about the nature of the authority exercised by dioceses over parishes and the authority exercised by the church at large over dioceses.

For Episcopalians, General Convention occupies a central place in any consideration of church authority. We do not always realize how unique the details of our polity are in comparison even with other Anglican churches, to say nothing of other Christian traditions. And we often bring widely varying assumptions to our interactions with one another about General Convention, and so end up talking past each other — a very frustrating experience.

For instance, what is the relationship between the preamble of our constitution and the articles of the constitution themselves? Is the preamble a govern-

ing rubric? Or is it merely a statement of an ideal, an aspiration? This is a critical question, because only the preamble expressly defines the Episcopal Church as a “constituent member” of the worldwide Anglican Communion. And what, then, is the relationship between the constitution and the canons of our church (canons being the equivalent of “statutes” in secular parlance)?

Americans will instinctively see a parallel in the relationship between the U.S. Constitution and federal law. But remember: there is no third branch of government in the Episcopal Church, no free-standing independent judiciary. The same body that enacts legislation — General Convention — is the body that interprets that legislation. Yes, there are courts that are occasionally called upon to apply canons, but only in the context of a disciplinary matter. Who is to say, then, whether a particular canon is constitutional or unconstitutional? There is no mechanism for testing such a question apart from bringing a cleric up on charges.

Is General Convention subject to any authority beyond itself? In what way, if any, is it constrained by accountability to the constitution, or to the preamble of the constitution, or to the Book of Common Prayer’s text and rubrics, or to its preface (which makes some important statements about our relationship to the Church of England)? Is General Con-



vention, for Episcopalians, tantamount to the sort of “council” that has broad authority to define doctrine, to propound church teaching, and to bind the conscience of the faithful?

To address these questions, THE LIVING CHURCH invited two leading teachers in our church to engage

in a collegial conversation on the authority of General Convention. Each will begin with a short essay, and then subsequently respond to the views of the other.

*The Rt. Rev. Daniel H. Martins is Bishop of Springfield.*

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# CONCILIARISM and Convention's Authority

By R. William Franklin

In these essays we focus on the basis of the authority of the General Convention. It is a topic at the heart of discussions about the church's future — in, as it were, its domestic affairs and foreign relations. May parishes and dioceses secede from the Episcopal Church? Should its authority be limited by international “instruments”? Bishop Daniel Martins asks the right question: “Is General Convention, for Episcopalians, tantamount to the sort of ‘council’ that has broad authority to define doctrine, to propound church teaching, and to bind the conscience of the faithful?”

I propose to answer this by relating the authority claimed by General Convention to the history of conciliarism. The literature on conciliarism is vast and controversial, and its connection to Anglicanism and to General Convention is complex. Here I report on how three scholars have approached this topic.

In his *Foundations of the Conciliar Theory* (Cambridge University Press, 1995) Brian Tierney shows that, far from being heretical, “conciliarism” is a perfectly orthodox strand of catholic ecclesiology that is the natural outgrowth of the role that councils played in the ancient church. Acts 15:2-6 describes a “Council at Jerusalem” to which “Paul and Barnabas and some others were appointed to go ... to discuss this question [circumcision] with the apostles and the elders.” A layman, the Emperor Constantine, assembled bishops at Nicaea in 325 for the first ecumenical council to produce our creed. The fourth ecumenical council, assembled in 451 by another layman, the Emperor Marcian, issued regulations on doctrine and discipline governing the whole Church. There were equally important ancient gen-

eral councils at Ephesus and Constantinople.

Tierney demonstrates that conciliarism as a coherent movement was the work of German, French, Spanish, and Italian canon lawyers in the 13th century. In the face of the rising claims of the monarchical authority of the papacy, these canon lawyers launched a counter-argument: that ultimate authority in the Church lies not with one individual monarchical figure but in a corporate body, a council, that is representative of the whole body of Christ. According to the medieval canonists, if a pope lapsed into heresy, he could be deposed by a council.

A practical test of conciliarism happened between 1414 and 1417, when the Western Church faced the crisis of three popes ruling at once. During these years another layman, the Holy Roman Emperor Sigismund, presided over a general council that met in the imperial city of Constance. By its own authority this council deposed popes and condemned as heretical the teaching of John Wycliffe (already dead) and John Huss (whom it burned at the stake on July 6, 1415). Constance took further practical steps to reform the Church, and it was adamantly opposed to the doctrine of the absolute monarchy of the papacy.

It is not surprising that the papal bull *Execrabilis* of 1460 condemned conciliarism and forbade any appeals from papal judgment to a future general council. *Execrabilis* is the origin of the suspicion of heresy that was attached to conciliarism in the Roman Catholic Church until Tierney's work first appeared, and the era of the Second Vatican Council. However, the communal, corporate, and representative ideals of conciliarism immediately lived on in the revival of Christian humanism and then into the 16th century to influence both Protestant and

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some Catholic thought, as well as the development of Western secular political theory of corporations and of representative government.

A second scholar, Raymond W. Albright, in his seminal article "Conciliarism in Anglicanism" (*Church History* 33 [1964], pp. 3-22), narrates the complex process by which the theories of conciliarism shaped and buttressed the granting of authority over the Church of England to the monarch and the English Parliament in the 16th century. At the conclusion of the American War of Independence and America's breaking political ties with Britain, Albright shows, this English conciliarist model of church government was successfully translated into the new republican context of the United States by the creation of the General Convention of the Protestant Episcopal Church.

Among the Christian humanists at the court of Henry VIII there were conciliarists on both sides of "the Great Matter" of the king's divorce, among them Thomas More and Thomas Cromwell. As Henry VIII moved the Church of England out from under the absolute monarchy of the papacy in the 1530s, he was attracted to the conciliarists' ideal of an emperor presiding over a council as an alternate and valid model of catholic church government. As the Emperor Constantine had assembled and played a key role at Nicaea, and as the Holy Roman Emperor Sigismund had done the same in the 15th century, so Henry understood his authority and that of the English Parliament over the church to be based on this previous pattern.

Albright shows with great care and precision how acts of the 1540s fused the legal authority of church and state and introduced into canon law the essential elements of English common-law procedure. Though the two convocations of the clergy in England survived (and in some sense still do so today), the convocations ultimately were placed under the absolute authority of monarch and parliament, as church law was also subsumed into the national law of the English state. Conciliarist theories of the Church as a communal corporation and the medieval jurists' ideal of the legal incorporation of Church affairs into the laws of a city-state or nation supported this evolution. Through this process the English Parliament came to be understood also as a church "council." The bishops made up part of the Upper House of Parliament. Lay members of the Church of England sat in the Lower House and shared in the authority exercised by the state over ecclesiastical affairs.

Albright argues that the modern legal structures of

the Episcopal Church are ultimately rooted in and still shaped by this 16th-century incorporation of church into state. Why is this so? Before the American Revolution in the colonies of New York, Virginia, North Carolina, South Carolina, and Georgia, Anglican parishes were a part of the English state church. There were no American bishops. The Bishop of London exercised some control, but ultimately the British monarch and Parliament possessed sovereign authority. With the American victory in the War of Independence, this Anglican establishment in the United States came to an end. Stripped in the 1780s of its legal position, its endowments, its institutions of learning, and many of its clergy, perhaps no church until the Russian Revolution would suffer such devastation as a result of the political change of war and disestablishment as did the Church of England in America.

Raymond Albright, and many other American church historians, perhaps most concisely David L. Holmes in *A Brief History of the Episcopal Church* (Trinity Press International, 1993), show what happened next. After a series of three "conventions" in the 1780s, there were promulgated by 1789 a constitution, canons, and an American Book of Common Prayer for the newly independent Protestant Episcopal Church in the United States of America. This achievement was guided above all by William White of Philadelphia, the Chaplain of the American Continental Congress, and later first Bishop of Pennsylvania and Presiding Bishop. In *The Case of the Episcopal Churches in the United States Considered* (David Claypoole, 1782), White sketched out his idea of the church as a corporation governed by representative conventions. He gave an American expression to the conciliarist concept of ultimate authority over the Church vested in a convention (council) made up of the elected representatives of the *congregatio fidelium* — elected (not appointed) bishops, priests, and laity. (In 1782 there were no bishops in America, and White deals with that fact. He later incorporates bishops consecrated into the historic line of succession into a separate house of General Convention. He was one of three who sailed to England and Scotland for consecration into the historic episcopal succession, which he considered a necessary link outside of the United States to ensure the validity of General Convention's authority.)

The broad-minded Bishop White argues that the authority of God's Word in Scripture is applied by General Convention to changing circumstances by interpreting the Bible through the double lenses of tradition and reason. How are Scripture, tradition, and



reason brought together? White understood that this happens when God's people gather in a council. And like Richard Hooker in the 16th century, who in his *Lawes* wrote that councils are assembled "by Gods owne blessed Spirit" (1:109:18), Bishop White understood the Holy Spirit to be present in such meetings.

Ultimately the conciliar movement was about sovereign authority. Bishop White gave General Convention such sovereign authority over what were then called state conventions, and only later dioceses. Each congregation was required to accede to its authority.

It created new dioceses, interpreted the ancient canons, promulgated the prayer book, and set up courts for the trial of a bishop. The achievement of this unitary form of church government had much to do with the stability of Anglicanism in the United States when it almost disappeared after the American Revolution. It was a remarkable synthesis of the catholic structure of the church with democratic processes. I believe that conciliarism allowed this synthesis of catholicism with demo-

cratic American republicanism to take place.

And yet today we ask whether the very fact that this is a *synthesis*, made possible by the merging of what was in its beginnings an international movement with the emergence of a new nation, places some limits upon the final authority of General Convention. The conciliarist ecclesiology that made the synthesis possible is in its origins European, international, and medieval. The apostolic ministry and liturgy of the church over which the General Convention presides link us back to the Apostolic Church and to the English church. The bishops who sit in one of the houses of General Convention are part of an international college of Anglican bishops. The question for us now is how we may in the 21st century legitimately expand the international dimensions of this remarkable 18th-century synthesis so that the Episcopal Church may continue to play its role in worldwide Christianity.

*The Rt. Rev. R. William Franklin is the Bishop of Western New York.*

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# Authority Under Larger AUTHORITY

By Ephraim Radner

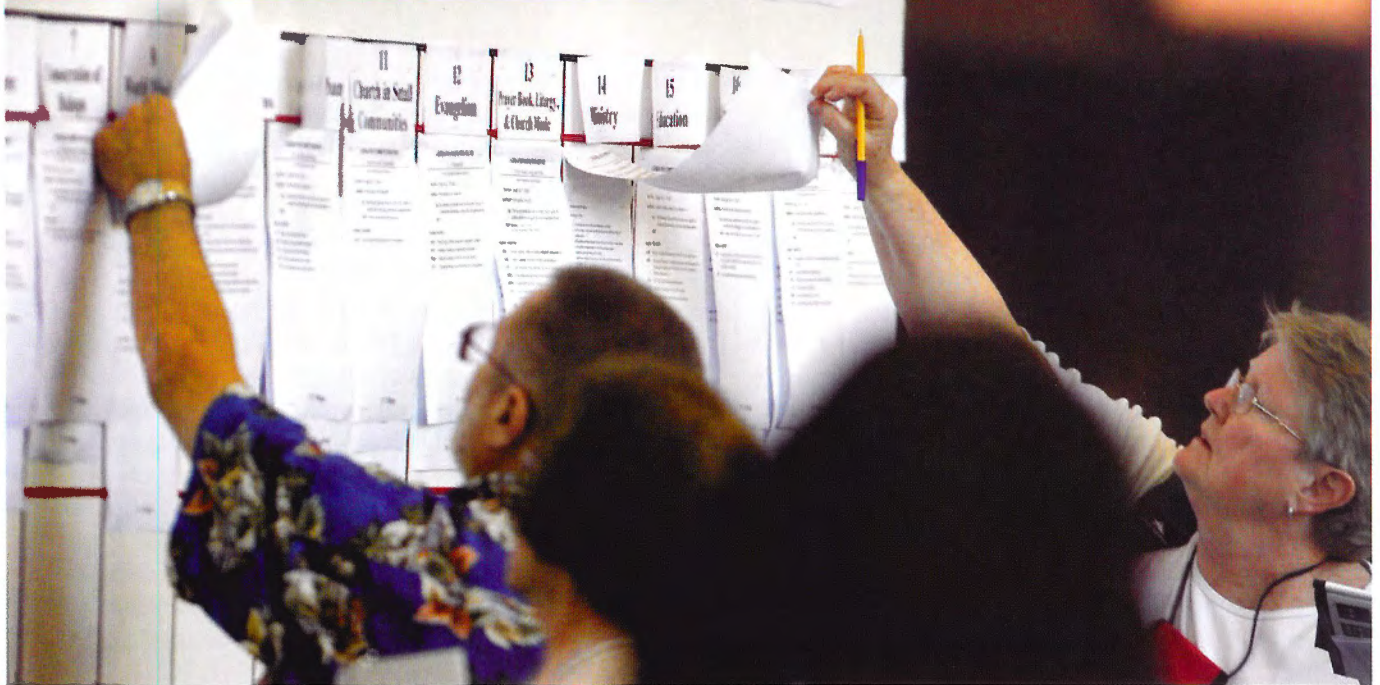
Is General Convention a true council of the Church, and if so of what kind? I will attempt to answer this broad question by addressing the following related question: what is the scope of General Convention's authority for the life of Christians in the Episcopal Church? This last question can be approached on two levels: first, on the juridical level of the explicit laws that govern General Convention, via its constitution especially; and second, on the theological level that explicates General Convention within the context of the general nature of a Christian church as the Episcopal Church has understood this.

One might assume, or certainly hope, that these two levels are not contradictory, but that the former juridical laws simply concretize the latter theologi-

cal understanding. But in fact we often find in the history of the Church that there is a tension between the two levels, and that generally and perhaps after much conflict, it is the "theological" level that prevails, as it were, at least long enough to influence a restructuring of the Church's order. I believe that this is what is happening now in the Episcopal Church more broadly, and it is a struggle to understand the scope of General Convention's authority that is precipitating this theological re-balancing.

I will begin with the "juridical" side of things: what does the constitution of General Convention say that its scope of authority is? This should be easy to ascertain, but in fact is less straightforward than we might like. The constitution tells us that General Convention "meets" (Article I) and that it does certain things — including admitting new dioceses to

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Rick Wood photo

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General Convention, ordering the discipline of member bishops, and amending the Book of Common Prayer. But on many matters crucial to the life of any church, the constitution is silent as to General Convention's role: defining doctrine for the whole church, for instance, or interpreting difficult texts of Scripture, or determining what constitutes a recognizable Christian ministry or sacrament. But if not General Convention in such cases, who *might* decide such controversies?

As is well known, the Episcopal Church or General Convention has no "supreme court" of final appeal in controversies around these kinds of matters that touch the nature of the Christian faith, and General Convention's constitution tells us nothing about any juridical procedure that might address their resolution. Only in limited and specific disciplinary cases does a court touch upon these matters (Article IX); and while General Convention may "amend" the Book of Common Prayer, nothing is said about the apparent limits upon such amendment exercised by the "historic Faith and Order" of the Church mentioned in the constitution's preamble. It is not even clear in any *prima facie* way from the constitution what rules govern General Convention's membership: can dioceses *withdraw* from General Convention, having once chosen to become members? This last question is both current and evidence of the juridical perspective's limitations, in that it is only an appeal to the *secular* courts today that is providing authoritative judgments on these matters.

In the Church's history, when purely juridical

approaches to decision-making somehow failed to clarify or resolve disputed matters, appeal was always made to a more basic theological authority — first, the Scriptures, second the reasoning inferred from the Scriptures (and usually articulated by well-known teachers of the past), and finally by precedent established by holy exemplars. This is the way that the great canon-law tradition beginning in the 11th century proceeded and it is the way that theological reasoning as a whole has been carried out in most Christian communities. This *via theologica* is not, to be sure, a simple syllogistic science, and it is fraught with debate and temporally extended discussion and discernment, sometimes only piecemeal in its progress. But such theological responses to juridical irresolution have tended to prevail in most cases not decided by pure political manipulation (of which there has been more than a little in the Church's history!).

A *theological* approach to General Convention's scope of authority will note several important realities, among them:

- That General Convention's constitution and canons place in a primary way the clergy under the Scripture as "God's Word."
- That the Book of Common Prayer, which General Convention guards and potentially amends, binds the Episcopal Church to the "essential" doctrine, discipline, and worship (though not the sanctions) of *another* church, that is, of the Church of England (BCP, p.11).
- That the same Book of Common Prayer binds the Episcopal Church's bishops to *other* churches



and bishops and to their teaching and discipline from different ages and places, not even necessarily Anglican ones (cf. p. 510 on “recognizability” and p. 517 on the apostolic and universal “heritage” shared by Episcopal bishops and to which they are accountable).

- That these bonds themselves, variously linked to elements of the Scriptures and their teaching — according to what the prayers of the BCP teach (e.g., pp. 215, 218, 236, 240, 243) — are viewed as divinely imposed and upheld.

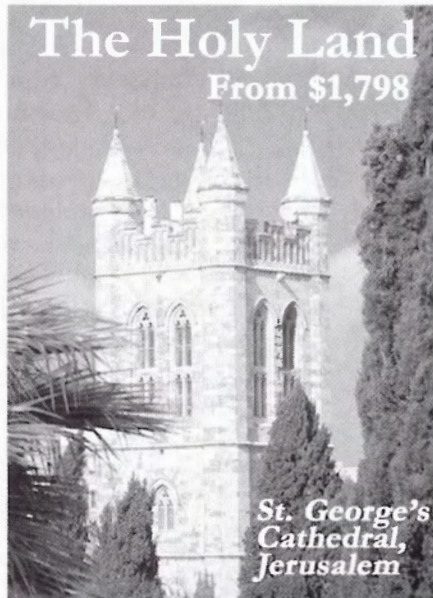
None of these points simply answers the question of General Convention’s authority. But taken together — along with other elements not mentioned here — they indicate a shape and limit to that authority: the Convention and the Episcopal Church it somehow serves are under the authority of the Scriptures, are properly guided by the teaching of bishops subjected to a larger worldwide tradition, are nourished by clergy similarly ordered in their teaching and example, and are embodied and extended by a people so nourished whose scripturally informed lives mold the whole. With respect to some of the disputed areas of Christian life noted earlier, the theological picture here suggests that doctrinal matters are dealt with by bishops on a worldwide and ecumenical scale; that scriptural interpretation is directed by a tradition of discussion and discernment over time by those rooted in the Scripture’s imposing authority; and that the recognition of ministry and sacrament is given in the judgment of the Church’s people as they are bound to such a broadly affiliated episcopacy and scriptural life. Indeed, the theological perspective tells us *why* the juridical perspective regarding General Convention is as limited as it seems to be. For it tells us that the weight of ecclesial decision-making in these

(Continued next page)

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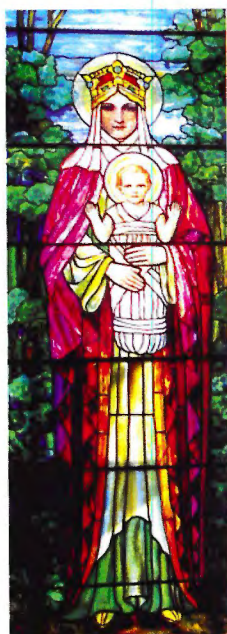
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## CATHOLIC VOICES

(Continued from previous page)

important areas — that today touch on the issues of ordination, same-sex blessings and “marriages,” Trinitarian doctrine and language, ecclesial communion — cannot and should not lie with General Convention at all! Rather, it lies elsewhere.

But where exactly? The Christian Church has struggled with this question since its inception, and dealt with it in various ways — such that the distinction used here between “Church” and “churches” has become inevitable. The 16th-century divisions of the Western Church were effects of this struggle in new circumstances, and they are only now finding avenues of resolution within the context of a global Christianity. Anglicanism has been at the center of their movement toward resolution, as Anglicans have slowly been forming means of international episcopal counsel (e.g., the Lambeth Conference and the Primates’ Meeting) and representative ecclesial reception among Anglicanism’s scattered member churches, all the while trying to place these evolving forms of decision-making within a larger ecumenical dynamic.

It is only within this evolving context, I believe, that it is theologically appropriate to understand General Convention’s purpose. That purpose is to be a link in the ongoing process of debate, discussion, and discernment that marks the discipline of Christian reasoning in general; but it is a link that must constantly be shaped by the overriding movement of this larger process of *Christian* reasoning that embraces the *whole Church* of the world, and of all still-separated churches. That is to say, General Convention’s authority serves the facilitation of its bishops, pastors, and people as they engage “catholic” reasoning; and her authority is subverted and contradicted to the extent that she facilitates their resistance to such reasoning.

This conclusion permits us to

evaluate the “argument” between law and theology within the Episcopal Church. My evaluation comes down to this: it is not so much that our juridical lines — in the Episcopal Church’s constitution and canons, say — are too vague, or that law and theology lie in some kind of conflict. Rather, it is the case that the scope of TEC’s claims regarding its own Convention-constituted laws has been far too broad of late, undermining the actual purpose of these laws. The laws have been adequate, and have indeed served the reasoning priority of parish and diocese; but the politically driven need to bend their scope beyond their purpose has involved the exercise of power outside appropriate juridical (and theological) bounds, aimed at creating a coercive centralized legal structure that is opposed to both catholic and evangelical hopes.

Anglicans — from Cranmer through Hooker to the leaders of the early Lambeth conferences and nascent ecumenical movement — have always placed a central trust in the authority of a “General Council” of all Christian churches. That trust has not been either blind or total, and has been expressed in different ways. But General Convention’s own theological and juridically limited self-understandings are consistent with this trust; and they indicate that her decisions are, as it were, held in trust *for* such a larger process of Christian decision-making. It is appropriate to speak of General Convention as an ecclesial “council,” but only in this diaconal way: she is a “council for the sake of Christian counsel and council”; she is not a council in her own right, and all Episcopalians must hold her accountable to this vocation, one that has increasingly been slipping from her sight. ■

*The Rev. Dr. Ephraim Radner is professor of historical theology at Wycliffe College, Toronto.*





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MILWAUKEE, WISCONSIN, AUGUST 21, 1926

No. 17

## EDITORIALS & COMMENTS

### Has the Episcopal Church a Future?

From *The Living Church*, August 21, 1926, pp. 563-64.

Frederic Cook Morehouse, editor.

Selected and transcribed by  
Richard J. Mammana, Jr.

It is rather a novel question to ask. Most of us, probably, were somewhat shaken out of our cocksureness when we read, sometime ago, that the Bishop of Gloucester, returning to his home in England after a brief swing around the circle in this country, opined that it had not. "It seems probable," he is reported to have said, "that the Evangelicals will gradually be absorbed by the Protestant bodies, particularly the Methodists, while the Ritualists will go over to Rome. As a separate entity, isolated as it is, there does not seem to be much future for the Episcopal Church in America."

Foretelling the future is confessedly difficult, and one man's guess may conceivably be as good as another's. Our own mental comment on Bishop [Arthur Cayley] Headlam's gloomy view, which at the time it did not seem necessary to express, was that he has himself so wobbled in his Churchmanship that he seems now to have no sufficient reason left in him for being a Churchman. In his books he has offered on behalf of the Church to abandon in the interest of unity so much of that which, to the rest of us, is of the essence of the Church, that we also see no good reason for the separate existence in

Christendom of what would be left. He seems to us to be clinging not to a Church but to an Establishment. Coming here to a Church that has no Establishment attached to it, Bishop Headlam must be confronted with a test of the value of his own position. Having given away whatever is distinctive in the Church position, and having no by-law-established position of aristocracy to be maintained, is it logical for the Church to retain anything at all? When he frankly avows that, so far as the United States is concerned, it is not, he makes the best commentary on his own position that could be made. Throw away whatever is distinctive of the Church, and we also wonder why it should be necessary or wise to carry on what is left. Methodism and Romanism have *principles*; ergo, let these weak Anglicans, after they have abandoned theirs, divide between them.

As to England, it seems not to have occurred to the Bishop that with nothing left but an Establishment, Disestablishment would soon settle that as well. With the Church of England disestablished, its cathedrals and parish churches divided, perhaps equally, between Rome and Protestantism, his own episcopate would be taken from him — unless there were still retained by the remaining Church a body of distinctive princi-

ples that would survive after things tangible and a legal preëminence were gone. Otherwise we may perhaps venture the same prophecy for England that he has made on behalf of the United States: "As a separate entity" there would not be "much future" for its historic Church.

In the long run what survives is *principles*. Abandon these, and the future holds only disintegration for institutions of any sort.

Now comes the *Anglican Theological Review* for July, and a writer in its pages, a priest of the American Church, takes substantially the same position. The Rev. Henry Davies, Ph.D., its author, is a man of constructive thought in realms apart from religion. Born in England, his ordination (in this country) took place when he was about forty years of age. We think we are right in saying that his earliest religious background was wholly outside the Church, though we are ready to be corrected if we are wrong. Converts, and especially those who apply for ordination, are of two sorts. They come to us because they have absorbed the *Church Idea*, carrying with it the urgent necessity for a sacramental life on their own part; or they come for some other reason, in which case, generally, they never become real Churchmen at all. The first are Churchmen by conviction, a remarkable proportion of them Catholic Churchmen; the second are Episcopalians by preference. And of course convictions and preferences are totally different things.

If we express the opinion, after reading Dr. Davies' paper, that he is of the second of these classes, we intend no discourtesy to him. But his article shows that Dr. Davies simply does not understand why most of the rest of us are Churchmen, and could not be anything else.

He sketches briefly the history of the American Church, and he is wise in some — not all — of his diagnoses. He sees the early handicap of its former close alliance with England when the Revolution terminated English

(Continued next page)

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ascendancy; but even in this he does not quite see the distinction between what was essential and what was peculiar to Englishism in the Church, or he could not have written: "The severance of the ties with England indelibly marked the passing of the peculiar *authority* which the Anglican Church once enjoyed among large numbers of the colonists." On the contrary the severance from the Royal Supremacy (itself a misnomer) in an established Church freed the young American Church so as to enable it to get back to the basis of *real* authority in the Church.

Dr. Davies falls into the common blunder of holding that "the American polity was patterned rather closely after the Constitution of the United States, with its two chambers, the House of Bishops corresponding to the Senate and the House of Deputies corresponding to the House of Representatives." On the contrary the "American polity," so far from being modelled on the Constitution of the United States, is older than that instrument. The House of Bishops is not the equivalent of the Senate but of the Upper House of English Convocations; the House of Deputies not the equivalent of the House of Representatives, but its clerical section is the equivalent of the Lower House of the Convocations, and its lay section of Parliament on the side of its ecclesiastical legislative duties. A page or two of his gloomy arguments are vitiated, therefore, by this fundamental misapprehension.

He proceeds, then, to fall into the other common blunder of contrasting spirituality with organization. With our new national organization in the Church, "the obsession with 'machinery' too easily becomes the main business of ecclesiastical officialdom." Perhaps; but English history affords a good opportunity to contrast methods of unorganization with methods of organization. The Celtic Church was almost unorganized; the Latin

Church worked through organization. The world has never known better missionaries than those of the Celtic Church, but it remained for the mission of Augustine to tackle the problem of Christianizing the people systematically, to create a working organization throughout the country, whereby was built up not only the Church of England in place of sporadic groups of Christians, but, ultimately, the British nation itself. It is wholly imaginary to suppose that one has to choose between spirituality and organization. Neither did the years of unorganization — on a national scale — in the American Church, as Dr. Davies' article itself brings out, so thoroughly convert the American people to Churchmanship that it is dangerous for us to change methods according to the polity that *succeeded* in England.

Most curious of all Dr. Davies' beliefs is that four parties (as he counts them) in the Church of England are reduced in this country to two, "for which names have been adopted agreeable to our common church-consciousness, *viz.*, the Romanizing party and the Fundamentalist party. ... Though the Modernists in the Episcopal Church of America are disinclined to admit it, yet it is undeniable that the Fundamentalists outnumber them fifty to one." If there are only two groups or parties in the American Church, being the two named by Dr. Davies, one wonders which of them includes the "Modernists" and with which Dr. Davies himself is associated. One wonders what most American Churchmen would answer if they were asked, Which are you: a Romanizer, or a Fundamentalist?

As a matter of fact, the "Church-consciousness" in the American Church uses neither of these words to designate parties or groups among us. True, some pygmy Mid-Victorian occasionally arises to call a brother Churchman a "Romanizer," or some malicious individualist to term his

bishop a "Fundamentalist." These are but the bad-natured mouthings of men who show by their bad manners what is the depth and the calibre of their own religion. These terms are the equivalents, in the Church, of "dago," "sheeny," "Christ-killer," and "wop" outside.

Christian gentlemen do not apply to other people terms that these do not apply to themselves. No group in the American Church accepts the term "Romanizing party," and very, very few Churchmen call themselves Fundamentalists. Dr. Davies therefore is not justified in his use of these terms. Moreover, if we take the terms as reasonably descriptive, rather than as accepted phraseology, we doubt whether all who might properly be termed Romanizers and all who might reasonably be called Fundamentalists put together — there are probably more of the latter than of the former — would constitute one per cent of the strength of the American Church. Dr. Davies must confine his reading to very partisan publications, and must take these much more seriously than most of us do, to obtain so exaggerated an idea of the inroads of either Romanism or Fundamentalism in the Church. His question as to "the future character of the Episcopal Church" — "Will it be Roman or Fundamentalist?" — is simply unintelligent and absurd. It is like challenging the world to say whether the American of the future will be distinguished by green hair or by purple hair. And if he waits until that awful day when the American Church becomes hopelessly the one or the other, it will be time to look for Bishop Headlam's anticipated disintegration, when "Evangelicals will gradually be absorbed by the Protestant bodies, particularly the Methodists, while the Ritualists will go over to Rome."

In the meantime, Catholics and Evangelicals and Modernists in the American Church, excepting for occasional pure individualists, are



learning more and more to live together in peace and harmony, discussing their differences temperately and courteously, and refraining generally from violations of the ninth commandment. Most of them, at least, do not "call names" about the others.

As for the future of the Episcopal Church, it is in the hands of God. Because it is on the earth, because it consists, on the human side, only of men and women who rightly avow themselves "miserable sinners," it is, and will remain, full of human frailties. Because it is organically connected with the Body of Christ, because the life blood of Jesus Christ flows through it and through its members, it is a holy thing, in which the Holy Spirit dwells, and whose slowly expanding consciousness and experience, Spirit-led, are factors in the age-long process by which the whole Church is led into all truth.

Gradually, we believe, the wounds in the Church are being healed. Sometime, we trust, the whole Catholic Church will be one. The Holy Spirit will indicate the truth where now rival spokesmen for Him disagree among themselves. We have no right to say that our conception of eternal truth is that which ultimately will supplant the jangling of rival systems today.

But until that time comes, we see no reason to doubt that the Episcopal Church will continue to be that organ of the one Body through which the life-giving and life-sustaining sacraments will be bestowed on great numbers of His children. It is not now our duty to appraise its place in Christendom, still less to judge of the place and the mistakes of others.

But Dr. Davies' idea of a gradual loss of its membership to Protestantism and to Rome seems to us wildly improbable, to the point of impossibility. And we do not feel that he himself sees, even remotely, what are the true spirit and the actual condition of the Episcopal Church. ■

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The Fifteenth Sunday after Pentecost

## Whose Service is Perfect Freedom

First reading and psalm: Ex. 17:1-7; Ps. 78:1-4, 12-16

Alternate: Ez. 18:1-4, 25-32; Ps. 25:1-9 • Phil. 2:1-13 • Matt. 21:23-32

Each of the lessons for today raises the question of authority. Most obviously, the Gospel tells of the question asked of Jesus by the chief priests and elders of the people: "By what authority are you doing these things, and who gave you this authority?" Clearly, these leaders believe that their authority as leaders is threatened by one who teaches and acts apart from their approval, and whose teaching frequently challenges theirs. They are not asking about Jesus' teaching or actions, but about the authority behind them; they are more concerned with "who's in charge" than with the authenticity of the teaching.

Jesus immediately ripostes by putting a question back to them on the same terms: by whose authority did John the Baptist baptize? The leaders' decision to quibble shows that their priority is not the godliness of John's teaching; it is rather about their own "safety" as the recognized leaders. Jesus refuses, therefore, to answer their question, since doing so would lend credence to their manipulative intention.

The parable that follows, however, is about doing the will of God, and emphasizes that the acknowledged leaders are *not* doing God's will in spite of their pretense and posturing. And the parable also implies an

answer to the initial question, as Jesus insists that sinners, having borne the fruit of righteous repentance, will be the first to enter the kingdom of God. Real authority is therefore proven by results. Even the Old Testament teaches the same: godly deeds, not showy words, are pleasing to God.

Echoing this theme, the lesson from Exodus shows the shortsightedness of the people who, having forgotten the miraculous deliverance from Egypt and the crossing of the Red Sea, now believe themselves at risk of dying of thirst. They immediately question the authority of Moses, even threatening to do him violence in reprisal for leading them into danger.

The lesson from Ezekiel quotes the ludicrous complaint of the people that God is not acting fairly with them by punishing, or threatening punishment, for their sins. Ezekiel refuses even to entertain such a notion, and puts the people squarely under God's authority by urging them to repent and live — to accept and follow God's standard, for there is no other.

The lesson from Philippians also speaks of authority, for Paul urges the people to obey him in his absence as they did when he was present. He links obedience to the reality of God working in the believers "to will and to work for his good pleasure."

### Look It Up

Consider how the selection from Psalm 78 recounts the miracles given to those delivered from slavery in Egypt. How does the first verse of the psalm tie-in to these miracles?

### Think About It

Why does the concept of "obedience" make so many people — even believers — bristle, when Scripture and experience both teach that obedience to God results in "perfect freedom"?



The Sixteenth Sunday after Pentecost

## Straining Forward

**First reading and psalm:** Ex. 20:1-4, 7-9, 12-20; Ps. 19

**Alternate:** Isa. 5:1-7; Ps. 80:7-15 • Phil. 3:4b-14 • Matt. 21:33-46

In three of today's lessons, strong and uncompromising divine standards are established, and different human responses to those standards are described. In the lesson from Exodus, God speaks the Ten Commandments to the assembled Israelites. He begins by identifying himself ("I am the Lord your God") and the nature of his relationship to them ("who brought you out of the land of Egypt, out of the house of slavery"). The Ten Commandments follow directly, clearly connected to God's introductory words. But the people are afraid and do not want to hear God's voice, for the theophany comes with thunder, lightning, trumpet sounds, and smoke on the mountain, and they are overwhelmed.

In the lesson from Isaiah, there is an account of punishment of the people who have failed to produce the fruit of their relationship with God. God is once again described as One who has provided for their most basic needs in the image of his endowment to them of a well-equipped vineyard; he then demands "grapes" in response. Since the people were disobedient, producing useless grapes, the vineyard will be dismantled.

The same image is used in the gospel. A vineyard is let out to tenants, who then abuse the servants of

the owner of the vineyard when they are sent to receive the produce. Eventually they kill the son of the owner — an obvious reference to the forthcoming killing of the Son of God. The tenants are then "put to a miserable death" as a consequence of their habitual wickedness. An addition to the parable is that the vineyard will be leased to "other tenants who will give the produce at the proper time."

The other readings present several proper responses by the faithful. Psalm 19, following the lesson from Exodus, praises the law highly, discerning it to be foundational to all creation and lamenting that human beings are unable to keep it. The psalmist prays for both pardon and strength to follow the law. Psalm 80 begs God to restore the sinners to the vineyard he has allowed to go wild.

The epistle is beautifully matched to the theme, beginning with Paul's list of his qualifications as an upright keeper of the law with the best of Hebrew birthrights; yet he acknowledges that they alone are not enough to set him right with God. That can be achieved only through "knowing Christ Jesus" his Lord. Even his rectitude under the law is regarded as "rubbish" in comparison to the value of knowing Jesus and achieving "the righteousness from God based on faith."

### Look It Up

Though Paul sets aside law-based righteousness for the sake of knowing Jesus, note that the selection ends with Paul stating that he is still "straining forward to what lies ahead."

### Think About It

Paul affirms faith in Christ as the sole reason to rejoice, and states that he has not yet reached his goal. In this light, how does he approach his spiritual pilgrimage?



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## PEOPLE & PLACES

### Deaths

The Rev. Canon **Kenneth L. Ornell** a priest of the Diocese of Connecticut who resided in Windsor, died Aug. 18 at Hartford Hospital. He was 79.

Born in Sharon, MA, he received a bachelor's degree in business administration from Babson College, and a master of divinity degree from the Episcopal Theological School. He worked in sales and management before seminary and served in the United States Coast Guard during the Korean War, both on active duty and in the reserve. Fr. Ornell served parishes in Massachusetts, Pennsylvania, Connecticut, Iowa, Texas, Florida, and Indiana. He was a member of the faculty and served four years as president of the Interim Ministry Network (IMN), an ecumenical organization dedicated to training clergy for interim positions. Fr. Ornell served in the Diocese of Mityana, Uganda, where he was named a "life canon." Survivors included his wife, Margaret; two sons, Craig and Stephen; a daughter, Kristin; and grandchildren.

The Rev. **Harry Robert Ripson**, a retired priest of the Diocese of New Jersey, died Aug. 11 in Clearwater, FL. He was 77.

A native of Lancaster, PA, he earned a bachelor of science degree from the University of Maryland, a master of arts from the University of Dallas, and a master of divinity degree from Nashotah House. He was ordained deacon in 1979 and priest in 1980. Fr. Ripson was a curate at Annunciation, Lewisville, TX in 1979. He moved to the Diocese of Louisiana, then returned to Texas to serve in a number of capacities in the Diocese of Dallas. In 1989, he transferred to the Diocese of Newark and served as interim rector at Trinity, Montclair; St. Mark's, West Orange; and St. John's, Hasbrouck Heights. In 1995, he moved to the Diocese of New Jersey where he became interim at Christ Church, Shrewsbury, and in 1997, interim at Holy Trinity, South River. Later that year he became special assistant to the Bishop of New Jersey until his retirement in 2002. Fr. Ripson became a tertiary of the Society of Saint Francis in 1976. He is survived by his wife, Bernice, and four children.

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### POSITIONS OFFERED

**THREE-QUARTER TIME MUSIC DIRECTOR:** *Trinity Episcopal Church, Southport, CT*, seeks a three-quarter-time music director for April 2012. Trinity, a growing, program-sized parish with over 300 families and a budget of \$915,000, has a much-appreciated music tradition with four strong adult and children's choirs, as well as a community chorale and a summer concert program. We require a creative individual with vision to lead and develop the music program. In addition to outstanding musical abilities the ideal candidate will have strong administrative and management skills with experience in program creation, volunteer development and fundraising. Compensation meets AGO standards.

Visit Trinity's website, [www.trinitysouthport.org](http://www.trinitysouthport.org), for complete position description, information on parish, organs and music program.

Submit cover letter and CV to **Chair, Music Director Search Committee**, [pequot2011-trinity@yahoo.com](mailto:pequot2011-trinity@yahoo.com).

**ASSISTANT TO THE DEAN:** *St. Paul's Episcopal Cathedral, Peoria, IL*, seeks priest assistant with skills in pastoral care, preaching, teaching, and liturgy. Qualified applicants will be seminary trained with at least 5 years experience as rector or assistant. The cathedral is financially sound with committed chapter and growing outreach ministry and anchors the Diocese of Quincy. Check out St. Paul's at [www.stpaulspeoria.com](http://www.stpaulspeoria.com). Contact (309) 688-3436 or [frdemon@stpaulspeoria.com](mailto:frdemon@stpaulspeoria.com), or 3601 N. North, Peoria, IL 61604.

**FULL-TIME RECTOR:** *Trinity Episcopal Church, Fort Worth, TX*, seeks a spiritual liturgist with a pastoral heart, a sense of humor and Anglican roots to preach and teach our family-oriented parish. Trinity Parish served as a haven of safety for those loyal to The Episcopal Church of the United States (ECUSA), and its leadership never wavered in its position to remain in ECUSA. Our next rector must be a visionary leader who can communicate clearly and welcome our diverse and growing parish of 1,200 communicants. For an application, go to [www.fortworthtrinity.org](http://www.fortworthtrinity.org). If you are interested in learning more about this position, please contact **Chuck Weidler** at [trinitysearch@att.net](mailto:trinitysearch@att.net).

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ST. AIDAN'S & CANTERBURY COLORADO  
Website: [www.canterburycolorado.org](http://www.canterburycolorado.org)  
E-mail: [chaplain@canterburycolorado.org](mailto:chaplain@canterburycolorado.org)  
The Rev. Mary Kate Rejouis  
Sun H Eu 8, 10:30, 5 Campus Ministry

## DELAWARE

UNIVERSITY OF DELAWARE  
ST. THOMAS'S EPISCOPAL CHURCH  
The Rev. Paul Gennett, Jr., r; The Rev. Deacon Cecily Sawyer Harmon, campus minister  
Sun 8, 10:30, Sept to May 5:30; Wed 12:10; EP M-F 5:15

## DISTRICT OF COLUMBIA

AMERICAN UNIVERSITY - District of Columbia  
BOWIE STATE UNIVERSITY - Bowie, MD  
GALLAUDET UNIVERSITY - District of Columbia  
GEORGETOWN UNIVERSITY - District of Columbia  
THE GEORGE WASHINGTON UNIVERSITY - District of Columbia  
HOWARD UNIVERSITY - District of Columbia  
ST. MARY'S COLLEGE - St. Mary's City, MD  
UNIVERSITY OF MARYLAND - College Park, MD  
WESLEY THEOLOGICAL SEMINARY - District of Columbia

Diocese of Washington Campus Ministries  
Website: [www.edow.org/ministries/campus/index.html](http://www.edow.org/ministries/campus/index.html)  
Office of Academic Ministries: (202) 537-6552

## FLORIDA

FLORIDA STATE UNIVERSITY  
EPISCOPAL UNIVERSITY CENTER  
www.dioceself.org/ruehall/  
The Rev. Mike Sowards  
Sun H Eu 5 followed by dinner; Thurs Dinner 7 followed by worship

## ILLINOIS

UNIVERSITY OF CHICAGO  
(and other Hyde Park schools)  
BRENT HOUSE, THE EPISCOPAL CENTER AT THE UNIVERSITY OF CHICAGO  
5540 S. Woodlawn Ave.  
Website: [www.brenthouse.org](http://www.brenthouse.org)  
E-mail: [office@brenthouse.org](mailto:office@brenthouse.org)  
The Rev. Stacy Alan, chap  
Academic year services: Sun H Eu (with vegetarian supper) 5:30 (Brent House); Thurs H Eu 12 (Bond Ch)

## IOWA

UNIVERSITY OF IOWA  
TRINITY EPISCOPAL CHURCH  
(319) 337-3333  
The Rev. Raisin Horn, chap  
Su 7:45, 8:45, 11; Jazz Ev & Supper 2nd Sun 5; Compline TBA

## MARYLAND

UNIVERSITY OF MARYLAND  
EPISCOPAL/ANGELICAN CAMPUS MINISTRY  
Website: [www.edow.org/eacm](http://www.edow.org/eacm)  
E-mail: [eaters@umd.edu](mailto:eaters@umd.edu)  
Student Residence: Episcopal Student Center  
The Rev. Dr. Peter M. Antoci, chap  
Sun 6:30

## NEW YORK

BETHESDA  
(518) 584-0309  
The Rev. Thomas T. Parke, r

## NORTH CAROLINA

EAST CAROLINA UNIVERSITY  
ST. PAUL'S EPISCOPAL CHURCH  
Website: [www.stpaulsepiscopal.com](http://www.stpaulsepiscopal.com)  
E-mail: [rector@stpaulsepiscopal.com](mailto:rector@stpaulsepiscopal.com)  
The Rev. Bob Hudak, r  
Sun Eu 8, 10:30; Compline 9

## RHODE ISLAND

BROWN UNIVERSITY/RHODE ISLAND SCHOOL OF DESIGN  
ST. STEPHEN'S CHURCH  
EPISCOPAL CAMPUS MINISTRY  
Website: [www.sstephens.org](http://www.sstephens.org)  
The Rev. Michael G. Tuck, Episcopal Campus Minister  
Sun H Eu 8, 10; Evening Prayer [Student Service] 5, followed by dinner

## TENNESSEE

SEWANE: THE UNIVERSITY OF THE SOUTH  
Website: [www.sewane.edu](http://www.sewane.edu)

### ALL SAINTS' CHAPEL

735 University Ave., Sewanee 37383  
(931) 598-1274  
The Rev. Thomas E. Macfie Jr., University Chaplain and Dean of All Saints' Chapel  
Sun H Eu 8, 11, Choral Evensong (1st Sun of month) 4, Growing in Grace 6:30; Mon-Fri MP 8:30, EP 4:30

## TENNESSEE

CHAPEL OF THE APOSTLES  
335 Tennessee Ave., Sewanee 37383  
(931) 598-1478  
theology@sewane.edu  
The Rev. Dr. James F. Turrell, Sub-Dean of the Chapel of the Apostles  
Mon-Tues-Fri H Eu 12; Wed H Eu 11; Thurs H Eu 5:45;  
Mon-Fri MP 8:10, Mon-Tues-Wed-Fri Evensong/EP 5:40

## WASHINGTON

UNIVERSITY OF WASHINGTON  
EPISCOPAL CROSSROADS CAMPUS MINISTRY  
www.uwccrossroads.com  
E-mail: [shehane@drizzle.com](mailto:shehane@drizzle.com)  
The Rev. Mary Shehane  
Wed H Eu 6

# Summer Services Directory

## KERNVILLE, CA

ST. SHERRIAN 251 Big Blue Rd. (760) 376-2455  
The Rev. Bob Woods  
Sun 11

## SAN DIEGO, CA

ALL SAINTS' Sixth & Pennsylvania Ave.  
Website: [www.allsaintschurch.org](http://www.allsaintschurch.org) (619) 298-7729  
Sun 8 & 10; Daily Mass: Tues 12; Wed 9:30; Thurs 6; Fri 9:30; Sat 9

## NEWARK, DE

UNIVERSITY OF DELAWARE  
ST. THOMAS'S EPISCOPAL CHURCH (302) 368-4644  
The Rev. Paul Gennett, Jr., r; The Rev. Deacon Cecily Sawyer Harmon, campus minister  
Sun 8, 10:30, Sept to May 5:30; Wed 12:10; EP M-F 5:15

## LIHUE, KAUAI, HI

ST. MICHAEL & ALL ANGELS 4364 Hardy St. at Umi (808) 245-3796  
www.stmichaels-kauai.org  
The Rev. William B. Miller, r  
Sat Eu 5:30, Sun Eu 7:30 & Eu 9:45

## ROCKPORT, MA

ST. MARY'S EPISCOPAL CHURCH 24 Broadway (978) 546-3421  
Website: [www.stmarysrockport.org](http://www.stmarysrockport.org)  
E-mail: [stmarys@gis.net](mailto:stmarys@gis.net)  
The Rev. Karin E. Wade, r  
Sun 8 & 10

## LONG BRANCH, NJ

ST. JAMES' CHURCH 300 Broadway (732) 222-1411  
Website: <http://stjames-longbranch.org>  
Email: [info@stjames-longbranch.org](mailto:info@stjames-longbranch.org)  
The Rev. Valerie T. Redpath, r  
Mon 9; Wed 11:30; Sat Vigil 5:30; Sun 9

## PASSAIC, NJ

ST. JOHN'S Lafayette and Passaic Avenues  
Website: [www.stjohnschurchpassaicnj.org](http://www.stjohnschurchpassaicnj.org) (973) 779-0966  
The Rev. William C. Thiele, r  
Sun Low Mass 8, Sung Mass 10:30, HD anno.

## RED BANK, NJ

TRINITY CHURCH 65 W. Front St.  
Website: [www.TrinityRedBank.org](http://www.TrinityRedBank.org)  
The Rev. Christopher Rodriguez, r; the Rev. Thomas May, assoc  
Sun Masses 8 & 10:15 (Sung), MP and EP Daily

## CARLSBAD, NM

GRACE CHURCH 508 W. Fox St. (575) 885-6200  
The Rev. Rod Hurst, r  
Mass Sun 8:30, 10:30 (Sung), Wed 10; MP/EP as posted

## SARATOGA SPRINGS, NY

BETHESDA www.bethesdachurch.org  
The Rev. Thomas T. Parke, r  
Sun 6:30, 8, 10; Wed 12:10

## RALEIGH, NC

ST. TIMOTHY'S 4523 Six Forks Rd. (919) 787-7590  
Website: [www.sttimothyschurch.org](http://www.sttimothyschurch.org)  
The Rev. Jay C. James, r; the Rev. Richard C. Martin, asst  
Sun MP 8:30, HC 9 (said), 11 (sung)

## NEWTOWN, PA

ST. LUKE'S 100 E. Washington Ave., 18940 (215) 968-2781  
www.stlukesnewtown.org  
E-mail: [stlukeschurchpa@verizon.net](mailto:stlukeschurchpa@verizon.net)  
The Rev. Ernest A. Curtin, Jr., r  
Sun H Eu 8, 10 (Choral)

## CHARLESTON, SC

CHURCH OF THE HOLY COMMUNION 218 Ashley Ave. (843) 722-2024  
www.holycomm.org office@holycomm.org  
The Rev. Dow Sanderson, r; the Rev. Dan Clarke, c; the Rev. Patrick Allen, assoc  
Sun Mass 8 (Low) 10:30 (Solemn High)

## HENDERSONVILLE, TN

ST. JOSEPH OF ARIMATHEA (615) 824-2910  
The Rev. Joseph B. Howard www.stjosephofarimathea.org  
Sun 8 (Rite I) & 10:30 (Rite II)

## NASHVILLE, TN

ST. PHILIP'S 85 Fairway Dr. (near the airport) (615) 883-4595  
The Rev. Vicki T. Burgess, r church@stphilipsnashville.org  
Sun 8 & 10:45

## DALLAS, TX

CHURCH OF THE INCARNATION 3966 McKinney Ave. (216) 521-5101  
Website: [www.incarnation.org](http://www.incarnation.org)  
The Rt. Rev. Anthony Burton  
Sun 7:30, 9, 11:15, 5:30

## MILWAUKEE, WI

ALL SAINTS' CATHEDRAL (414) 271-7719  
818 E. Juneau Ave. www.ascathedral.org  
Sun Masses 8, 10 (Sung), Daily Mass, MP & EP as posted

## ANGLICAN

## ELLSWORTH, ME

ST. THOMAS TRADITIONAL ANGLICAN 373 Bangor Rd. (207) 326-4120  
Sun MP & HC 10; Sat Evensong 3; Holy Days as announced

## LUTHERAN

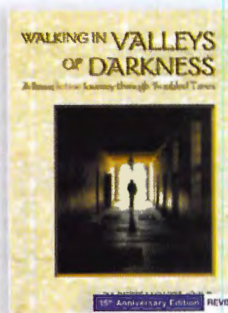
## MOJAVE, CA

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The Rev. William R. Hampton, STS  
Sun Eu 9

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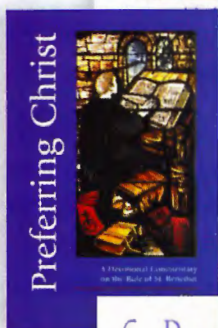


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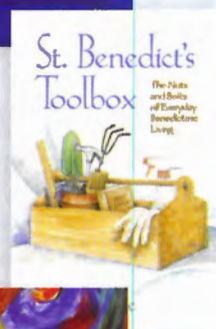
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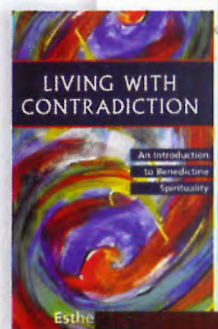


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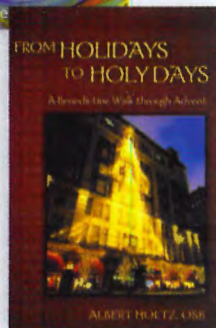
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